

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الإسراء

Surah 17: The Night Journey (Al-Isra)

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[Surat Bani Israʾil]

[سورة بني إسرائيل]

His saying: “And We decreed to the Children of Israel in the Book: You will surely cause corruption in the land twice.”[1]

قوله: (وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ)

Sufyan al-Thawri used to say: “‘To’ here means ‘against.’”

كان سفيان الثوري يقول: (إلى) هو بمعنى: على.

It is as though He says: “against the Children of Israel.” This is very good.

كأنه يقول: “ على بني إسرائيل ”. وهو حسن جدا.

But we allow those people some latitude regarding it, because here it may have the meaning: “We revealed.”[2]

لكنا نسامح القوم فيها، لأنها قد تكون في هذا الموضع بمعنى: (أوحينا) .

On analogy.

فى القياس.

“And everything We have set out in full detail.” (12) This is evidence for rejecting analogy, since things have been set out in detail as permissible and forbidden; Allah has thus dispensed with the need for analogy and its practitioners.

(وَكُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا (١٢) حجة في ردّ القياس، إذ كانت الأشياء مفصلة إلى التحليل والتحريم، فقد أغنى الله عن القياس وأهله.

Similar to this is His saying in Surat al-Anʿam: “He has already set out in detail for you what He has forbidden you, except that to which you are compelled by necessity.”[3]

ومثل هذا قوله في سورة الأنعام: (وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ) .

Discussion of the Muʿtazilah.

ذكر المعتزلة.

His saying: “And every human being—We have fastened his fate to his neck,” is evidence against the Muʿtazilah and the Qadariyyah concerning the fastening of fate.[4][5]

قوله: (وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ) حجة على المعتزلة والقدرية في إلزام الطائر.

[1] **Qur’an references (L5162):** Qur’an 17:4 (Al-Isra).

[2] **Translator’s note (L5165):** The proposed meaning “We revealed” applies to the verb “We decreed,” although the preceding discussion concerns the preposition “to.” The pronoun’s reference is therefore somewhat loose.

[3] **Qur’an references (L5171):** Qur’an 6:119 (Al-An’am).

[4] **Translator’s note (L5174):** “Fate” renders ṭāʾir, literally “bird,” also used for an omen or fortune; the author explains his understanding of the term below.

[5] **Qur’an references (L5174):** Qur’an 17:13 (Al-Isra).

والطائر: ما قضى عليهم من الشقاوة والسعادة.

قوله أيضاً: (مَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا) لا تدفع قولنا، لأن الله - جل جلاله - قد أخبر بالإضلال وهداهم عن نفسه في مواضع من كتابه هذا وكل ما يشاكله من إضافة الأفعال إلى العباد لا ينقض ماحكاه عن نفسه، إذا الأفعال جارية من فاعليها على ما سبق من القضاء عليهم فيها.

فمن نسب الفعل إليهم، والقضاء إليه فقد قال بجميع المعنيين واستقام قوله.

ومن أنكر القضاء، وردَّ كل آية فيها. فما بالهم يردون كتاب ربهم خشية كسر قولهم فيما لا يضر جهله. ولو أضربوا عن اللجاج، ولم يحملوا أمر الخالق على عقول أنفسهم لانتظم لهم القول بالقضاء، ونسبة الفعل إلى فاعله، وكانوا يصرفون لحوق الحيرة بهم في مصاحبة العدل عقوباتهم مع قوله: (إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا) إلى ما أثرناه عليهم من أحواله في عقوبة آدم وولده، ومرض الصغار، وَخَول العبيد وأشباه ذلك. إذ لا موضع لإنكارهم معاقبة الجانين لقضائه غيره، وغير حمل حكمته الجليل - جل ثناؤه - على حكمة الحكيم منهم، أولا يعتبرون - ويحهم - أن الذي ينازعون عليه من يسمونه المشبهة ويصنفون عليهم فيه الكتب قد التزموه دونهم، فكأن قوله: (لَيْسَ كَمِثْلِهِ شَيْءٌ) وهو عندهم في الصورة ددن الأفعال حتى يضاهون بأفعاله وأفعال خلقه فيما ينكرون على من قَلَب عليهم نفس مقالتهم. فيقول لهم: إذا كان لكم أن تأخذوا معرفة عدل الله وحكمته من عدل خلقه وحكمتهم كان لغيركم أن يأخذ صورته من صورة خلقه.

L5176–5177 "Fate" is the wretchedness and felicity He has decreed for them.

L5178–5182 His further saying: "Whoever follows guidance follows it only for his own benefit, and whoever goes astray goes astray only to his own detriment," does not refute our position, because Allah—majestic is His majesty—has declared that He leads astray and guides them, attributing this to Himself in passages of His Book. This, and every similar instance of attributing acts to servants, does not contradict what He has related of Himself, since acts proceed from their agents in accordance with what has previously been decreed for them concerning those acts.[678]

L5183–5185 Thus, whoever attributes the act to them and the decree to Him has affirmed both meanings, and his position is consistent.

L5186–5199 And whoever denies the decree and rejects every verse concerning it. Why, then, do they reject their Lord's Book for fear of undermining their position concerning something of which ignorance does no harm? Had they abandoned contentiousness and not measured the Creator's affairs by their own intellects, their affirmation of the decree and their attribution of the act to its agent would have been coherent. And they would have referred the perplexity that overtakes them concerning the coexistence of justice with their punishments, alongside His saying: "Indeed, Allah does not wrong by the weight of an atom; and if it is a good deed, He multiplies it," to the instances of His dealings that we have adduced against them: His punishment of Adam and his offspring, the sickness of young children, the servitude of slaves, and the like. For there is no basis for their denying that He punishes offenders pursuant to His decree other than this, and other than measuring His majestic wisdom—exalted is His praise—by the wisdom of a wise person among them. Will they not consider—woe to them—that the very thing over which they dispute with those whom they call the Assimilationists, and concerning

[6] **Translator's note (L5180):** The wording wa-hadāhum ("and He guided them") is syntactically awkward alongside "leading astray." It is rendered according to its apparent sense, without assuming a different Arabic reading.

[7] **Translator's note (L5181):** The supplied idhā is awkward here; the translation takes it causally, as the argument appears to require.

[8] **Qur'an references (L5178):** Qur'an 17:15 (Al-Isra).

which they compose books against them, they themselves have embraced, rather than those others? It is as though His saying, “There is nothing like Him,” applies, in their view, to form rather than acts, so that they draw a parallel between His acts and the acts of His creation in the very matter in which they object to someone who turns their own doctrine back upon them, saying to them: “If you may derive knowledge of Allah’s justice and wisdom from the justice of His creation and their wisdom, then others may derive His form from the form of His creation.”[9][10][11][12]

وأقل ما على القائلين بالعدل إطلاق سبيل هم سالكوه، ولا يحظرون على غيرهم نفس ما هم فاعلوه.

L5200–5201 The least required of those who profess justice is to leave open a path that they themselves follow, and not forbid others the very thing they themselves do.

(وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ) قد كفانا كل مؤونة في باب العدل، وأعلانا عليهم من كل جهة، إذ ليس يخلو (أَمَرنَا) من أن يقرأوها مخففة أو مثقلة، فإن قرأوها مخففة أقروا بكل ما أنكروه بألفاظ خصمائهم.

L5202–5206 “And when We intend to destroy a town, We command its affluent inhabitants, and they act defiantly within it, so the pronouncement becomes due against it,” has spared us every trouble concerning justice and given us the upper hand over them in every respect, since they must read “We command” either without consonant doubling or with consonant doubling. If they read it without doubling, they acknowledge everything they have denied, in their opponents’ own words.[13]

وإن قرؤوها مثقلة قيل لهم: أفمن العدل عندكم تأمير مترف فاسق ومؤمره يجد مؤمنًا مطيعًا، أو تكثيرهم - فإن التثقيل يحتمل التأمير والتكثير، فإن قالوا: لا. كفروا، لأن الله قد أخبر عن نفسه بذلك. فإن قالوا: هو من فعل المخلوق بالمخلوق جَور، ومن الخالق بالمخلوق عدل. قيل: فهو عدل من حيث تعقلونه بعقولكم، أو من حيث تسلمون فيه لربكم.

L5207–5214 If they read it with doubling, they are asked: “Do you consider it just to appoint an affluent, defiantly disobedient person to authority when the one appointing him can find an obedient believer, or to increase their numbers?”—

[9] **Translator’s note (L5186):** The opening conditional or relative construction has no explicit completion in the supplied text; its fragmentary form is preserved. The feminine pronoun in “concerning it” also has an unclear grammatical antecedent.

[10] **Translator’s note (L5191):** “The servitude of slaves” renders the difficult expression khawal al-ʿabīd, apparently referring to slaves’ condition as dependants or possessions. The wording “pursuant to His decree other than this” has an unclear antecedent and may be defective. The supplied wording of “His majestic wisdom” is also grammatically irregular; the translation preserves its apparent sense.

[11] **Translator’s note (L5196):** The supplied d-d-n appears corrupt, probably for dūna (“rather than” or “to the exclusion of”). This probable reading underlies the translation. The initial “and it” also makes the sentence syntactically awkward.

[12] **Qur’an references (L5186):** Qur’an 4:40 (An-Nisa).

[13] **Qur’an references (L5202):** Qur’an 17:16 (Al-Isra).

for the doubled reading can mean appointing to authority or increasing in number. If they say, "No," they have disbelieved, because Allah has declared this of Himself. If they say, "It is injustice when done by a created being to a created being, and justice when done by the Creator to a created being," they are asked: "Is it just because you comprehend it with your intellects, or because you submit to your Lord concerning it?"

L5215–5223 If they say, "Because we comprehend it with our intellects," they have said something impossible. If they say, "Because we submit to our Lord concerning it, knowing that injustice is not one of His attributes, nor falsehood one of His qualities, and He has declared of Himself that He appoints these people to authority, or commands them, He is therefore truthful in His declaration and just in His act, even if we do not comprehend it with our own intellects," they have acknowledged everything they denied. They have learned that what is objectionable is deriving knowledge of His justice from the justice of His creation, and His wisdom from their wisdom. For the acknowledged and correct position is: since Allah has declared of Himself that there is nothing like Him, and they consider it impossible to derive His form from the form of His creation, they must consider it impossible to derive His wisdom from their wisdom.

L5224–5229 Whatever is conceived of as injustice or justice in their acts, and as reprehensible on their part in their judgment, cannot be conceived of as such on His part, since there is no difference between someone who likens Him to His creation and someone who likens His creation to Him in their acts. His refraining from likening His form to their forms will not benefit him. Arbitrary assertion is not a characteristic of rigorous scholars. Whoever does not treat his opponents fairly when arguing against them will not have his exposition accepted, and his demonstration will be obscured.[14][15]

L5230–5232 Or it may mean—and Allah knows best—"We impelled them to perform what

فإن قالوا: من حيث نعقله بعقولنا. قالوا: محالاً. وإن قالوا: من حيث نسلم فيه لربنا علمًا منا بأن الجور ليس من صفته، ولا الكذب من نعته، وقد أخبر عن نفسه بتأمير هؤلاء، أو بأمرهم فهو صادق في إخباره، عادل في فعله وإن لم نعقله نحن بعقولنا. أقروا بكل ما أنكروه. علموا أن المنكر هو أخذ معرفة عدله من عدل خليقته، وحكمته من حكمتهم، فإن المعروف والصواب من القول هو: أن الله لما أخبر عن نفسه بأنه ليس كمثله شيء واستحال عندهم أن تؤخذ صورته من صورة خلقه استحال عندهم أن تؤخذ حكمته من حكمتهم.

وما يتصور جورًا أو عدلاً في أفعالهم، وقبيحًا منهم في حكمهم لم يجز أن يكون كذلك منه متصورًا، إذ لا فرق بين من تشبه بخلقه، وبين من تشبه خلقه به في أفعالهم لم ينفعه امتناعه من تشبيه صورته بصورهم، والتحكم ليس من شرط المحصلين. ومن لم ينصف خصومه في الاحتجاج عليهم لم يقبل بيانه وأظلم برهانه.

أو يكون - والله أعلم - حركاهم لعمل ما سبق عليهم من القضاء بالسبق. وقد قُرئ: (آمرنا) مطولة الألف. أي أكثرنا وهي عليهم أيضا.

[14] **Translator's note (L5225):** The supplied tashabbaha normally means "resembles" or "assimilates oneself," making this construction difficult. The translation follows the apparent argument about likening Allah and creation, but the wording may be corrupt.

[15] **Translator's note (L5226):** The continuation of the comparison is grammatically irregular in the supplied Arabic. The translation reflects its apparent sense.

had already been decreed for them beforehand." It has also been read "We increased," with a lengthened initial vowel, meaning "We made numerous"; this reading is evidence against them as well.[16]

Discussion of what is in the immediate life.

His saying, exalted is He: "Whoever desires the immediate life, We hasten for him therein whatever We will, for whomever We intend; then We assign him Hell, which he will enter to burn, censured and banished." (18) This is evidence against them, since the immediate life is necessarily that through which they deserved the Fire, and that can only be something censured and unapproved. Allah has explicitly declared that He hastened it for them. Indeed, along with hastening it for them, He declared His willing it of them in His saying: "for whomever We intend." He reinforced it with what follows, where He says: "And whoever desires the Hereafter and strives for it with the striving it requires, while being a believer—such people's striving is appreciated. (19) Each We supply—these and those—from your Lord's gift; and your Lord's gift is not withheld. (20) See how We have favored some of them over others; and the Hereafter is greater in degrees and greater in favor." (21) Do they not see—woe to them—how He declared that He supplies them from His gift, and that He favors some of them over others, and that the cause of this favor is His gift, rather than their independently acquiring good and evil?[17][18][19]

[16] **Translator's note (L5231):** "Beforehand" renders the repetitive bi-l-sabq following "had already been decreed"; the repetition is present in the source. The alternative reading is ā marnā, with a long initial ā.

[17] **Translator's note (L5236):** The source has idhā where a causal connection is apparently intended; it is rendered "since."

[18] **Translator's note (L5237):** "His willing it of them" preserves the author's interpretation of the quoted wording, including its distinction from approval.

[19] **Qur'an references (L5235):** Qur'an 17:18 (Al-Isra); Qur'an 17:19 (Al-Isra); Qur'an 17:20 (Al-Isra); Qur'an 17:21 (Al-Isra).

ذكر ما فى العاجلة.

قوله تعالى: (مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا (١٨) حجة عليهم إذا العاجلة لا محالة هي التي استحقوا بها النار، ولا يكون ذلك إلا مذمومًا غير مرضي. وقد أخبر الله نصا أنه عجلها لهم، بل أخبر مع التعجيل لهم بإرادته منهم بقوله: (لِمَنْ نُرِيدُ) وأكده بما بعده حيث يقول: (وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا (١٩) كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا (٢٠) انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا (٢١) أفلا يرون ويحهم كيف أخبر عن إمداده إياهم بعطائه، وعن تفضيل بعضهم على بعض، وسبب التفضيل عطاؤه لا انفرادهم باكتساب الخير والشر.

قوله: (وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ) في هذا الموضع أمرٌ أو وصية. وليس للقوم علينا فيه حجة لاَ في لفظِ القضاء أنه الأمر، ولاَ في الأمر بأن لا يعبد سواه، إذ قد دللنا على أن العرب قد تُسمي باسم الواحد المعاني الكثيرة. ودللنا على الفرق بين القضاء والأمر في سورة الأعراف عند قوله: (قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ) إذ الأمر لا

L5244–5252 His saying: “And your Lord has decreed that you worship none but Him,” means here a command or an injunction. Those people have no argument against us in it, either in the word “decree,” on the grounds that it means a command, or in the command to worship none other than Him, since we have demonstrated that the Arabs may designate many meanings by a single name. We have also demonstrated the distinction between decree and command in Surat al-Aʿraf, at His saying: “Say: Indeed, Allah does not command indecency,” since a command can only be through explicit expression, whereas a decree is a will concerning the person commanded that is hidden from him. The subtle nature of justice in all of these, on one and the same basis, is concealed from human understanding; our Lord—majestic and exalted is He—alone possesses knowledge of it.[2021]

يكون إلا بإفصاح، والقضاء: إرادة في المأمور مغيبة عنه. ودقيقة العدل في جميعها على نفسٍ واحدة مغيب عن أفهام البشر منفرد ربنا - جل وتعالى - بعلمه.

L5253 Discussion of capacity to act.

ذكر الاستطاعة.

L5254–5258 His saying concerning parents: “And say: My Lord, have mercy upon them both, as they raised me when I was small.” (24) This is evidence against them concerning capacity to act, since their raising him was not through their own strength, nor through their own power. Rather, Allah is their nurturer and the nurturer of the child together with them, and the provider for all, and the One who supplies it in full. Yet Allah has attributed it to the two of them, as you see. Likewise, the agent of disobedience and obedience —both occur through Allah’s decree and will, and both are attributed to the agent; neither affects the other.[222324]

قوله في الوالدين: (وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (٢٤) حجة عليهم في الاستطاعة، إذ تربيتهما إياه ليس بقوة أنفسهما. ولا باقتدارهما بلِ الله رابهما ورابي الولد معهما ورازق الجميع. وموفيه. وقد نسبه الله إليهما كما ترى. وكذا فاعل المعصية والطاعة معا بقضاء الله ومشيته منسوبان إلى الفاعل لا يؤثر أحدهما في صاحبه.

[20] **Translator’s note (L5251):** “On one and the same basis” renders the difficult expression ʿalā nafsin wāḥidah, literally “upon one soul/self.” The intended sense is uncertain; it may instead refer to these matters as they concern a single individual.

[21] **Qur’an references (L5244):** Qur’an 17:23 (Al-Isra); Qur’an 7:28 (Al-A’raf).

[22] **Translator’s note (L5257):** The referent of “it” in “supplies it in full” is unclear, possibly provision or nurture. The supplied “agent” is singular, whereas the following segment uses a dual predicate apparently referring to disobedience and obedience.

[23] **Translator’s note (L5258):** The syntax shifts from the singular “agent” in the preceding segment to “both are attributed.” The final “neither affects the other” may refer to divine determination and attribution to the human agent, rather than to disobedience and obedience themselves.

[24] **Qur’an references (L5254):** Qur’an 17:24 (Al-Isra).

Discussion of kinship.

ذكر القربى.

وقوله تعالى: (وَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا (٢٦) إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (٢٧) حجة في أن للمسكين وابن السبيل حقًا في الغنائم والصدقات جميعًا لأن ذكرهما مع ذي القربى - وذوي القربى ليس من أهل الصدقات - دليل على أن المقصود بإعطائهم منه في هذه الآية الغنائم لا الصدقات. غير أنهما إن كانا مستغنيينِ بمال الغنيمة في عام الصدقة لم يكن لهما أن يأخذا منهما، لأن أخذهما بمعنى الحاجة إليه. فإذا استغنيا عنه وارتفع عنهما الاسم الذي يستوجبانها لم يكن لهم حق في مال ليسا من أهله.

And His saying, exalted is He: “Give the kinsman his due, and the needy person and the wayfarer, and do not squander wastefully. (26) Indeed, the squanderers are brothers of the devils, and Satan is ever ungrateful to his Lord. (27) is proof that the needy person and the wayfarer have an entitlement to spoils and obligatory alms alike, because mentioning them alongside the kinsman—the kinsfolk being ineligible to receive obligatory alms—is evidence that what this verse intends them to be given a share of is spoils, rather than obligatory alms. Nevertheless, if the wealth from spoils makes them self-sufficient in the year when obligatory alms are due, they may not take from the latter, because their receiving it is on account of their need for it. Thus, when they have no need of it, and the designation by which they become entitled to it no longer applies to them, they have no entitlement to wealth for which they are not eligible.[25][26]

وإذا ضاق المال ولم يكن فيما يصل إليهما ما يزول به اسم الحاجة عنهما أخذا منهما معا، وحل ذلك لهما.

If the funds are scant and what reaches them is insufficient to remove the designation of need from them, they may take from both, and that is lawful for them.

وكذلك إن وقعت غنيمة وقد استغنيا بمال الصدقة لم يكن لهما حق.

Likewise, if spoils become available when the wealth from obligatory alms has already made them self-sufficient, they have no entitlement.

وجعل لمن لم يستغن بها ممن يأخذ بالاسم الذي كانا به آخذين.

It is assigned instead to those whom the alms have not made self-sufficient, among those who receive by virtue of the designation under which those two had been receiving.

والحجة في أنهما يأخذان من كلا المالين أن الله - جل وتعالى - قد ذكرهما في آية الصدقات في التوبة فقال: (إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ) إلى قوله: (وَابْنِ السَّبِيلِ) ، وذكرهما في آيتي الغنيمة في الأنفال والحشر فقال: (وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ) ،

The proof that they may receive from both funds is that Allah—majestic and exalted is He— has mentioned them in the verse on obligatory alms in al-Tawbah, saying: “Obligatory alms are only for the poor and the needy,” through His words, “and the wayfarer”; and He mentioned them in the two

[25] **Translator’s note (L5268):** The source uses a dual pronoun in “from them,” although the immediate argument concerns obligatory alms; the surrounding discussion distinguishes the two funds.

[26] **Qur’an references (L5262):** Qur’an 17:26 (Al-Isra); Qur’an 17:27 (Al-Isra).

verses concerning spoils in al-Anfal and al-Hashr, saying: “Know that whatever you acquire as spoils, a fifth of it belongs to Allah, the Messenger, the kinsman, the orphans, the needy, and the wayfarer”; and saying: “Whatever Allah has restored to His Messenger from the inhabitants of the towns belongs to Allah, the Messenger, the kinsman, the orphans, the needy, and the wayfarer.”[27]

L5279 He has thus established for them an entitlement to both funds that may not be annulled.

L5280–5285 As for the report, “Those entitled to spoils were, in the time of the Messenger of Allah ﷺ, separate from those entitled to obligatory alms, and those entitled to obligatory alms were separate from those entitled to spoils,” it is to be understood as referring to those other than these two who are mentioned alongside them among those eligible for obligatory alms. We may therefore not deprive the needy and wayfarers of their entitlement to the two funds, when Allah has established it for them by an explicit text, on the strength of a report that can be understood as referring to others, without contradiction or invalidation.[28]

L5286–5292 And in His saying, “and the needy person and the wayfarer,” in the surah Bani Isra’il, there is evidence that, when the needy are given their share, it may be assigned to one person rather than three, since what is intended—and Allah knows best—is the designation of neediness, rather than the number. Do you not see that Allah—majestic is His majesty—used the plural expression for them in Surat al-Anfal, Surat al-Tawbah, and al-Hashr, and then used the singular expression for them in the surah Bani Isra’il? Since this is so, and what is intended by it is neediness, then, whether they receive from revenues acquired without fighting, spoils, or obligatory alms, a number of people or

وقال: (مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ) .

فقد أوجب لهما في كلا المالين حقًا لا يجوز إسقاطه.

وما روي: " أهل الغنيمة كانوا في عهد رسول الله - صلى الله عليه وسلم - بمعزِل من أهل الصدقة، وأهل الصدقة بمعزِل عن أهل الغنيمة". مصروف إلى سوى من ذكر في أهل الصدقة معهما. فلا يجوز أن نحرم المساكين وأبناء السبيل حقهم من المالين وقد أثبته الله لهم نصا برواية يمكن صرفها إلى غيرهم من غير معارضة ولا انتقاض.

وفي قوله: (وَالْمِسْكِينَ وَابْنَ السَّبِيلِ) في سورة بني إسرائيل دليل على أن سهم المساكين إذا أعطوا جاز أن يُوضع في واحد دون ثلاثة، إذ المقصود - والله أعلم - اسم المسكنة لا العدد. ألا ترى أن الله - جل جلاله - جمعهم في اللفظ في سورة الأنفال، وسورة التوبة والحشر ثم أفرد لفظهم في سورة بني إسرائيل. وإذا كان ذلك كذلك والمقصود به المسكنة فسواء أخذوا من فيء أو غنيمة أوصدقة يُعطى العدد والواحد على ما سهل وتيسر على المفرق ولا حرج عليه.

[27] **Qur’an references (L5275):** Qur’an 9:60 (At-Tawbah); Qur’an 8:41 (Al-Anfal); Qur’an 59:7 (Al-Hashr).

[28] **Translator’s note (L5280):** The salutation begins here and continues in the next segment; it is represented once here by ﷺ.

a single person may be given according to what is easy and practicable for the distributor, without blame attaching to him.[29][30]

L5293–5294 If it is asked: "May four-fifths of the fifth of spoils and revenues acquired without fighting be assigned to a single category among those mentioned in the verse, as you have maintained concerning obligatory alms?"

L5295 The reply is: What is permissible with obligatory alms is not permissible with spoils.

L5296–5297 The distinction between them is that the wealth of spoils and revenues acquired without fighting is property over which the polytheists are overpowered, and which is taken from them by force, with those mentioned in the two verses sharing in it.

L5298–5306 The wealth given as obligatory alms, however, is a purification for its owners, through which nearness to Allah is sought in pursuit of reward. Thus, to whichever category it is assigned, its payer acquires the designation of one performing an act of devotion and becomes entitled to purification. Were it the case that the payer of obligatory alms did not acquire the designation of purity or become entitled to reward until the alms reached everyone mentioned in the verse, it would be necessary to use them to reconcile some people to Islam until the Day of Resurrection, just as those whose hearts were to be reconciled were given from them during the time of the Messenger of Allah ﷺ. And it would necessitate, if slaves under contracts of manumission were absent from a locality in which obligatory alms were being distributed—those of its inhabitants—or if other categories were absent,

فإن قيل: أفيجوز أن يوضع أربعة أخماس خمس الغنيمة والفيء في صنف واحد من المذكورين في الآية كما زعمته في الصدقات.
قيل: لا يجوز في الغنيمة ما يجوز في الصدقة.

والفرق بينهما أن مال الغنيمة والفيء مقهور عليه المشركون، ومأخوذ منهم قسرا، مشروك فيه من ذكر في الآيتين.

ومال الصدقات: طهرة لأهله متقرب به إلى الله طلب الثواب. ففي أي صنف وُضع لحق دافعه اسم القربة، واستوجب الطهرة. ولو كان لا يلحق دافع الصدقة اسم الطهر، ولا يستوجب الثواب حتى تصل إلى جميع المذكورين في الآية لوجب أن يتألف منه قوم على الإسلام إلى يوم القيامة، كما كانت المؤلفة تُعطى منه على عهد رسول الله - صلى الله وأوجب إذا فقد المكاتبون في بلد يقسم به صدقة أهله أو غيرهم من الأصناف أن تخرج إلى غيرهم، فكان يخرج سهما من صدقات أرض الخيل كلها في كل عام إلى غيره.

[29] **Translator's note (L5291):** "Revenues acquired without fighting" renders fay', distinguished here from battle spoils, ghanimah.

[30] **Qur'an references (L5286):** Qur'an 17:26 (Al-Isra); Qur'an 30:38 (Ar-Rum).

that the alms be sent elsewhere; consequently, a share of the obligatory alms of the entire land of horses would be sent elsewhere every year.[31][32][33]

L5307–5309 This contradicts what the Messenger of Allah ﷺ commanded Muʿadh ibn Jabal to do: take the obligatory alms of the wealthy inhabitants of Yemen and return them to their poor.

L5310–5313 Even if there were no proof permitting their assignment to a single category other than this report, it would suffice, since no one knows better what is intended in the verse on obligatory alms than the one to whom it was revealed. He—ﷺ—did not say to Muʿadh ibn Jabal: "Take them from their wealthy and return them to the eight categories"; rather, he restricted his instruction to the poor of Yemen.

L5314–5316 All this indicates, concerning the categories mentioned in the verse, that among them are categories constituting eligible destinations for obligatory alms, and people by paying whom the payer becomes entitled to the reward for his alms, with purification for the rest of his wealth, rather than their sharing in them as those entitled to spoils and revenues acquired without fighting share in those funds.[34][35]

L5317–5319 Further confirming this is the unanimous consensus of the entire community that, if the alms collector came to someone liable for obligatory alms after he had already paid his alms, and this was established concerning him, the collector would not be entitled to impose them on him again.

وهذا خلاف ما أمر به رسول الله - صلى الله عليه وسلم - معاذ بن جبل من أخذ صدقات أغنياء أهل اليمن ورده في فقرائهم.

ولو لم يكن من الحجة في إجازة وضعها في صنف واحد إلا هذا الخبر لكفى. إذ ليس أحدٌ أعلم بالمراد في آية الصدقات ممن أنزلت عليه وهو - صلى الله عليه وسلم - لم يقل لمعاذ بن جبل: خُذها من أغنيائهم فردها في الأصناف الثمانية، بلِ اقتصر به على فقراء اليمن.

فكل هذا يدل على الأصناف المذكورة في الآية منهم أصناف مواضع الصدقة، ومن يستوجب دافعها إليهم ثواب صدقته فطهرة لسائر ماله، لا أنهم يشتركون فيها كاشتراك أهل الغنيمة والفيء.

ومما يؤكد ذلك إجماع الأمة جميعا على أن صاحب الصدقة لو جاءه المصدق وقد أخرج صدقته، وثبت عنه لم يكن له أن يعيدها عليه.

[31] **Translator's note (L5302):** The source breaks off partway through the salutation, without supplying its continuation in the next segment. The conventional salutation is represented by ﷺ.

[32] **Translator's note (L5303):** The source's syntax is irregular: the preceding hypothetical construction is followed here by "and [it] necessitated." The translation retains its apparent argumentative connection.

[33] **Translator's note (L5306):** "The land of horses" translates the supplied reading literally. The place or expression intended is unclear, and the reading may be corrupt.

[34] **Translator's note (L5314):** The source's construction is awkward and possibly corrupt; the translation preserves its apparent distinction between eligible recipients and joint ownership of fixed shares.

[35] **Translator's note (L5315):** The expression connecting reward and purification is syntactically irregular in the supplied text.

وقد دفعها إلى بعض من ذكر في الآية دون بعض إذ لا محالة لم يلحق العامل عليها منها شيء.

غير أني أقول: إن العامل عليها إن لم يعوضه الإمام من موضع آخر حقًّا بما صار في يديه لابد من إعطائه لماَ لحقه من التعب والنصب في جميعها، فيكون أجرة له على عمله.

ذكر السرف.

وفي قوله: (وَلَا تُبَذِّرْ تَبْذِيرًا (٢٦) إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا (٢٧) تغليظ شديد على المنفقين في معاصي الله، إذا التبذير لا يقع إلا عليها من أجل أن النفقة على ثلاثة وجوه: فمنها: ما يلتمس ثوابها من مفروض وغيره.

ومنها: مباح وقد وضع الله الحرج فيها بقول: (قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ) ، وبقوله: (كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ) ، (فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا) ، فلم يبق إلاّ نفقة المعصية فاستحق صاحبها اسم التبذير، وصار به من إخوان الشياطين.

L5320–5321 Yet he would have paid them to some of those mentioned in the verse rather than others, since necessarily no part of them would have reached the administrator appointed over them.

L5322–5324 Nevertheless, I say that, if the ruler does not compensate the administrator appointed over them from another source, a due corresponding to what has come into his hands must be given to him for the fatigue and toil he has incurred in all of them, so that it constitutes wages for his work.[3637]

L5325 Discussion of Excess.

L5326–5330 And in His saying, “Do not squander wastefully. (26) Indeed, the squanderers are brothers of the devils, and Satan is ever ungrateful to his Lord. (27) there is a very severe condemnation of those who spend in disobedience to Allah, since squandering applies only to such acts, because expenditure takes three forms: One is expenditure through which reward is sought, whether obligatory or otherwise.[3839]

L5331 Another is permissible expenditure, concerning which Allah has removed blame by saying: “Say: Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things of provision?”; and by His saying: “Eat of the good things with which We have provided you”; and: “So eat of what you have acquired as spoils, lawful and good.” Thus, only expenditure in disobedience remains: the person who engages in it deserves the designation of squandering and thereby becomes one of the brothers of the devils.[40]

[36] **Translator’s note (L5323):** The connection of “a due corresponding to what has come into his hands” to the preceding conditional is syntactically loose in the source.

[37] **Translator’s note (L5324):** The supplied word means “all of them.” The context suggests the labor of collecting the alms, but a reading meaning “collecting them” would require altering the text.

[38] **Translator’s note (L5327):** The source has a word normally meaning “when” or “if,” where the argument appears to require “since”; this apparent transcription irregularity also occurs at 5342:0.

[39] **Qur’an references (L5326):** Qur’an 17:27 (Al-Isra).

[40] **Qur’an references (L5331):** Qur’an 7:32 (Al-A’raf); Qur’an 2:57 (Al-Baqarah); Qur’an 2:172 (Al-Baqarah); Qur’an 7:160 (Al-A’raf); Qur’an 20:81 (Taha); Qur’an 8:69 (Al-Anfal).

L5332–5333 Thus, whatever Allah has forbidden His servants to eat, drink, or do—if someone spends money on it, he is called a squanderer, becoming through that expenditure one of the brothers of the devils, ungrateful to his Lord, majestic and exalted is He.

فكل ما حرم الله على العباد أكله أو شربه أو فعله فأنفق فيه منفق نفقة سُمي مبذرًا. صائرًا بها من إخوان الشياطين كفورًا لربه جل وتعالى.

L5334–5336 What we prefer concerning the two forms of expenditure is moderation in both, because of His saying, blessed and exalted is He: "Do not keep your hand shackled to your neck, nor extend it to its fullest extent, lest you sit reproached and depleted. (29)" Thus, His prohibition—majestic and exalted is He—concerns exceeding the limit and impoverishing oneself through expenditure, and abandoning it altogether for fear of excess.[41][42]

والذي نختار من النفقتين القصد فيهما لقوله تبارك وتعالى: (وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا (٢٩) . فنهيه جل وتعالى - عن مجاوزة الحد والإجحاف بالنفس في النفقة، وتركها بواحدة خشية السرف.

L5337–5338 According to what has reached us, this verse was revealed concerning his ﷺ giving his shirt to a woman who asked him, and his remaining naked in the house.[43]

أنزلت هذه الآية فيما بلغنا في دفعه - صلى الله عليه وسلم - قميصه إلى سائله من النساء، وقعوده في البيت عريان.

L5339–5341 The prohibition applies to what impoverishes the spender to this extent, and something of that kind is counted among the forms of excess.[44]

والنهي واقع على ما تجحف هذه الإجحاف بالمنفق، ويكون مثله معدودًا في وجوه السرف.

L5342–5345 For excess has two meanings in the language: The first is exceeding the limit in expenditure. This is what the Messenger of Allah— ﷺ—forbade, saying afterward: "The best charity is what you give while retaining sufficient means."[45]

إذا السرف في اللغة سرفان: أحدهما: مجاوزة الحد في النفقة. وهو ما نهى عنه رسول الله - صلى الله عليه وسلم - فقال بعد ذلك: " خير الصدقة ما تصدقت به عن ظهر غنى".

L5346 The second meaning of excess is error in an action, whatever that action may be.

والسرف الثاني: هو الخطأ في الفعل ما كان الفعل من شيء.

L5347–5351 Jarir said, praising a people: "They gave a hundred camels, with eight driving them onward; in their giving there is neither a reminder of favors nor error."

قال جرير يمدح قوما: أعطوا هُنيدةَ تحدوها ثمانية ما في عطائهم منٌّ ولا سرف فلم يمدحهم بقلة العطية، لأن ذلك هجو. إنما مدحهم باجتناب الخطأ فيها.

[41] **Translator's note (L5336):** "Altogether" renders an unusual supplied expression literally meaning "with one"; the intended expression is uncertain.

[42] **Qur'an references (L5335):** Qur'an 17:29 (Al-Isra).

[43] **Translator's note (L5338):** The supplied form for "one who asked him" is grammatically masculine, although the accompanying expression specifies a woman.

[44] **Translator's note (L5339):** The supplied wording has irregular grammatical agreement; its apparent sense is retained.

[45] **Translator's note (L5342):** The supplied introductory word ordinarily means "when" or "if"; the explanatory context appears to require "for" or "since."

He did not praise them for giving little, since that would be invective. Rather, he praised them for avoiding error in their giving.[46]

L5352–5354 Do you not see that he coupled excess with reminders of favors and denied both of the people, both denials constituting praise? Excess, although forbidden, is not squandering. Rather, squandering is solely what is used to assist acts of disobedience.

L5355–5359 Excess may occur in seeking reward and in other permissible activities, because the giving by the Messenger of Allah ﷺ of his shirt to the woman was in pursuit of reward. But when it left him naked, he was forbidden to do so and commanded to exercise moderation. Moderation, moreover, has two forms: for a person of ample means there is moderation proportionate to his abundance, and for a person of straitened means there is moderation proportionate to his straitened circumstances.

L5360 Allah, blessed and exalted is He, said: "Let the person of ample means spend from his abundance, and let the person whose provision has been restricted spend from what Allah has given him."[47]

L5361

L5362–5366 His saying, exalted is He: "Do not kill your children for fear of poverty; We provide for them and for you," is proof of the obligation of fathers to spend on their children. For, if maintenance were not an obligation owed to them by their fathers, there would be people who would willingly refrain from spending, and, in the absence of compulsion to do so, a person would be safe from poverty.[48][49]

L5367–5368 The verse is general in its formulation, encompassing all fathers, and thus in-

ألا ترى أنه قد ضَمّ السرف إلى المن ونفيها معًا عن القوم وكلاهما مدح، والسرف وإن كان منهيا عنه فليس بتبذير. إنما التبذير: ما يستعان به على المعاصي وحدها.

والسرف قد يكون في طلب الثواب وغيره من المباحات، لأن دفع رسول الله - صلى الله عليه وسلم - قميصه إلى المرأة كان في التماس ثواب، فلما أخرجه إلى العُري نُهي عنه وأمر بالقصد، والقصد مع ذلك قصدان: فللموسع قصد على مقدار اتساعه، وللمقتر قصد على قدر إقتاره.

قال الله تبارك وتعالى: (لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ) .

قوله تعالى: (وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ) حجة في وجوب نفقة الآباء على الأبناء. إذ لوكانت النفقة غير واجبة لهم عليهم لكان في الناس من تسمح نفسه بترك الإنفاق، وكان مع عدم الإجبار عليه آمنًا من الإملاق.

والآية عامة المخرج على جميع الآباء، فلا تدل إلاّ على الوجوب بل على الإجبار مع المنع.

[46] **Translator's note (L5348):** Hunaydah is a conventional term for a hundred camels. "Eight" has no explicit noun here; it may refer to eight additional camels following or driving the hundred onward.

[47] **Qur'an references (L5360):** Qur'an 65:7 (At-Talaq).

[48] **Translator's note (L5364):** The wording can grammatically be read as making children responsible for their fathers' maintenance. The continuation about all fathers and fear of poverty supports the reading adopted here: fathers' expenditure on children.

[49] **Qur'an references (L5362):** Qur'an 17:31 (Al-Isra).

dicates nothing other than obligation—indeed, to compulsion when payment is withheld.

L5369–5371 It also contains an admonition for those distressed by the frequent birth of children, fearing that they will be unable to provide their maintenance and meet their expenses. In His guarantee—blessed and exalted is He—of their maintenance lies security for the recipient of that guarantee against the inability he fears and the poverty he dreads will befall him because of his children.

L5372–5373 And there is glad tidings in which the believer finds reassurance, and through which the agitation of his heart subsides, because the Guarantor will not fail to fulfill His promise.

L5374–5377 If his children's provision is guaranteed to him during his lifetime, while he is their caretaker, then after his death it is all the more fitting that his Guarantor should care well for them in his stead. This comforts the souls of those who leave young children behind them, and reassures their hearts concerning Him who never breaks an appointment and never abandons the children of one who has died.

L5378–5380 In His omission—blessed and exalted is He—of any mention of retaliatory execution for fathers who kill any of their children, and in their singling out others for killing in His statement, "Whoever is killed wrongfully, We have given his legal heir authority," there is a basis to which those who remove retaliatory execution between fathers and sons may appeal.[5051]

L5381 Even though it is not particularly clear.

L5382 ## Discussion of Excess in Killing

L5383

L5384–5386 His statement: "Then let him not exceed bounds in killing" is evidence that

[50] **Translator's note (L5380):** The wording "their singling out others for killing" has an unclear pronoun and awkward syntax. The surrounding argument appears to concern distinguishing the killing of others from fathers' killing of their children, but the supplied wording has been retained.

وفيها عظة للمغتمين بكثرة ولادة الأولاد خشية العجز عن القيام بنفقاتهم ومؤناتهم، وفي ضمانه تبارك وتعالى نفقتهم أمان للمضمون له ما يتقيه من العجز، ويحذره من دخول الفقر عليه بسبب أولاده.

وبشارة يسكن إليها المؤمن ويزول اضطراب قلبه بما لا يخلف ضامنه من وعده.

وإذا كان في حياته مضمونا له رزق أولاده وهو قيمهم فبعد وفاته أحرى أن تحسن خلافة ضامنه عليهم. وفي ذلك تطييب أنفس من يترك بعده أصاغر، وسكون قلوبهم إلى من لا يخلف ميعادًا، ولا يضيع لهالكٍ أولادا.

وفي تركه تبارك وتعالى ذكر القود عنِ الآباء في قتل من يقتلونه من الأولاد، وإفرادهم غيرهم بالقتل في قوله: (وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا) ، لمن يزيل القود بين الآباء والأبناء متعلق.

وإن لم يكن بالبين جدا.

ذكر السرف فى القتل.

قوله: (فَلَا يُسْرِفْ فِي الْقَتْلِ) دليل على أن لا تقتل نفسٌ بأنفس، لدخوله تحت السرف في ظاهر الفعل.

one person is not to be killed for several persons, since, on the apparent meaning of the act, this falls under excess.[5253]

L5387–5388 The interpreters among the Companions of the Messenger of Allah ﷺ and others unanimously agreed that excess in killing means killing someone other than the killer.

L5389–5399 Since the blood of those subjected to retaliatory execution, before they committed their act against the person whose life was lost through it, was as inviolable as his blood, and since it was impossible to establish that any one of those who acted against the slain person had independently killed him by his act, it was impermissible to shed his blood, whose inviolability was certain, for an act he committed when it is not known whether the person against whom the act was committed lost his life through it or not, since neither of the two men's blood is more inviolable than the other's. A man may inflict several wounds upon another, who survives them, while another man inflicts a single wound upon him from which he dies. Even if it were known with certainty—despite this possibility and its obviousness to everyone in the world—that each man's wound contributed to the slain person's death, it would be reckoned against him, in the knowledge of Allah—majestic and exalted is He—who prohibited killing and made it grounds for retaliatory execution, as one portion of the offense. How, then, can people's inability to attain knowledge of that portion make it permissible to take the entire life of a single offender, let alone the lives of them all?

L5400 Allah—blessed and exalted is He—has said: "Do not kill the soul that Allah has made inviolable, except by right." And He said: "Allah commands you to return trusts to their rightful owners and, when you judge between people, to judge with justice."[54]

وأجمع المفسرون من أصحاب رسول الله - صلى الله عليه وسلم - وغيرهم على أن السرف في القتل هو أن يقتل غير القاتل.

فلما كان تحريم دم المقاد منهم قبل إحداث حدثهم على من تلفت نفسه به مثل دمه، وأعوز تحقيق القتل على واحد من المحدِثين على المقتول منفردًا به، لم يجز أن يشاط دمه المتيقن تحريمه بحدث أحدثه، لا يدري أتلفت نفس المحدث عليه به أم لا، إذ ليس أحد الدّمينِ بأشد تحريمًا من الآخر، وقد يجرح الرجل غيره جراحاتٍ ويسلم منها، ويجرحه غيره جراحة واحدة فيتلف منها، فلو تيقن مع إمكان هذا ووضوحه عند جميع العالم إعانة جرح كل واحد منهم على تلف المقتول لكان محسوبا عليه في علم الله - جل وتعالى - المحرم للقتل، والموجب به القود جزءا من أجزاء الجناية. فكيف يبيح عدم وصول الخلق إلى معرفة ذلك الجزء إفاتة جميع نفس جانٍ واحد فضلا عن أنفس الجميع.

وقد قال الله تبارك وتعالى: (وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ) ، وقال: (إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ) .

[51] **Qur'an references (L5379):** Qur'an 17:33 (Al-Isra).

[52] **Translator's note (L5386):** The supplied text says "one person ... for several persons," whereas the subsequent argument opposes executing several persons for one victim. This apparent reversal has been retained.

[53] **Qur'an references (L5384):** Qur'an 17:33 (Al-Isra).

[54] **Qur'an references (L5400):** Qur'an 6:151 (Al-An'am); Qur'an 17:33 (Al-Isra); Qur'an 4:58 (An-Nisa).

أفمِنَ العدل أن تُعدل نفسٌ واحدة بأنفسِ أَلفِ إنسان في إفاتة أنفسهم وكل واحد منهم محرم الدم بل اجتماعه مع غيره في الحادثة على المقتول.

أم يكون قتل نفس حقا لا يجرح صاحبها إلا جرحًا. أليس الله يقول: (وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ) ، وقال: (وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا) . أفتكون إفاتة نفس مثل جرح جراحة قد يسلم منها المجروح في أكثر الأحوال. وهل يخلو كل واحد من المجتمعين على قتل المقتول من أن يكون منفردا بالقتل - فإن كان محالا في التجريح - أو غير منفرد به " فإن كان منفردا به فَلِم لا نجعل عليه دية ثانية إذا عُفي من الولي عن القود واللَّه - جل وتعالى - يقول: (فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ) ، كما يكون على المنفرد الذي لا شريك معه في الجرح، وإن كان غير منفرد بالقتل فكيف يفرد بالقَود من لم تبلغ جناية القَود، هذا غير مشكل لمن تدبره.

L5401–5402 Is it, then, just to equate a single life with the lives of a thousand people by taking their lives, when the blood of every one of them is inviolable—rather, his joining with another in the act against the slain person?[55]

L5403–5413 Or can it be right to kill a person who inflicts only a wound? Does Allah not say, “If you punish, then punish with the like of that with which you were punished”? And He said: “The recompense of an evil deed is an evil deed like it.” Can taking a life, then, be equivalent to inflicting a wound from which the wounded person may survive in most cases? And must not each of those who join together to kill the slain person either be independently responsible for the killing—even if that is impossible in the infliction of wounds—or not independently responsible for it? If he is independently responsible for it, why do we not impose a second blood money payment upon him when the legal heir waives retaliatory execution, when Allah—majestic and exalted is He—says, “But whoever is pardoned anything by his brother, then there shall be pursuit according to what is right and payment to him with good conduct,” just as it is incumbent upon someone acting alone who has no partner with him in inflicting the wound? But if he is not independently responsible for the killing, how can someone whose offense has not reached the threshold for

[55] **Translator’s note (L5402):** The supplied “rather” leaves the clause syntactically incomplete. It may be a corruption of “before,” which would yield “before his joining with another,” but that correction has not been incorporated.

retaliatory execution be singled out for retaliatory execution? This presents no difficulty to anyone who reflects upon it.[56][57][58][59][60]

L5414–5419 The just position on this is to impose upon them a single blood money payment, payable from their own property and apportioned among them all, since there is no way to determine the particular person whose wound caused the death, specifically, and the freeing of a single enslaved person, whose price they share. If they cannot obtain an enslaved person, then, as a precaution, each of them should fast for two consecutive months—since there is no way to share the fasting as one shares the price of an enslaved person—but I do not impose this upon them as a binding obligation.

L5420–5422 For fasting two consecutive months is obligatory upon someone certain that he killed, when an enslaved person cannot be obtained. As for someone who is certain of the wounding but the killing does not occur, no fasting is incumbent upon him except as a precaution.[61]

L5423 If it is said, "If he is not certain of the killing, why do the blood money payment and the freeing of an enslaved person not also lapse?"

L5424–5434 The answer is: Certainty concerning the killing is absent with respect to each individual, but it is not absent with respect to the group. Since it

وعدل القول في ذلك أن تجعل عليهم ديةً واحدةً في أموالهم موزعة بين الجميع، إذ لا وصول إلى الوقوف على من حدث التلف من جرحه بعينه وعتق رقبة واحدة يشتركون في ثمنها، فإن أعوزتهم الرقبة فالاحتياط أن يصوم كل واحد منهم شهرين متتابعين - إذ لا سبيل إلى الاشتراك في الصوم كما يشترك في ثمن الرقبة - ولا أوجبه عليهم إيجاب فرض.

إذ صوم شهرين متتابعين واجب على مُوقن القتل عند إعواز الرقبة، فأما من " يوقن الجرح ولا يكون القتل فلا صوم عليه إلا احتياطًا.

فإن قيل: فإذا كان غير موقن للقتل فلم لا تسقط الدية والرقبة أيضًا.

قيل: اليقين في القتل مرتفع على الانفراد، وغير مرتفع على الجمع فلما أمكن توزيع الدية وثمن الرقبة بين الجميع وزعت، ولما أعوز توزيع الصوم بين الجميع أسقطته إيجابًا واخترته احتياطًا، وقد دللنا على تَوهين رواية سعيد بن المسيب، عن عمر في كل شيء، لولادته لسنتين خلتا من خلافته، وما ذكر عن عمر من قتل نفر بواحد بروايته وروي عن معاذ بن جبل، وابن الزبير، وعبد الملك، وسعيد بن جبير، وحبيب بن أبي ثابت لا يقتل اثنان بواحد.

[56] **Translator's note (L5403):** The clause describing the person's infliction of a wound is grammatically awkward in the supplied text; this translation follows its apparent argumentative sense.

[57] **Translator's note (L5408):** The source ends with an isolated quotation mark without a clear opening counterpart. The preceding conditional expression is also awkward, but its wording has been retained.

[58] **Translator's note (L5409):** The source expressly says "a second blood money payment"; its intended force here is unclear, and it has not been changed to "a full payment" or similar.

[59] **Translator's note (L5413):** The source has "offense" in an awkward grammatical form. The translation expresses the evident relationship between the offense and the threshold for retaliatory execution.

[60] **Qur'an references (L5403):** Qur'an 16:126 (An-Nahl); Qur'an 42:40 (Ash-Shuraa); Qur'an 2:178 (Al-Baqarah).

[61] **Translator's note (L5422):** The supplied text says "the killing does not occur," where the argument appears to require "is not certain of the killing." The supplied wording has been retained. There is also an isolated quotation mark after "someone."

was possible to apportion the blood money payment and the price of the enslaved person among them all, they were apportioned. But since it was impossible to apportion the fasting among them all, I dispensed with it as an obligation and chose it as a precaution. We have already presented evidence for weakening Saʿid ibn al-Musayyab's transmission from ʿUmar in every matter, since he was born when two years had elapsed of his caliphate; and what has been related about ʿUmar's executing several men for one comes through his transmission. It has been transmitted from Muʿadh ibn Jabal, Ibn al-Zubayr, ʿAbd al-Malik, Saʿid ibn Jubayr, and Habib ibn Abi Thabit: "Two persons are not to be executed for one."

L5435

L5436–5437 His statement: "Do not approach the orphan's property except in the manner that is best, until he reaches his maturity" is evidence that the guardian may administer the orphan's property in a manner whose benefit accrues to the orphan.[62]

L5438 And Allah knows best.

L5439–5444 If someone says, "We have accepted your position that a deliberate killer is liable for blood money, because of what you cited of His statement—blessed and exalted is He—in Surat al-Baqarah, after the mention of legal retaliation in His statement, 'O you who believe, legal retaliation concerning the slain has been prescribed for you: the free person for the free person, the slave for the slave, and the female for the female. But whoever is pardoned anything by his brother, then there shall be pursuit according to what is right and payment to him with good conduct.' Why, then, have you imposed upon him the freeing of an enslaved person and fasting for two consecutive months if he cannot obtain one, when these two constitute the expiation for an accidental killer, whose repentance is accepted, whereas the repentance of a deliberate killer is not accepted?[63]

L5445–5446 Expiation, as its name indicates, merely expiates the sin of accidental killing,

[62] **Qur'an references (L5436):** Qur'an 6:152 (Al-An'am); Qur'an 17:34 (Al-Isra).

[63] **Qur'an references (L5439):** Qur'an 2:178 (Al-Baqarah).

قوله: (وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ) دليل على تصرف الولي في مال اليتيم بما عاد صلاحه على اليتيم.

والله أعلم.

فإن قال قائل: قد قبلنا قولك في جعل الدية على قاتل العمد لما ذكرت من قوله تبارك وتعالى في سورة البقرة بعد ذكر القصاص في قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ) فلم جعلت عليه عتق رقبة، وصيام شهرين متتابعين إذا أعوزها، وهما كفارة قاتل الخطأ الذي تُقْبل توبته، وقاتل العمد لا تقبل توبته.

وإنما الكفارة كاسمها تكفر معصية قتل الخطأ، وقتل العمد لا تكفره الكفارة، إذ لو كفرته ما منع التوبة من فعله.

whereas deliberate killing is not expiated by expiation, for if it expiated it, He would not have barred repentance to the person who committed it."

L5447 He is answered: "Why would He not accept his repentance?"

L5448–5450 If he says, "Because the verse in Surat al-Furqan is abrogated by the verse in al-Nisaʾ, since al-Furqan is Meccan and al-Nisaʾ is Medinan," he is answered: "As for the revelation of the two surahs, it is as you have stated. But He—majestic and exalted is He—mentioned in

L5451–5456 Surat al-Nisaʾ the punishment of someone who deliberately kills a believer, and did not say that He had barred him from repentance." If he says, "The mention of abiding forever in the Fire, wrath, and the curse is evidence that repentance is barred," the answer is: "That cannot be made evidence, because He—majestic and exalted is He—has mentioned abiding forever, the curse, and wrath in the punishment of the unbeliever, yet has not barred him from repentance. Thus He said—blessed and exalted is He—'Those who disbelieve and deny Our signs: those are the inhabitants of the Fire; they abide therein forever (39).'[64]

L5457–5459 And He said: 'Those who disbelieve among the People of the Book and the polytheists are in the fire of Hell, abiding therein forever. Those are the worst of creatures (6).' And He said: 'Indeed, whoever associates partners with Allah, Allah has forbidden Paradise to him, and his abode is the Fire; and the wrongdoers have no helpers (72).'[65][66]

L5460–5461 And He said: 'When there came to them what they recognized, they disbelieved in it. So Allah's curse is upon the unbelievers (89).' And He said: 'Say: Shall I inform you of something worse than that in recompense with Allah? Those whom Allah has cursed and with whom He is angry,' through His statement: 'When they come to you, they say, "We believe," although they entered with unbelief and have departed with it.' Yet He did not bar them from

قيل له: ولم لا يقبل توبته.

فإن قال: لأن الآية التي في سورة الفرقان منسوخة بالآية التي في النساء، من أجل أن الفرقان مكية والنساء مدنية. قيل له: أما نزول السورتين فكما ذكرت. ولكنه جل وتعالى ذكر في

سورة النساء عقوبة قاتل المؤمن عمدًا، ولم يقل أنه حجب عنه التوبة فإن قال: ذكر الخلود في النار والغضب واللعنة دَليل على حجب التوبة. قيل: لا يجوز أن يجعل ذلك دليلاً، لأنه جل وتعالى قد ذكر الخلود واللعنة والغضب في عقوبة الكافر، ولم يحجب عنه التوبة فقال تبارك وتعالى (وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (٣٩) .

وقال: (إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ (٦) وقال: (إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (٧٢) .

وقال: (فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (٨٩) ، وقال (قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ) إلى قوله: (وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ) ولم يحجب التوبة عنهم. ثم قال في سورة النور وسورة المتحرم مدنيتان: (وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١) .

[64] **Qur'an references (L5451):** Qur'an 2:39 (Al-Baqarah).

[65] **Translator's note (L5459):** The opening word of the supplied quotation has an extra initial letter, apparently a transcriptional duplication. It does not yield a clear additional word in translation.

[66] **Qur'an references (L5457):** Qur'an 98:6 (Al-Bayyinah); Qur'an 5:72 (Al-Ma'idah).

repentance. Then He said in Surat al-Nur and Surat al-Mutaharrim, both of which are Medinan: ‘Turn to Allah in repentance, all of you, O believers, so that you may prosper (31).’[67][68]

L5462 ‘O you who believe, turn to Allah in sincere repentance. Perhaps your Lord will expiate your evil deeds for you and admit you to gardens beneath which rivers flow.’[69]

L5463 The designation of faith does not cease to apply to a deliberate killer. He is included in the two verses’ call to repentance and in the expiation of his evil deed through His statement: ‘Perhaps your Lord will expiate your evil deeds for you.’[70]

L5464–5468 And He said in Surat Al ʿImran, which is Medinan, (9) also: ‘Those who, when they commit an indecency or wrong themselves, remember Allah and ask forgiveness for their sins—and who forgives sins except Allah?—and do not knowingly persist in what they have done (135): their recompense is forgiveness from their Lord and gardens beneath which rivers flow, abiding therein forever. How excellent is the reward of those who act (136)!’ And He said in Surat al-Nisaʾ: ‘Allah does not forgive that partners be associated with Him, but He forgives whatever is short of that for whomever He wills.’ Thus He made forgiveness binding in these two verses in general terms, and did not exclude therein anyone. Forgiveness in the language is like expiation, for both cover sins. From this the helmet is called a mighfar, because it covers the head; and cultivators are called kuffār because they cover the seed with earth when they sow it. Likewise, expiation covers sin, and together with forgiveness becomes a barrier and covering that protects the perpetrator of disobedience from the Fire and all the other punishments of the Hereafter. Thus, anyone who considers the matter carefully will see that there is no jus-

(يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) .

واسم الإيمان غير زائل عن قاتل العمد، وهو داخل في دعوة الآيتين إلى التوبة وفي كفارة سيئته بقوله: (عَسَى رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ) .

وقال في سورة اَل عمران وهي مدينية) ٩ (أيضًا: (وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥) أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ (١٣٦) وقال في سورة النساء: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) . فأوجب المغفرة في هاتين الآيتين إيجابا عاما ولم يستثنِ فيها أحدًا، والمغفِرة في اللغة مثل الكفارة، لأنهما جميعًا يستران الذنوب، ومنه سُمي مغفر الرأس، لأنه يستره، وسُمي الكَفّار في الزروع، لأنهم يسترون الحب إذا بذروه بالتراب. وكذلك الكفارة تستر الذنب، وتصير والمغفرة معًا حجابًا وسترا لعامل المعصية من النار، وسائر عقوبات الآخرة. فإبطال التوبة وحجبها عن قاتل العمد بما ذكر الله من عقوبته في الآية لا وجه له لمن تدبره.

[67] **Translator’s note (L5461):** The supplied surah name is “al-Mutaharrim,” an apparent corruption of “al-Tahrim,” the surah quoted in the following segment. The supplied name has been retained.

[68] **Qur’an references (L5460):** Qur’an 2:89 (Al-Baqarah); Qur’an 5:60 (Al-Ma’idah); Qur’an 5:61 (Al-Ma’idah); Qur’an 24:31 (An-Nur).

[69] **Qur’an references (L5462):** Qur’an 66:8 (At-Tahrim).

[70] **Qur’an references (L5463):** Qur’an 66:8 (At-Tahrim).

tification for invalidating repentance and barring the intentional killer from it on account of the punishment Allah mentions for him in the verse.[717273]

L5469–5480 Thus, had he said, "The intentional killer, in view of the punishment Allah mentions for him, if he dies without repentance will remain eternally in the Fire and will have incurred the punishment mentioned for him in the verse," without denying him repentance, his statement would have been more consistent and better directed, just as the unbeliever whose punishment is mentioned as eternal abiding, the curse, and wrath, in the same way that the killer's punishment is mentioned, if he dies in his unbelief before undertaking repentance from it, incurs what has been mentioned concerning him and remains eternally in the Fire because of his unbelief. Yet even if this formulation of his statement is well directed, we do not concede it to him concerning those who affirm Allah's oneness, even if they die without repentance, because of the arguments contained in the sections of this book of ours, following the sequence of the verses in the surahs and in the refutations of the Muʿtazilites and the Shurāt, and because of the authentic reports from the Messenger of Allah ﷺ concerning the sojourn of those who affirm Allah's oneness in the Fire, and the removal from it of anyone in whose heart there is an atom's weight of faith.[747576]

L5481 The Messenger of Allah ﷺ knows best the interpretation of the severe warning revealed to him in the verse concerning the intentional killer.

فلو أنه قال: إن قاتل العمد بما ذكر الله من عقوبته مات بغير توبة يخلد في النار، واستوجب العقوبة المذكورة له في الآية، ولم يمنعه التوبة كان كلامه أشد استقامة وأحسن توجهًا كما أن الكافر المذكور عقوبته بالخلود واللعنة والغضب كذكر عقوبة القاتل إذا مات على كفره قبل إحداث التوبة منه استوجب ما ذكر به، وخلد في النار بكفره مع أن هذا وإن حسن توجهه من قوله فإنا لا نسلمه له في الموحدين وإن ماتوا بغير توبة، للحجج التي حواها فصول كتابنا هذا على نسق الآيات في السور، وعند الرد على المعتزلة والشراة، والأخبار الصحيحة عن رسول الله - صلى الله عليه وسلم - في نزل الموحدين في النار، وإخراج من كان في قلبه مثقال ذرة من إيمان منها.

ورسول الله - صلى الله عليه وسلم - أعلم بتأويل ما نزل عليه من التغليظ في آية قاتل العمد.

[71] **Translator's note (L5464):** The source ends with an anomalous parenthesized numeral 9. Its function is unclear; it may be an editorial reference marker or a transcription artifact.

[72] **Translator's note (L5468):** The wording concerning cultivators is awkward: the supplied vocalization reads al-kaffār, whereas the plural meaning required by the explanation is kuffār.

[73] **Qur'an references (L5464):** Qur'an 3:135 (Ali 'Imran); Qur'an 3:136 (Ali 'Imran); Qur'an 4:48 (An-Nisa); Qur'an 4:116 (An-Nisa).

[74] **Translator's note (L5470):** The Arabic conditional construction is syntactically irregular; the translation makes its apparent conditional sense explicit.

[75] **Translator's note (L5477):** Shurāt is a designation used by the Kharijites for themselves.

[76] **Translator's note (L5478):** The reading nuzul can suggest lodging or a sojourn; its precise intended sense here is uncertain.

L5482–5484 We, together with all the jurists of the Muslims among the Companions of the Messenger of Allah ﷺ, the Successors, and the leading authorities after them, use the authentic Sunnah to restrict the general scope of the Quran, and make it an exposition of the Quran's summary statements.

L5485–5492 Furthermore, we have found a verse in Surat al-Māʾidah indicating that repentance is accepted from the intentional killer, expressly using the word "repentance"—although everything we have mentioned establishing that repentance is open to him is sufficient. Allah, blessed and exalted, says—and this is a Medinan verse—"The recompense of those who wage war against Allah and His Messenger and strive to spread corruption in the land is only that they be killed, or crucified, or have their hands and feet cut off on opposite sides, or be banished from the land. That is disgrace for them in this world, and in the Hereafter they shall have a tremendous punishment (33), except those who repent before you gain power over them. Know, then, that Allah is forgiving, merciful (34)." No one doubts that those who wage war will inevitably become implicated in killing if they persist long in waging war, and Allah did not exclude the killer from among them. Indeed, the early jurists and the chosen leading authorities all follow the interpretation of ʿAlī and Ibn ʿAbbās that "or" does not indicate a choice in this verse, and that none of them is to be put to death except one who has killed.[77][78]

L5493–5494 Allah has waived all their punishments through repentance, mentioning repentance by its very name.

L5495–5497 As you see, He has promised them forgiveness in the Hereafter and remission of the tremendous punishment that He mentioned after mentioning disgrace in this world, using the same wording as that mentioned in Surat al-Nisāʾ: "And He has prepared for them a tremendous punishment."[79]

ونحن وفقهاء المسلمين كافة من أصحاب رسول االله - صلى الله عليه وسلم - والتابعين والأئمة بعدهم نخص بالسنة الصحيحة عموم القرآن، ونجعلها بيانا لجملته.

وبعد فقد وجدنا آية في سورة المائدة تدل على أن التوبة مقبولة من قاتل العمد بلفظ التوبة - وإن كان كلما ذكرناه من تمهيد التوبة له شافيًا قال الله تبارك وتعالى - وهي آية مدينية -: (إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (٣٣) إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٣٤) ولا يشك أحد أن المحاربين قد يبلون لا محالة بالقتل إذا طال مكثهم في المحاربة، ولم يَستثنِ الله منهم القاتل، بل الفقهاء المتقدمون والأئمة المختارون كلهم على تفسير علي، وابن عباس في أن (أو) ليس بتخيير في هذه الآية، وأنه لا يقتل منهم إلا من قتل.

وقد أسقط الله عنهم جميع عقوباتهم بالتوبة، وذكرها بلفظها.

ووعدهم المغفرة كما ترى في الآخرة، والصفح عن العذاب العظيم الذي ذكره بعد ذِكر الخزي في الدنيا بلفظ ما ذكر في سورة النساء:) وَأَعَدَّ لَهم عَذَابًا عَظِيما) .

[77] **Translator's note (L5489):** The unvocalized expression translated "become implicated in killing" can also suggest being tried or afflicted through killing; the ensuing argument favors the former sense.

[78] **Qur'an references (L5485):** Qur'an 5:33 (Al-Ma'idah); Qur'an 5:34 (Al-Ma'idah).

[79] **Translator's note (L5497):** The supplied quotation has the plural "for them"; the verse concerning intentional killing in Quran 4:93 has the singular "for him." The supplied wording is retained.

L5498–5503 Muhammed ibn ʿAlī—may Allah be pleased with him—said: Once it is established that the repentance of the intentional killer is accepted and that its way is open to him, it is nevertheless not valid for him, alongside remorse, without freeing a slave or fasting for two months if he cannot find one, because the designation “killer” includes him. The cause of killing on the part of the intentional and the unintentional perpetrator does not remove the designation “killing” from the act. Allah, exalted, says after mentioning the slave: “Whoever cannot find one must fast for two consecutive months, as repentance from Allah; and Allah is knowing, wise (92).”[80]

قال محمد بن علي - رضي الله عنه: وإذا صح أن توبة قاتل العمد مقبولة، وله ممهدة فلا تصح له مع الندم إلا بعتق الرقبة، أو صيام شهرين إن عدمها لشمول اسم القاتل له. وليس سبب القتل من العامد والخاطىء بمزيل عنه اسم القتل، وقال الله تعالى بعد ذكر الرقبة: (فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (٩٢).

[80] **Qur’an references (L5498):** Qur’an 4:92 (An-Nisa).

فهذا نص لا قياس لما دللنا عليه من أن سبب القتل لم يُزل اسم القاتل عنه، ووجوب الكفارة بالفعل لا بسببه، وإسقاط القود عن قاتل الخطأ مسلم فيه لإجماع الأمة.

ذكر تحريم الحكم والفتوى بغير علم، وترك قبول الطعن في المسلمين.

وقوله تعالى: (وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا (٣٦) حجة فى أشياء: فمنها: تحريم الحكم والفتوى بغير علم.

ومنها: ترك قبول الطعن في المسلمين بغير ثَبت - ولا ثَبت إلا بيقين المعاينة، أو السمع من المطعون عليه لا مِنَ الطاعن، أو قيام بينة عادلة معروفة بالصدق والأمانة من كل ترة أو حقد بينها وبين من يشهد عليه، غير سابقة إلى شهادتها.

قيل: يستشهد عند الضرورات، وإقامة الشهادات لإقامة حد، ولا مبادرة إلى اغتياب من يطعن عليه عند من ليس بسلطان يقيم الحدود. متفكهة بهمزه ولمزه غير جارة بهما نفعًا إلى مسلم، ولا دافعة مضرة عن موحد أو ذي عهد. فإن لم يحب ستر أخيه وإخفاء عيوبه جهده وطاقته ويكره أن يسير في الناس على لسان غيره فضلا عن أن يتفكه هو بها، ويذيعها فيمن يعرج بهتك الأستار أجدر أن يعد في عِداد الفجار.

This, then, is an explicit textual ruling, not an analogy, because of what we have demonstrated: that the cause of the killing does not remove the designation "killer" from him, and that expiation is obligatory on account of the act, rather than its cause. The waiving of retaliatory execution for the unintentional killer is conceded in his case because of the consensus of the community.

On the Prohibition of Judging and Issuing Legal Opinions Without Knowledge, and Refraining from Accepting Attacks on Muslims

His saying, exalted is He, "Do not pursue that of which you have no knowledge. Indeed, hearing, sight, and the heart—each of these will be questioned about (36)," is evidence for several matters: Among them is the prohibition of judging and issuing legal opinions without knowledge.[1]

Another is refraining from accepting attacks on Muslims without substantiation—and there is no substantiation except through the certainty of direct observation, or hearing from the person attacked rather than the attacker, or the establishment of testimony by upright witnesses known for truthfulness and trustworthiness, free of any grievance or rancor between them and the person against whom they testify, and not rushing forward to give their testimony.[2]

It was said: testimony is sought when necessity arises, and testimony is presented to enforce a prescribed punishment, nor rushing to backbite the person being attacked in the presence of someone who is not a ruler empowered to enforce prescribed punishments, taking pleasure in disparaging and maligning him, without thereby bringing benefit to a Muslim or warding off harm from one who affirms Allah's oneness or from a person under covenant. For if someone does not love to shield his brother and conceal his

[1] **Qur'an references (L5509):** Qur'an 17:36 (Al-Isra).

[2] **Translator's note (L5515):** The construction "trustworthiness from every grievance or rancor" is awkward; the translation follows its apparent sense of impartiality.

faults with all his effort and ability, and does not hate to have them circulate among people on another's tongue, let alone take pleasure himself in them and spread them among those who concern themselves with tearing away people's coverings, he is all the more deserving of being counted among the wicked.[3][4]

ولا يقبل قوله في الأخبار.

L5524 His word concerning reports is not to be accepted.

وأرى نساك زماننا قد أهملوا هذا من أنفسهم، وأغفلوه في رعياتهم، وتسرعوا إلى تعليق العيوب على إخوانهم المؤمنين يوهمهم الشيطان أنهم بذلك إلى الله متقربون، ولدينه ناصرون، وبحقه قائلون.

L5525–5527 I see that the devotees of our time have neglected this in themselves and disregarded it among those in their care. They have rushed to attach faults to their believing brothers, while Satan deludes them into thinking that by this they draw near to Allah, champion His religion, and speak in defense of His right.

فقصارهم اتباع عورات المسلمين، وهتك أستار المستورين بعد الجهلة المغتابين فيفسقون من يجهلون حاله بشهادة من يشهد بفسقه غيبته المحرمة بنص القرآن، ويحققون الظنون على المستورين بإذاعة الكذابين.

L5528–5531 Their utmost endeavor is to pursue the private failings of Muslims and tear away the coverings of those whose faults are concealed, following ignorant backbiters. They declare people whose condition they do not know to be transgressors on the testimony of someone whose backbiting of them bears witness to his own transgression—backbiting forbidden by the explicit text of the Quran—and treat suspicions about those whose faults are concealed as established facts through the spreading of tales by liars.

أليس يعلمون أن أهل الإفك ما أهلكهم إلا الظنون السيئة بأم المؤمنين، والخير من الصحابة الفاضلين صفوان بن المعطل - رضي الله عنه - حيث تخلف من وراء الجيش، وأقامت أم المؤمنين المبرأة بكلام رب العالين على التماس العقد حتى اجتمعا على غير تواطؤ، ولا إرادة سوء في منزل واحد، وَبَقِيَا معًا منفردَين حتى أبقا بالجيش، وهلك فيهما من هلك.

L5532–5537 Do they not know that nothing brought ruin upon the perpetrators of the slander except their evil suspicions about the Mother of the Believers and that good man among the virtuous Companions, Ṣafwān ibn al-Muʿaṭṭal—may Allah be pleased with him— when he remained behind the army, and the Mother of the Believers stayed —she who was exonerated by the words of the Lord of the exalted ones—to search for the necklace, until the two came together without prior arrangement or evil intent at a single stopping

[3] **Translator's note (L5517):** The supplied qīla, "it was said," interrupts the syntax. A reading qabla, "before," would connect with the preceding prohibition on volunteering testimony, but has not been substituted.

[4] **Translator's note (L5523):** The expression translated "concern themselves with" is obscure in the supplied wording.

place, and remained alone together until they fled with the army, and those who came to ruin over the two of them came to ruin.[5][6]

L5538–5542 Do you suppose that the testimony of backbiters and those who spread accounts of indecencies on the basis of hearsay, without direct observation, is more conclusive in establishing the transgression of people whose faults are concealed than the coming together of these two protected persons—may Allah be pleased with them both— in circumstances a tenth of which would kindle suspicion in the hearts of hypocrites and loose the tongues of those led astray against the innocent, well-pleasing Mother of the Believers and her companion, that good man among the Muslims, until their suspicions led them to what they led them to, and concerning them, to expose their lies and establish the innocence of the two accused, there were revealed in[7]

L5543 Surat al-Nūr the verses that were revealed, including: "Indeed, those who love that indecency should spread among those who believe shall have a painful punishment in this world and the Hereafter."[8]

L5544 And in it: "Why, when you heard it, did the believing men and believing women not think well of their own people and say, 'This is manifest slander' (12)?"[9]

L5545–5548 Are these verses not—even though specifically concerned with the innocence of those two—a lesson in proper conduct and an admonition for whoever hears them, that he should not come to ruin through what brought them to ruin, nor do to Muslims what they did?

L5549–5552 Furthermore, even if the person who declares those whose faults are con-

أفترى شهادة المغتابين والمذيعين الفواحش بالبلاغات، وفقد المعاينات أبلغ في فسق المستورين من اجتماع هذين المعصومين رضي الله عنهما - على حال يقدح معشارها في قلوب المنافقين، وتطلق ألسُن المفتونين على البرية الرضية أم المؤمنين وصاحبها الخير من المسلمين حتى أدتهم ظنونهم إلى ما أدت، ونزل فيهم في تكذيبهم، وفي براءة المرميين من الآيات في

سورة النور ما نزل فيها: (إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ) .

وفيها: (لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ (١٢) .

أوليست هذه الآيات - وإن كانت خاصة في براءتهما - فهى مأدبة وَعِظة لمن سمعها أن لا يهلك بما هلكوا، ولا يفعل في المسلمين ما فعلوا.

وبعد فلو كان مفسق المستورين بالبلاغات، وقول المغتابين " ومن يفرح بهتك المؤمنين عاين ممن طعن عليه قبله بعض محارم الله يفعلها لكان مأمورًا بالستر عليه، وترك إذاعة فعله في غيره، والذب عنه جهده وكان في إسرار النصيحة إليه ما يؤدي حق ربه عليه.

[5]**Translator's note (L5535):** The supplied text reads "Lord of the exalted ones," apparently a transcription error for the familiar "Lord of the worlds." The supplied reading is retained.

[6]**Translator's note (L5537):** The supplied abaqā means "the two fled" and is anomalous here. The context suggests a corrupt reading for catching up with the army; the wording has not been silently repaired.

[7]**Translator's note (L5539):** "Protected persons" renders maʿṣūmayn; in context it can mean persons protected from the alleged sin, rather than doctrinally infallible persons.

[8]**Qur'an references (L5543):** Qur'an 24:19 (An-Nur).

[9]**Qur'an references (L5544):** Qur'an 24:12 (An-Nur).

cealed to be transgressors, on the basis of hearsay and the statements of backbiters “and those who rejoice in exposing believers, had himself seen the person whose denunciation he accepted committing something Allah has forbidden, he would have been commanded to conceal it for him, refrain from spreading his deed among others, and defend him with all his effort. Giving him advice privately would have sufficed to discharge his Lord’s right over him.[1011]

أوليس معروفًا عند علماء الحديث والفقهاء صنيع رسول الله - صلى الله عليه وسلم بماعز بن مالك وهو يُقِر على نفسه بفاحشة الزنا، ورده مرة أخرى، والمسألة عن عقله بعد استثبات معرفة الزنا والتحصين منه،.

L5553–5556 Is the conduct of the Messenger of Allah ﷺ toward Māʿiz ibn Mālik, when he confessed against himself to the indecency of unlawful sexual intercourse, not well known among the scholars of hadith and the jurists: his turning him back once again, and his inquiry into his sanity after ascertaining his understanding of unlawful sexual intercourse and his qualifying marital status from him?[1213]

L5557–5568 Did he not say to Hazzāl, when Hazzāl told him after he had had Māʿiz stoned that he was the one who had advised him to come to him: “Hazzāl, had you covered him with your garment, it would have been better for you than what you did to him”? And did he not, when he had finished having him stoned and mounted a riding animal, hear someone saying to another, “Look at this man! Allah concealed his fault, yet he did not conceal it himself, until he was stoned as a dog is stoned.” Then he ﷺ traveled a little way, and there was a dead donkey with its leg entangled. He said, “Where are so-and-so and so-and-so?” They said, “Here we are, Messenger of Allah.” He said, “Dismount and eat from the carcass of this donkey.” They said, “May Allah forgive you, Messenger of Allah! Who would eat from the carcass

أوليس قال لهزال حين أخبره بعد رجمه إياه أنه المشير عليه بإتيانه: “ يا هزال، لو سترته بثوبك كان خيرا لك مما فعلت به ”. أوليس حين فرغ من رجمه، وركب مركبًا سمع قائلا يقول لآخر: انظروا إلى هذا ستر الله عليه فلم يستر على نفسه حتى رُجِم رجم الكلب، فسار صلى الله عليه وسلم قليلا فإذا بحمار ميت شابكٍ برجله، فقال: “ أين فلان وفلان، ” فقالا: نحن يا رسول الله. فقال: “انزلا وكلا من جِيفة هذا الحمار ”. فقالا: غفر الله لك يا رسول الله، ومن يأكل من جِيفة هذا الحمار، فقال: “ قد أكلتما آنفا من عرضِ أخيكما ما هو أشد تحريمًا عليكما من جيفة هذا الحمار”، فجعل القائل والمستمع في دَرجة العقوبة والتحريم واحدة.

[10]**Translator’s note (L5549):** The supplied text contains an unmatched quotation mark before “and those who”; no clearly identifiable quotation begins here.

[11]**Translator’s note (L5550):** The phrase concerning the person denounced and the acceptance of the denunciation is syntactically awkward; the translation follows its apparent contextual sense.

[12]**Translator’s note (L5555):** The supplied taḥṣīn is unusual here; the legal context suggests iḥṣān, the marital status relevant to the prescribed punishment. The translation conveys that apparent sense without treating the reading as secure.

[13]**Translator’s note (L5556):** The supplied punctuation is irregular; the question continues from the preceding segments.

of this donkey?" He said, "Just now you both ate of your brother's honor something more strictly forbidden to you than the carcass of this donkey." Thus he placed the speaker and the listener at the same level of punishment and prohibition.[14]

L5569 Did Abū Bakr and ʿUmar—may Allah be pleased with them both—not give advice to one who came.[15]

L5570–5574 Was it not Kaʿb ibn ʿAmr, the veteran of Badr—may Allah have mercy on him—who, when he told the two of them what he had done with the woman who wanted dates from him, whereupon he took her to the orchard and did what he did with her, including kissing, embracing, and every reprehensible thing short of intercourse, [was advised] to conceal his own wrongdoing? They did not mention his affair to anyone, nor did they banish or shun him; rather, they supposed that his telling them expressed remorse for what he had done.[16][17]

L5575–5593 Or do you consider the testimony of an evildoer who backbites weightier than the testimony of three of the Companions of the Messenger of Allah ﷺ and their affirmation that they had witnessed unlawful intercourse, while the fourth testified that he had seen him on top of her and heard labored breathing from those against whom they testified? Yet ʿUmar—may Allah be pleased with him—flogged the three, declared them evildoers in obedience to his Lord, and refrained from accepting their testimony throughout his caliphate. The man against whom they testified retained, in his estimation, his former standing of protected reputation and merit; he did not treat him unjustly, nor did his attitude toward him change. What, then, is wrong with

أوليس قد أشار أبو بكر وعمر - رضي الله عنهما - على آتي.

أليس كعب بن عمرو البدري - رحمه الله - حين أخبرهما بصنيعه بالمرأة التي أرادت منه تمرا، فذهب بها إلى البستان، وفعل بها ما فعل من التقبيل والاعتناق، وكل شيء مكروه غير الجماع أن يستر على نفسه، ولم يذكرا أمره لأحد، ولا أقصياه ولا هجرا بل ظنا به أن قوله لهما ندم على فعله.

أو ترى شهادة الفاسق المغتاب أكبر من شهادة ثلاثة من أصحاب رسول الله - صلى الله عليه وسلم - وإثباتهم على رؤية الزنا، والرابع يشهد بأنه قد رآه فوقها، وسمع نفسا غالبًا على من شهدوا، فجلد عمر - رضي الله عنه - الثلاثة، وفسقهم ائتمارًا لربه، وامتنع من قبول شهادتهم مدة حلافته وكان المشهود عليه عنده في حالته الأولى من ستره وفضله لم يحفه. ولم يتغير له. فما بال نساك زماننا يوثر في قلوبهم على إخوانهم المؤمنين قول كل ناعق يغويهم بكذبه، ويهلكهم بغيبته حتى يتسرعوا إلى الهجران المحرم بنص السنة، وإلى إذاعة الفاحشة في المؤمنين الموعود عليها بنص القرآن أليم العذاب في الدارين معا، وما بالهم يتحلون بالفظاظة والغلظة على من زلت به قدم الستر بيقين. فكيف بالظنون والكذب المخترص، ولا يقتدون بما أدب الله به نبينا - صلى الفَه عليه وسلبم - وغيره حيث يقول: (وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ) ، وقال لموسى وهارون - صلى الله عليهما - حين بعثهما إلى فرعون: (فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى (٤٤) فاستعمله رسول اللَه - صلى الله عليه وسلم سمعًا وطاعة

[14]**Translator's note (L5562):** The description shābik bi-rijlihi, "with its leg entangled," is awkward and may reflect a corrupt reading. It has not been replaced with a different version of the report.

[15]**Translator's note (L5569):** The supplied sentence ends abruptly after "one who came," with a full stop. The following context begins a new question rather than completing it.

[16]**Translator's note (L5570):** The syntax connecting this fragment to the preceding context is disrupted in the supplied transcription; the ensuing account concerns the advice the two men gave Kaʿb.

[17]**Translator's note (L5572):** "Was advised" supplies the connection required by the surrounding account, whose opening syntax is disrupted.

the ascetics of our time, that their hearts are affected against their fellow believers by the words of every squawker who misleads them with his lies and destroys them with his backbiting, until they rush to shunning, which the explicit text of the Sunnah forbids, and to spreading indecency among the believers, for which the explicit text of the Quran threatens painful punishment in both abodes together? And what is wrong with them that they adorn themselves with coarseness and harshness toward someone whose footing in the protection of his reputation has certainly slipped? How much more, then, when it is a matter of suspicions and fabricated lies? They do not follow the discipline Allah taught our Prophet— ﷺ—and others, when He says: "Had you been coarse and hardhearted, they would have dispersed from around you." And He said to Moses and Aaron—may Allah bless them both— when He sent them to Pharaoh: "Speak to him with gentle speech, that perhaps he may take heed or fear (44)." The Messenger of Allah ﷺ put this into practice, heeding and obeying his Lord, and said to the man who asked his permission to commit unlawful intercourse: "Would you accept it for your mother? Would you accept it for your sister?" He did not speak harshly to him.[18][19][20][21][22][23]

لربه، فقال للرجل الذي استأذنه في الزنا: "أترضاه لأمك، أترضاه لأختك، " ولم يغلظ له.

L5594–5596 And he instructed the person who had taken ʿAlqamah ibn ʿUlāthah by the hand, when he passed some tents belonging to him and cut their guy ropes

وأمر من أخذ بيد علقمة بن عُلاثَة حيث مرَّ على خيم له فقطع أطنابها - وهو سكران - من يأخذ بيده حتى يبلغه إلى أهله.

[18] **Translator's note (L5578):** The wording concerning the breathing and those against whom testimony was given is awkward; the translation follows its apparent sense.

[19] **Translator's note (L5580):** The supplied word has an apparent transcription error in its first letter; "his caliphate" reflects the evident intended reading.

[20] **Translator's note (L5581):** The final verb is uncertain as transcribed. It is rendered in the sense of treating someone unjustly; the precise intended reading is unclear.

[21] **Translator's note (L5587):** "Whose footing in the protection of his reputation has slipped" preserves the unusual metaphor of the supplied wording.

[22] **Translator's note (L5589):** The opening continuation of the salutation is visibly corrupted in the transcription; it is represented by ﷺ together with the preceding fragment.

[23] **Qur'an references (L5576):** Qur'an 3:159 (Ali 'Imran); Qur'an 20:44 (Taha).

while drunk, [to have] someone take him by the hand until he brought him to his family.[24][25]

L5597–5598 ʿUqbah ibn ʿĀmir al-Juhanī was told: "We have neighbors who drink wine. Should we not report them to the ruler?"

L5599–5603 He said: "No. I heard the Messenger of Allah ﷺ [say]: 'Whoever sees a shameful fault and conceals it is as though he had restored a girl buried alive to life from her grave.'" And he said—peace be upon him: "Whoever believes in Allah and the Last Day should be merciful toward the believers and must certainly not be harsh toward them."[26]

L5604–5606 And ʿAlī ibn Abī Ṭālib—may Allah be pleased with him—said : "If I saw a man drinking wine, and no one besides me saw him, and I could conceal his wrongdoing, I would conceal it." Saʿīd ibn al-Musayyab passed by a thief: "Do you intend to take him to the ruler?"[27]

L5607 He then gave them a dinar so that they released him.

L5608–5613 And the Messenger of Allah ﷺ repeatedly said to a thief: "I do not suppose you stole," time after time, while the man continued confessing to him. His face grew grim when the man's hand was amputated before him. They said to him: "You seem to have disliked it." He replied: "Why should I not dislike it, when you are the devils' helpers against your brother?" He was urging them to conceal wrongdoing as far as they could, and not to report him to the authorities, who have no right to forgo the prescribed punishment once he has been reported to them.[28][29]

وقيل لعقبة بن عامر الجهني: إن لنا جيرانا يشربون الخمر، أفلا نرفعهم إلى السلطان.

فقال: لا، سمعت رسول الله - صلى الله عليه وسلم -: " من رأى عورة فسترها فكأنما أحيا موءودة من قبرها "، وقال عليه السلام: " من كان يؤمن بالله واليوم الآخر فليكن بالمؤمنين رحيمًا ولايكونن عليهم غليظا ".

وقال علي بن أبي طالب - رضي الله عنه - : " لو رأيت رجلا يشرب الخمر لم يره معي غيري فاستطعت أن أستره لسترته "، ومر سعيد بن المسيب بسارق أتريدون به السلطان.

فأعطاهم دينارا حتى خلوه.

ورسول الله - صلى الله عليه وسلم - يكرر على سارق،: " ما إخالك سرقت " مرة بعد أخرى. وهو يقر له. وكلح وجهه حين قطع بين يديه. فقالوا له: كأنك كرهت، فقال: " ومالي لا أكره وأنتم أعوان الشياطين على أخيكم " يحثهم على الستر ما استطاعوا، ولا يرفعوه إلى الأئمة الذين ليس لهم تركها بعد رفعه إليهم.

[24] **Translator's note (L5595):** The construction here and in the next fragment is syntactically disrupted, repeating the person taking him by the hand. The pronoun identifying the owner of the tents is also ambiguous.

[25] **Translator's note (L5596):** The bracketed words indicate the uncertain connection in the supplied syntax; the repetition of taking him by the hand is retained.

[26] **Translator's note (L5603):** The adjective translated "harsh" is misspelled in the supplied transcription.

[27] **Translator's note (L5606):** The supplied text moves directly from Saʿīd passing by a thief to a question, without an explicit verb introducing his speech.

[28] **Translator's note (L5610):** The Arabic says literally "he was cut"; amputation of the thief's hand is understood from the context.

L5614–5625 And he said to Ṣafwān concerning the man who had stolen from him: “Why not before he brought him to me?” And ʿUmar ibn al-Khaṭṭāb—may Allah be pleased with him—said: “Give the call to the dawn prayer while it is still night, so that the traveler may travel and the fornicator may depart.” This, then, and similar reports—which, if we exhaustively collected them, would make the book lengthy—enjoin concealing offenses for which Allah—majestic and exalted—has prescribed punishments, although He has commanded that compassion be set aside in administering them. How much more, then, with lesser faults, or matters that admit of interpretations and favorable presumptions, and the bringing of hearts into harmony? ʿUmar ibn al-Khaṭṭāb—may Allah be pleased with him—said: “Whoever hears something he dislikes about his brother, so long as he can find a sound justification for it within the truth, should not turn to another interpretation.”[30]

L5626–5627 It was related from Laqīṭ ibn Arṭāh al-Sakūnī: “We have a neighbor who drinks wine and commits shameful deeds. Should I report his affair to the ruler?”[31]

L5628–5634 He said: “I killed seventy-nine polytheists alongside the Messenger of Allah—ﷺ—and I would not wish to have killed as many again while having lifted the veil from a Muslim, Abū Qilābah said: “If you hear something you dislike about your brother, seek excuses for him with all your effort. If you seek them and find none, say: ‘Perhaps he has an excuse beyond the reach of my knowledge.’”[32]

L5635 The Messenger of Allah ﷺ said: “Beware of suspicion, for suspicion is the

وقال لصفوان في سارقه: “ فهلا قبل أن يأتيني به ”، وقال عمر بن الخطاب - رضي الله عنه -: “ أذنوا للفجر بليل ليسير السائر. ويخرج العاهر”. فهذا وما يشاكله من الأخبار - التي لو تقصيناها لطال بها الكتاب - يأمر بالستر على ما فيه لله - جل وتعالى - حدود وقد أمر بترك الرأفة في إقامتها، فكيف فيما هو دونها من العيوب، أو الأمور التى يمكن فيها التأويلات، وتحسين الظنون. وائتلاف القلوب، وقد قال عمر بن الخطاب - رضي الله عنه -: “من بلغه عن أخيه شيء يكرهه، فما دام يجد له في الحق مساغا لم يذهب إلى غيره ”.

وروي عن لقيط بن أرطات السكوني: إن لنا جارًا يشرب الخمر ويأتي القبيح أفأرفع أمره إلى السلطان.

قال: لقد قتلت تسعة وسبعين من المشركين مع رسول الله - صلى الله عليه وسلم - وما أحب أني قتلت مثلهم، وأني كشفت قناع مسلم، وقال أبو قلابة إذا بلغك عن أخيك أمر تكرهه فاطلب له المعاذير بجهدك، فإن طلبتها فلم تجدها فقل: لعل له عذرًا لا يبلغه علمي.

وقال رسول الله - صلى الله عليه وسلم -: “إياكم والظن، فإن الظن أكذب الحديث، ولا تجسسوا ولا تحاسدوا، ولا تباغضوا ولا تدابروا، وكونوا عباد الله إخوانا ”.

[29]**Translator’s note (L5613):** The feminine pronoun in “forgo it” has no explicit antecedent in this fragment; a prescribed punishment is understood from the context.

[30]**Translator’s note (L5616):** The quotation as supplied uses a third-person verb, “he brought him to me”; this has been retained rather than replaced with the familiar second-person wording.

[31]**Translator’s note (L5626):** The supplied report does not explicitly identify the questioner or the person addressed, although a reply follows.

[32]**Translator’s note (L5630):** “Lifting the veil” means exposing the Muslim’s concealed wrongdoing. The supplied quotation ends here with a comma and without a closing quotation mark.

most lying speech. Do not spy on one another, do not envy one another, do not hate one another, and do not turn your backs on one another. Be brothers, servants of Allah."

L5636–5644 This and its like belong to the character of believers supported by reverent fear of Allah. Whatever contradicts this belongs to the character of hypocrites who delight in the believers' faults, and of those who love the division of their common cause and the planting of enmity and hatred among the community of Muhammed— ﷺ. More than one of the leading scholars disapproved of holding congregational prayer twice in one mosque, for fear of fracturing the common cause and disrupting the order of Islam—let alone pursuing faults on the basis of a passing thought about hidden matters, and pursuing that of which those who reproach others have no knowledge, as Allah—majestic and exalted—said in this verse with which we began the section.[33][34]

L5645–5646 Among its implications is exercising caution when giving testimony concerning rights. Al-Shāfiʿī— may Allah be pleased with him—mentioned this in the Book of Testimonies.

L5647–5648 Among its implications is guarding one's hearing against listening to everything reprehensible, and lowering one's gaze from all forbidden things.

L5649–5651 Among its implications is that Allah—blessed and exalted—will question people about concealed thoughts and inward dispositions that are blameworthy, even if the bodily members do not assist them through movement, because hearts are the seat of inward purposes and intentions, and through them all deeds and movements of the bodily members become valid.

L5652–5661 There is nothing in the Prophet's ﷺ statement, reporting from his Lord—blessed and exalted—that He says to His angels: "When My servant contemplates an evil deed, do not record it until he does it," that refutes this, because that concerns contemplating an evil deed that can only be committed with the bodily members, such as killing, unlawful intercourse, and similar

فهذا وما يضاهيه من أخلاق المؤمنين المؤيدين بالتقوى، وما خالف هذا فهو من أخلاق المنافقين السارين بعيوب المؤمنين، ومن يحب تفرق الكلم، وانغراس العداوة والبغضاء بين أمة محمد - صلى الله عليه وسلم - وقد كره، غير واحد من الأئمة أن تجمع في مسجد مرتين خشية تشتت الكلم، وتفرق نظام الإسلام. فضلا عن تتبع العيوب بخاطر من الغيوب، واقتفاء ما لا علم لمعنفيه به كما قال الله - جل وتعالى - في هذه الآية التي بدأنا الفصل بها.

ومنها: التحفظ في الشهادة على الحقوق. وقد ذكره الشافعي - رضي الله عنه - في كتاب الشهادات.

ومنها: حفظ السمع عنِ استماع المنكر كله، وغضّ البصر عن المحارم كلها.

ومنها: أن الله - تبارك وتعالى - يسأل عن الإضمارات والطوايات المذمومة، وإن لم تساعدها الجوارح بالحركات، لأن الأفئدة محل الضمائر والنيات، وبها تصح جميع أعمال الجوارح والحركات.

وليس في قول النبي - صلى الله عليه وسلم - إخبارا عن ربه - تبارك وتعالى - أنه يقول لملائكته: " إذا هَمَّ عَبدِي بسيئة فلا تكتبوها حتى يعملها " ما يدفع ذلك، لأن ذلك هو في الاهتمام بسيئة لا تعمل إلا بالجوارح مثل القتل والزنا وأشباهه مما لا يستطاع فعلها إلا بالجوارح فتجاوز الله رفقًا بعباده ورحمة لهم عن الاهتمام بها دون الفعل. إذ الاهتمام يضاهي الخاطر والشهوة وهما غير مملوكين. فأما ما كان سلطانه

[33] **Translator's note (L5639):** "Their common cause" renders the idiomatic reference to collective unity in the supplied wording.

[34] **Translator's note (L5642):** The expression rendered "a passing thought about hidden matters" is unusual and may be textually defective; it is not silently emended.

things that cannot be done except with the bodily members. Thus Allah, out of kindness to His servants and mercy toward them, has pardoned contemplating such things without doing them, since contemplation resembles a passing thought and desire, neither of which is under one's control. But as for that over which the heart exercises authority, such as inwardly harboring unbelief, retaining what is reprehensible and the falsehoods of sorcery and the like, inwardly harboring it and accepting it constitute an act that the recording guardian writes down and about which one is questioned by the Lord—majestic and exalted.

فيه للقلب من الطوية على الكفر، وحفظ المنكر وأباطيل السحر وأشباهه فالإضمار عليه والقبول له عمل يكتبه الحافظ، ويسأل عنه الرب جل وتعالى.

L5662–5677 Whoever claims that one will be questioned about a passing thought of a sin that is only completed through action, if it persists within him and his desire becomes firmly established in his heart, even though he does not carry it out with his bodily members, and adduces as evidence the Prophet's ﷺ saying: "When two Muslims confront one another with their swords, both the killer and the slain are in the Fire"—it was said: "Messenger of Allah, the killer's case we understand, but what of the slain?" He said: "He was eager to kill his opponent"— has, in my judgment, overlooked the point, because both of those confronting one another with swords are employing their bodily members, and each intends to strike his opponent through the action of his hand and the use of his weapon. The very pointing of a weapon at a Muslim, charging at him, and frightening him with it are all sins committed with the bodily member that is the hand and with bodily strength. His interpretation would have been valid if one of them had restrained his hand, limiting himself to what he harbored in his heart, while the other both harbored the intention and acted. But when both harbor the intention and act, both are doers, and there is no basis for his interpretation where action is present. Nor does his saying— ﷺ—"in the Fire" imply that their degrees within it are equal, since people may be together in the Fire while differing in the amount of punishment and in their experience of its anguish.

ومن زعم أن خطرة المعصية التي لا تتم إلا بالفعل يسأل عنها إذا طالت عليه، وتمكنت شهوته من قلبه وإن لم يعملها بجوارحه. واحتج بقول النبي - صلى الله عليه وسلم -: " إذا توجه المسلمان بسيفيهما فالقاتل والمقتول في النار) قيل: يا رسول الله: هذا القاتل قد عرفناه، فما بال المقتول، فقال: " إنه كان حريصًا على قتل صاحبه ". فقد أغفل عندي، لأن المتواجهين بالسيفين كليهما مستعمل جوارحه ويريد ضرب صاحبه بعمل يده، واستعمال حديدته، ونفس إشارة الحديد إلى المسلم، والحمل عليه وتخويف به معاصٍ كلها معمولة بجارحة اليد وقوة البدن، فكان يصح تأويله لو كان أحدهما كافا يده مقتصرًا على إضمار قلبه، والآخر مضمرًا ومستعملاً. فأما وكلاهما مضمران مستعملان فهما فاعلان ولا وجه لتأويله مع الفعل وليس في قوله صلى الله عليه وسلم: " في النار " ما يسوي بين درجتيهما فيها إذ قد يجتمع في النار من يتباين في كثرة العذاب، وذواق مضضه.

L5678–5681 Thus the Fire may encompass them both, while the killer suffers more punishment than the slain because his offense is greater. Indeed, the Messenger of Allah ﷺ said: "Among them are those whom the Fire reaches up to the ankle, among them those whom it reaches up to both shins, among them

فيجوز أن تجمعهما النار، والقاتل أكثر عذابا من المقتول لزيادة جرمه وقد قال رسول الله - صلى الله عليه وسلم -: " منهم من تأخذه النار إلى كعبه، ومنهم من تأخذه إلى ساقيه، ومنهم من تأخذه إلى ركبتيه، ومنهم ومنهم حتى ينغمس فيها ".

those whom it reaches up to both knees, and among them and among them [one it reaches] until he is submerged in it."[35]

L5682

L5683 His saying: "Say: If there were gods with Him, as they say, then they would seek a way to the Possessor of the Throne (42)."[36]

L5684–5689 And His saying in the surah of the Prophets: "If there were in the two of them gods other than Allah, the two of them would surely be ruined," constitute evidence for what we say when arguing against the proponents of religious innovation and the negators of the divine attributes: "If the matter were as you say, such and such would not be the case, and such and such would necessarily be the case," concerning something which, if someone were to utter it on his own initiative, rather than as an illustrative quotation, he would commit unbelief; yet he has been permitted to say it as an illustrative quotation so that the argument against his opponent may thereby be brought closer to understanding, without his incurring sin.[37]

L5690 **Discussion of Glorification.**

L5691

L5692–5694 And His saying: "The seven heavens and the earth and whoever is in them glorify Him. There is nothing that does not glorify Him with praise, but you do not understand their glorification" is evidence that beings possessing a spirit, and other things in which there is neither life nor perceptible movement, such as stone, pearls, and wood, glorify Him, and that this is not restricted to beings possessing spirits to the exclusion of others.[38]

L5695–5698 It also confirms the statement of Abu Salih, where he regarded the creaking of a door as its glorification of Him, and the statement of Marthad al-Yazani

[35] **Translator's note (L5681):** The supplied text repeats "and among them" across the segment boundary and leaves the final construction incomplete. The repetition is retained, with the minimal implied words bracketed.

[36] **Qur'an references (L5683):** Qur'an 17:42 (Al-Isra).

[37] **Qur'an references (L5684):** Qur'an 21:22 (Al-Anbya).

[38] **Qur'an references (L5692):** Qur'an 17:44 (Al-Isra).

قوله: (قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلًا (٤٢) .

وقوله في سورة الأنبياء: (لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا) حجة فيما نقوله عند الاحتجاج على المبتدعين والمعطلين لو كان الأمر كما تقولون لما كان كذا وكذا ولوجب أن يكون كذا في الشيء الذي لو ابتدأه مبتدئ على غير تمثيل لكفر، وقد أبيح له أن يقول متمثلا لتقرب الحجة به على مخالفه ولا يحرج.

ذكر التسبيح.

وقوله: (تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ) دليل على أن ذا الروح وغيره مما لا حياة فيه، ولا حركة ظاهرة مثل الحجر والدر والخشب تسبح لا أنه مخصوص به الروحانيون دون غيرهم.

ويحقق قول أبي صالح. حيث جعل نقيض الباب تسبيحًا له، وقول مرثد اليزني حين أخبر: أن الزرع يسبح. ويوهن تفسير عكرمة (٣) حيث خص الروحانيين بالتسبيح.

when he reported that crops glorify Him. It also weakens the interpretation of ʿIkrimah (3), where he restricted beings possessing spirits to being the ones who glorify Him.

L5699 This is supported by the transmitted hadith: "We used to hear the food glorifying Allah as it was being eaten."

L5700–5705 And by the pebbles' glorification in the hand of the Prophet ﷺ and in the hand of those of his Companions in whose hands they glorified Him. This is more comprehensive and more expressive of the power of the Lord, who is able to make everything speak, just as He made beings possessing spirits speak. Do you not see that the heavens and the earth do not possess a spirit that is perceptible, as human beings and all other animals do, and that the verse begins by mentioning their glorification before the glorification of those within them? This is clear and presents no difficulty.

Discussion of Healing Recitation.

L5706

L5707

L5708–5712 His saying: "And when you recite the Quran, We place between you and those who do not believe in the Hereafter a concealed barrier (45)" is evidence that using the Quran as a protection is permissible, and that using amulets as protections is what is prohibited, because an amulet consists only of something in a language other than Arabic, from the tongues of non-Arabs and others among all the tongues of the Arabs—and it may contain association of partners with Allah and objectionable speech— whereas the Quran is truth: it is healing for whoever seeks healing through it, and protection for whoever seeks protection through it.[39][40]

L5713–5715 If it is said: "In this verse, He made recitation of the Quran a barrier between the Prophet— ﷺ—and the polytheists only as a sign specifically for them."

ويؤيده الحديث المروي: " كنا نسمع تسبيح الطعام وهو يؤكل ".

وتسبيح الحصا في يد النبي صلى الله عليه وسلم، ويد من سبح فيها من أصحابه، وهذا أعم وأبلغ في قدرة الرب القادر على إنطاق كل شيء كما أنطق الروحانيين. ألا ترى أن السموات والأرض ليستا ذوات روح ظاهرة كالإنسان وسائر الحيوان، وابتداء الآية بذكر تسبيحها قبل تسبيح من فيها، وهو واضح لا إشكال فيه.

ذكر الرقية.

قوله: (وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا (٤٥) دليل على إباحة اتخاذ القرآن حرزا، وأن اتخاذ التمائم أحرازا هو المنهي عنها، لأن التميمة لا تكون إلا ما هي بغير لغة العربية من ألسنة العجم وغيرها من سائر ألسنة العرب - ولعله يكون شركًا وكلامًا مكروهًا - والقرآن حق فهو شفاء مَنِ استشفى به، وحرز من احترز به.

فإن قيل: إنما جعل قراءة القرآن في هذه الآية حجابًا بين النبي - صلى الله عليه وسلم - وبين المشركين آية لهم خاصة.

[39] **Translator's note (L5711):** The reference to "the tongues of the Arabs" is difficult to reconcile with the preceding stipulation that the language is other than Arabic. The supplied reading is retained.

[40] **Qur'an references (L5708):** Qur'an 17:45 (Al-Isra).

قيل: ليس ذلك بيناً في الآية، ولو كان بيناً أيضا ما ضرَّ أمته الاحتراز بما يكون في نفسه حرزًا، لأنهم لا يدّعون بذلك نبوة إنما يحترزون به من المكاره، وشر الجن والإنس.

ويؤيد ما قلنا الحديث المروي في الرجل الذي رقى رئيس الحي بفاتحة الكتاب وقول النبي - صلى الله عليه وسلم -: " من كان آكلًا برقية باطل فلقد أكلت برقية حق ".

وحيث قال للمرأة وهي ترقي بعض أزواجه: "ارقيها بكتاب الله، ولما جاء جبريل - عليه السلام - يوقي النبي - صلى الله عليه وسلم - في مرضه قال: " بسمِ الله أرقيك من كل شيء يؤذيك، وكان رسول الله - صلى الله عليه وسلم - يُعوّذ الحسن والحسين فيقول: " أعيذكما بكلمات الله التامة من كل شيطان وهامَّة، ومن كل عين لامَّة".

ويقول: " بهذا كان أبوكما إبراهيم - صلى الله عليه - يعوذ إسماعيل وإسحاق " فكل ذلك يدل على أن المنهي عنه من النشر والتمائم ما كان بغير ذكر الله، فأما الاحتراز بذكر الله والقرآن فهو الحق الذي لا يرتاب فيه، أليس قال رسول الله - صلى الله عليه وسلم -: " إن الشيطان ليفر من البيت الذي يقرأ فيه سورة البقرة " (٣) ، وحديث أبي أيوب الأنصاري: مع الجنية في شأن آية الكرسي، وأشباه ذلك.

L5716–5718 The reply is: "That is not evident in the verse. Even if it were evident, it would do his community no harm to seek protection through something that is itself a protection, because they do not thereby claim prophethood; they merely seek protection through it against misfortunes and the evil of jinn and human beings."

L5719–5723 What we have said is supported by the hadith transmitted concerning the man who performed a healing recitation over the chief of the tribal settlement using the Opening of the Book, and the saying of the Prophet ﷺ: "Whoever may have earned food through a false healing recitation, you have certainly earned food through a healing recitation of truth."[41]

L5724–5731 And when he said to the woman who was performing a healing recitation over one of his wives: "Perform a healing recitation over her using the Book of Allah." And when Gabriel—peace be upon him—came to protect the Prophet— ﷺ—during his illness, he said: "In the name of Allah, I perform a healing recitation over you against everything that harms you, The Messenger of Allah ﷺ used to invoke protection for al-Hasan and al-Husayn, saying: "I seek protection for you both through the perfect words of Allah against every devil and venomous creature, and against every harmful eye."[42][43][44]

L5732–5736 And he would say: "With this your forefather Abraham ﷺ used to invoke protection for Ishmael and Isaac." All this indicates that what is prohibited among counter-enchantment treatments and amulets is whatever does not employ remembrance of Allah. As for seeking protection through remembrance of Allah and the Quran, that is the truth about which there is no doubt. Did not the Messenger of Allah ﷺ say: "Satan certainly flees from the house in which Surat al-Baqarah is recited" (3)? And there is the hadith

[41] **Translator's note (L5722):** The unvocalized verb translated "you have … earned food" can also be read "I have … earned food." The second-person reading fits the preceding account, but the supplied text does not explicitly distinguish them.

[42] **Translator's note (L5726):** The supplied verb means "protect"; in this context it may be a transcription error for "perform a healing recitation over." The supplied wording is retained. The preceding quotation lacks a closing quotation mark in the source.

[43] **Translator's note (L5727):** The quotation remains unfinished in the supplied text.

[44] **Hadith references (L5724):** Sunan Abi Dawud 4737; Jami at-Tirmidhi 2060; Hisn al-Muslim 146.

of Abu Ayyub al-Ansari with the female jinn concerning the Verse of the Throne, and similar reports.

L5737

L5738–5739 His saying: “And We have placed coverings over their hearts lest they understand it, and heaviness in their ears” is an argument against the Mu‘tazilites and the Qadarites.[45]

L5740–5741 Discussion of Admonition.

L5742

L5743 His saying: “We know best with what intent they listen when they listen to you, and when they confer in secret.”[46]

L5744–5745 This is evidence that listening silently to admonition and attending to the admonisher are obligatory, and that speaking during it, or conversing with one another in an assembly where an admonisher is delivering admonition, is blameworthy.

L5746 It is also treating the admonition lightly and being distracted from it; this causes its benefit, and understanding of what it contains, to be lost.

L5747 Discussion of the Mu‘tazilites.

L5748

L5749–5757 His saying: “There is no town but We shall destroy it before the Day of Resurrection or punish it with a severe punishment. That is inscribed in the Book (58)” is an argument against the Mu‘tazilites and the Qadarites concerning the prior writing, since the inscription of the destruction of towns and their punishment can only be on account of their inhabitants’ wrongdoing. Thus, praise be to Allah, it is an argument that chokes them, since it is impossible for the destruction of something on account of something else to be inscribed and made a punishment for it unless the writing concerning that other thing has already preceded it; it does not arise anew, but

[45] **Qur’an references (L5738):** Qur’an 6:25 (Al-An’am); Qur’an 17:46 (Al-Isra).
[46] **Qur’an references (L5743):** Qur’an 17:47 (Al-Isra).

قوله: (وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا) حجة على المعتزلة والقدرية.

ذكر الموعظة.

قوله: (نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى) .

دليل على أن الإنصات للموعظة والإقبال على الواعظ واجب، وأن الكلام عندها أو محادثة بعضهم بعضا في مجمع يعظ فيه واعظ مذموم.

وتهاون بالموعظة ولهو عنها، وفي ذلك زوال منفعتها وفهم ما أودع فيها.

ذكر المعتزلة.

قوله: (وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (٥٨) حجة على المعتزلة والقدرية في الكتاب السابق، إذ تستطير إهلاك القرى وتعذيبها لا يكون إلا بإساءة أهلها. فهي بحمد الله حجة خانقة لهم، إذ محال أن يسطر إهلاك شيء من أجل شيء ويجعل عقوبة له إلا وقد سبق الكتاب في ذلك الشيء، ولا يكون مبتدأ بل يكون جاريًا على ما فرغ منه، فلو تميزوا هذا الفصل الواحد لأغناهم - بعون الله - عن غيره، ولعلموا أن إقحامهم على معرفة كُنهِ عدل الخالق. وحمله على فطرة عقولهم من أجهل الجهل.

rather proceeds in accordance with what has already been settled. If they discerned this single point, it would suffice them—with the help of Allah—without anything else, and they would know that their forcing their way into knowledge of the innermost nature of the Creator's justice and subjecting it to the innate constitution of their own intellects is among the most ignorant forms of ignorance.[47][48][49]

L5758–5762 "Nothing prevented Us from sending the signs except that the earlier peoples denied them" is evidence of the honor bestowed upon this community and the preference accorded its Messenger over all the other messengers—may Allah's blessings be upon him and upon them—for it was part of His—majestic is His majesty— judgment concerning past communities that He sent down punishment upon everyone who disbelieved in His signs. He therefore averted it from this community by refraining from sending the signs that entail punishment for whoever disbelieves in them.[50]

L5763–5765 His saying: "We made the vision that We showed you only a trial for the people" is an argument against the Mu'tazilites and the Qadarites, and, according to Ibn 'Abbas's interpretation, against the Jahmites.[51]

L5766 ## Discussion of Emphasis.

L5767

L5768–5774 And His saying: "And when We said to the angels, 'Prostrate yourselves before Adam,' they prostrated themselves, except Iblis. He said, 'Shall I prostrate myself before one whom You created of clay?' (61) He said, 'Tell me about this one whom You have honored above me'" is an argument against whoever denies emphasis in the speech of the Arabs, in a respect that presents

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ) دليل على تشريف هذه الأمة، وتفضيل رسولها على سائر الرسل - صلوات الله عليه وعليهم - وذلك أنه - جل جلاله - كان من حكمه في الأمم السالفة أن نزل العذاب بكل من كفر بآياته فصرفه عن هذه الأمة بترك إرسال الآيات الموجبة للعذاب على من كفر بها.

قوله: (وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ) حجة على المعتزلة والقدرية، وفي تفسير ابن عباس على الجهمية

ذكر التاكيد.

وقوله: (وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا (٦١) قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ) حجة على من نفي التأكيد في كلام العرب من حيث لا إشكال فيه ولا لبسة دونه، لقوله إخبارا عن إبليس: (قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ) بعدما قال: (قَالَ أَأَسْجُدُ) ، ولو كان التأكيد نافيا عنه لكان - والله أعلم - أرأيتك بلا (قال) ، ويكون (وقال) بالواو، ويكون كلاما مستأنفا.

[47] **Translator's note (L5750):** The supplied verb at the end of the segment is irregular in this construction. The translation takes it as referring to inscription, as suggested by the following argument; the precise reading is uncertain.

[48] **Translator's note (L5756):** The source places a full stop here although the syntax continues in the next segment.

[49] **Qur'an references (L5749):** Qur'an 17:58 (Al-Isra).

[50] **Qur'an references (L5758):** Qur'an 17:59 (Al-Isra).

[51] **Qur'an references (L5764):** Qur'an 17:60 (Al-Isra).

neither difficulty nor any obscurity, because He says, reporting Iblis's words: "He said, 'Tell me about this one whom You have honored above me,'" after having said: "He said, 'Shall I prostrate myself?'" If emphasis were excluded from it, it would have been— and Allah knows best—"Tell me" without "He said," or it would be "And he said," with the conjunction "and," and would constitute a fresh utterance.[52][53][54]

وقوله تعالى: (لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا (٦٢) قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا (٦٣) حجة على المعتزلة والقدرية، وبراءة إبليس اللعين ما ينسبونه إليه من القدرة على تضليل الخلق. ألا تراه كيف ألقى الله الاستثناء على لسانه حتى استثنى بالقليل، علمًا منه بأن المعصوم ومن سبق له الخير من ربه لا سبيل له عليه، إنما سبيله على من حقت عليه كلمة ربه فتبعه وتولاه. وسبق القضاء عليه أن يكون معه في دار الهوان، قال الله تبارك وتعالى: (إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٩٩) إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ (١٠٠) . وهذا السلطان منه على متوليه المشركين بربهم سلطان تسليط لا اقتدار بقوته.

L5775

L5776–5783 And His saying, exalted is He: "'If You defer me until the Day of Resurrection, I shall certainly bring his descendants under my control, except a few.' (62) He said, 'Go! Whoever among them follows you—Hell shall indeed be your recompense, an ample recompense.' (63)" is an argument against the Mu'tazilites and the Qadarites, and an acquittal of the accursed Iblis of what they attribute to him of the power to lead created beings astray. Do you not see how Allah put the exception upon his tongue, so that he made an exception for the few, knowing that the person protected from sin and the person for whom good from his Lord has already been decreed are beyond his reach? His access is only to someone against whom his Lord's word has become binding, who therefore follows him and takes him as a patron, and against whom the decree has already been passed that he shall be with him in the abode of humiliation. Allah, blessed and exalted, said: "He has no authority over those who believe and place their trust in their Lord. (99) His authority is only over those who take him as a patron and those who associate partners through him. (100)" This authority of his over those who take

[52] **Translator's note (L5772):** The wording translated "if emphasis were excluded from it" is awkward in the supplied Arabic; the argument concerns the repetition of "He said."

[53] **Translator's note (L5773):** The source joins the two proposed formulations with "and"; the translation understands them as alternatives, as the argument appears to require.

[54] **Qur'an references (L5768):** Qur'an 17:61 (Al-Isra); Qur'an 17:62 (Al-Isra).

him as a patron and associate partners with their Lord is authority conferred upon him, not an ability arising from his own strength.[55][56]

L5784–5794 Do you not see that among the unbelievers are some whose faith and transition from unbelief to it have already preceded in Allah's knowledge, so that his authority over them then disappears? If it were authority without being conferred upon him, it would persist over them, or would extend over everyone, with no exception for the few. This is clear and involves nothing far-fetched. Among the things supporting the fact that he is granted power is His saying: "And incite whomever you can among them with your voice; muster against them your cavalry and your infantry; share with them in wealth and children; and make them promises. Satan promises them nothing but delusion. (64) Indeed, My servants—you have no authority over them." His saying, "Indeed, My servants—you have no authority over them," must either apply to all of them, believers and unbelievers alike, or to the believer to the exclusion of the unbeliever. If it applies specifically to their believers, they are those excepted as the few, and his authority is absent from them in every circumstance. If it applies to all of them, it has thus been established that his authority over the unbeliever is authority conferred upon him, and his promise is a promise of delusion.[57]

L5795 Turning to Allah in Distress but Not in Ease:

L5796

L5797–5805 And His saying, exalted is He: "When distress touches you at sea, those whom you invoke vanish, except Him. Then, when He delivers you to dry land, you turn away," up to His saying: "Then you will find no one to pursue Us on your behalf concerning it. (69)" is evidence that turning to Allah in distress but not in ease is one of the characteristics of the unbelievers, and

ألا ترى أن من الكفار من قد سبق له في علم الله إيمان وانتقال من الكفر إليه فيذهب سلطانه حينئذ عنه، فلو كان سلطانا بغير تسليط لدام له عليه، أو كان على الجميع ولا يستثنى القليل فهذا واضح لا بعد فيه، ومما يؤيد به أنه يسلط قوله: (وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا (٦٤) إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ) وليس يخلو قوله: (إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ) من أن يكون واقعا على الجميع مؤمنهم وكافرهم، أو على المؤمن دون الكافر، فإن كان واقعا على مؤمنهم خاصة فهم المستثنون بالقليل وسلطانه زائل عنهم بكل حال. وإن كان واقعا على جميعهم فقد صح أن سلطانه على الكافر سلطان تسليط. وعدته عدة غرور.

الفزع إلى الله في الشدة دون الرخاء:

وقوله تعالى: (وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ فَلَمَّا نَجَّاكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ) إلى قوله: (ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا (٦٩) . دليل على أن الفزع إلى الله في الشدة دون الرخاء خلق من أخلاق الكافرين. وأن المؤمن مندوب إلى مراعاة حق الله عليه، والتعرف إليه في الرخاء ليجاب عند الشدة فإذا أجيب ازداد ذكرا وخشية واقترابا وتفويضا ليكون عبدًا مؤتمرا لا وجلا خائفا، متبرئًا من الحول والقوة مستمدًا بالمعونة من ربه في كلا حاليه من الرخاء والشدة مثل هذا قوله في

[55] **Translator's note (L5782):** "Through him" retains the pronoun's ambiguity: it may refer to Satan as the means of their associating partners, or to Allah as the one with whom they associate partners.

[56] **Qur'an references (L5776):** Qur'an 17:62 (Al-Isra); Qur'an 17:63 (Al-Isra); Qur'an 16:99 (An-Nahl); Qur'an 16:100 (An-Nahl).

[57] **Qur'an references (L5785):** Qur'an 17:64 (Al-Isra); Qur'an 15:42 (Al-Hijr); Qur'an 17:65 (Al-Isra).

that the believer is urged to observe Allah's claim upon him and to make himself known to Him in ease so that he may be answered in distress. When he is answered, he increases in remembrance and reverent fear, in drawing near and entrusting his affairs to Him, so that he may be a servant who obeys commands, rather than one who is apprehensive and afraid, disclaiming any power and strength of his own, seeking aid from his Lord in both his conditions, ease and distress. Similar to this saying of His in Surat al-Nahl: "Whatever blessing you have is from Allah. Then, when distress touches you, it is to Him that you cry out (53). Then, when He removes the distress from you, behold, a group of you associate partners with their Lord (54)."[58]

سورة النحل: (وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ (٥٣) ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ (٥٤) .

L5806

L5807–5812 His saying: "They nearly tempted you away from what We revealed to you, so that you would fabricate something else against Us; and then they would have taken you as an intimate friend (73). Had We not made you steadfast, you would nearly have inclined toward them a little (74)" through His saying: "And you will find no alteration in Our established way (77)" is an argument against the Mu'tazilites and the Qadarites in its attribution of the act of tempting to them, in accordance with what we have explained in more than one section of our book concerning the attribution of an act to its agent, and the removal of harm from the Messenger of Allah ﷺ through His making him steadfast, and what is involved in the exclusion of divine decree from altering the established way.[59][60]

قوله: (وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذًا لَاتَّخَذُوكَ خَلِيلًا (٧٣) وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا (٧٤) إلى قوله: (وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا (٧٧) حجة على المعتزلة والقدرية في نسبة التفتين إليهم على ما بينا في غير فصل من كتابنا من نسبة الفعل إلى فاعله، وزوال الضرر عن رسول الله - صلى الله عليه وسلم - في تثبيته، وما في زوال القدر عن تحويل السنة.

Discussion of Night Prayer.

ذكر صلاة الليل.

L5813

L5814

L5815–5817 And His saying, exalted is He: "And during part of the night, keep vigil in prayer with it as a supererogatory observance for you; perhaps your Lord

وقوله تعالى: (وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا (٧٩) دليل على أن صلاة الليل وإن كانت على النبي - صلى الله عليه وسلم - أشد تأكيدًا فهي نافلة له لا فرض عليه.

[58] **Qur'an references (L5797):** Qur'an 17:67 (Al-Isra); Qur'an 17:69 (Al-Isra); Qur'an 16:53 (An-Nahl); Qur'an 16:54 (An-Nahl).

[59] **Translator's note (L5812):** The wording translated as "the exclusion of divine decree" is awkward and possibly corrupt. The supplied text reads "divine decree"; a reading meaning "ability" would yield "the absence of any ability to alter the established way."

[60] **Qur'an references (L5807):** Qur'an 17:73 (Al-Isra); Qur'an 17:74 (Al-Isra).

will raise you to a praiseworthy station (79)" is evidence that night prayer, although it was more emphatically incumbent upon the Prophet ﷺ, is nevertheless supererogatory for him, rather than an obligation upon him.[61]

L5818–5820 And Mujahid's interpretation, as transmitted from him by Layth, does not stand for the Muʿtazilites and the Jahmites.[62]

L5821–5825 And the interpretation transmitted from him ﷺ, that he said, "It is the station at which I intercede for my community," does not refute Mujahid's interpretation. Or it is possible that his intercession takes place in that place, and every place in which a person settles is his station.[63]

L5826

L5827–5828 And His saying: "Whomever Allah guides is rightly guided; and whomever He leads astray, you will never find protectors for them besides Him" is an argument against the Muʿtazilites and the Qadarites.[64]

L5829 Discussion of Citing One Part of the Truth as Evidence.

L5830

L5831–5833 And His saying: "When we have become bones and crumbled remains, shall we really be raised as a new creation? (98) Have they not seen that Allah, who created the heavens and the earth, is able to create their like?" is an argument for citing one part of the truth as evidence for another.[65]

L5834–5835 And it is evidence that an argument concerning what someone is addressed about is binding upon him only insofar as he apprehends it and understands

[61] **Qur'an references (L5815):** Qur'an 17:79 (Al-Isra).

[62] **Translator's note (L5820):** "Does not stand for" preserves an ambiguous expression: it may mean that these groups cannot uphold Mujahid's interpretation or that it affords them no support. The interpretation itself is not supplied here.

[63] **Translator's note (L5822):** The supplied salutation invokes blessings upon him without explicitly mentioning peace; it is represented by ﷺ in accordance with the requested convention.

[64] **Qur'an references (L5827):** Qur'an 17:97 (Al-Isra).

[65] **Qur'an references (L5831):** Qur'an 17:49 (Al-Isra); Qur'an 17:98 (Al-Isra); Qur'an 17:99 (Al-Isra).

وتفسير مجاهد من رواية ليث عنه لا يقوم للمعتزلة والجهمية.

والتفسير الذي روي عنه - صلى الله عليه - أنه قال: " هو المقام الذي أشفع فيه لأمتي "لا يدفع تفسير مجاهد. أو جائز أن تكون شفاعته في ذلك الموضع، وكل موضع يحل به المرء فهو مقامه.

وقوله: (وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ) حجة على المعتزلة والقدرية

ذكر الاستشهاد ببعض الحق

وقوله: (أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا (٩٨) أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ) حجة في الاستشهاد ببعض الحق على بعض.

ودليل على أن أحدا لا يلزمه حجة فيما يخاطب إلا من حيث يعقلها ويفهمها. وأن الشاهد يستدل به على الغائب ويكون حقا.

it; and that the observable can be used to infer the unobservable, and that this can be true.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الكهف

Surah 18: The Cave (Al-Kahf)

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

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[Surat al-Kahf — The Cave]

[سورة الكهف]

His saying: "Whomever Allah guides is rightly guided; and whomever He leads astray, you will never find for him a protector who guides aright (17)" is an argument against the Mu'tazilites.[1]

قوله: (مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا (١٧) حجة على المعتزلة.

"You would think them awake, though they are asleep. We turn them to the right and to the left, while their dog stretches out its forelegs at the entrance." This is an argument for affirming causal means, and a refutation of the ignorant among the Sufis concerning their claim that obtaining provision through seeking, exertion, and movement is a deficiency in reliance upon Allah. This is an unmistakable error. Do they not see that Allah—blessed and exalted is He—was able to keep bodily deterioration away from the Companions of the Cave without turning them over? Do they claim—woe to them— that His turning them to the right and to the left is a deficiency in His power, or will they retract their statement and recognize that Allah—majestic is His majesty—when He made prolonged lying on one side a cause of bodily deterioration, turned them onto the other, so that bodily deterioration would be kept away from these people through the means He had appointed for them and for others?[2]

(وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ) حجة في تثبيت الأسباب، ورد على جهلة الصوفية فيما يزعمون أن التوصل إلى الرزق بالطلب والسعي والحركة نقص في التوكل. وذلك غلط غير مشكل، ألا يرون أن الله - تبارك وتعالى - كان قادرًا على إزالة البِلى عن أصحاب الكهف بغير تقليب، فهل يزعمون - ويحهم - أن تقليبه إياهم يميناً وشمالاً نقص في قدرته، أم يرجعون عن قولهم فيعلمون أن الله - جل جلاله - لما جعل سبب البلى طول المكث على جنب قلبهم إلى الآخر ليزول البلى عن القوم بالسبب الذي جعله لهم ولغيرهم.

And when He made provision attainable through exertion and movement, He moved them to seek it, so that their provision would reach them through the means He had appointed for it. The exertion of one who exerts himself and his movement in seeking provision through its appointed means are no deficiency in reliance upon Allah, nor is a sick person's seeking medical treatment a deficiency in reliance upon Allah, according to this understanding.

ولما جعل الرزق موصولا إليه بالسعي والحركة حركهم للطلب ليصير إليهم رزقهم بالسبب الذي جعله له، ولم يكن سعي الساعي وحركته في طلب الرزق بالسبب المجعول له نقصا في التوكل، ولا تداوى المريض يكون نقصا في التوكل على هذا المعنى.

The Conditional Qualification.[3]

الاستثناء.

And His saying: "Never say of anything, 'I shall do that tomorrow' (23), except if Allah wills" is a clear argument against the Mu'tazilites and the

وقوله، (وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا (٢٣) إِلَّا أَنْ يَشَاءَ اللَّه) حجة على المعتزلة والقدرية واضحة، ألا ترى أن الله - جل جلاله - كيف أدب نبيه - صلى الله علحه ومملم - فأعلمه أن فعله الشيء وإن كان منسوبا إليه فبمشيئته يفعله، ونهاه أن يطلق القول في فعله بغير استثناء مشيئته.

[1] **Qur'an references (L5839):** Qur'an 18:17 (Al-Kahf).

[2] **Qur'an references (L5841):** Qur'an 18:18 (Al-Kahf).

[3] **Translator's note (L5854):** Here and throughout the ensuing discussion, "conditional qualification" translates the technical term for adding "if Allah wills" to a statement or oath.

Qadarites. Do you not see how Allah—majestic is His majesty— instructed His Prophet ﷺ in proper conduct, making him know that his doing something, although it is attributed to him, is something he does by His will, and forbidding him to speak unconditionally of doing it without making a qualification concerning His will.[45]

L5861–5866 If they say, "The conditional qualification is not because the power to perform acts is absent except by His will, but because of the risk of death and its overtaking him before the time for his act arrives," they must then invalidate the conditional qualification in all circumstances, claiming that if someone says, "By Allah, I shall certainly do such and such at a specified time, if Allah wills," and the time arrives but he does not do it, he has incurred breach of oath, since in their view the conditional qualification refers to the risk of death, rather than to the absence of power to perform the act except by Allah's will. This amounts to rejecting the consensus of all adherents of the different religious schools.[67]

L5867–5879 Among all the arguments against them presented previously, great and stifling though they are, I know of none more accessible to their understanding, if they are fair, than this one. For they acknowledge that conditional qualifications in oaths are valid and remove liability for breach of oath from those who swear with them. This is an extreme oversight on their part, which Allah, by His favor, has disclosed to us, and with which He has made our tongues speak against them. Either they must contradict the Quran, the Messenger, and the consensus concerning the validity of conditional qualification in oaths, invalidating it and sparing us the trouble of occupying ourselves with them; or they must acknowledge that acts in all places, although attributed to their agents, are performed by them through Allah's

فإن قالوا: ليس الاستثناء لزوال القدرة في الأفعال إلا بمشيئته. ولكن لمخاطرة الموت ولحوقه قبل مجيء وقت فعله لزمهم أن يبطلوا الاستثناء في جميع الأحوال فيزعموا أن من قال: والله لأفعلن كذا وكذا لوقت إن شاء الله فجاء الوقت ولم يفعله أن الحنث واقع به، إذ الاستثناء عندهم مصروف إلى مخاطرة الموت دون زواله القدرة في الفعل إلا بمشيئة الله، وهذا مقابلة الإجماع بالرد من جميع أهل النحل.

ولا أعلم في جميع ما مضى من الحجج عليهم وإن كانت كبارا خانقة أقرب إلى أفهامهم إن أنصفوا من هذه، وذلك أنهم مقرون بالاستثناء في الأيمان أنها جائزة مزيلة للحنث عن الحالفين بها، وهذا إغفال مفرط منهم كشفه الله لنا بنعمته، وأنطق به ألسنتنا عليهم. فإما أن يخالفوا القرآن والرسول والإجماع في جواز الاستثناء في الأيمان فيبطلوه ويكفونا مؤونة الاشتغال بهم، وإما أن يقروا بأن الأفعال في جميع الأمكنة وإن كانت منسوبة إلى فاعليها فبمشيئة الله يفعلونها، كما أن الحنث في الأيمان إنما زال عنهم بترك فعل معقود على الأنفس فعله وزالت كفارته لإحاطة العلم بأن الله لم يشأ فعله فلذلك لم يفعله، ولو كان شاء فعله ولم يجد عنه محيصا ولفعله، فلما كان شرطه في فعل يفعله العاقد مشيئة ربه فزال الوقت قبل فعله علم من غير لبسة، ولا إشكال أن الله لم يشأ فعله فلذلك لم يفعله، ولم يلزمه كفارة الكذب لأنه عاد صدقًا.

[4] **Translator's note (L5857):** The salutation in the supplied text is visibly corrupted; it has been represented by the requested ﷺ, with the corruption recorded here.

[5] **Qur'an references (L5855):** Qur'an 18:23 (Al-Kahf).

[6] **Translator's note (L5861):** The Arabic construction concerning the absence of power is awkward; its apparent sense is that the ability to act exists only by Allah's will.

[7] **Translator's note (L5865):** The supplied wording contains an awkward additional pronoun in the expression rendered "the absence of power"; the translation follows its apparent connection with the preceding argument.

will, just as liability for breach of oath is removed from them when they omit an act whose performance they had bound themselves to, and its expiation is removed, because it is known with complete certainty that Allah did not will its performance, and that is why he did not perform it. Had He willed its performance, he would have found no escape from it and would have performed it. Thus, since the condition stipulated by the person binding himself concerning an act he would perform was his Lord's will, and the time elapsed before he performed it, it is known without confusion or uncertainty that Allah did not will its performance, and that is why he did not perform it. No expiation for falsehood is incumbent upon him, because his statement proved true.[8]

L5880–5881 If they say, "If you waive it for him because his statement proved true, then impose it upon him when he swears not to perform an act and then performs it, because of his falsehood."

L5882–5883 They are told: "This person, too, is not speaking falsely, for he swore only that he would not perform it if Allah willed that. Thus, when He willed its performance and the man performed it by His will, he was not speaking falsely."

L5884–5887 If they say, "Why, then, do you not waive liability for breach of oath for him when he has bound himself by oath to perform something at a specified time without a conditional qualification, and that time elapses before he performs it, for precisely this same reason, saying that the absence of Allah's will for him regarding the act he had bound himself to perform kept him from acting, rather than his own neglect, so that liability for breach of oath and expiation should be waived for him?"

L5888–5895 It is said: "This is precisely the point of disagreement between us and you: acts counted among the offenses committed by agents, although they occur through a prior decree and a will subordinate to the will of the Creator, nevertheless bring punishment upon their agents for performing them. The

[8] **Translator's note (L5877):** The Arabic begins with an awkward connective before "he would have found"; the translation preserves the apparent conditional argument spanning the preceding segment.

فإن قالوا: إذا أسقطتموها عنه لأنه عاد صدقا فأوجبوها عليه إذا حلف أن لا يفعل فعلًا ففعله لكذبه.

قيل لهم: ولا هذا هو كاذب، لأنه إنما حلف أن لا يفعله إن شاء الله ذلك، فلما شاء فعله ففعله بمشيئته لم يكن كاذبًا.

فإن قالوا: فهلا أسقطتم الحنث عنه إذ كان عقد يمينه على فعل شيء لوقت بلا استثناء فزال قبل أن يفعله لهذه العلة بعينها، وقلتم زوال مشيئة الله عنه في الفعل الذي كان عقد على فعله أقعده عن الفعل لا تفريطه فيسقط الحنث والكفارة عنه.

قيل: هذا نفس ما فيه الخلاف بيننا وبينكم من أن الأفعال المعدودة في عداد الجنايات من الفاعلين وإن كانت بقضاء سابق، ومشيئة تابعة لمشيئة الخالق ففاعلوها على فعلها معاقبون، ولا يكون تصور الجور فيه عند الخليقة حقا بل هو باطل، وعقولهم لنقصها لا تبلغه، وهو عدل في الحقيقة عند الخالق، موجب الحث على هذا وجوب عبادة في الأمر والنهي اللذين قد دللنا على أن المسلك بهما مسلك القضاء خطأ في الحكم وإن

conception of injustice in this entertained by created beings is not true, but false. Their intellects, because of their deficiency, do not comprehend it, while it is in reality just with the Creator. What necessitates exhortation concerning this is the obligation of worship through the command and prohibition, concerning which we have demonstrated that treating them in the manner of divine decree is an error in judgment, even though it is true in principle. And the oath-taker's incurring liability for breach of oath entails the obligation of the expiation appointed for it as well."[9]

كان حقّا في الأصل. وفي وجوب الحنث على الحالف وجوب الكفارة المجعولة فيه أيضا.

L5896 An Argument for Mentioning the Conditional Qualification.

حجة على ذكر الاستثناء.

L5897–5903 "And remember your Lord when you forget." This is the argument of those who permit a conditional qualification in oaths even when it is not connected directly to the oath, to the extent that Ibn ʿAbbas—may Allah be pleased with him—allows him to make the conditional qualification after a year. My own view on this is that the conditional qualification is valid only when connected directly to the oath. For if it were permissible for the conditional qualification to follow the oath after it had been concluded and the speaker had proceeded to something else, no one would ever incur liability for breach of an oath at all, nor would expiation be incumbent upon an oath-taker, since only breach of oath makes expiation obligatory.[10]

(وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ) حجة من يجيز الاستثناء في الأيمان وإن لم يكن موصولاً، حتى إن ابن عباس - رضي الله عنه - يجعل له الاستثناء بعد سَنة، والذي عندي فيه: أن الاستثناء لا يجوز إلا موصولا باليمين. إذ لو جاز أن يتبع الاستثناء اليمين بعد قطعها والأخذ في غيرِها ما حنث أحد في يمين أبدًا، ولا وجبت على الحالف كفارة، إذ الكفارة لا يوجبها إلا الحنث.

L5904–5905 If an oath-taker can escape liability for breach of oath through a conditional qualification after concluding his oath, he has thereby removed expiation from himself in every oath he swears concerning anything.

والحالف إذا قدر أن يخرج من الحنث بالاستثناء بعد قطع اليمين فقد أزال الكفارة عن نفسه في كل ما حلف عليه من الأيمان.

L5906 This invalidates the verse concerning expiation and invalidates its ruling.

وفي هذا إبطال آية الكفارة وإبطال حكمها.

L5907–5917 Among the things supporting our statement that a conditional qualification does not benefit an oath-taker after he has concluded his oath is the saying of the Messenger of Allah ﷺ: "Whoever swears an oath and then sees something else better than it, let him do what is better and make expiation for his oath." If a conditional qualification were beneficial after the oath had been

ومما يؤيد ما قلنا من أن الاستثناء لا ينفع الحالف بعد قطع يمينه قول رسول الله - صلى الله عليه وسلم -: " من حلف على يمين فرأى غيرها خيرًا منها فليأتِ الذي هو خير، وليكفر عن يمينه "، فلو كان الاستثناء ينفع بعد قطع اليمين لقال: " فليستثن ". ليخرجه من يمينه. ولم يقل: " فليأتِ الذي هو خير وليكفر عن يمينه "، ولدل الله رسوله - صلى الله عليه وسلم - حين حرم جاريته على الاستثناء ليغنيه عن تحلة

[9] **Translator's note (L5892):** "What necessitates exhortation" follows the supplied wording, which is difficult in context. "What necessitates liability for breach of oath" is a possible intended reading, but has not been substituted.

[10] **Qur'an references (L5897):** Qur'an 18:24 (Al-Kahf).

concluded, he would have said, “Let him make a conditional qualification,” to release him from his oath, and would not have said, “Let him do what is better and make expiation for his oath.” And Allah would have directed His Messenger ﷺ, when he forbade his slave woman to himself, to make the conditional qualification, to spare him the need to release himself from his oath through expiation; or the Messenger of Allah ﷺ would have drawn the inference from His saying, “And remember your Lord when you forget,” since he is the most discerning of created beings in judgment and the finest of them in thought, and it is impossible that anyone should know better than he what was revealed to him.[11][12]

L5918–5922 Thus it is clear, without any ambiguity, that a conditional qualification does not benefit an oath-taker after he has concluded his oath, nor releases him from the obligation of expiation except attaching it to the oath or fulfilling his oath. As for setting a limit of one year in this matter, I do not know its basis— and Allah, majestic and exalted, knows best what Ibn Abbas intended— may Allah be pleased with him.[13]

L5923 If it is asked: What, then, is the benefit of His saying, “And remember your Lord when you forget”?[14]

L5924–5927 It may be answered: It is possible that remembering his Lord consists in the utterance he was commanded to make, where He says: “And say: Perhaps my Lord will guide me to something nearer than this to right guidance (24)” except by making the exception. It is also possible that this is instruction for him and an exhortation concerning future occasions. Allah knows best what He intended by it.[15][16]

يمينه بالكفارة، أو لاستدل رسول الله - صلى الله عليه وسلم - بقوله: (وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ) إذ هو أذكى الخليقة رأيًا وأجوده خاطرًا، ومحال أن يكون أحدٌ أعرف بما أُنزِل عليه منه.

فهذا بين لا لُبسةَ فيه أن الاستثناء لا ينفع الحالف بعد قطع يمينه، ولا يخرجه من الكفارة إلا وصوله بها أو البر في يمينه. فالتوقيت بالسنة في ذلك فلا أعرف وجهه - والله جل وتعالى أعلم - بما أراده ابن عباس - رضي الله عنه -.

فإن قيل: فما الفائدة إذَا في قوله: (وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ) .

قيل: يحتمل أن يكون ذكر ربه بالقول الذي أمر به حيث يقول: (وَقُلْ عَسَى أَنْ يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا (٢٤) إلا بالاستثناء ويحتمل أن يكون تأديبًا له وحثًا على المستأنف. والله أعلم بما أراد منه.

[11] **Hadith references (L5907):** Sunan Ibn Majah 2108; Sahih Muslim 1650c; Sunan an-Nasai 3785.

[12] **Qur’an references (L5907):** Qur’an 18:24 (Al-Kahf).

[13] **Translator’s note (L5919):** The attached qualification is the exception to an oath, such as saying “if Allah wills”; the preceding context supplies the negative governing “releases.”

[14] **Qur’an references (L5923):** Qur’an 18:24 (Al-Kahf).

[15] **Translator’s note (L5926):** This isolated phrase is syntactically awkward after the preceding quotation. The supplied wording says “except,” and has not been silently changed to “rather than.”

[16] **Qur’an references (L5924):** Qur’an 18:24 (Al-Kahf).

On Supplication and Keeping Company with the Righteous Poor.

ذكر الدعاء ومجالسة صالح الفقراء.

And His saying, exalted is He, “Keep yourself patiently with those who call upon their Lord morning and evening, seeking His face; and do not let your eyes pass beyond them, seeking the adornment of worldly life,” is evidence for several things: Among them are compelling the soul to endure unwelcome things, seeking nearness to Allah, and turning it away from whatever desires it yearns toward.[17][18]

وقوله تعالى: (وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا) دليل على أشياء: فمنها: حمل النفس على المكاره والتماس القربة إلى الله، وصرفها عما تنازع إليها من هوايا.

Among them is the invalidation of juristic preference, and because error in something whose outward appearance is an act of devotion—for we do not doubt that the Messenger of Allah ﷺ only became distracted from the person concerning whom Allah, majestic and exalted, reproached him, and turned toward someone else, out of hope that they would embrace Islam.[19]

ومنها: إبطال الاستحسان ولأن الخطأ فيما يكون ظاهره قربة، لأنا لا نشك أن رسول الله - صلى الله عليه وسلم - لَم يلهُ عمَن عاتبه الله جل وتعالى فيه ويقبل على غيره إلا طمعا في إسلامهم.

Their embracing Islam is outwardly an act bringing nearness to Allah; yet Allah reproached him for it, as you see, and forbade his eyes to pass beyond those whom he had neglected in the hope that others would embrace Islam.

وإسلامهم في الظاهر قربة فعاتبه الله عليه كما ترى، ونهاه أن تعدو عيناه عمن أهمله طمعًا في إسلام غيره.

If the Messenger of Allah ﷺ occupies this position, such that Allah does not confirm as correct what he considers correct, despite his sound judgment and excellent discernment, until the revealed message comes to him concerning what he wishes to do, then those after him who employ juristic preference and analogy are further from correctness and closer to deserving reproach concerning what they declare lawful and unlawful through their opinions and reasoning.

وإذا كان رسول الله - صلى الله عليه وسلم - بهذه المنزلة لا يصوب الله له مع حسن رأيه، وجودة خاطره ما يراه صوابا حتى تأتيه الرسالة فيما يريد فعله، فمن بعده من المستحسنين والقائسين أبعد من الصواب، وأقرب إلى العتاب فيما يحلون ويحرمون بآرائهم ونظرهم.

In this there is evidence that everything the Messenger ﷺ said, or any

وفي ذلك دليل أن كل شيء قاله الرسول - صلى الله عليه وسلم - أو فعل فعله، أو أمر أمره، أو نهي نهى عنه لم يوجد فيه عن الله تعالى نكير عليه فهو حق لم يأوِ فيه إلى هواه بلِ اتبع فيه ما أنزل إليه من ربه كان متلوا في القرآن أو غير متلو بقوله:

[17] **Translator’s note (L5933):** The supplied forms of the verb and the word for “desires” are irregular; the translation follows their apparent contextual sense.

[18] **Qur’an references (L5930):** Qur’an 18:28 (Al-Kahf).

[19] **Translator’s note (L5935):** The wording “and because error” leaves the construction incomplete or corrupt. Its apparent argument concerns error in an apparently devotional act, but the missing grammatical connection has not been supplied.

deed he performed, any command he issued, or any prohibition he imposed, concerning which no disapproval from Allah Most High was found directed against him, is true. In it he did not resort to his own desire; rather, he followed what was sent down to him from his Lord, whether it was recited in the Quran or not recited, as indicated by His saying, "Indeed, you guide to a straight path (52), the path of Allah," and His saying, "I follow only what is revealed to me."[20]

L5949–5953 And by His saying, "He does not speak from desire (3). It is only revelation revealed (4)," and whatever resembles this among the verses of the Quran. For He does not single out a particular instance to disapprove of his action and direct him to its opposite unless He has approved the rest for him and made it obligatory for His creatures to follow him.[21]

L5954 Among them is that supplication in the mornings and evenings is more excellent and more deserving of an answer.

L5955–5956 Among them is that keeping company with the righteous is preferred over gatherings with others, and believers are encouraged to do so.[22]

L5957 Among them is that avoiding causing distress to believers is obligatory for those who affirm Allah's oneness.

L5958–5959 Among them is that exchanging the company of the righteous poor for that of the wicked rich is an act of disobedience, even if the person making the exchange does not engage in their deeds.

L5960–5967 Among them is that a good intention in an act that is outwardly reprehensible is of no benefit, and engaging in it is not permissible. This now encompasses what has been related about someone who would make himself appear mad and perform acts whose outward appearance was reprehensible, seeking obscurity and a loss of standing in people's eyes, so that he would

[20]**Qur'an references (L5945):** Qur'an 42:52 (Ash-Shuraa); Qur'an 6:50 (Al-An'am); Qur'an 10:15 (Yunus); Qur'an 46:9 (Al-Ahqaf).

[21]**Qur'an references (L5949):** Qur'an 53:3 (An-Najm); Qur'an 53:4 (An-Najm).

[22]**Translator's note (L5955):** The supplied word ordinarily means "transmitted" or "handed down"; "preferred" reflects its apparent comparative sense here, possibly representing an irregular or corrupt form.

(وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ (٥٢) صِرَاطِ اللَّهِ) ، وبقوله: (إِن أَتَّبِعُ إِلا مَا يُوحَى إِلَيَّ) .

وبقوله: (وَمَا يَنْطِقُ عَنِ الْهَوَى (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (٤) وما يشاكل هذا من آي القرآن إذ لا يخص موضعًا بإنكار فعله، ويدله على خلافه إلا وقد أقر له سائره، وأوجب على الخلق اتباعه.

ومنها: أن الدعاء بالغدوات والعشيات أفضل وأجدر بالإجابة.

ومنها: أن مجالسة الصالحين مأثورة على مجالس غيرهم، ومندوب إليها المؤمنون.

ومنها: أن اجتناب دخول الغم على المؤمنين فرض على الموحدين.

ومنها: أن استبدال مجالسة صالحي الفقراء بطالحي الأغنياء معصية. وإن لم يعمل المستبدل بأعمالهم.

ومنها: أن النية الحسنة في ظاهر فعل منكر لا تنفع، واستعماله لا يجوز فقد دخل الآن في هذا ما حكي عمَّن كان يجنن نفسه، ويفعل أفعالاً ظاهرها منكر طلبًا للخمول، والسقوط من أعين الخلق لئلا يشار إليه بالأصابع فيفتتن، لإنكار الله - جل وتعالى - على رسول الله - صلى الله عليه وسلم - ما أنكر من ترك جلسائه والإقبال على من أغفل قلبه عن ذكره مع إرادة رسول الله - صلى الله عليه وسلم - في ذلك ما أراد، وحرصه على إسلام من أقبل عليه.

not be pointed out with fingers and thereby fall into temptation. This is because Allah, majestic and exalted, disapproved of the Messenger of Allah ﷺ for what He disapproved of: leaving his companions and turning toward someone whose heart He had made heedless of His remembrance, despite the Messenger of Allah ﷺ intending thereby what he intended, and his eagerness for the person toward whom he turned to embrace Islam.[23]

L5968–5974 I have seen many of the ascetics and Sufis of our time approving this conduct on the part of the person practicing it. In my judgment it is reprehensible, for the reasons I have explained to you. Moreover, I regard it as nothing other than concealing the blessing of Allah upon a person in his outcome, His granting him success in righteousness, and His safeguarding him from wickedness. Does not Allah say, "And as for the blessing of your Lord, proclaim it (11)"? And the Messenger of Allah ﷺ says, "When Allah bestows a blessing upon His servant, He loves to see the effect of His blessing upon him." When he passed someone afflicted, he would say, "Praise be to Allah, who has spared us what He has afflicted him with, and has greatly favored us over many of His creatures."[24][25]

L5975–5985 Is it then permissible to imitate something from which the Messenger of Allah ﷺ sought refuge? And does not the Messenger of Allah ﷺ say concerning someone who performs a deed, concealing it, and then it becomes known, and this pleases him: "He has two rewards: the reward of secrecy and the reward of publicity"? And has not Allah, majestic and exalted, praised those who openly practice obedience just as He praised those who practice it secretly, saying, "Those who spend their wealth by night and day, secretly and openly, shall have their reward with their Lord; no fear shall be upon them, nor shall they grieve (274)"? Thus He reassured the person who fears temptation in righteous deeds, through his aversion to what is whispered to

وقد رأيت كثيرًا من نساك زماننا ومتصوفيهم مستحسن هذا الفعل من فاعله، وهو عندي منكر لما أعلمتك، ولا أراه مع ذلك إلا كتمان نعمة الله على المرء في عاقبه، وتوفيقه للصلاح وعصمته من الطلاح، أليس الله يقول: (وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (١١) ورسول الله - صلى الله عليه وسلم - يقول: " إذا أنعم الله على عبده نعمة أحب أن يرى أثر نعمته عليه "، وكان إذا مر بمبتلى قال: " الحمد لله الذي عافانا مما ابتلاه به، وفضلنا على كثير من خلقه تفضيلاً ".

أفيجوز التشبه بشيء تعوذ منه رسول الله - صلى الله عليه وسلم - أوليس يقول رسول الله - صلى الله عليه وسلم - في الذي يعمل العمل يسره فيطلع عليه. فيسره له أجران: أجر السر وأجر العلانية أوليس الله - جل وتعالى - قد مدح المعلنين بالطاعة كما مدح المسرين بها فقال: (الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٧٤) فأَمَّن خائف الفتنة في الأعمال الصالحة عن كراهة ما يوسوس إليه، والفزع إلى الله - جل وتعالى - في إزالته، ومكابدة عدوه بلزوم العمل الصالح الذي يريد إقعادَه عنه بوسوسة مثل هذا إليه، وليس الله - تبارك وتعالى - شيئًا أحدثه بنيات الطريق إلا بين بجوده خطأه لئلا يقتدي به كل الناس فيضلوا بعد البيان.

[23] **Translator's note (L5961):** The expression translated "make himself appear mad" can also mean "drive himself mad"; the ensuing discussion of deliberately courting obscurity favors the former sense.

[24] **Translator's note (L5970):** The supplied word translated "his outcome" is awkward in this context and may be corrupt. A reference to soundness of mind would fit the argument, but is not what the supplied text clearly reads.

[25] **Qur'an references (L5968):** Qur'an 93:11 (Ad-Duhaa).

him, his seeking refuge in Allah, majestic and exalted, to remove it, and his struggling against his enemy by persisting in the righteous deed from which that enemy wishes to deter him by whispering such things to him. And Allah, blessed and exalted, is not a thing that the byways of the road introduced, without His making its error clear through His generosity, lest all people follow it and go astray after clarification.[26][27][28][29]

L5986–5989 We think well of any predecessor about whom this has been related, and believe that he intended only good. Perhaps these matters escaped his knowledge, so that he did not reach their subtleties; moreover, this has not been related about any of those well known and counted among the leaders of religion and the beacons of guidance.[30]

L5990–5993 There is nothing reprehensible in Ayyub al-Sijistani's letting the sides of his mustache grow long—may Allah be pleased with him—or in his wearing young men's sandals or lengthening his garments. For it is possible that he let the sides of his mustache grow long, closely trimmed the portion of the mustache between its two sides, and made his garments longer than those of his peers and equals without extending them to a length constituting conceit; and that he lengthened them without intending conceit.[31]

L5994–5999 This is an act of disobedience only when conceit is intended. Did not Abu

ونحن نظن بمن حُكي عنه من السلف هذا جميلا وأنه لم يرد إلا الخير ولعل علمه عَزَب عن هذه الأشياء، فلم يفض على نُكَتها، مع أنه لم يحك عن أحد من المعروفين المعدودين في أئمة الدين وأعلام الهُدى.

وليس في تطويل سِبال أيوب السجستاني رضي الله عنه، ولبسه نِعال الفتيان، وتطويل ثيابه نكير؛ إذ ممكن أن يكون طول سباله. وأحفى ما بين جانبيه من الشارب، وطول ثيابه فوق ثياب أشباهه وأشكاله ولم يبلغ بها ما يكون خيلاء، وطولها ولم يرد الخيلاء.

وهي لا تكون معصية إلا مع إرادة الخيلاء. أليس أبو بكر الصديق رضي الله عنه - قال لرسول الله - صلى الله عليه وسلم - حين سمعه يقول: " من جرَّ إزاره خيلاء لم ينظرِ الله إليه يوم القيامة ": إن طرف إزأري يرتخي إلا أن أتعاهده، فقال: لست منهم، فإنك لا تريد به خيلاء ".

[26] **Translator's note (L5978):** The unvocalized expression translated "concealing it" can also mean "it pleases him." Its parallel with the following pleasure at disclosure and the ensuing mention of secrecy favor concealment here.

[27] **Translator's note (L5983):** The opening construction, including the preposition rendered "through," is irregular. The closing words literally say "Allah … is not a thing" and lead into an apparently corrupt sentence in the following segment; they have not been silently reconstructed.

[28] **Translator's note (L5984):** The supplied sentence is syntactically and semantically corrupt. "The byways of the road" renders an apparent idiom for deviations, but the preceding statement about Allah and the pronoun references do not yield a coherent construction.

[29] **Qur'an references (L5975):** Qur'an 2:274 (Al-Baqarah).

[30] **Translator's note (L5987):** The verb rendered "reach" is uncertain in the supplied construction; the apparent sense is failure to grasp the finer points.

[31] **Translator's note (L5990):** "The sides of his mustache" renders a term that can also denote the mustache more generally; the following explanation distinguishes its sides from its middle.

Bakr al-Siddiq, may Allah be pleased with him, say to the Messenger of Allah ﷺ, when he heard him say, "Whoever drags his waist-wrapper out of conceit, Allah will not look at him on the Day of Resurrection": "Indeed, the edge of my waist-wrapper slips down unless I attend to it"? He replied, "You are not one of them, for you do not intend conceit by it."

As for sandals, wearing them is permissible whatever their form. Ibn Abbas—may Allah be pleased with him—used to wear Sindhi sandals and say, “They repel scorpions in summer and protect the foot in winter.”

Among them is that keeping company with the tyrannical rich is part of worldly adornment. The Messenger of Allah ﷺ advised Aishah to refrain from keeping their company, saying to her, “ If you would be pleased to join me, beware of keeping company with the rich, and do not replace a garment until you have patched it, for an amount like a rider’s provisions suffices you of this world.” We know that he did not forbid her to keep company with Uthman ibn Affan, al-Zubayr ibn al-Awwam, and Abd al-Rahman ibn Awf, who were among the righteous rich. He only forbade her to keep company with their wicked and tyrannical members.

The Mu‘tazilites.

And His saying, “Do not obey someone whose heart We have made heedless of Our remembrance,” is an argument against the Mu‘tazilites and the Qadarites, because He says, “We have made heedless,” and does not say, “They became heedless.”[1]

Then He says, “And he followed his desire,” and does not say, “And We made him follow his desire.” In this there is the strongest evidence that attributing their actions to them, in the passages of the Quran where they are so attributed, does not negate His action upon them and His will concerning them, since He brings the two together in a single expression, as you see: “And your Lord was never forgetful (64).”

If they say: Since He has brought the two together, why have you chosen one rather than the other?

It may be answered: In the foundation of faith, I have chosen that whereby the will of the creature is subordinate to the will of the Creator, and the Creator has mastery over him. I have not chosen that whereby the will of the Creator is subordinate to the will of the creature, and the creature has

[1] **Qur’an references (L6011):** Qur’an 18:28 (Al-Kahf).

والنعال لبسها مباح كيف كانت، وكان ابن عباس - رضي الله عنه - يلبس النعال السندية ويقول: “ تطرد العقارب في الصيف، وتقي الرجل في الشتاء ”.

ومنها: أن مجالسة طغاة الأغنياء من زينة الدنيا، وقد أوصى رسول الله - صلى الله عليه وسلم - عائشة بترك مجالستهم فقال لها: “ إن سرك اللحوق بي فإياك ومجالسة الأغنياء، ولا تستبدلي ثوبًا حتى ترقعيه، فإنما يكفيك من الدنيا كزاد الراكب ”. ونحن نعلم أنه لم ينهها عن مجالسة عثمان بن عفان، والزبير بن العوام، وعبد الرحمن بن عوف، وهم من صالحي الأغنياء، إنما نهاها عن مجالسة أشرارهم وطغاتهم.

المعتزلة.

وقوله: (وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا) حجة على المعتزلة والقدرية لقوله: (أَغْفَلْنَا) ، ولم يقل: غفلوا.

ثم قال: (وَاتَّبَعَ هَوَاهُ) ، ولم يقل: (وأتبعناه هواه) ، ففيه أكبر الدليل على أن إضافة أفعالهم إليهم في مواضع الإضافة في القرآن غير دافع فعله بهم وإرادته فيهم إذ قد يجمع بينهما في حرف واحد كما ترى: (وَمَا كَانَ رَبُّكَ نَسِيًّا (٦٤) .

فإن قالوا: فإذا كان قد جمع بينهما فَلِمَ اخترت أحدهما دون صاحبه.

قيل: اخترت في أصل الإيمان ما يكون به إرادة المخلوق تبعا لإرادة الخالق، ويكون الخالق غالبا عليه، ولم أختر ما تكون به إرادة الخالق تبعًا لإرادة المخلوق، ويكون المخلوق غالبا لخالقه، فأضفت الفعل إلى الفاعل في الأمر والنهي، لئلا يلحق بالآمر

mastery over his Creator. Thus I have attributed the act to its agent with respect to command and prohibition, so that no injustice may be imputed to the One who commands and prohibits, and so that the person who falls short in observing them is the one described as wronging himself, even though that occurs by his Lord's decree, so that I may believe in the whole Quran and not reject one part through another.

والناهي ظلم، وليكون المقصر فيهما هو الموصوف بظلم نفسه وإن كان ذلك بقضاء ربه لأُومِنَ بجميع القرآن ولا أرد بعضه ببعض.

L6025 On Silk.

ذكر الحرير.

L6026–6031 In His saying, "Gardens of perpetual abode, beneath them rivers flow; therein they are adorned with bracelets of gold and wear green garments of fine silk and brocade," there is evidence that gold and silk have been forbidden to the males of this community in this world, because it is an abode of worship, whereas in the Hereafter they are lawful for them, as you see. Likewise, drinking from gold vessels is forbidden in this world to males and females, and wine likewise, in contrast to the Hereafter.[2]

وفي قوله: (جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ) دليل على أن الذهب والحرير حرم على ذكور هذه الأُمة في الدنيا. لأنها دار عبادة، وفي الآخرة حل لهم كما ترى. وكذلك الشرب في أواني الذهب حرم في الدنيا على الذكور والإناث والخمر كذلك دون الآخرة.

L6032–6034 Allah—blessed and exalted is He—said: "Golden platters and cups will be passed around among them"; and He said: "And rivers of wine, a delight to those who drink The Muʿtazilites.[3]

قال الله - تبارك وتعالى - (يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ) ، وقال: (وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ المعتزلة.

L6035

L6036–6039 And His saying: "Who is more unjust than one who is reminded of his Lord's signs, then turns away from them and forgets what his hands have sent ahead? Indeed, We have placed coverings over their hearts lest they understand it, and a heaviness in their ears. And if you call them to guidance, they will never, then, be guided. (57)" is a clear argument against the Muʿtazilites and the Qadarites, because He attributes the turning away to them, and because He tells of what stands between them and understanding and hearing: the coverings over their hearts, the heaviness in their ears, and His denial that they will be guided.[4]

وقوله: (وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا (٥٧) حجة على المعتزلة والقدرية واضحة لإضافة الإعراض إليهم، وإخباره عن الحائل بينهم وبين التفقه والسماع من الأكنة على قلوبهم، والوقر في آذانهم، ونفي الهدى عنهم.

[2] **Qur'an references (L6026):** Qur'an 18:31 (Al-Kahf).
[3] **Qur'an references (L6032):** Qur'an 43:71 (Az-Zukhruf); Qur'an 47:15 (Muhammad).
[4] **Qur'an references (L6036):** Qur'an 18:57 (Al-Kahf).

وفي إخباره عن نفسه - جل وعلا - بجعل الأكنة على قلوبهم والوقر في آذانهم في هذا الموضع، وإنكاره عليهم في أول سجدة المؤمن حيث يقول: (فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (٤) وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ) دليل على أن الإنكار عليهم في هذا، وفي قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) على معنى ما لم يجعل لهم الاحتجاجبه والاستنامة إليه عن الأمر والنهي اللذين أمروا بما أعلهما، لأنهم في الموضعين جميعًا قال غير الحق.

وقد شرحناه في سورة الأنعام ملخصًا بحججه، وكررناه ههنا لذكر الأكنة فإنه نظيره سواء.

ذكر أرأيت.

قوله إخبارًا عن فتى موسى: (قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ) حجة في إجازة أرأيت في المخاطبات وإباحته في المحاورات، ورد على مَن ينكر من أصحاب الحديث اللفظة في نفسها من أجل استعمال أهل الرأي لها، وذلك غلط غير مشكل لما ذكرنا.

L6040–6047 And in His declaring of Himself—majestic and exalted is He—that He places coverings over their hearts and heaviness in their ears here, and His reproaching them at the beginning of "The Prostration of the Believer," where He says: "But most of them turned away, so they do not hear. (4) And they said: 'Our hearts are within coverings against what you call us to, and in our ears is heaviness, and between us and you is a barrier,'" there is evidence that His reproach of them in this, and in His saying, "Those who associate partners with Allah will say: 'Had Allah willed, we would not have associated partners with Him,'" concerns that which He did not allow them to invoke as an argument and rely upon to evade the command and prohibition with which they were charged, [unclear], because they, in both passages together, "he said what was untrue."[5][6][7][8]

L6048 We have already explained this in Surah al-Anʿām, concisely and with its arguments. We have repeated it here because of the mention of the coverings, for it is precisely its counterpart.

L6049 Discussion of "Have you considered?"

L6050–6053 His saying, reporting the words of Moses' young attendant: "He said: 'Have you considered? When we took shelter at the rock, I forgot the fish, and none but Satan made me forget to mention it,'" is an argument for permitting "Have you considered?" in addressing others and allowing it in conversations, and a refutation of those among the adherents of hadith who reject the expression

[5] **Translator's note (L6041):** "The Prostration of the Believer" is a traditional designation of the surah now commonly called Fuṣṣilat, from which the following quotation comes.

[6] **Translator's note (L6045):** The words "with which they were charged" render the incomplete phrase amirū bi-mā. Its continuation in the next supplied segment is corrupt.

[7] **Translator's note (L6047):** The supplied aʿlahumā is unintelligible in this context. The following wording is also syntactically defective: the plural "they" is followed by the singular verb "he said." The surrounding argument suggests a distinction between reproaching their use of these statements as excuses and declaring the statements themselves false, but the supplied wording does not securely express that distinction.

[8] **Qur'an references (L6040):** Qur'an 41:4 (Fussilat); Qur'an 41:5 (Fussilat); Qur'an 6:148 (Al-An'am).

itself because of its use by the adherents of juristic opinion. That is an unmistakable error, for the reason we have mentioned.[9][10]

L6054–6055 Allah has used it in His own speech in more than one place in His Book. He said: “Say: ‘Have you considered, if Allah were to take away your hearing and your sight and seal your hearts?’”[11]

L6056–6062 And He said: “Say: ‘Have you considered, if His punishment should come upon you by night or by day, what part of it would the criminals seek to hasten?’ (50)” And He said: “Have you considered the one who forbids (9) a servant when he prays? (10) Have you considered whether he is upon guidance, (11) or commands reverence for Allah? (12) Have you considered whether he denies and turns away? (13) Does he not know that Allah sees? (14)” And Abū Dharr, addressing the Messenger of Allah ﷺ when he instructed him to restrain his hand during civil strife, said: “Have you considered, if he enters my house?” He did not reproach him. And a man said to him: “Have you considered, if I am killed in the path of Allah, remaining steadfast and seeking His reward?” And another said to him: “Have you considered incantations that you seek to have recited, medicine with which we treat ourselves, and a blowing that we blow: does it avert anything of Allah’s decree?” Yet he did not reproach a single one of them.[12][13][14][15]

وقد ذكرها الله عن نفسه في غير موضع من كتابه فقال: (قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ) .

وقال: (قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ (٥٠) ، وقال: (أَرَأَيْتَ الَّذِي يَنْهَى (٩) عَبْدًا إِذَا صَلَّى (١٠) أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى (١١) أَوْ أَمَرَ بِالتَّقْوَى (١٢) أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى (١٣) أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى (١٤) . وقال أبو ذر في مخاطبته لرسول الله - صلى الله عليه وسلم - حين أمره أن يكف يده في الفتنة: “ أرأيت إن دخل بيتي فلم ينكر عليه، وقال له رجل: أرأيت إن قتلت في سبيل الله صابرًا محتسبا، وقال له آخر: أرأيت رقى تسترقيها، ودواء نتداوى به ونفثًا ننفثه هل يرد من قدر الله من شيء فما أنكر على واحد منهم.

وقول الشعبي - رضي الله عنه -: “ بغَّض هذا المسجد إليَّ الأرايتيون: أرأيت أرأيت ” إنما أنكر منهم مرادهم به لا نفس الكلمة، كما قال الله - تبارك وتعالى -: (إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ (١) فأنكر عليهم مرادهم بالشهادة، وكذبهم في إضمارهم خلافها لا نفس الكلمة، ولا أحسب سُمي أصحاب الحديث بالحشوية إلا من مثل هذه الأشياء وشبهها. والإفراط في كل شيء قبيح، والاقتصار فيه محمود.

[9] **Translator’s note (L6051):** The supplied w-radh appears to be a transcription error for wa-radd, “and a refutation.”

[10] **Qur’an references (L6050):** Qur’an 18:63 (Al-Kahf).

[11] **Qur’an references (L6055):** Qur’an 6:46 (Al-An’am).

[12] **Translator’s note (L6058):** The source does not close Abū Dharr’s quotation; its closing point is inferred from the transition to the author’s statement that he was not reproached. The subject of “enters” is unspecified in the supplied text.

[13] **Translator’s note (L6060):** The supplied tasta rqīhā addresses “you,” whereas the following verbs use “we.” This change of person is retained.

[14] **Translator’s note (L6061):** The supplied nafthan nanfuthuhu means blowing or light spitting, here apparently associated with healing incantations. This wording is retained without substituting another version of the report.

[15] **Qur’an references (L6056):** Qur’an 10:50 (Yunus); Qur’an 96:9 (Al-’Alaq); Qur’an 96:10 (Al-’Alaq); Qur’an 96:11 (Al-’Alaq); Qur’an 96:12 (Al-’Alaq); Qur’an 96:13 (Al-’Alaq); Qur’an 96:14 (Al-’Alaq).

L6063–6070 As for al-Shaʿbī's saying—may Allah be pleased with him—"What has made this mosque hateful to me is the 'Have-you-considered?' people: 'Have you considered? Have you considered?'"—he was only censuring what they intended by it, rather than the actual expression, just as Allah—blessed and exalted is He—said: "When the hypocrites come to you, they say: 'We testify that you are indeed the Messenger of Allah.' And Allah knows that you are indeed His Messenger, and Allah testifies that the hypocrites are indeed liars." (١) Thus He censured what they intended by their testimony and declared them liars for inwardly concealing its opposite, rather than censuring the expression itself. And I do not think the adherents of hadith were called the Ḥashwiyyah except because of things like these and others resembling them. Excess in everything is blameworthy, while restraint in it is praiseworthy.[16][17][18]

L6071 The Muʿtazilites and Forgetfulness.

L6072–6077 If the Muʿtazilites and the Qadarites argue against us from His saying, "And none but Satan made me forget to mention it," and His saying in Surah Yūsuf, "Then Satan made him forget the remembrance of his lord," to establish Satan's power and his capacity to come between an obedient person and his obedience, and say, "This is precisely our position concerning evil: that it comes from Iblīs," they are to be told: "Its meaning is not power and dominion, since it is impossible for him to be able to make someone forget something that Allah wills him to remember. Rather, it means that Satan's whisperings preoccupy him until he forgets for a time and then remembers it. Do you not see that He says in Surah Yūsuf: 'And the one of the two who had escaped said, remembering after a period of time'?"[19][20]

المعتزلة والنسيان.

فإن احتج علينا المعتزلة والقدرية بقوله: (وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ) ، وبقوله في سورة يوسف: (فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ) في تثبيت قدرته، وما يحول بين المطيع وبين طاعته. وقالوا: هذا هو قولنا في الشر إنه من إبليس. قيل لهم: ليس معناه معنى القدرة والسلطان، إذ محال أن يقدر على إنساء شيء أراد الله ذكره إنما معناه: أن وساوسه تشغله حتى ينسى وقتا ثم يذكره، ألا ترى أنه يقول في سورة يوسف: (وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ) .

[16] **Translator's note (L6065):** "The 'Have-you-considered?' people" renders a derisive Arabic coinage referring to habitual users of this expression in hypothetical questioning.

[17] **Translator's note (L6069):** Ḥashwiyyah is a derogatory designation, roughly "purveyors of worthless material"; its precise polemical implications vary with context.

[18] **Qur'an references (L6064):** Qur'an 63:1 (Al-Munafiqun).

[19] **Translator's note (L6072):** "His lord" preserves the ambiguity of rabbihi, which can refer here to Allah or to a human master.

[20] **Qur'an references (L6072):** Qur'an 18:63 (Al-Kahf); Qur'an 12:42 (Yusuf); Qur'an 12:45 (Yusuf).

فلو كان إنساؤه إياه بمعنى الاقتدار عليه في نفس إزالة الشيء عنه ما ادكر بعد أُمة.

والأُمّة: الحين في هذا الموضع.

ذكر أن العلم موهبة من مواهب الله.

وفي قوله تعالى: (فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا (٦٥) إلى آخر قصة الخضر مع موسى - صلى الله عليهما - أدلة فمنها: أن العلم غير مقسوم على فضائل الرجال ودرجاتهم عند الله. حتى يكون من هو أعظم فضلا في عمله ودرجته أعلم في دينه، وغير جائز أن يكون الأدون الفضل أعلم في أشياء ممن فوقه في درجة الفضل، وإنما العلم موهبة من مواهب الله يخص به من يشاء من عباده، ويفضل بعضهم على بعض فيه فلا تحط زيادة علم واحدة درجة فضيلة الآخر، ولا فضيلة الآخر تحيل أن يكون من دونه أعلم منه.

ألا ترى أن موسى - صلى الله عليه - قصر علمه عما كان يفعله الخضر - وهو لا محالة أفضل منه - ولم يتخط درجة نبوته وفضله، لأن سبقه الخضر إلى علم لم يعلمه.

L6078–6079 Had his making him forget meant exercising power over him actually to remove the thing from him, he would not have remembered after a period of time.

L6080 The word ummah here means a period of time.

L6081 Discussion of Knowledge as One of Allah's Gifts.

L6082–6090 And in His saying, exalted is He, "Then they found a servant from among Our servants to whom We had granted mercy from Us and whom We had taught knowledge from Our own presence. (65)" through to the end of the account of al-Khiḍr with Moses ﷺ, there are proofs. Among them is that knowledge is not apportioned according to men's merits and their ranks before Allah, such that the one greater in the merit of his deeds and his rank must be more knowledgeable in his religion, and it would be impermissible for one of lesser merit to know more about certain things than someone above him in the rank of merit. Rather, knowledge is one of Allah's gifts, with which He singles out whomever He wills among His servants, favoring some over others in it. Thus one person's greater knowledge does not lower the other's rank in merit, nor does the other's merit make it impossible for someone below him to know more than he does.[21][22][23][24]

L6091 Do you not see that Moses' ﷺ knowledge fell short of understanding what al-Khiḍr was doing—although Moses was unquestionably superior to him—

[21] **Translator's note (L6083):** The salutation in the source applies to both al-Khiḍr and Moses.

[22] **Translator's note (L6086):** The negative expression continues into the next segment. In context, both this supposed consequence and the preceding one fall within the arrangement of knowledge that the author denies.

[23] **Translator's note (L6089):** The supplied wāḥidah is grammatically anomalous here; the context appears to require wāḥid, "one person."

[24] **Qur'an references (L6082):** Qur'an 18:65 (Al-Kahf).

and that he did not pass beyond his rank of prophethood and merit because al-Khiḍr preceded him in possessing knowledge that he did not possess?[25]

L6092–6096 This is an argument supporting our preference for the opinion of the junior Companions of the Messenger of Allah ﷺ over that of the senior Companions in certain instances, and our finding the supporting proof in some matters with scholars of lower rank rather than those of higher rank. Thus this does not constitute a lowering of the ranks of the senior and meritorious, an attack upon them, or a diminution of their due.

L6097 Discussion of Believers' Hearts Being Innately Disposed to Reject Wrongdoing.

L6098–6101 Among them is that believers' hearts are innately disposed to reject wrongdoing and cannot command the patience required for bearing it, because Moses ﷺ promised al-Khiḍr that he would patiently bear whatever he saw from him; then, when he saw what he objected to in his conduct.[26]

L6102 Censure Concerning a Promise.[27]

L6103–6106 Among them is that someone who makes a promise, intending to fulfill it when he makes it, but then encounters, before fulfillment, an obstacle that prevents him from doing so, has not broken his promise and incurs no blame. Evidence like this is the hadith of the Messenger of Allah ﷺ: "Whoever makes a promise to his brother, intending to fulfill it, but does not fulfill it, incurs no sin."

L6107–6113 Indeed, even if he sees sound judgment in leaving it unfulfilled, there is no blame. And his saying ﷺ: "Whoever swears an oath and then sees something else better than it, let him do what is better and make expiation for his oath"; and it is also transmitted: "Let him do what is better, and that

وهذا حجة لنا فيما نختار قول الأصاغر من أصحاب رسول الله - صلى الله عليه وسلم - في بعض الأمكنة على قول الأكابر، ونرى الحجة في بعض الأشياء مع الأنزل من العلماء دون الأعلى منهم فلا تكون حطا من درجات الأكابر والفاضلين، ولا طعنا عليهم وبخسا لحقوقهم.

ذكر أن قلوب المؤمنين مجبولة على إنكار المنكر.

ومنها: أن قلوب المؤمنين مجبولة على إنكار المنكر، وغير مالكة للصبر على احتماله، لأن موسى - صلى الله عليه - وعد الخضر أن يصبر على ما يراه منه، فلما رأى ما أنكره عليه.

النكير على الوعد.

ومنها: أن من وعد وعدًا يريد الوفاء به عند قوله ثم عارضه دون الوفاء مانع قطعه عنه لم يكن خلفا، ولا كان عليه حرج ومثل هذا الدليل حديث رسول الله - صلى الله عليه وسلم -: " مَن وعد أخاه ومن نيته أن يفي ولم يفِ فلا إثم عليه ".

بل لو رأى الرشد في ترك الإنجاز فلا حرج، وقوله - صلى الله عليه وسلم -: " من حلف على يمين فرأى غيرها خيرًا منها فليأت الذي هو خير وليكفر عن يمينه "، وروي: " فليأت الذي هو خير وهو كفارته ". فقد أمره أن يعمد ترك الوفاء بما قال باليمين فما لم يؤكده باليمين أحرى أن يتداركه. والله أعلم.

[25] **Translator's note (L6091):** "Did not pass beyond" follows the supplied lam yatakhaṭṭa. The wording is awkward in an argument apparently intended to affirm that Moses' rank was not diminished.

[26] **Translator's note (L6101):** The supplied sentence is incomplete: "when" has no corresponding main clause. No missing conclusion has been supplied.

[27] **Translator's note (L6102):** This isolated phrase appears to function as a heading, although its relation to the preceding incomplete sentence is uncertain.

is its expiation." Thus he instructed him deliberately to leave unfulfilled what he had said under oath. What he has not confirmed by an oath is all the more deserving of being reconsidered. And Allah knows best.[28]

L6114–6116 Among them is that equivocal expressions are not lies, because Moses ﷺ answered al-Khiḍr with an equivocal reference to forgetfulness. Thus Ibn ʿAbbās said: "Indeed, he did not forget; rather, it was an equivocal expression in his speech."

L6117–6120 Among them is that the truth before Allah is one, even though each has been allowed to speak about it according to differing apparent judgments, since Moses' objection to al-Khiḍr's action— ﷺ upon them both—was right according to what was outwardly apparent to him, while al-Khiḍr's action was the truth before Allah in its inward reality.[29]

L6121–6124 Among them is the argument for accepting a solitary report, because Moses ﷺ set aside what he knew of the prohibition of killing and making a hole in the ship on the basis of al-Khiḍr's report, since he regarded him as truthful, and his statement constituted binding proof for him, so that what had been unlawful became lawful in his estimation.

L6125–6127 Among them is that preserving rights through the loss of some portion of them is an act that brings one nearer to Allah when no way to achieve this exists except through that loss, because al-Khiḍr ﷺ reduced the ship's value by making a hole in it, hoping that the ship itself would remain in its owners' possession.

L6128–6129 Among them is that boatmen's earnings are lawful, and their partnership in operating a ship is permissible.

L6130–6131 Among them is that the designation of poverty applies to someone who possesses enough to subsist on, because al-Khiḍr ﷺ called someone who owned a ship in which he worked a poor person.

ومنها: أن المعاريض ليست بكذب، لأن موسى - صلى الله عليه وسلم - عارض الخضر بالنسيان. كذلك قال ابن عباس: " أما إنه لم ينسَ، ولكنها كلمة من معاريض كلامه ".

ومنها: أن الحق عند الله واحد، وإن كان قد جعل لكل بأن يتكلم فيه على اختلاف ظاهر الرأي، إذ إنكار موسى فعل الخضر - صلى اللّه عليهما - كان حقًا في الظاهر عنده، وفعل الخضر هو الحق عند الله في الباطن.

ومنها: الحجة في قبول خبر الواحد، لأن موسى - صلى الله عليه - ترك ما عرفه من تحريم القتل، وخرق السفينة بخبر الخضر، إذ كان عنده صادقًا ولزمته الحجة بقوله: حتى عاد الحرام عنده حلالاً.

ومنها: أن إحياء الحقوق بذهاب بعضها قربة إلى الله إذا لم يوجد السبيل إليه إلا بذلك، لأن الخضر - صلى الله عليه - قد أنقص بخرق السفينة من ثمنها طمعًا في أن يبقى أصلها لأصحابها.

ومنها: أن كسب الملاحين حلال، واشتراكهم في عمل السفينة جائز.

ومنها: أن اسم المسكنة واقع على من له البلغة من العيش، لأن الخضر - صلى الله عليه - قد سمَّى من له سفينة يعمل فيها مسكينًا.

[28] **Hadith references (L6108):** Sunan Ibn Majah 2108; Sahih Muslim 1650c; Sunan an-Nasai 3785.

[29] **Translator's note (L6117):** The construction "has been allowed" interprets the awkward supplied phrase jaʿala li-kullin bi-an yatakallama.

L6132 Allah reported this from him among the truths He related.

L6133–6135 Among them is that a traveler may request food from those with whom he stops when he has nothing to eat, and this does not constitute begging, because the two of them requested what was their due, since the inhabitants of dwellings are obliged to extend hospitality to passing travelers.

L6136–6139 Do you not see that He says: "But they refused to offer the two of them hospitality"? Among them: the permissibility of earning a livelihood and taking payment for work; and in this there is a demonstration of the ignorance of those Sufis who prohibit earning a livelihood, because Moses ﷺ said to him: "Had you wished, you could have taken payment for it" (77). Al-Khidr did not object to what he said. Rather, he informed him that he could not delay attending to it until the time when he could obtain payment, because he feared that the treasure would be exposed after its collapse.[30][31]

L6140 Discussion of the Muʿtazila and the killing of the boy who was fashioned an unbeliever.[32]

L6141–6159 And in His saying, exalted is He: "As for the boy, his parents were believers," there is, by Allah, a powerful argument against the Muʿtazila, because the entire community unanimously agrees that a child born to two believing parents is a believer. Yet here is a child fashioned an unbeliever, while his parents are believers. There is absolutely no doubt about this, because killing him was permitted, and because unbelief was explicitly reported of him in those very words. Even if the only argument against them were this boy, created an unbeliever, and the permission to kill him before he reached the age of accountability for sin and the Pen began recording his deeds, and his being led along a path other than his parents' path, that would suffice. Where, then, are their pretensions to cleverness and their claims to philosophy in knowing the justice of Allah, as they conceive it, through their deficient, stumbling

[30]**Translator's note (L6137):** The construction beginning with "that" in the Arabic is grammatically incomplete; the sense continues in the next segment.

[31]**Qur'an references (L6136):** Qur'an 18:77 (Al-Kahf).

[32]**Translator's note (L6140):** The wording "fashioned upon an unbeliever" is grammatically corrupt. The translation follows the apparent sense, which the ensuing discussion repeats explicitly.

وقد أخبر الله عنه به في جملة ما أخبر من الحق.

ومنها: أن للمسافر أن يستطعم من ينزل به إذا عدم ما يأكله، ولا تكون مسألة، لأنهما سألا حقهما لوجوب الضيافة على أهل المنازل للمارة.

ألا تراه يقول: (فَأَبَوْا أَن يُضَيِّفُوهُمَا) ومنها: أن إباحة المكاسب وأخذ الأجرة على العمل وفي ذلك تجهيل من يحرم الكسب من الصوفية، لأن موسى - صلى الله عليه - قال له: (لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا (٧٧) فلم ينكر الخضر ما قال، بل أعلمه أن الانتظار به إلى وقت اتخاذه الأجر لم يمكنه لما خَشي من ظهور الكنز بعد انقضاضه.

ذكر المعتزلة وقتل الغلام الذي طبع على كافرا.

وفي قوله تعالى: (وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ) حجة على المعتزلة والله شديدة، لأن الأُمة بأسرها مجمعة على أن المولودَ بين أبوينِ مؤمنينِ يكون مؤمنا، وهذا مولود طبع كافرا، وأبواه مؤمنان، وليس في ذلك ارتياب بتة لإباحة قتله، ولإخبار الكفر عنه بلفظه. فلو لم يكن من الحجة عليهم إلا هذا الغلام المخلوق كافرًا. وإباحة قتله قبل بلوغ الحنث وجري القلم عليه، والسلك به غير مسلك أبويه لكفى، فأين تحذلقهم، وادعى الفلسفة في معرفة عدل الله عندهم بعقولهم الناقصة العاثرة، وهل يقدرون في هذا الموضع إلا على التسليم لعدل لا يعرفونه ضرورة، فيلزمهم أن يسلموه في باب القضاء والقدر ضرورة، أو يكفرون بالقرآن وينسبون الخضر - صلى الله عليه - إلى أنه قتل في الحقيقة نفسا زكية بغير نفس كما رأى موسى - صلى الله عليه - من ظاهر فعله، وكيف لهم بذلك - ويلهم - وقد سلمه موسى للخضر وعلم أنه الحق. ثم أخبر الله نبيه - صلى الله عليه - وأنزله في كتابه الذي لا يأتيه الباطل من بين يديه ولا مِن خلفه

intellects? Can they do anything here except submit to a justice they do not know through immediate knowledge? They must therefore necessarily acknowledge it in the matter of divine decree and predestination, or disbelieve in the Quran and accuse al-Khidr ﷺ of having actually killed an innocent soul without its having killed another soul, as Moses ﷺ understood from the outward appearance of his action. But how can they maintain that—woe to them—when Moses conceded it to al-Khidr and knew that it was the truth? Then Allah informed His Prophet—ﷺ—and sent it down in His Book, which falsehood cannot approach from before it or from behind it, without censuring him. Rather, He reported that he acted at His command, blessed and exalted is He, where He says, reporting his words ﷺ: "I did not do it on my own command. That is the interpretation of what you could not bear patiently" (82). Among them: the permissibility of storing up treasures and safeguarding property for minors until they reach maturity.[33][34]

من غير إنكار عليه، بل أخبر أنه فعل بأمره تبارك وتعالى حيثما يقول إخبارًا عنه - صلى الله عليه -: (وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا (٨٢) ومنها: إباحة كنز الكنوز وحفظ الأموال على الصغار إلى وقت البلوغ.

L6160 There was disagreement over what the treasure was.

واختلف في الكنز أي شيء كان.

L6161–6162 Some said that it consisted of two tablets containing knowledge. It is also related from the Messenger of Allah ﷺ that he said: "It was gold and silver." Whichever of the two it was, it supports what we have said, because the two tablets also have value.[35]

فمنهم من قال: كان لوحين فيهما علم، وروي عن رسول الله - صلى الله عليه وسلم - أنه قال: " كان ذهبا وفضة " من أيهما كان فهو حجة فيما قلناه، لأن اللوحين أيضًا قيمة.

[33] **Translator's note (L6148):** The form rendered "their claims to philosophy" is irregular as transcribed.

[34] **Qur'an references (L6141):** Qur'an 18:80 (Al-Kahf); Qur'an 41:42 (Fussilat); Qur'an 18:82 (Al-Kahf).

[35] **Translator's note (L6162):** The final clause is grammatically elliptical in the supplied Arabic; its apparent meaning is that the tablets also possessed monetary value.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة مريم

Surah 19: Mary (Maryam)

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

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[Surah Maryam]

[سورة مريم]

His saying: “So grant me, from Yourself, a successor” (5) is an argument for naming created beings with Allah’s names, since “the Guardian” is one of His names.[1][2]

قوله: (فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا (٥) حجة في تسمية المخلوقين بأسماء الله، إذا الولي اسم من أسمائه.

The arguments concerning this are numerous, and there is no occasion to repeat them here.

وقد كثرت الحجج فيه، وليس للتكرير فيه موضع.

Discussion of “A report is not like direct observation.”

ذكر ليس الخبر كالمعاينة.

And His saying, reporting Zechariah’s words: “He said: ‘My Lord, how can I have a boy when my wife is barren and I have reached extreme decrepitude through old age?’” (8), through His saying: “He said: ‘My Lord, appoint a sign for me,’” is evidence confirming the transmitted report and its authenticity: “A report is not like direct observation.”[3]

وقوله إخبارًا عن زكريا: (قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (٨) إلى قوله: (قَالَ رَبِّ اجْعَلْ لِي آيَةً) دليل على تثبيت الخبر المروي وصحته “ ليس الخبر كالمعاينة ”.

For Zechariah ﷺ complained to his Lord of the weakness of his bones and the spreading blaze of gray hair upon his head only while certain that his supplication would be answered. Then Allah gave him the glad tidings of a boy, and he said what he said while knowing that his Lord had the power to accomplish it. Thus there is no explanation for it— and Allah knows best—other than what we have said: that direct observation of things has a greater effect than a report, even though a report carries great weight among believers.

وذلك أن زكريا - صلى الله عليه - لم يَشْكُ إلى ربه وَهَن عظمه، واشتعال الشيب في رأسه إلا وهو موقن بإجابة دعوته، ثم بشره الله ببشارة الغلام فقال ما قال وهو عالم بأن ربه يقدر عليه فلا وجه له - والله أعلم - غير ما قلنا من أن المعاينة في الأشياء أبلغ من الخبر. وإن كان الخبر بالغا عند المؤمنين.

Similar to this—and Allah knows best—is the account of Abraham ﷺ, when he asked his Lord how He gives life to the dead, and He said to him: “He said: ‘Do you not believe?’ He said: ‘Yes, but so that my heart may be reassured.’” Some people used to say concerning “but so that my heart may be reassured” that it meant his heart’s reassurance that his supplication would be answered.

ومثل هذا - والله أعلم - قصة إبراهيم - صلى الله عليه - حيث سأل ربه عن كيفية إحياء الموتى فقال له: (قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي) . وكان بعض الناس يقول في (وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي) : أنه طمأنينة قلبه إلى إجابة دعوته، والآية لا تدل على قوله، ولهذا القول أيضا خبر قد قيل قوله - صلى الله عليه وسلم - : “ نحن أحق بالشك من إبراهيم ” صلى الله عليه.

[1] **Translator’s note (L6167):** The same Arabic word, walī, is rendered “successor” in the preceding quotation and “Guardian” as a divine name; the argument depends on this shared word. The supplied idhā is irregular where the causal sense would ordinarily require idh.

[2] **Qur’an references (L6166):** Qur’an 19:5 (Maryam).

[3] **Qur’an references (L6170):** Qur’an 19:8 (Maryam); Qur’an 3:41 (Ali ’Imran); Qur’an 19:10 (Maryam).

But the verse does not support his statement. For this view, too, there is a report that has been cited, his saying ﷺ: "We have more right to doubt than Abraham"—ﷺ.[4][5]

L6185 Discussion of someone who swears to speak to a man.[6]

L6186

L6187–6193 His saying: "Then he signaled to them: 'Glorify Allah morning and evening'" (11) is evidence that someone who swears not to speak to a man, then writes to him or gestures, does not break his oath, because Zechariah did not cease to fulfill the sign by conveying understanding to his people through something that served for them in place of speech in conveying understanding, while itself not being speech. This is supported by the report concerning the Messenger of Allah— ﷺ—when he gestured during prayer to return a greeting, and gestured to Abu Bakr—may Allah be pleased with him—when he wished to step back, indicating that he should remain in his place.[7]

L6194–6197 Speech is not permissible during prayer, yet the Messenger of Allah ﷺ did not treat gesturing as equivalent to speech in invalidating prayer, although through it he conveyed understanding just as speech conveys understanding. Thus, displaying something that is understood as speech is understood cannot be deemed speech.

L6198–6199 If it is said: What do you say about a man who writes a divorce of his wife without pronouncing it with his tongue: is it binding upon him or not?

L6200–6209 The reply is: The judgment of rational consideration and the evidence of the Book and the Sunnah are that it is not binding upon him, because since the rule governing divorce is that it is effected through explicit spoken expression and the heart's intention, if it is written down by a writer intending it to take effect, who is able to pronounce it but remains silent, it is not permissible to

[4] **Translator's note (L6183):** The wording connecting the report to "his saying" is syntactically awkward as supplied. The pronoun in "his saying" apparently refers to the Prophet.

[5] **Qur'an references (L6180):** Qur'an 2:260 (Al-Baqarah).

[6] **Translator's note (L6185):** The heading says "to speak," whereas the ensuing discussion concerns an oath not to speak. The supplied heading has been retained.

[7] **Qur'an references (L6187):** Qur'an 19:11 (Maryam).

ذكرمن حلف أن يكلم رجلاً.

قوله: (فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا (١١) دليل على من حلف أن لا يكلم رجلا فكتب إليه أو أشار أنه لا يحنث، لأن زكريا لم يخرجه من الآية إفهام قومه بما قام عندهم مقام الكلام في الفهم، ولم يكن كلاما، ويؤيده حديث رسول الله - صلى الله عليه وسلم - حيث أشار في الصلاة برد السلام، وأشار إلى أبي بكر رضي الله عنه - حين أراد أن يستأخر أن يثبت مكانه.

والصلاة لا يجوز فيها الكلام فلم يقِم رسول الله - صلى الله عليه وسلم - الإشارة مقام الكلام في قطع الصلاة، وقد أفهم بها إفهام الكلام، فلا يجوز أن يكون إبداء شيء يفهم فهم الكلام كلامًا.

فإن قيل: ما تقول في رجل كتب بطلاق امرأته ولم ينطق به لسانه أيلزمه أم لا.

قيل: حكم النظر ودليل الكتاب والسنة أن لا يلزمه من أجل أن الطلاق لما كان من حكمه أن يوقع بإفصاح النطق، وإرادَة القلب فكتبه كاتبا مريدا لوقوعه وهو يقدر على أن يلفظ به فسكت لم يجز أن يوقع عليه ما لا يلفظ به، وقد أجمعوا جميعا لا تنازع بينهم على أن الرجل لو أراد طلاق امرأته فتهجاه بقلبه مريدًا لوقوعه، قاصدا له لم يلزمه وإن كان كذلك حتى ينطق به، وليس بين تهجيه بقلبه وكتبه بيده فرق في النظر، لأن الكاتب إنما كتب تلك الحروف التي أمرها المريد على قلبه فقط، ولو كتبها ولم يرد إيقاع الطلاق بها لما لزمه عند الجميع طلاق.

impose upon him what he has not pronounced. They have all unanimously agreed, without dispute among them, that if a man intended to divorce his wife and spelled it out in his heart, willing it to take effect and intending it, it would not be binding upon him, even if he were in that state, until he pronounced it. There is no difference between spelling it out in his heart and writing it with his hand according to rational consideration, because the writer merely writes those letters that the person intending it passed through his heart, and nothing more. If he wrote them without intending to effect divorce through them, then, according to everyone, no divorce would be binding upon him.

L6210–6215 It follows from this that whoever gives effect to a divorce in writing by someone who has not pronounced it has given it effect through intention alone, through which no human being considers divorce to take effect. Why, then, does he give it effect through intention when it is joined to an act through which, by itself, nothing takes effect, nor through intention by itself? The ruling concerning that through which nothing takes effect, whether in combination or in isolation, is one and the same, even if you distinguish it. Shall we then give writing greater legal effect than spoken expression, through which, when it is devoid of inward intention and purpose, nothing is given effect as between him and the oath-taker? This will not escape anyone possessed of understanding if he reflects upon it.[8][9]

L6216–6220 Nor do I know of any disagreement among them that if a guardian wrote that he was giving in marriage someone whom he was entitled to marry off, and the suitor wrote his acceptance, both intending to contract the marriage, while both could speak and hear and were free from muteness and deafness, the marriage would not be contracted thereby. Likewise, if a previously married woman wrote her consent while able to speak, it would not be permissible to act upon it.

L6221–6225 Marriage is the bond corresponding to this dissolution that the person dis-

فحصل من هذا أنْ الموقع لطلاق الكتاب غير اللافظ أوقعه بالإرادة المفردة التي لا يقع بها طلاق عند بشر، فما باله يوقع بها إذا اقترنت مع فعل لا يقع به على الانفراد شيء ولا بها، وحكم ما لا يقع به في الاقتران والانفراد واحد وإن تميزه، أفنجعل حكم الكتابة أبلغ من حكم اللفظ الذي لا يوقع به إذا عري من الإضمار والقصد بينه وبين الحالف شيئا، هذا ما لا يذهب على ذي فهم إذا تدبره.

ولا أعلمهم يختلفون أن الولي لو كتب بتزويج من يزوج، وكتب الخاطب بالقبول مريدين بعقده وهما ناطقان سامعان عاريان من الخرس والطرش أن النكاح لا ينعقد به، ولو كتبت الثيب وهي ناطقة بالرضا لم يجز الأخذ به.

والنكاح عقدة هذا الحل الذي يحله الحال بالكتابة فما بال الكتابة تعمل في الحل فلا تعمل في العقد، فإن قيل: أفليس كتب رسول الله - صلى الله عليه وسلم - إلى كسرى وقيصر وغيرهما فلزمتهم الحجة بكتابه كما لزم الحاضرين بقوله.

[8] **Translator's note (L6213):** The phrase rendered "even if you distinguish it" is grammatically irregular and its intended sense is uncertain.

[9] **Translator's note (L6214):** The reference of "him" in the phrase continued in the next segment is unclear; the supplied wording has been retained.

solving it effects through writing. Why, then, should writing be effective in dissolution but ineffective in contracting the bond? If it is said: Did not the Messenger of Allah ﷺ write to Chosroes and Caesar and others, so that the proof became binding upon them through his letter just as it became binding upon those present through his words?

L6226–6237 He is told: We have not denied that writing does not convey understanding as speech does, such that the Messenger of Allah's ﷺ letter to a people could be adduced against us. Rather, we maintain that although it conveys understanding as speech does, it is not speech. The basic condition governing divorce is that it takes effect only against someone who articulates speech, whereas it is not a condition for the binding force of a proof that it be binding only through spoken utterance. Do you not see that the Quran is Allah's proof against His creation? He commanded him to warn people through it, saying: "This Quran has been revealed to me so that through it I may warn you and whomever it reaches." Thus he ﷺ would recite it to people, warning them through it, and thereby the proof became binding upon them, although it was not his own speech. A man is warned through it, discerning its command and prohibition, and the proof of both becomes binding upon him, although there is no spoken utterance there. The Messenger of Allah ﷺ would perform an act, and thereby the proof would become binding; and he would see something being done without objecting, or it would be reported to him and he would not object to it. Through all of this the proof becomes binding, although there is no speech. Thus, for an opponent to argue from the Messenger of Allah's ﷺ letter to those to whom he wrote that the proof becomes binding through it just as it does through speech,

قيل له: نحن لم ننفِ أن الكتابة لا تفهم إفهام الكلام حتى يحتج علينا بكتاب رسول الله - صلى الله عليه وسلم - إلى قوم، ولكنا نزعم أنها وإن أفهمت فهم الكلام فليست بكلام، وشرط الطلاق في الأصل أن لا يقع إلا على الناطق بالكلام، وليس شرط لزوم الحجة أن لا يلزم إلا بالنطق. ألا ترى أن القرآن حجة الله على خلقه أمره أن ينذر به الناس فقال: (وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ) ، فكان يتلوه - صلى الله عليه وسلم - على الناس منذرًا به فيلزمهم به الحجة، وليس هو كلامه، وينذر فيه الرجل متبينًا لأمره ونهيه فيلزمه حجتهما وليس هناك نطق، وكان رسول الله - صلى الله عليه وسلم - يفعل الفعل فيلزم به الحجة، ويرى الشيء يعمل ولا ينكر، أو يبلغه فلا ينكره ويلزم بكل ذلك الحجة، وليس هناك كلام. فليس لاحتجاج الحجيج بكتاب رسول الله - صلى الله عليه وسلم - إلى من كتب في لزوم الحجة لزومها بالكلام متوصلًا به إلى إيقاع الطلاق وجه لمن تدبره.

using this to arrive at giving effect to divorce, has no basis for anyone who reflects upon it.[10][11][12][13][14]

L6238–6247

We acknowledge that writing takes the place of speech in conveying understanding, and we see people everywhere using it among themselves in notes and letters from one land to another, and letters are dispatched by of the imams concerning appointments to office and rulings are understood as speech is understood and are accepted, but they are not counted as speech. Do you not see that if a man swore not to speak and then wrote something down in words, he would not be speaking? And if a condition for the binding force of the proof were that, in the original case, it became binding only through speech, and then the Messenger of Allah—may Allah bless him and grant him peace ﷺ—wrote to Chosroes and Caesar, and the proof became binding upon them both through his letter, then invoking this as an argument would have been more appropriate for those who draw an analogy between it and the written statements of men pronouncing divorce, and we would have conceded that the argument was properly placed. How, then, can this be so, when a condition for the binding force of the proof is not speech to the exclusion of anything else, as is the condition for divorce in the original case?[15][16]

ونحن مقرون بأن الكتاب ينوب عن الكلام في الإفهام، ونرى الناس جميعا يستعملونه بينهم في الرقاع والكتب من بلد إلى بلد، وتنفذ كتب الأئمة بالولايات والأحكام فتفهِم فَهم الكلام وتقبل ولكنها لا تعد كلاما. ألا ترى أن رجلاً لو حلف أن لا يتكلم فكتبه كلاما أنه غير متكلم. ولو كان شَرْط لزوم الحجة أن لا يلزم في الأصل إلا بالكلام. ثم كتب رسول الله - صلى الله عليه وسلم - إلى كسرى وقيصر فلزمتهما الحجة بكتابه لكان الاحتجاج حينئذ أشبه للقائسين عليه كتاب المطلقين وكان يكون عندنا مسلما في وضعه، فكيف وليس شرط لزوم الحجة الكلام دون غيره كشرط الطلاق في الأصل.

[10] **Translator's note (L6226):** The opening contains a double negative: literally, "We have not denied that writing does not convey understanding." This conflicts with the ensuing explicit acknowledgment that writing does convey understanding. The supplied wording has been retained.

[11] **Translator's note (L6230):** The supplied wording "is warned through it" is awkward. The context could suggest a corrupt reading of "examines it," but that correction has not been adopted.

[12] **Translator's note (L6231):** The salutation begins in this segment and concludes in the next; it is represented here in full.

[13] **Translator's note (L6235):** The salutation begins in this segment and concludes in the next; it is represented here in full.

[14] **Qur'an references (L6226):** Qur'an 6:19 (Al-An'am).

[15] **Translator's note (L6241):** The wording translated as "then wrote something down in words" is syntactically awkward in the supplied text.

[16] **Translator's note (L6242):** The Arabic places a full stop after an unfinished conditional clause; the conditional continues in the following units.

فإن قيل: فقد قال رسول الله - صلى الله عليه وسلم -: " تجاوز الله لأمتي عما حدثت به أنفسها ما لم تنطق به أو تعمل به " والكتابة عمل.

قيل: الأمة تحدث أنفسها بشيئين: أحدهما: ما ينطق به، والثاني: ما يعمل به.

والطلاق مما ينطق به، فنفسر ما احتج به حجته عليه لأنه حدث نفسه بالطلاق وهو من سلطان النطق فلم ينطق به، وليس للعمل سلطان على الطلاق نفسه، لأن الطلاق لا يعمل عملا إنما ينطق به نطقا، والذي عملت اليد فيه منه فهو حروف هجائية لا الطلاق الواقع على زوجته.

أرأيت رجلا كتب حروف الطلاق في كتاب وهو لا يريد به طلاقا وقد كتبه ثم قال: قد طلقت هذه الحروف أيقع على امرأته طلاق.

فإن قال: يقع عليها طلاق، فخالف كافة الأمة، وأبدع في الدين ما ليس فيه، وأحال القول.

وإن قال: لا يقع بذلك طلاق. قيل له: فما الذي يوقع على كاتب الطلاق طلاقا لِنية في الكتابة، أو الكتابة نفسها، أم مظاهران معًا في إيقاع الطلاق على الكاتب.

فإن قال: النية وحدها، أم الكتابة وحدها أحال القول وخالف الأمة، فإن قال: الظاهر هو الذي يوقع. قيل له: هل رأيت شيئين كلاهما على الانفراد موصوفين بصفة زوال السلطان، فإن اجتمعا صار لهما بأنفسهما سلطان من غير أن يستعينا بشيء غير أنفسهما تقويهما وتجعل لهما سلطانًا.

L6248–6250 If it is said: The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: "Allah has pardoned my community for what they say within themselves, so long as they neither utter it nor act upon it," and writing is an act.[17]

L6251 It is answered: The community speaks within itself about two things: the first is what is uttered, and the second is what is acted upon.

L6252–6255 Divorce belongs to what is uttered. We therefore interpret what he has invoked as evidence as an argument against him, because he spoke within himself of divorce, which falls within the operative power of utterance, but he did not utter it. Action has no operative power over divorce itself, because divorce is not performed as an act; rather, it is uttered as an utterance. What the hand has acted upon in this matter consists of alphabetic letters, not the divorce that takes effect upon his wife.[18]

L6256–6257 Consider a man who wrote the letters of divorce in a document without intending divorce by it, and, having written it, then said: "I have divorced these letters." Does a divorce take effect upon his wife?

L6258–6259 If he says, "A divorce takes effect upon her," he has opposed the entire community, introduced into the religion something that does not belong to it, and advanced an absurd assertion.

L6260–6263 But if he says, "No divorce takes effect through that," he is asked: What, then, causes a divorce to take effect for the person writing the divorce: the intention involved in writing, or the writing itself, or do the two support one another in causing divorce to take effect for the writer?[19][20]

L6264–6267 If he says, "The intention alone, or the writing alone," he has advanced an absurd assertion and opposed the community. If he says, "It is the outward

[17] **Translator's note (L6248):** The divine name occurs at the beginning of the next source unit; English word order requires placing it here.

[18] **Translator's note (L6252):** The phrase concerning the interpretation of the opponent's evidence is syntactically awkward; its argumentative direction is nevertheless clear.

[19] **Translator's note (L6262):** The supplied form preceding "intention" is irregular; the following alternatives indicate that intention is the first item in the question.

[20] **Translator's note (L6263):** The supplied dual form is understood as describing the two factors as mutually supporting.

aspect that causes it to take effect," he is asked: Have you ever seen two things, each of which, taken separately, is characterized by the absence of operative power, yet, when they come together, acquire operative power of themselves, without drawing assistance from anything other than themselves that strengthens them and gives them operative power?[21][22]

L6268–6269 This does not escape any ordinary person who examines it discerningly; how, then, could it escape the learned who issue legal opinions and delve into subtleties?

L6270 If it is said: You yourself do not make divorce take effect through utterance alone, nor through intention on its own.

L6271 Yet when the two come together, you make it take effect through them. That is precisely what you have rejected.

L6272–6277 It is answered: The utterance through which I do not make divorce take effect is one in which he has recourse to a meaning that does not effect divorce, as when he says, "I have released you from your bonds," since there is no intention in what he has explicitly expressed of this, or he may have uttered it by mistake, intending to say something else, but having the expression of divorce pass over his tongue. This and comparable cases do not take effect as between him and Allah.[23]

L6278 As for utterance on its own that effects divorce together with intention, conceiving of it is difficult.[24]

L6279 How, then, can uttering it be like writing the letters of divorce, whether

هذا ما لا يذهب على من ميزه من العامة، فكيف على أهل العلم المفتين، وعلى الدقائق غائصين.

فإن قيل: فأنت لا توقع بالنطق وحده طلاقًا، ولا بالإرادة مفردة.

فإذا اجتمعا أوقعت بهما وهو نفس ما أنكرته.

قيل: النطق الذي لا أوقع به طلاقًا هو الذي يأوي فيه إلى ما لا يقع به طلاقًا كقوله: طلقتك من وثاقك، إذ لا إرادة فيما صرح به من هذا أو يكون نطق على الغلط من أن يريد أن يتكلم بشيء فيجري على لسانه الطلاق. فهذا وما يضاهيه لا يقع فيما بينه وبين الله.

فأما النطق على الانفراد الذي يوقع طلاقا مع النية فمعوز توهمه.

فكيف النطق به كما يكن كتب حروف الطلاق على القصد والغلط معًا.

[21] **Translator's note (L6264):** The source reads "the outward aspect." The surrounding argument concerns the combined operation of intention and writing, so this may be a corrupt reading; it has not been silently replaced with "their combination."

[22] **Translator's note (L6267):** The verbs describing what strengthens the two factors have an irregular grammatical construction in the supplied text.

[23] **Translator's note (L6273):** The example uses the same Arabic verb used for divorcing, here with the explicit qualification "from your bonds." The final clause is awkward and leaves the object of "intention" unstated.

[24] **Translator's note (L6278):** The wording is strained: it describes utterance both as "on its own" and as operating "together with intention." The tension in the supplied text is retained.

deliberately or by mistake?[25]

L6280–6284 Thus, if the utterance through which divorce takes effect cannot be isolated when made deliberately, as writing its letters can be isolated in relation to the utterance of someone who intended the writing without bringing to mind an intention that it take effect—because when he utters it deliberately, he has already combined the two—then equating it, in the issue under consideration, with what we have rejected concerning intention separately, writing separately, and combining the two, is a manifest injustice— and Allah knows best.[26][27]

فإذا كان النطق الذي يقع به الطلاق لا يمكن إفراده على قصد كما يمكن إفراد كَتْب حرفه على النطق الذي قصد الكتابة دون إحضار النية في وقوعه - لأنه إذا نطق بقصد فقد جمع - كان الجمع بينه في الداخلة وبين ما أنكرناه من إفراد النية وإفراد الكتابة والجمع بينهما ظلمًا بينا - والله أعلم -.

L6285–6292 This, then, is sound reasoning and what the wording of the Book and the transmitted report indicates. If anyone can establish a consensus that divorce takes effect through writing without its being uttered, then submission to it is obligatory. But if establishing a consensus eludes him—and it is elusive—then what we have said is clear and presents no difficulty. It makes no difference whether the person writing the divorce is present or absent, because he can pronounce it whether absent or present and then write it. No divorce ever takes effect for him unless he utters it with the intention of doing so. Legal Rulings.[28][29][30]

فهذا حق النظر وما دل عليه لفظ الكتاب والخبر، فإن أمكن أحد إيجاد الإجماع في إيقاع الطلاق بالكتابة من غير نطق به فالتسليم له واجب وإن أعوزه إيجاد الإجماع وهو معوز، فيما قلناه واضح لا إشكال وسواء كان الكاتب بالطلاق حاضرا أو غائبا، لأنه يمكنه أن يلفظ به في الغيبة والحضور ثم يكتبه فلا يقع أبدًا عليه طلاق ألا ينطق بقصده أحكام.

L6293 The Child Born of Fornication.

ولد الزنا.

[25] **Translator's note (L6279):** The supplied construction, particularly the wording corresponding to "can … be like writing," appears corrupt. The translation gives the apparent comparison while retaining the distinction between deliberate and mistaken writing.

[26] **Translator's note (L6281):** The supplied phrase corresponding to "in relation to the utterance of someone who intended the writing" is syntactically and conceptually difficult, and may be corrupt. It has not been silently rewritten.

[27] **Translator's note (L6282):** The expression rendered "in the issue under consideration" is literally "in the matter entering in" or "in the internal matter"; its precise reference is uncertain.

[28] **Translator's note (L6289):** The supplied connective before "what we have said" is irregular; the apparent conditional sense is reflected in the translation.

[29] **Translator's note (L6291):** The supplied text reads a form ordinarily meaning "that he not utter," where the argument appears to require "unless he utters." The translation follows the apparent intended exception; the reading itself is irregular.

[30] **Translator's note (L6292):** This appears to be a heading, although its placement immediately after the preceding sentence is uncertain.

L6294–6298 His saying, exalted is He, reporting Mary's words: "She said: How can I have a boy when no human being has touched me and I have not been a prostitute?" (20), is evidence that a child born of fornication is affiliated to his mother and attributed to her. Do you not see that she attributed the child born to a prostitute to her, just as a child born lawfully is attributed to her, and the angel did not object to her, but instead informed her that it was easy for Allah—majestic and exalted is He—to grant her a boy without a male touching her, and to make him a sign for humankind? This is clear to anyone who reflects upon it.[31]

On Fresh Ripe Dates for a Woman Following Childbirth.

L6299–6300

L6301

L6302–6303 His saying, exalted is He: "Shake the trunk of the date palm toward yourself; it will drop fresh, ripe dates upon you" (25), is evidence that fresh ripe dates benefit a woman following childbirth.[32]

L6304 On Gesturing.

L6305–6310 His saying, reporting about Mary when her people said to her: "O sister of Aaron, your father was not an evil man, nor was your mother a prostitute" (28), confirms what we have said: although gesturing takes the place of speech in conveying meaning, it is not speech, because Mary—may Allah bless her ﷺ—had vowed not to speak anything, and her pointing to her son Jesus—may Allah bless him and grant him peace ﷺ—did not take her outside her vow, nor was it counted as speech that would take her outside it.[33][34]

On Rearing a Newborn in a Cradle.

L6311–6312

L6313

[31] **Qur'an references (L6294):** Qur'an 19:20 (Maryam).

[32] **Qur'an references (L6302):** Qur'an 19:25 (Maryam).

[33] **Translator's note (L6305):** The following argument concerns Mary's gesture, but the supplied quotation ends before the verse mentioning it. No additional wording has been inserted.

[34] **Qur'an references (L6305):** Qur'an 19:28 (Maryam).

وقوله تعالى إخبارا عن مريم: (قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا (٢٠) دليل على أن ولد الزنا يلحق بأمه، ويكون منسوبا إليها. ألا ترى أنها نسبت مولود البغي إليها كما ينسب إليها ولد الحلال فلم ينكر عليها الملَك، بل أعلمها بأن الله - جل وتعالى - هين عليه أن يرزقها غلاما بغير إمساس ذكر، ويجعله آية للناس. فهو واضح لمن تدبره.

ذكر الرطب للنفساء.

وقوله تعالى: (وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا (٢٥) دليل على أن الرطب للنفساء نافع.

ذكر الإشارة.

قوله إخبارًا عن مريم حيث قال لها قومها: (يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا (٢٨) يؤكد ما قلنا من أن الإشارة وإن قامت في الإفهام مقام الكلام فليست بكلام، لأن مريم - صلى الله عليها كانت نذرت أن لا تكلم شيئا فلم تخرجها الإشارة إلى ابنها عيسى - صلى الله عليه وسلم - من النَذر، ولا عدت كلاما يخرجها منه.

ذكر تربية المولود فى المهد.

L6314–6316 His saying: “They said: How can we speak to someone who is a child in the cradle?” (29), is evidence that rearing a newborn in a cradle is the established practice for a newborn, because what Mary did with her son—peace be upon them both—is an established practice and an example for us.[35]

وقوله: (قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (٢٩) دليل على أن تربية المولود في المهد سنة المولود، لأن فعل مريم بابنها - عليهما السلام - سُنة ولنا قدوة.

L6317–6318 The Jahmites.

الجهمية.

L6319–6320 His saying, reporting Abraham’s words—may Allah bless him and grant him peace ﷺ: “O my father, why do you worship what neither hears nor sees nor avails you anything?” (42), is a refutation of the Mu‘tazilites and the Jahmites.[36]

قوله إخبارًا عن إبراهيم - صلى الله عليه وسلم -: (يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا (٤٢) رد على المعتزلة والجهمية.

L6321–6322 For Abraham would not rebuke his father over that which neither hears nor sees unless the One he himself worships sees, hears, and suffices in place of everything.

إذ لا ينكر إبراهيم على أبيه ما لا يسمع ولا يبصر إلا ومعبوده يبصر ويسمع ويغني عن كل شيء.

L6323–6325 His saying, reporting Abraham’s words: “He said: Peace be upon you. I shall ask my Lord to forgive you,” is an argument for permitting the greeting of peace to a blood relative among the unbelievers. Thus, this is permissible by the Qur’an, while greeting those who are not relatives is prohibited by the Sunnah.[37]

وقوله إخبارًا عن إبراهيم: (قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي) حجة في إجازة السلام على ذي الرحم مِنَ الكفار، فيكون ذلك جائزًا بالقرآن، وعلى الأجنبيين ممنوعا بالسُّنة.

L6326–6330 There is no substance to the interpretation of someone who construes the Prophet’s—may Allah bless him and grant him peace ﷺ—prohibition against initiating the greeting of peace to the People of the Book as being on the grounds that it constitutes a guarantee of safety, and who seeks a way to permit it by invoking the greeting of Abraham to his father, because the prohibition from the Messenger of Allah—may Allah bless him and grant him peace—is applicable according to its apparent meaning, whereas the interpretation is a supposition on the interpreter’s part. Do you not see that Allah—blessed and exalted is He—commanded Moses and Aaron—may Allah bless them both ﷺ—when addressing Pharaoh, to say: “And peace be upon whoever follows guidance” (47)?[38][39][40]

وليس تأويل من تأول نهي النبي - صلى الله عليه وسلم - عن إبداء أهل الكتاب بالسلام من جهة أنه أمان، وتطرقه إلى جوازه بسلام إبراهيم على أبيه بشيء، لأن النهي من رسول الله - صلى الله عليه وسلم - في الظاهر واقع، والتأويل ظن من المتأول. ألا ترى أن الله - تبارك وتعالى - أمر موسى وهارون - صلى الله عليهما - في مخاطبة فرعون أن يقولا: (وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى (٤٧) .

[35] **Qur’an references (L6314):** Qur’an 19:29 (Maryam).
[36] **Qur’an references (L6319):** Qur’an 19:42 (Maryam).
[37] **Qur’an references (L6323):** Qur’an 19:47 (Maryam).

وقد أمرهما بتليين القول له، والسلام ألين القول فلم يجز لهما أن يخصاه به، وفرعون أجنبي منهما، وأجازه لإبراهيم على أبيه. فدل ذلك على أن ذا الرحم يخص به، والأجنبي لا حظ له فيه.

فهذا أحسن وأولى من تأويل يرد به ظاهر سُنة ثابتة يشهد لها دليل القرآن والله أعلم.

ذكر الولد الصالح.

وقوله: (فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا (٤٩) وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا (٥٠) حجة فى أشياء: فمنها: أن طاعة المؤمن تثمر له الثواب في الدنيا والآخرة.

ومنها: أن الولد الصالح من نعم الله على أبيه وجده وليس بفتنة عليهما، وأن الولد الذي قال الله - تبارك وتعالى -: (إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ) هو الطالح لا الصالح، فتكون الآية عامة المخرج خاصة المعنى.

إذ محال أن يَمتن على إبراهيم - بإسحاق وابنه يعقوب وهما فتنة. والدليل على صحة ذلك أنه قدقال قبل تلك الآية: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ) فجعله خاصا، فمن كان عدوا لأبيه فهو الذي فتنة عليه. ولا يجوز أن يكون يحيى بن زكريا فتنة على أبيه، ولا إسماعيل وإسحاق فتنة على إبراهيم. وقد يجوز أن يكون الولد الصالح فتنة على أبيه وجده ما دام صغيرًا، فإذا كبر وظهر صلاحه، وبانت طاعته عاد نعمة عليه والدليل عليه أن النبي - صلى الله عليه وسلم - أبصر

L6331–6333 He had commanded them to speak gently to him, and the greeting of peace is the gentlest speech, yet He did not permit them to single him out for it, Pharaoh being unrelated to them both, while He permitted Abraham to address it to his father. This therefore indicates that a blood relative may be singled out for it, whereas someone unrelated has no share in it.

L6334–6335 This is better and more appropriate than an interpretation by which the apparent meaning of an established Sunnah, supported by the evidence of the Qur'an, is rejected. And Allah knows best.

On the Righteous Child.

L6336–6337

L6338

L6339–6342 His saying: "When he withdrew from them and from what they worshipped besides Allah, We granted him Isaac and Jacob, and each We made a prophet (49). And We granted them of Our mercy, and bestowed upon them a lofty tongue of truth" (50), is an argument concerning several matters: Among them is that a believer's obedience yields reward for him in this world and the Hereafter.[41][42]

L6343–6345 Among them is that a righteous child is one of Allah's blessings upon his father and grandfather, and is not a trial for them both, and that the child concerning whom Allah—blessed and exalted is He—said, "Your wealth and your children are only a trial," is the wicked child, rather than the righteous one. The verse is thus general in its formulation and specific in its meaning.[43]

L6346–6358 For it is impossible that He should bestow Isaac and his son Jacob upon

[38] **Translator's note (L6326):** The supplied verb ordinarily means "displaying" or "expressing"; the construction and discussion apparently intend initiating the greeting.

[39] **Translator's note (L6329):** The English expression "There is no substance" in unit 6326:0 renders a predicate that occurs in this source unit, after the intervening description of the interpretation.

[40] **Qur'an references (L6326):** Qur'an 20:47 (Taha).

[41] **Translator's note (L6339):** "A lofty tongue of truth" preserves the Qur'anic expression, meaning an exalted reputation expressed in truthful praise.

[42] **Qur'an references (L6339):** Qur'an 19:49 (Maryam); Qur'an 19:50 (Maryam).

[43] **Qur'an references (L6343):** Qur'an 8:28 (Al-Anfal); Qur'an 64:15 (At-Taghabun).

Abraham as a favor while they are a trial. The evidence for the correctness of this is that, before that verse, He said: "O you who believe, among your spouses and your children are enemies to you, so beware of them." He thus made it specific: whoever is an enemy to his father is the one who is a trial for him. It cannot be that John son of Zechariah was a trial for his father, nor that Ishmael and Isaac were a trial for Abraham. A righteous child may, however, be a trial for his father and grandfather so long as he is young. When he grows up, his righteousness becomes evident, and his obedience is manifest, he becomes a blessing for him. The evidence for this is that the Prophet—may Allah bless him and grant him peace ﷺ—saw al-Hasan and al-Husayn while he was on the pulpit, the two of them wearing red shirts, walking and stumbling; so he came down to them, picked them both up, and returned to the pulpit. Then he said: "Allah has spoken the truth: 'Your wealth and your children are only a trial.' When I saw these two boys walking and stumbling, I could not restrain myself from going down to them and picking them both up." (2) He said this about them while they were young. When they grew older, they became a blessing to him through the eminence and standing they attained in Islam, so it was not permissible then to count them among trials.[44]

L6359 Among its lessons is that favorable praise is a magnificent, beautiful thing with which Allah clothes His faithful, Allah-fearing servant.[45]

L6360 For 'a tongue of truth' here means favorable praise. And Allah knows best.

L6361–6363 Since Allah, in His generosity, has counted it among blessings and praised through it the person to whom He has granted it, it is not permissible for the believer to dislike it; he may rejoice in it and count it among Allah's great blessings upon him.

L6364–6366 Among its lessons is that when something serves as the name of a thing, it

[44] **Qur'an references (L6346):** Qur'an 64:14 (At-Taghabun); Qur'an 8:28 (Al-Anfal); Qur'an 64:15 (At-Taghabun).

[45] **Translator's note (L6359):** The wording describing praise as something with which Allah clothes His servant is unusual; the supplied word means 'magnificent' or 'momentous,' rather than explicitly naming a garment.

الحسن والحسين وهو على المنبر، عليهما قميصان أحمران يمشيان ويعثران، فنزل إليهما وحملهما وعاد إلى المنبر ثم قال: " صدق الله (إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ) ، إني لما نظرت إلى هذينِ الغلامينِ يمشيانِ ويعثرانِ لم أتمالك أن نزلتُ إليهما فحملتهما " (٢) . فقال هذا فيهما وهما صغيران فلما كَبِرا عادا نعمة عليه بما صار لهما من الجلال والمحل في الإسلام، فلم يجز أن يعدا حينئذ في عداد الفتن.

ومنها: أن الثناء الحسن جليلة جميلة يُلبِس الله عبدَه المؤمن التقي.

لأن لِسان صدق في هذا الموضع هو الثناء الحسن. والله أعلم.

وإذا كان الله بجوده جعله في عداد النعم، ومدح به من جعله فيه لم يجز للمؤمن أن يكرهه، وكان له أن يفرح به ويعده من كبار نعم الله عليه.

ومنها: أن الشيء إذا سمي به شيئا جاز أن ينقل إلى غيره لسعة اللسان، إذا اللسان المعروف عند العامة هو الذي ينطق به، وقد نقل في هذا الموضع إلى الثناء الحسن.

may be transferred to something else because of the breadth of the language, since the tongue familiar to ordinary people is that with which one speaks, whereas the term has been transferred here to favorable praise.[46][47]

L6367 Discussion of a Father's Taking His Child's Property.

L6368–6375 Muhammed ibn Ali said: Some speculative reasoners used to make this verse an argument for a father's taking his child's property, supporting this with the transmitted report: "You and your property belong to your father." Such a reasoner claims that, since Allah bestowed Isaac upon his father and said in another place: "He bestows females upon whomever He wills, and bestows males upon whomever He wills (49), or pairs them, males and females," the one bestowed could not withhold himself from the one upon whom he was bestowed, and the gift becomes the property of its recipient; thus everything attached to it forms part of it.[48][49]

L6376–6389 In my view, this is not so, because the bestowal here is the bestowal of a blessing, not a bestowal of ownership. For if it were a bestowal of ownership, a father would be permitted to sell his child, just as, according to this reasoner, he may take his property without his authorization. The child would not be permitted to spend any of his property except with the permission of his father, nor would he be permitted to have intercourse with his slave woman whom he purchases with the money in his possession, since ownership of her would belong to his father until his father gave her to him. Nor would his father's giving her to him be valid in his case, for the utmost effect of a gift is that it becomes the recipient's property, just as the rest of his property is; and the father would have the greater right to have intercourse with her. Nor would a man of means, if he had a father, be adjudged liable for his wives' bridal payments and their maintenance, the maintenance of his young

[46] **Translator's note (L6364):** The supplied naming construction is grammatically awkward; its apparent sense is the transfer of a designation from one referent to another.

[47] **Translator's note (L6365):** The supplied connective literally reads 'when/if'; the explanatory context suggests 'since.'

[48] **Translator's note (L6369):** The pronoun construction linking the supporting report to the argument is awkward in the supplied text.

[49] **Qur'an references (L6368):** Qur'an 42:49 (Ash-Shuraa).

ذكر تناول الأب مال ولده.

قال محمد بن علي: وكان بعض النظار يجعل هذه الآية حجة في تناول الأب مال ولده، ويؤيده به الحديث المروي: " أنت ومالك لأبيك "، ويزعم أن الله لما وَهبَ إسحاقَ لأبيه، وقال في موضع آخر: (يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ (٤٩) أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا) لم يكن للموهوب أن يمتنع على من وهب له، والهبة تصير ملكا للموهوب له، فكل ما أضيف إليها كان منها.

وليس هو عندي كذلك، لأن الهبة في هذا الموضع هي هبة نِعمة لاَ هِبة مُلك، إذ لو كانت هبة ملك لجاز للوالد أن يبيع ولده كما له عند هذا الناظر - أن يأخذ ماله بغير أمره - ولما جاز للولد أن ينفق من ماله إلا بإذن أبيه، ولما جاز له وطء جاريته يشتريها بالمال الذي هو في يديه إذ كان ملكه لأبيه حتى يهبها له أبوه، ولما صحت فيه هبته أيضا، لأن أكثر حال الهبة أن تصير ملكا للموهوب له كما كان سائر ماله، ولكان الوالد أحق بوطئها، وَلَمَا حكم على الموسر إذا كان له والد بصداق نسائه ونفقاتهن، ونفقة صغار أولاده وعبيده وخدمه، ودفع ديون الناس إذا طالبوا بها، وفي ذلك عكس أحكام الإسلام كلها، وفي توريث الله - جل وتعالى - مع الوالد بعد موت الولد غيره، والاقتصار به على نصيب معلوم أوضح البيان، وأدل دليل على أنه غير مالك مال ولده في حياته إذ لو كان له مال في حياته لأخذه بعد وفاته، ولم يأخذ معه غيره والخبر المروي في: " أنت ومالك لأبيك " مرسل، ولا يثبت به حجة.

children, his slaves, and his servants, or the payment of debts owed to people when they demanded them. This would overturn all the rulings of Islam. In Allah's granting inheritance— majestic and exalted is He—to someone other than the father alongside him after the child's death, and limiting the father to a specified share, there is the clearest explanation and the most conclusive evidence that he does not own his child's property during the child's lifetime. For if the property belonged to him during the child's lifetime, he would take it after his death, and no one else would take any alongside him. And the report transmitted concerning "You and your property belong to your father" has an interrupted chain of transmission omitting the Companion (mursal), and no authoritative proof is established by it.[50][51][52]

وقد وصله من ليس محله محل الاتفاق ولا هو بحجة في أئمة النقل، وما كان هذا سبيله لم يصلح أن يتخذ دعامة ولا يكون حجة وسيما إذا دفعوا القرآن، وكان فيه عكس أحكام الإسلام.

L6390–6391 A connected chain has been supplied for it by someone whose standing is not agreed upon and who is not an authoritative transmitter in the judgment of the leading authorities on transmission. A report of this kind is unfit to be adopted as a supporting foundation and cannot constitute authoritative proof, especially when they oppose the Quran and it entails overturning the rulings of Islam.[53]

L6392–6399 If someone argues from Aishah's report from the Prophet—may Allah bless him and grant him peace ﷺ—: "Your children are indeed among your earnings, so eat from their property," and says: "A man's earnings belong to him," the reply is: The report is authentic, and its chain of transmission admits of no criticism. It nevertheless accords with what we stated at the beginning of this section: that obedience yields reward in this world and the Hereafter. A child is thus an earning from obedience, not an earning from the trade conducted among us in the markets. Do you not see that Isaac and Jacob

فإن احتج محتج بحديث عائشة عن النبي - صلى الله عليه وسلم -: " إن أولادكم من كسبكم فكلوا من أموالهم ". وقال: " كسب الرجل له ". قيل: الخبر صحيح لا مطعن في إسناده، ولكنه موافق لما افتتحنا به هذا الفصل من أن الطاعة تثمر ثواب الدنيا والآخرة فالولد كسب الطاعة لا كسب التجارة المدارة بيننا في الأسواق. ألا ترى أن إسحاق ويعقوب وُهِبَا لإبراهيم جزاء على اعتزاله عبادة الأصنام.

[50] **Translator's note (L6379):** The supplied masculine possessive in 'ownership of him/it' has an uncertain antecedent; the argument appears to concern ownership of the slave woman.

[51] **Translator's note (L6380):** The referents of the pronouns in the clause about the validity of the gift are compressed and somewhat ambiguous.

[52] **Translator's note (L6388):** The supplied wording literally says 'if he had property during his lifetime'; the possessive relationship is compressed in context.

[53] **Translator's note (L6391):** The supplied text shifts to a plural subject, 'they,' without an explicit antecedent in this sentence.

were bestowed upon Abraham as a recompense for his withdrawing from the worship of idols?

L6400–6402 The evidence that performing acts of obedience is called earning is His saying, blessed and exalted is He: "To its credit is what it has earned, and against it is what it has acquired."[54]

L6403 And He said: "As a recompense for what they used to earn (95)."

L6404 There are many similar instances in the Quran.

L6405–6407 The believer's child is among his earnings—that is, an earning from his obedience. And his saying—may Allah bless him and grant him peace—"So eat from their property" is specific in two respects.

L6408 The first is permission to eat, which is the expression's apparent import, although it can bear another meaning.[55]

L6409 The second is restricting consumption to part of it, because he said, "So eat from their property," and did not say, "So eat their property."

L6410–6418 What it entails is specific, not general. Blessed and exalted is He has said, following the verse with which this section began: "And mention Moses in the Book. He was indeed chosen exclusively, and he was a messenger, a prophet (51). And We called to him from the right side of the Mount, and brought him near as a confidant (52). And We bestowed upon him, out of Our mercy, his brother Aaron as a prophet (53)." And He said concerning Job: "Strike with your foot: here is cool water for washing and drinking (42). And We bestowed upon him his family, and their like along with them." Does this reasoner, then, consider it permissible for a man to take his brother's property and his family's property, and appropriate it from them without their permission, because Allah—blessed and exalted is He— made them both a gift to him, just as He made a child a gift to his father, and His Messenger—

والدليل على أن فعل الطاعة تسمى كسبًا: قوله تبارك وتعالى: (لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ) .

وقال: (جَزَاءً بِمَا كَانُوا يَكْسِبُونَ (٩٥) .

ومثله في القرآن كثير.

وكان ولد المؤمن من كسبه أي كسب من طاعته، وقوله - صلى الله عليه وسلم -: " فكلوا من أموالهم " خصوص في شيئين.

أحدهما: إباحة الأكل الظاهر المخرج، وإن كان يحتمل غيره.

والثاني: الاقتصار في الأكل على بعضه لقوله: " فكلوا من أموالهم "، ولم يقل: فكلوا أموالهم.

ومن مقتضاه خصوصًا لا عمومًا، وقد قال تبارك وتعالى على إثر الآية المبتدأ بها الفصل: (وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا (٥١) وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا (٥٢) وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا (٥٣) وقال في أيوب: (ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ (٤٢) وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ) فهل يجوز عند هذا الناظر أن يأخذ الرجل مال أخيه ومال أهله ويتملكه عليهما بغير إذنهما من أجل أن الله - تبارك وتعالى - جعلهما هِبة له كما جعل الولد هِبة لأبيه، وجعله رسوله - صلى الله عليه وسلم - كسبًا له. وكل هذا الاحتجاج لا يوهن نفقة الأبوين على الولد الغني زمِنينِ كانا أم صحيحين، وقد بيناه في كتاب آخر بحججه.

[54] **Qur'an references (L6400):** Qur'an 2:286 (Al-Baqarah).

[55] **Translator's note (L6408):** The phrase rendered 'the expression's apparent import' is unusually compressed and could also describe eating in its plain, literal sense.

may Allah bless him and grant him peace—made the child an earning for him? None of this argumentation undermines the obligation to maintain both parents incumbent upon a child who is wealthy, whether they are chronically disabled or healthy. We have explained this in another book, together with its proofs.[56][57]

L6419–6420 **Discussion of the Refutation of Those Who Say That the Quran Is Created.**

L6421

L6422–6425 His saying, exalted is He, "And We called to him from the right side of the Mount," "And when your Lord called to Moses: 'Go to the wrongdoing people' (10)," is an argument against whoever says that the Quran is created, for he cannot say concerning calling out what he offers as an interpretive explanation of speech, although his interpretive explanation of it is itself erroneous.[58]

L6426–6428 His saying, "And We brought him near as a confidant (52)," confirms it unequivocally, for a confidant can only be someone who speaks and converses.

L6429–6435 It also contains an argument against whoever denies that Allah—majestic is His majesty—is Himself in one place rather than another, and that He is upon the Throne while His knowledge is on earth. For if He Himself were in every place, as they claim, His saying, "And We brought him near," would have no meaning, and Moses would have no distinction over anyone else, since the meaning to which he subscribes places all people on an equal footing in this respect, unbelievers and believers alike. Nor does his interpretive explanation that the nearness is the nearness of obedience, since He brought him near

[56] **Translator's note (L6410):** The opening construction is grammatically irregular in the supplied text; its apparent argument is for a specific rather than a general scope.

[57] **Qur'an references (L6410):** Qur'an 19:51 (Maryam); Qur'an 19:52 (Maryam); Qur'an 19:53 (Maryam); Qur'an 38:42 (Sad); Qur'an 38:43 (Sad).

[58] **Qur'an references (L6422):** Qur'an 19:52 (Maryam); Qur'an 26:10 (Ash-Shu'ara).

ذكر الرد على من يقول بخلق القرآن.

وقوله تعالى: (وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ) (وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ (١٠) . حجة على من يقول بخلق القرآن، إذ لا يمكنه أن يقول في المناداة ما يتأوله في الكلام، وإن كان ما يتأوله فيه خطأ.

قوله: (وَقَرَّبْنَاهُ نَجِيًّا (٥٢) أكده بلا أشكال، لأن النجي لا يكون إلا من يكلم ويحاور.

وفيه حجة على من ينكر أن الله - جل جلاله - بنفسه في موضع دون موضع، وأنه على العرش وعلمه في الأرض. إذ لو كان بنفسه في كل موضع كما يزعمون ما كان لقوله: (وَقَرَّبْنَاهُ) معنى، ولما كان لموسى فضيلة على غيره. إذا المعنى الذي يذهب إليه يستوي جميع الناس فيه كافرهم ومؤمنهم، وليس لما يتأوله من أن القرب قرب الطاعة، لما قربه بالمناجاة ولذا روي في الخبر: " أنه قربه حتى سمع صريف القلم ".

for intimate conversation. For this reason it is related in the report: “He brought him near until he heard the scratching of the pen.”[59][60][61]

L6436–6437 Weeping and Glorification.

L6438–6439 “When the signs of the All-Merciful are recited to them, they fall down prostrating and weeping” is evidence for the permissibility of weeping in prostration and drawing near through it to the One worshipped.[62]

L6440 Likewise His saying at the end of the surah of the Children of Israel: “When it is recited to them, they fall upon their chins in prostration (107), and say: ‘Glory be to our Lord! Indeed, our Lord’s promise is surely fulfilled’ (108). And they fall upon their chins, weeping, and it increases them in humble submission (109).”[63]

L6441–6446 This is analogous to that passage, and it contains additional evidence, namely, that glorification during prostration is prayer, and that prostration occasioned by the Quran is one and the same kind of prostration, with one and the same ruling concerning it; and that any speech during prayer intended as supplication or remembrance is permissible during prayer and does not invalidate it as speech concerning worldly affairs does, or speech that is unrelated to the purpose of prayer.[64]

L6447 Discussion of Declaring One Who Abandons Prayer an Unbeliever.

L6448–6450 In His saying, exalted is He, “Then successors came after them who ne-

[59] **Translator’s note (L6432):** The supplied connective literally reads ‘when/if’; ‘since’ reflects the apparent explanatory sense. The text also shifts from plural opponents to a singular opponent.

[60] **Translator’s note (L6433):** The clause beginning ‘Nor does’ is syntactically incomplete or corrupt in the supplied text; its continuation does not provide a clear predicate.

[61] **Translator’s note (L6434):** The opening continues the defective construction in the preceding segment. The causal rendering of ‘since’ is tentative; the wording may instead mean ‘when.’

[62] **Qur’an references (L6438):** Qur’an 19:58 (Maryam).

[63] **Qur’an references (L6440):** Qur’an 17:107 (Al-Isra); Qur’an 17:108 (Al-Isra); Qur’an 17:109 (Al-Isra).

[64] **Translator’s note (L6442):** ‘One prostration’ may mean a single prostration or a unified category of prostration; the following reference to a single ruling favors the latter sense.

البكاء والتسبيح.

(إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا) حجة في جواز البكاء في السجود، والاقتراب به من المعبود.

وكذلك قوله في آخر سورة بني إسرائيل: (إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا (١٠٧) وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا (١٠٨) وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا (١٠٩) .

فهذا نظير تلك، وفيها زيادة دَليل هو أن التسبيح في السجود صلاة، وسجود القرآن سجود واحد والقول فيها قول واحد، وأن كل كلام في الصلاة يراد به دعاء وذكر مباح في الصلاة لا يقطعها كما يقطعها الكلام في أمر الدنيا، وما ليس من سبب الصلاة.

ذكر تكفير تارك الصلاة.

وفي قوله تعالى: (فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ) دليل على أن الإنسان يدرك ما يكفر، لقوله: إن إضاعتها تركها لا تأخيرها عن وقتها كما يزعم بعض المفسرين لقوله تبارك وتعالى: (إِلَّا مَنْ تَابَ وَآمَنَ) ، فذكر الإيمان مع التوبة.

glected prayer," there is evidence that a person apprehends what renders him an unbeliever, because, according to his statement, neglecting it means abandoning it, not delaying it beyond its appointed time, as some Quran commentators claim, because of His saying, blessed and exalted is He: "Except whoever repents and believes." Thus He mentioned faith together with repentance.[65][66]

وفيه تأكيد قولنا: في أن تارك الصلاة بلا عذر يكفر.

L6451 This confirms our position that someone who abandons prayer without an excuse becomes an unbeliever.

L6452

وقوله: (لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا) - والله أعلم - مستثنى من المسموع، إذ كل مسموعٍ مِنَ اللغو وغيره مسموع، وهو نظير ما مضى من رد استثناء إبليس من السَّاجدين في ذكر الملائكة. وكل هذا دليل على سعة لسان العرب، والقرآن بلسانها نزل.

L6453–6457 His saying, "They will hear no idle talk therein, except peace"—and Allah knows best— makes an exception from what is heard, since everything heard, whether idle talk or otherwise, is something heard. This is analogous to the preceding explanation referring the exception of Iblis to those prostrating in the passage mentioning the angels. All this is evidence of the breadth of the Arabs' language, and the Quran was revealed in their language.[67][68]

ذكر أنجزاء الأعمال مواريث.

L6458 **Discussion of the Recompense for Deeds Being Inheritances.**[69]

L6459

قوله: (تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا) حجة للصوفية فيما يسمون جزاء الأعمال مواريث، لأن الجنة وإن كانت من ميراث الآخرة فهي ثواب عمل وكل ثواب مثله.

L6460–6462 His saying, "That is the Garden which We give as an inheritance to such of Our servants," is an argument for the Sufis in their calling the recompense for

[65] **Translator's note (L6449):** The phrase rendered 'apprehends what renders him an unbeliever' is obscure as supplied and may be corrupt. The referent of 'his statement' is also unclear.

[66] **Qur'an references (L6448):** Qur'an 19:59 (Maryam); Qur'an 19:60 (Maryam); Qur'an 25:70 (Al-Furqan).

[67] **Translator's note (L6456):** The verbal noun rendered 'referring' can also mean 'rejecting'; the grammatical discussion here favors referring the exception to the category of those prostrating.

[68] **Qur'an references (L6453):** Qur'an 19:62 (Maryam).

[69] **Translator's note (L6458):** The supplied text joins the words for 'that' and 'recompense' without a space.

deeds ‘inheritances,’ because although the Garden is part of the inheritance of the Hereafter, it is a reward for deeds, and every reward is like it.[70][71]

Discussion of Worship Being Burdensome.

His saying, “Lord of the heavens and the earth and whatever is between them, so worship Him and persevere in His worship,” is evidence that worship is burdensome and wearisome, and that the believer is commanded to persevere in it, since the term ‘perseverance’ is only associated with aversion and difficulty.[72][73]

Specific Scope.

His saying, “And the human being says: ‘When I have died, shall I really be brought forth alive?’ (66),” is necessarily specific, because this is the statement of some people rather than others.[74]

Then He said: “By your Lord, We shall surely gather them and the devils.” This is general, because the gathering encompasses everyone.[75]

What further illustration of the language’s breadth could be sought after this, when the beginning of the discourse is specific and its end general, with no intervening expression between them to turn a specific reference into the generality of the meaning understood from it?

Discussion of the Muʿtazilites.

ذكر أن العبادة ثقيلة.

وقوله: (رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ) دليل على أن العبادَة ثقيلة مملوة، والمؤمن مأمور بالصبر عليها إذ اسم الصبر لا يكون إلا مقرونًا بالكراهة والصعوبة.

خصوص.

وقوله: (وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا (٦٦) خصوص لا محالة، لأن هذا قول بعض الناس دون بعض.

ثم قال: (فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ) عموم، لأن الحشر لا يكون إلا للجميع.

فأي شيء يلتمس في سعة اللسان بعد هذا، وابتداء الكلام خصوص وآخره عموم من غير حائل لفظ بينهما يرد خصوصًا إلى عموم المعنى المفهوم منه.

ذكر المعتزلة.

[70] **Translator’s note (L6460):** The Quranic quotation stops before specifying which servants inherit; the translation preserves that incompleteness.

[71] **Qur’an references (L6460):** Qur’an 19:63 (Maryam).

[72] **Translator’s note (L6467):** The supplied word rendered ‘wearisome’ appears corrupt or nonstandard; this rendering reflects its apparent sense in context.

[73] **Qur’an references (L6466):** Qur’an 19:65 (Maryam).

[74] **Qur’an references (L6471):** Qur’an 19:66 (Maryam).

[75] **Qur’an references (L6474):** Qur’an 19:68 (Maryam).

L6481–6484 And His saying: “There is none of you but will come to it; this is, for your Lord, an irrevocably decreed obligation. (71) Then We shall deliver those who were God-fearing and leave the wrongdoers in it on their knees. (72)” is a powerful argument against the Mu‘tazilites concerning the threat of punishment, because they claim that anyone among those who affirm Allah’s oneness who enters the Fire will never emerge from it. Yet here the explicit text of the Quran declares that everyone will come to it and that the God-fearing will depart from it.[76]

وقوله: (وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا (٧١) ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (٧٢) حجة على المعتزلة في الوعيد شديدة، لزعمهم أن الداخل من الموحدين النار لا يخرج منها أبدًا، وهذا نص القرآن يخبر بورود الجميع إياها وصدر المتقين عنها.

L6485–6487 If they claim that this coming is not coming to the Fire, the beginning of the verse gives them the lie, because it mentions the gathering and mentions Hell by its very name.

فإن زعموا أن الورود ليس بورود النار كذبهم أول الآية، لأنه ذكر الحشر وذكر جهنم بلفظها.

L6488–6493 If they say, “He did say, ‘Then We shall surely bring them around Hell on their knees. (68)’” there are two arguments against them in this: The first is that neither they nor anyone else says that anyone remains eternally around Hell, or is punished there and then escapes from it, such that they could interpret the deliverance Allah mentioned as escape from its surroundings rather than from Hell itself.[77]

فإن قالوا: قد قال: (ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا (٦٨) كانت عليهم فيها حجتان: إحداهما: أنهم لا يقولون ولا غيرهم أن أحدا يخلد حول جهنم، ولا يعذب به ثم ينجو عنه حتى يصرفوا النجاة التي ذكره الله إلى الخلاص من حولها لا منها نفسها.

L6494–6498 The second is that the feminine pronominal suffix in His saying, “There is none of you but will come to it,” has removed all doubt that this means coming to the Fire. For if its surroundings were intended, the wording would have been “but will come to it,” with a masculine suffix, because “surroundings” is masculine. This therefore indicates that they will be brought around it all together, and then come to it; the God-fearing will be saved, and the wrongdoers will remain in it on their knees.[78][79]

والثانية: أن هاء التأنيث في قوله: (وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا) قد أذهبت كل ارتياب بأنه ورود النار. إذ لو أريد حوله لكان: (إلا وارده) ، لأن الحول مذكر، فقد دل هذا على أنهم يحضرون حولها أجمعين ثم يردونها فينجوا المتقون، ويبقى الظالمون فيها جثيا.

L6499–6500 If they say, “Have you not transmitted in some of your Quran commentaries that this coming means the visitation of fever?”

فإن قالوا: أليس قد رويتم في بعض تفاسيركم أن الورود هو ورد الحمى.

[76] **Qur’an references (L6481):** Qur’an 19:71 (Maryam); Qur’an 19:72 (Maryam).

[77] **Qur’an references (L6488):** Qur’an 19:68 (Maryam).

[78] **Translator’s note (L6497):** The hypothetical wording uses a masculine pronominal suffix, whereas the Quranic wording uses a feminine suffix referring to the Fire. English “it” does not itself express this distinction.

[79] **Qur’an references (L6494):** Qur’an 19:71 (Maryam).

قيل: ليس كلما نرويه نصححه، وكيف يكون صحيحا والله يقول: (ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (٧٢) ، ونحن نرى عيانا أن الحمى إذا أخذت الظالم في وقت فارقت كما تفارق التقي، فلو كان كذلك لبقي جَمّ من الظلمة فيها أبدا، فهذا واضح أنه ورود جهنم في الآخرة لا ورود الحمى في الدنيا، ونحن نقول بعد تصحيح مقالتنا في الورود الذي في كتاب الله أنه ورود جهنم وأن الحمى من فيحها في الدنيا كما قال رسول الله - صلى الله عليه وسلم - فإنه إذا أخذت منا أحدًا أبردناها بالماء ائتمارًا لرسول الله - صلى الله عليه وسلم - وقبولاً لوصيته، ولا يكون ذلك نقضًا للورود في الآخرة.

L6501–6511 The reply is: We do not authenticate everything we transmit. How could this be sound when Allah says, “Then We shall deliver those who were God-fearing and leave the wrongdoers in it on their knees. (72)” and we see with our own eyes that when fever seizes a wrongdoer at some point, it leaves him just as it leaves the God-fearing person? If that interpretation were correct, a great many wrongdoers would remain in it forever. Thus it is clear that this means coming to Hell in the Hereafter, rather than the visitation of fever in this world. Moreover, we say, after establishing the correctness of our position concerning the coming mentioned in Allah’s Book—that it is coming to Hell—and that fever in this world comes from its scorching heat, as the Messenger of Allah—may Allah bless him and grant him peace—said, that when it seizes one of us, we cool it with water in obedience to the Messenger of Allah— may Allah bless him and grant him peace ﷺ—and in acceptance of his counsel, and this does not negate coming to it in the Hereafter.[1][2]

وبعد فلو كانت روايته عن سعيد بن جبير أن الورود هو ورود الحمى لا ورود جهنم صحيحة، وكان القرآن لا يدفعها ما كان لهم علينا فيها شيء، بل كانت لنا عليهم إذ استعظامهم لخروج موحد من النار بعد دخوله إياها هو من أجل خلف الوعد الذي لا يجوز على الله عندهم. فإن كان إخراج من دخلها عظيمًا عندهم فينبغي أن يكون الصفح عمن أوعد إدخالها بذنوب اقترفها أعظم عندهم من الباب الذي يذهبون إليه.

L6512–6517 Furthermore, even if his report from Saʿid ibn Jubayr, that this coming means the visitation of fever rather than coming to Hell, were sound, and the Quran did not contradict it, they would have no argument against us in it whatsoever. Rather, it would be an argument for us against them, since their finding it outrageous that someone who affirms Allah’s oneness should emerge from the Fire after entering it is due to the breaking of a promise, which they consider inadmissible for Allah. If, then, bringing someone out after he has entered it is so grave in their view, then pardoning someone threatened with being made to enter it for sins he committed ought to be graver still in their view, according to the line of reasoning they adopt.[3][4]

أولا يعلمون أن الخلف في اللغة هو: ترك إنجاز الخير، والصفح في الوعيد كرم لا خلف كما دللنا عليه في سورة التوبة عند انتهائنا إلى قوله: (يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ) .

L6518–6521 Do they not know that, in the language, breaking one’s word means failing to fulfill a promise of good, whereas pardoning where punishment has been

[1] **Translator’s note (L6503):** The supplied “‘iyāyā” appears corrupt, probably for “‘iyānan,” meaning “with our own eyes”; the translation follows that probable reading.

[2] **Qur’an references (L6501):** Qur’an 19:72 (Maryam).

[3] **Translator’s note (L6512):** The antecedent of “his” in “his report” is not explicit in the supplied passage.

[4] **Translator’s note (L6515):** The supplied wording says “promise,” rather than “threat”; this distinction is retained.

threatened is generosity, not a breach of one's word, as we demonstrated in the surah Repentance when we reached His saying: "They swear by Allah that they did not say it, although they certainly uttered the word of unbelief and disbelieved after their submission to Islam"?[5]

L6522–6534 If, concerning this coming, they prefer taking refuge in the statement of Saʿid ibn Jubayr to what the Quran indicates, fleeing the refutation of their position concerning the emergence from the Fire of those who entered it, we will concede this to them, because what we seek in exposing the error of the position they have adopted concerning the threat of punishment on account of the breach of one's word can be turned against them through Saʿid's statement. Indeed, pardoning the person threatened and limiting his punishment to the heat of fever in this world is more effective for what he intends. And I hope that Allah will do this for most believers, despite their noses being rubbed in the dust, for it has been transmitted by Mughirah, from Ibrahim, from al-Aswad, from ʿA'ishah—may Allah be pleased with her— that she said: I heard the Messenger of Allah—may Allah bless him and grant him peace ﷺ—say: "Fever is every believer's share of the Fire." Anas—may Allah be pleased with him—also transmitted it through Qatadah's transmission from him, attributing it to the Prophet. Abu Husayn also transmitted, from Abu Salih al-Ashʿari, from Abu Umamah, from the Prophet—may Allah bless him and grant him peace ﷺ— that he said: "Fever is a furnace from Hell, and whatever of it afflicts the believer is his share of the Fire."[6][7][8]

L6535–6542 Shahr ibn Hawshab also transmitted this report from Abu Rayhanah, from the Prophet—may Allah bless him and grant him peace ﷺ— that he visited a man suffering from fever and said: "Allah— blessed and exalted is He—

فإن كانت الاستراحة إلى قول سعيد بن جبير آثر عندهم في الورود مما يدل عليه القرآن فِرارًا من كسر قولهم في خروج من دخل النار منها فنحن نسامحهم، لأن الذي نريده من إيضاح خطأ ما ذهبوا إليه في الوعيد من أجل الخلف قلبه عليهم من قول سعيد بل العفو عن الموعد والاقتصار منه على حرِّ الحمى في الدنيا أبلغ فيما يريد، وأرجو أن يفعل الله ذلك بأكثر المؤمنين على رغم من إنافهم، فقد روى مغيرة، عن إبراهيم، عن الأسود عن عائشة - رضي اللَه عنها - قالت: سمعت رسول الله - صلى الله عليه وسلم - يقول: " الحمى حظ كل مؤمن من النار"، ورواه أنس - رضي الله عنه - أيضا من رواية قتادة عنه مرفوعًا، وروى أبو حصين، عن أبي صالح الأشعري، عن أبي أُمامة، عن النبي - صلى الله عليه وسلم - قال: " الحمى كير من جهنم فما أصاب المؤمن منها كان حظه من النار ".

وروى هذا الحديث أيضا شهر بن حوشب عن أبي ريحانة عن النبي - صلى الله عليه وسلم - أنه عادَ رجلاً من وعك به فقال: " يقول الله - تبارك وتعالى -: هي ناري أسلطها على عبدي المؤمن لتكون حظه من النار "، وحديث أبي بردة عن أبي موسى الأشعري عن النبي - صلى الله عليه وسلم - في تجعيل اليهود والنصارى فداء للمسلمين من النار مشهور.

[5] **Qur'an references (L6518):** Qur'an 9:74 (At-Tawbah).

[6] **Translator's note (L6523):** The syntax of "what we seek … can be turned against them" is strained in the supplied text. The translation gives its apparent argumentative sense without adding a missing clause.

[7] **Translator's note (L6524):** The text shifts to the third-person "he intends," although the preceding argument uses "we seek"; this shift is retained.

[8] **Translator's note (L6525):** The supplied expression "ʿalā raghmin minināfihim" appears corrupt; the translation reflects the recognizable idiom of rubbing opponents' noses in the dust, expressing their humiliation or displeasure.

says: ‘It is My fire, which I unleash upon My believing servant so that it may be his share of the Fire.’” And the report of Abu Burdah, from Abu Musa al-Ashʿari, from the Prophet—may Allah bless him and grant him peace ﷺ—concerning making Jews and Christians a ransom for Muslims from the Fire is well known.

فهذه الأخبار موافقة لتفسير سعيد بن جبير في الحمى والروايات الأخر أن قوما يخرجون من النار بعدما دخلوها فيسمون بعد إدخالهم الجنة الجهنميين، حتى يغيرون فيها، فيذهب الله عنهم سِيماء أهل النار موافقة لدليل القرآن في الورود، وأيهما كان من هذين فهو لنا لا لهم، وأنا آمل أن يكون كل ذلك مؤتلفا غير مختلف، فيكون ما دل - عليه القرآن في الورود ورود لا يحرق ولا يؤلم كما روي في الخبر: “ إذا ورد المؤمن النار لتحلة القسم نادته جهنم يا مؤمن أطفأ نورك لهبي ”.

L6543–6550 These reports therefore accord with Saʿid ibn Jubayr’s interpretation concerning fever, while the other reports that some people emerge from the Fire after entering it and are called, after being admitted to Paradise, “the people of Hell,” until they are changed there and Allah removes from them the marks of the inhabitants of the Fire, accord with the Quran’s indication concerning coming to it. Whichever of these two is the case, it supports us, not them. I hope that all of this is harmonious rather than contradictory, so that what the Quran indicates concerning coming to it is a coming that neither burns nor causes pain, as transmitted in the report: “When the believer comes to the Fire in fulfillment of the oath, Hell calls to him: ‘Believer, your light has extinguished my flame.’”[9]

ويقول أهل الجنة إذا دخلوا الجنة: “ ألم يعدنا ربنا أنا نرد النار، فيقال لهم: بلى، ولكنكم مررتم بها وهي خامدة ”.

L6551–6553 And the inhabitants of Paradise say when they enter Paradise: “Did our Lord not promise us that we would come to the Fire?” Then it is said to them: “Yes, but you passed through it while it was extinguished.”

فإذا خرجوا منها سموا جهنميين، ويكون حظهم من ألمها ما وصل إليهم من مس الحمى وألمها إذ كانت من فيحها.

L6554–6556 When they emerge from it, they are called “the people of Hell,” and their share of its pain will be what reached them of fever’s touch and pain, since it comes from its scorching heat.

فإن قيل: فَمَن الذي تسميهم الجهنميين، وكل يَرِدها ممن يخلد ومن يخرج منها.

L6557–6558 If it is said: Who, then, are those whom you call “the people of Hell,” when everyone comes to it, both those who remain eternally and those who emerge from it?

قيل: قد يجوز أن يكون الورود من جميعهم فمن لم تمس منه شيئا ولم تسمه بسمة وتغير من مَست منه ووسَمَته بسمة ويسمونهم جهنميين.

L6559–6560 The reply is: It is possible that all of them come to it; then those of whom it touches no part and whom it does not mark with a mark—and it changes

[9] **Translator’s note (L6545):** “Until they are changed there” renders the supplied unvocalized verb as passive. Its precise intended sense is uncertain.

those whom it touches and marks with a mark, and they call them “the people of Hell.”[10]

L6561–6562 If it is said: Why do you say at one time that it does not touch them or cause them pain, and at another make the pain and the touch specific to some people rather than others?

L6563–6568 The reply is: These are transmitted reports, some more firmly established than others and more strongly supported in Islam. Whoever finds some ground for hope and expectation does not guarantee that all defects will be absent from it. What is free of defect is what the recited text of the Quran indicates, to which falsehood comes neither from before it nor from behind it: that the coming of everyone is one and the same coming; then He delivers those who were God-fearing, and their deliverance takes two forms.[11]

L6569–6570 Whoever comes to it in fulfillment of His oath—majestic and exalted is He—departs from it by His grace, untouched by pain, if Allah wills.

L6571–6572 As for whoever comes to it because of the sins he committed, Allah subjects him to as much of its pain as He wills, then brings him out of it when He wills, and leaves the wrongdoers in it on their knees.

L6573–6576 Among the sound reports whose chains of transmission we do not doubt is the report of Malik ibn Anas, from Ibn Shihab, from Saʿid ibn al-Musayyab, from Abu Hurayrah, that the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: “Any Muslim who has sent ahead three of his children through death will not be touched by the Fire except in fulfillment of the oath.”

L6577–6583 And the report of Abu Nadrah, from Abu Saʿid, although it does not equal this one, approaches it in soundness: that the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: “As for the inhabitants of the Fire who belong there, they neither die in it nor live. But as for people who

فإن قيل: فما بالك تقول: مرة لا تمس منهم ولا تؤلمهم، ومرة تجعل الألم والمسيس خصوصا لقوم دون قوم.

قيل: هي أخبار مروية بعضها أثبت من بعض وأقوى دعامة في الإسلام. ومن وجد شيئا من الرجاء والتأميل لم يضمن زوال الخلل كله عنه، والذي ليس بمخلول ما دَلت عليه التلاوة من القرآن. الذي لا يأتيه الباطل من بين يديه ولا مِن خلفه من أن الورود من الجميع ورود واحد ثم ينجي الذين اتقوا، وتكون نجاتهم على وجهين.

فمن وردها لِتَحلة قَسَمه - جل وتعالى - صدر عنها بنعمته غير ممسوس بألم إن شاء الله.

ومن وردها باقتراف ذنوبه أمسه الله من ألمها ما شاء، ثم أخرجه منها إذا شاء، وترك الظالمين فيها جثيًّا.

ومن الأخبار الصحيحة التي لا نشك في أسانيدها خبر مالك بن أنس، عن ابن شهاب، عن سعيد بن المسيب، عن أبي هريرة أن رسول الله - صلى الله عليه وسلم - قال: “ من قدّم من المسلمين ثلاثة من الولد لم تمسه النار إلا تحلة القَسم ”.

وخبر أبي نضرة، عن أبي سعيد وإن لم يوازِ هذا فهو يقاربه في الصحة أن رسول الله - صلى الله عليه وسلم - قال: “ أما أهل النار الذين هم أهلها فإنهم لا يموتون فيها، ولا يحيون، وأما قوم دَخلوها بذنوبهم فإنهم يموتون فيها، ويصيرون كالحمم فيمكثون فيها ما شاء اللَه حتى إذا أراد الله أن يعتقهم انطلق بهم إلى نهر يقال له: الحياة، فينبتون فيه نبات الحبة في حميل السيل ”.

[10] **Translator’s note (L6560):** The supplied sentence leaves the clause beginning “those of whom it touches no part” without a clear completion. The verb rendered “changes” is unvocalized and its construction is uncertain; no missing completion has been supplied.

[11] **Qur’an references (L6563):** Qur’an 41:42 (Fussilat).

entered it because of their sins, they die in it and become like charcoal, remaining in it for as long as Allah wills, until, when Allah wishes to release them, they are taken to a river called Life, and they grow in it as a seed grows in the debris carried by a flood."

L6584–6590 And the report of Jabir ibn ʿAbd Allah, when he raised his two fingers to his ears and said: "May they both be deafened if I did not hear the Messenger of Allah—may Allah bless him and grant him peace ﷺ—say: 'Coming to it means entering it: no righteous or wicked person remains without entering it. It will be coolness and peace for the believer, as it was for Ibrahim, so much so that Saqar—or he said, Hell—will raise an uproar from as it was for Abraham, so that Saqar—or he said: Gehenna—will indeed roar because of their coolness. "Then We shall deliver those who were mindful of Allah and leave the wrongdoers there on their knees (72)." Thus reliance is placed on this account because the Quran confirms it concerning entry into the Fire.[12][13]

L6591–6592 And in His saying: "Those who disbelieve shall have the fire of Gehenna: no end shall be decreed for them so that they might die, nor shall any of its punishment be lightened for them."[14]

L6593 This indicates that any of those who affirm Allah's oneness who enters the Fire and is touched by it dies there, since it is impossible for the unbeliever to be singled out for a characteristic of his punishment in which the believer also shares. And Allah knows best.

L6594–6595 Muhammed ibn Ali said: Those on the Heights have a condition different from all these, which we have explained in its proper place.

L6596

L6597–6598 His saying: "Say: Whoever is in error, let the All-Merciful extend his respite at length" is an argument against the Muʿtazilites and the Qadarites.[15]

[12]**Translator's note (L6590):** The construction concerning the Quran's confirmation is grammatically irregular as transcribed; the translation follows its apparent sense.

[13]**Qur'an references (L6585):** Qur'an 19:72 (Maryam).

[14]**Qur'an references (L6592):** Qur'an 35:36 (Fatir).

[15]**Qur'an references (L6597):** Qur'an 19:75 (Maryam).

وحديث جابر بن عبد الله حين أهوى بأصبعيه إلى أُذنيه وقال: صُمَّتا إن لم أكن سمعت رسول الله - صلى الله عليه وسلم - يقول: " الورود الدخول لا يبقى برّ ولا فاجر إلا دخلها، فتكون على المؤمن بردًا وسلاما كما كان على إبراهيم حتى إن لسقر - أو قال: لجهنم ضجيجًا من بردهم، (ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (٧٢) " فالمعول على هذا التصديق القرآن إياه في الورود.

وفي قوله: (وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا) .

فدل أن من دخل النار من الموحدين فمسته مات فيها، إذ محال أن يخص الكافر بصفة في عذابه فيشاركه فيه المؤمن، والله أعلم.

قال محمد بن علي: ولأهل الأعراف حالة غير هذه كلها قد بيناها في موضعه.

قوله: (قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا) حجة على المعتزلة والقدرية.

Discussion of the Increase of Faith.

"And Allah increases in guidance those who have accepted guidance" is an argument against the Murji'ites concerning the increase of faith.

Discussion of Power.

His saying: "Have you not seen that We have sent the devils against the unbelievers, inciting them vehemently (83)" is an argument against the Muʿtazilites and the Qadarites concerning the sending of devils, and it supports what we said earlier: that Satan is created as a punishment for anyone against whom his Lord's word has become due, driving him toward disobedience to Him and unbelief through his Lord's sending him against him.[16][17]

Discussion of the Breadth of the Arabic Language.

His saying: "On the day We gather the mindful to the All-Merciful as a delegation (85), and drive the criminals to Gehenna as a thirsty company (86)" is evidence for several matters: Among them is confirmation of the reading of those who read, in Surat al-Anʿam, "By Allah, our Lord," with the accusative, by virtue of the language's breadth, shifting from a statement about someone to addressing him directly. Do you not see Him saying: "On the day We gather the mindful to the All-Merciful as a delegation (85)," using the letter nun for "We gather," followed by "to the All-Merciful," rather than saying, "to Us"?[18]

If the preferred reading of "our Lord" were in the genitive as an attributive

[16] **Translator's note (L6609):** The pronouns refer to Satan being sent against the person under punishment, driving that person into disobedience and unbelief.

[17] **Qur'an references (L6605):** Qur'an 19:83 (Maryam).

[18] **Qur'an references (L6612):** Qur'an 19:85 (Maryam); Qur'an 19:86 (Maryam).

ذكر زيادة الإيمان.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى) (حجة على المرجئة في زيادة الإيمان.

ذكر القدرة.

قوله: (أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا (٨٣) حجة على المعتزلة والقدرية في إرسال الشياطين، وهو يؤيد ما قلناه قبل هذا من أن الشيطان مخلوق نِقمة لمن حقت عليه كلمة ربه يزعجه إلى معاصيه، والكفر بإرسال ربه عليه.

ذكر سعة لسان العرب.

قوله: (يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (٨٥) وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا (٨٦) دَليل على أشياء: فمنها: تأكيد قراءة من قرأ في سورة الأنعام: (وَاللَّهِ رَبِّنَا) بالنصب على سعة اللسان، بالرجوع من الخبر إلى المخاطب المواجه ألا تراه يقول: (يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (٨٥) بالنون إلى الرحمن، ولم يقل: إلينا.

ولو كان الاختيار في (رَبِّنَا) بالخفض على النعت لكان - والله - كلا هذا - والله أعلم - بالياء، يحشر على لفظ ما لم يُسَم فاعله إلى الرحمن.

modifier, then, by Allah, all this—Allah knows best—would have been with the letter ya: “they are gathered,” in the passive form, “to the All-Merciful.”[19]

L6622–6624 Among them is the refutation of anyone who says that Allah—majestic is His majesty—is Himself in every place, and is not in one place to the exclusion of another. If He, majestic and exalted, were thus, there would be no meaning in gathering them to Him, since He would be with them wherever they were.

L6625 Among them is the permissibility of referring to a whole group with a singular expression in His saying, “a delegation”; He did not say, “delegations.” Likewise, “a thirsty company,” referring to the criminals.

L6626

L6627–6631 His saying: “They say, ‘The All-Merciful has taken a child’ (88). You have indeed brought forth a monstrous thing (89)” also supports what we said in support of “By Allah, our Lord,” because He said: “You have indeed brought forth a monstrous thing (89),” and did not say, “They have brought forth,” matching the wording of the first statement.[20]

L6632–6633 All this is evidence of the breadth of the language: the genitive and accusative in the reading are both approved equally, neither being preferred over the other. This broadens the scope of what we said concerning[21]

L6634 the surah Opening of the Book: that “Say” is implicit in it, and that the discourse is made easier by omitting it.

L6635 Discussion of the Fact That Sonship and Slavery Cannot Coexist in the Same State.

L6636–6639 “It is not fitting for the All-Merciful to take a child (92). There is no one in the heavens and the earth who does not come to the All-Merciful as a slave (93)” is clear evidence, for anyone who reflects upon it, that sonship

[19] **Translator’s note (L6620):** The form transcribed at the end of this segment is grammatically awkward before “this” in the next segment. “All this” follows the apparent intended sense without treating the wording as sound.

[20] **Qur’an references (L6627):** Qur’an 19:88 (Maryam); Qur’an 19:89 (Maryam).

[21] **Translator’s note (L6632):** The syntax linking the breadth of the language to the two case readings is irregular as transcribed.

ومنها: الرد على من يقول: إن الله - جل جلاله - بنفسه في كل مكان، ولا يكون في مكان دون غيره ولو كان جل وتعالى كذلك ما كان لحشرهم إليه معنى، إذ هو معهم حيث يكونون.

ومنها: إجازة الإخبار عن الجميع بلفظ واحد في قوله: (وَفْدًا) ، ولم يقل: (وفودا) . وكذلك: (وِرْدًا) عن المجرمين.

قوله: (وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا (٨٨) لَقَدْ جِئْتُمْ شَيْئًا إِدًّا (٨٩) يؤيد ما قلنا أيضاً في تأييد: (واللهِ رَبِّنَا) ، لأنه قال لَقَدْ جِئْتُمْ شَيْئًا إِدًّا (٨٩) ولم يقل: جاءوا على لفظ الأول.

وكل هذا دليل على سعة اللسان بالخفض والنصب في القراءة مختاران جميعًا لا يفضل واحد منهما على صاحبه، وفي هذا توسيع ما قلنا في

سورة فاتحة الكتاب من أن فيها إضمار قل، وتسهيل الكلام بإسقاطه.

ذكر أن البنوة والعبودة لا يجتمعان في حال واحدة.

) وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا (٩٢) إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (٩٣) دليل واضح لمن تدبره أن البنوة والعبودة لا يجتمعان في حال واحدة، وأن من ملك ابنه عتق عليه، لأن الولد لا يكون عبدًا لأبيه في حكم هذه الآية. والله أعلم.

and slavery cannot coexist in the same state, and that anyone who acquires ownership of his son thereby emancipates him, because a child cannot be his father's slave under the ruling of this verse. And Allah knows best.[22]

L6640–6642 His saying: "Indeed, those who believe and do righteous deeds—the All-Merciful will appoint affection for them (96)" is an argument against the Jahmites concerning affection, and an explanation that the believer is given the reward for his deeds in this world and the Hereafter.[23]

قوله: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا (٩٦)﴾ حجة على الجهمية في الوُدّ، وبيان لإعطاء المؤمن ثواب عمله في الدنيا والآخرة.

[22] **Qur'an references (L6636):** Qur'an 19:93 (Maryam).
[23] **Qur'an references (L6641):** Qur'an 19:96 (Maryam).



سورة طه

Surah 20: Ta-Ha (Taha)

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

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[Surat Ta Ha]

Refutation of Those Who Maintain That the Quran Is Created, and Wearing What Is Ritually Impure.[1]

His saying: "When he came to it, he was called: 'O Moses (11), indeed, I am your Lord. Remove your sandals: you are in the sacred valley of Tuwa (12)'" is an argument against anyone who maintains that the Quran is created and claims that speech cannot be attributed to Allah.[2]

He is then asked: Who called Moses with this call?

If he says, "His Lord did not call him; rather, one of His angels called him," he is asked: To whom does "Indeed, I" refer?

If he says, "To the angel," he has disbelieved by making him Moses's Lord—and he will not say that, if Allah wills.

But if he says, "It refers to Allah—exalted is Allah," he is asked: Can it refer to Him while the call comes from someone else?

If he says, "It cannot; that is impossible," he has acknowledged that Allah speaks, and that "Indeed, I am your Lord; remove your sandals," and everything after it, beginning with "And I have chosen you," both the initial address and the reply to Moses, are His speech. His speech cannot be created, because it is one of His attributes; and neither we, nor he, nor anyone who believes in Him admits that any of His attributes could be created.[3]

Had it instead been: "He was called: 'O Moses, indeed, He is your Lord, and He has chosen you; there is no deity except Him, so worship Him and establish prayer for His remembrance,'" with everything after it expressed in this sense, then his assertion concerning createdness with regard to speech

[1] **Translator's note (L6645):** The heading joins the refutation of the createdness of the Quran with the separate topic of wearing ritually impure articles; it does not clearly state a position on the latter.

[2] **Qur'an references (L6647):** Qur'an 20:11 (Taha); Qur'an 20:12 (Taha).

[3] **Qur'an references (L6657):** Qur'an 20:12 (Taha).

[سورة طه]

الرد على من يقول بخلق القرآن ولبس النجس.

قوله: (فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى (١١) إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢) حجة على من يقول بخلق القرآن، ويزعم أن الله لا يجوز عليه الكلام

فيقال له: من نادى موسى بهذا النداء.

فإن قال: لم يناده ربه، إنما ناداه بعض ملائكته. قيل: (إِنِّي أَنَا) راجع على من.

فإن قال: على الملك، كفر حيث جعله رب موسى - ولن يقوله إن شاء الله -.

وإن قال: هو راجع على الله - جل الله -. قيل له: أفيجوز أن يكون ذلك راجعًا عليه والنداء من غيره.

فإن قال: لا يجوز، إنه محال. أقر بأن الله متكلم، وأن: (إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ) وكل ما بعده من (وَأَنَا اخْتَرْتُكَ) من الابتداء، والجواب لموسى كلامه، وكلامه لا يكون مخلوقا، لأنه صفة من صفاته، ولا يجوز عندنا وعنده وعند من يؤمن به أن يكون شيء من صفاته مخلوقا.

ولو كان: نودي يا موسى، إنه هو ربك، وهو اختارك أنه لا إله إلا هو فاعبده، وأقم الصلاة لذكره، وكل ما بعده على هذا المعنى لكان قوله حينئذ أوجه في المخلوق في حق الكلام، وإن كان خطأ من كل جهة.

would then have been more plausible, although it would still be wrong in every respect.[45]

L6664–6666 This and similar passages in the Quran make it clear, without ambiguity, that Allah speaks and utters speech. And if He speaks and utters speech, then whatever proceeds from Him of His speech is uncreated, and the basis is cut off for the absurdities they adduce as a way to establish its createdness, invoking "making" and other expressions.

L6667–6674 His saying, "Remove your sandals: you are in the sacred valley of Tuwa (12)," may also constitute an argument concerning wearing what is ritually impure and making use of what is not ritually pure outside the times of acts of worship; when their time comes, one removes it and divests oneself of it for their sake. It has been transmitted that his sandals—may Allah bless him— were made from the hide of a dead donkey. The apparent sense of the command to remove them indicates that it was because of the sacred valley that he was commanded to remove them, so that he would not tread upon it in them, rather than being forbidden to wear them under all circumstances.[67]

L6675 **Discussion of Asking for Information.**

L6676

L6677–6680 And His saying, exalted is He: "What is that in your right hand, O Moses (17)?" is an argument for asking about something the questioner knows, without this being superfluous.[8]

L6681 Discussion of the Permissibility of Giving an Answer Beyond What Was Asked.

L6682–6683 "He said: 'It is my staff: I lean upon it, and with it I beat down leaves for

[4] **Translator's note (L6660):** This is the author's hypothetical third-person rewording, not a quotation of the Quran's actual wording.

[5] **Translator's note (L6661):** The hypothetical third-person rewording continues from the preceding segment.

[6] **Translator's note (L6670):** The salutation refers to Moses and contains a blessing upon him without the additional wording requesting peace.

[7] **Qur'an references (L6668):** Qur'an 20:12 (Taha).

[8] **Qur'an references (L6677):** Qur'an 20:17 (Taha).

فهذا وما يشاكله في القرآن واضح بلا لُبسة أن الله متكلم ناطق، وإذا كان متكلما ناطقا فما خرج منه من كلامه كان غير مخلوق، وانقطعت مادة ما يوردون من المحالات في التطرق إلى خلقه من الجعل وغيره.

ويحتمل أن يكون قوله: (فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢) حجة في لبس النجس، والاستمتاع بغير طاهر في غير حين العبادات فإذا جاء وقتها خلع وتجرد منه لها، وقد روي أن نعليه - صلى الله عليه - كانتا من جلد حمارٍ ميت، وظاهر الكلام في الأمر بالخلع يدل على أنه من أجل الوادي المقدس أمر بخلعهما لئلا يطأه بهما، لا أنه نهي عن لبسهما بكل حال.

ذكر الاستخبار.

وقوله تعالى: (وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (١٧) حجة في الاستخبار عن الشيء الذي يعلمه المستخبر ولا يكون حشوًا.

ذكر إجازة الجواب فوق الاستخبار.

(قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَى (١٨) دليل على إجازة الجواب فوق الاستخبار.

my sheep, and I have other uses for it' (18)" is evidence for the permissibility of giving an answer beyond what was asked.[9]

Discussion of Snakes.[10]

His saying: "He said: 'Take it, and do not fear'" is evidence of concision in discourse, because fear had not previously been mentioned in the wording. Thus His saying, "Do not fear," indicates that when he—may Allah bless him—saw his staff turn into a snake, he was frightened of it.[11][12]

This is evidence that human souls are naturally disposed to fear harmful things, and that the fear that overtakes them when a person sees such things does not diminish the degree of reliance upon Allah at all. In this there is evidence that the Prophet's saying—ﷺ, may Allah bless him and grant him peace—"Whoever leaves any of them out of fear is not one of us" means fear of the blame he might incur by killing them. He thus made it known that he is rewarded, without incurring blame on account of what he guards against: jinn appearing in their bodily forms and shapes.[13]

Especially when they are in open country; it does not mean his fear of their springing at him, since he does not require him to do what he has no capacity to do and what his soul is naturally disposed against.[14]

Discussion of the Muʿtazilites.

[9] **Qur'an references (L6682):** Qur'an 20:18 (Taha).

[10] **Translator's note (L6684):** The heading contains an apparently stray dash and quotation mark.

[11] **Translator's note (L6688):** The salutation refers to Moses and contains a blessing upon him without the additional wording requesting peace.

[12] **Qur'an references (L6686):** Qur'an 20:21 (Taha).

[13] **Translator's note (L6695):** The connection between the feared blame and jinn appearing in snake forms is compressed in the Arabic. The author appears to mean that killing them does not incur the blame the person fears.

[14] **Translator's note (L6696):** The initial expression appears to be an irregular or defective form of the expression meaning "especially."

ذكر - " الحيات.

قوله: (قَالَ خُذْهَا وَلَا تَخَفْ) دليل على اختصار الكلام، لأن ذكر الخوف لم يتقدم في اللفظ فدل قوله: (وَلَا تَخَفْ) على أنه - صلى الله عليه - لما رأى عصاه تحولت حية فرق منها.

وفيه دليل على أن أنفس البشر مجبولة على الخوف من المؤذيات، وأن الخوف اللاحق بها عند رؤيته لها لا يحط من درجة التوكل شيئًا، وفي ذلك دليل على أن قول النبي - صلى الله عليه وسلم -: " فَمَن ترك منهن شيئا خيفة فليس منا " أنه خيفة ما يلحقه من الحرج في قتلهن فأعلم أنه مأجور من غير حرج مما يتقيه من ظهور الجان في خلقهن وصُورهن.

وسيما إذا كُن في الصحاري لا ما يخاف من توثبها عليه، إذ لا يكلفه ما لاطاقة له به ونفسه مجبولة على خلافه.

ذكر المعتزلة.

His saying: “Do not fear, you two. Indeed, I am with you both; I hear and I see (46)” is a forceful argument against the Mu‘tazilites and the Jahmites from which they have no escape. For if hearing and sight meant knowledge and encompassing awareness, He would have confined Himself—Allah knows best—to “Indeed, I am with you both,” and would not have said, “I hear,” just as He said in Surat al-Mujadilah: “There is no private conversation among three without His being their fourth, nor among five without His being their sixth, nor among fewer than that or more without His being with them wherever they may be.”[15]

Thus, when He said, “I hear and I see (46),” after the meaning to which they refer had already been fully expressed, He removed every doubt and dispelled every obscurity concerning the fact that He hears through hearing and sees through sight, both uncreated.

Discussion of the Sorcerer.

His saying: “And behold, their ropes and staffs appeared to him, through their sorcery, to be moving (66)” is evidence that what sorcerers do in their acts of altering the created constitution of forms is illusion, not reality. Whoever claims that they have the power to alter forms and transform them from what Allah created them as into something else has disbelieved, by equating them, through their acts, with the Lord of all worlds. Do you not see that the man who disputed with Abraham concerning his Lord, when he said to him, “I give life and cause death,” was defeated in argument by his saying: “Allah brings the sun from the east, so bring it from the west.”[16][17][18]

He was then confounded, since what was required of him was beyond his

[15] **Qur’an references (L6701):** Qur’an 20:46 (Taha); Qur’an 58:7 (Al-Mujadila).

[16] **Translator’s note (L6713):** The expression for the disputant is irregular as transcribed; its sense is resolved from the continuation about Abraham.

[17] **Translator’s note (L6714):** The verb translated “was defeated in argument” is unusually written in the transcription; the apparent sense is that Abraham overcame the disputant through the following challenge.

[18] **Qur’an references (L6710):** Qur’an 20:66 (Taha); Qur’an 2:258 (Al-Baqarah).

قوله: (لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى (٤٦) حجة على المعتزلة والجهمية شديدة لا مخلص لهم منها. إذ لو كان معنى السمع والبصر معنى العلم والإحاطة لاقتصر - والله أعلم - على (إِنَّنِي مَعَكُمَا) ولم يقل: (أَسْمَعُ) كما قال في سورة المجادلة: (مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا) .

فلما قال: (أَسْمَعُ وَأَرَى (٤٦) بعد تمام المعنى الذي يشيرون إليه أزال كل ريب، وكشف كل غمة عن أنه يسمع بسمع، ويرى ببصر غير مخلوقين.

ذكر الساحر.

قوله: (فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى (٦٦) دليل على أن أمر السحرة في أفاعلهم من تغيير خلق الصور تخييل لا حقيقة. فمن زعم أنهم يقدرون على تغيير الصور وتحويلها عما خلقها الله إلى غيرها فقد كفر، لمساواتهم بأفعالهم رب العالمين. ألا ترى أن الحاج إبراهيم في ربه حيث قال له: (أَنَا أحيي وَأُمِيت) فلجه بقوله: (فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ)

فبهت حينئذ إذ ماله معوز عنده. وما يلحق المسحور من ضرر الساحر فيما سوى هذا أيضا فبإذن ربه لقوله: (وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ) .

capacity. Whatever harm the sorcerer inflicts upon the bewitched person in matters other than this, too, is by his Lord's permission, because He says: "They harm no one through it except by Allah's permission."[19][20]

L6718–6721 His saying: "Then he felt fear within himself" confirms what we have said: souls are naturally disposed to fear harmful things. Indeed, this is stronger evidence than the first instance, because the serpent into which his staff turned was truly a serpent.[21]

L6722 What appeared to him concerning the sorcerers' ropes and staffs, however, was false and had no reality.

L6723 He thus feared both alike, with the same fear, because of their apparent movement.

L6724–6726 And His saying, reporting the sorcerers' words—"That He may forgive us our sins and the sorcery you compelled us to perform"— reinforces the validity of a divorce pronounced under coercion, and of every act a person is coerced into performing (2), for if the coerced person were not held accountable for his act, he would have no need for its forgiveness.[22]

L6727–6728 ## Discussion of the Evildoer.

L6729

L6730–6731 His saying: "Indeed, whoever comes to his Lord as an evildoer shall have Hell, wherein he neither dies nor lives (74)" is evidence that 'evildoer' in the Quran applies to the unbeliever.[23]

L6732–6734 "Wherein he neither dies nor lives (74)" contains evidence that any of those who affirm Allah's oneness who enters the Fire because of his sin dies therein

[19] **Translator's note (L6716):** The clause explaining why he was confounded is apparently corrupt or defective. The translation gives its likely sense, but its precise wording cannot be securely resolved from the supplied text.

[20] **Qur'an references (L6716):** Qur'an 2:102 (Al-Baqarah).

[21] **Qur'an references (L6719):** Qur'an 20:67 (Taha).

[22] **Qur'an references (L6724):** Qur'an 20:73 (Taha).

[23] **Qur'an references (L6730):** Qur'an 20:74 (Taha).

قوله: (فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً) محقق لما قلنا: الأنفس مجبولة على الخوف من المؤذيات، بل هذا أوكد من الأول، لأن الحية التي تحولت إليها عصاه كانت على الحقيقة حَية.

وما يخيل إليه من حبال السحرة وعصيهم كان باطلا لا حقيقة له.

فخاف منهما معا خوفا واحدا لظاهر سعيها.

وقوله إخبارا عن السحرة - (لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ) يؤكد إجازة طلاق المكره، وكل فعل يكره عليه المرء (٢) إذ لو لم يكن المكره مأخوذا بفعله ما احتاج إلى غفرانه.

ذكر المجرم.

قوله: (إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (٧٤) دليل على أن المجرم في القرآن واقع على الكافر.

(لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (٧٤) ففيه دليل على أن من دخل من الموحدين بذنبه النار مات فيها، ولم يشعر بعد الموت بألم العذاب حتى يخرج منها.

and does not feel the pain of punishment after death until he is brought out of it.[24]

L6735–6737 For Allah's justice—majestic and exalted is He—does not permit, according to what these people understand, that He make the punishment of the unbeliever and the sinner equal, imposing upon both everlasting residence and the tasting of eternal punishment.

L6738–6740 If it is said: How can someone who has tasted death in the abode of this world die in the Fire, when Allah says: "They shall not taste death therein except the first death"?[25]

L6741–6742 The reply is: This concerns those inhabitants of Paradise whom the Fire has touched only to fulfill the oath, rather than those whom the Fire touches with some of its punishment. Do you not see that He says: "Indeed, the God-fearing shall be in a secure station (51), amid gardens and springs (52), wearing fine silk and brocade, facing one another (53). Thus it shall be; and We shall pair them with fair companions with large, beautiful eyes (54). They shall call therein for every fruit, in security (55). They shall not taste death therein except the first death, and He shall protect them from the punishment of the Blazing Fire (56)"?[26]

L6743–6745 And His saying, reporting the words of al-Samiri and others: "Then they said, 'This is your god and the god of Moses,' but he forgot (88)"— the forgetting may refer to the appointment, namely His saying: "You broke your appointment with me (86)."[27]

L6746–6747 It may also mean that he forgot that the calf, although it lowed, was required to produce speech and a voice.

L6748–6750 Some say that the forgetting was something al-Samiri attributed to Moses—

إذ لا يجوز في عدل الله - جل وتعالى - من حيث يعقل القوم أن يسوي بين عذاب الكافر والمذنب، ويجمع عليهما الخلود. وذوق عذاب الأبد.

فإن قيل: كيف يموت في النار من ذاق الموت في دار الدنيا والله يقول: (لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى) .

قيل: هذا في أهل الجنة ممن لم تمسه النار إلا تحلة القسم، لاَ فِيمن تمسه النار ببعض عذابها، ألا تراه يقول: (إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ (٥١) فِي جَنَّاتٍ وَعُيُونٍ (٥٢) يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ (٥٣) كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ (٥٤) يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ (٥٥) لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى وَوَقَاهُمْ عَذَابَ الْجَحِيمِ (٥٦) .

وقوله إخبارا عن السامري وغيره: (فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى فَنَسِيَ (٨٨) يحتمل أن يكون النسيان راجعا على الموعد وهو قوله: (فَأَخْلَفْتُمْ مَوْعِدِي (٨٦) .

ويحتمل أن يكون نَسي أن العجل وإن كان له خوار مطالب بالنطق والصوت.

ومنهم من يقول: إن النسيان أخبر به السامري عن موسى - عليه السلام - كأنه قال: نسي موسى أن العجل إلهه فتركه وطلب غيره وأجيبه.

[24] **Qur'an references (L6732):** Qur'an 20:74 (Taha); Qur'an 87:13 (Al-A'la).

[25] **Qur'an references (L6739):** Qur'an 44:56 (Ad-Dukhan).

[26] **Qur'an references (L6741):** Qur'an 44:51 (Ad-Dukhan); Qur'an 26:147 (Ash-Shu'ara); Qur'an 44:52 (Ad-Dukhan); Qur'an 44:53 (Ad-Dukhan); Qur'an 44:54 (Ad-Dukhan); Qur'an 44:55 (Ad-Dukhan); Qur'an 44:56 (Ad-Dukhan).

[27] **Qur'an references (L6743):** Qur'an 20:88 (Taha).

upon him be peace—as though he said: Moses forgot that the calf was his god, so he left it and sought another and I answer him.[28]

L6751

L6752–6756 His saying: "On the day when the Trumpet is blown, We shall gather the evildoers that day, blue-eyed (102), whispering among themselves, 'You remained only ten' (103)," through His saying: "Only a day (104)," is evidence for what we have said: the dead person does not perceive the length of his stay in the intermediate state. Were it not so, they would not have referred to a stay of ten and of a day.[29]

L6757–6759 If someone says: They say this only by way of lying and obstinate denial, as is their disposition, and adduces His saying—blessed and exalted is He—in the chapter 'The Romans': "On the day when the Hour arises, the evildoers shall swear that they remained only an hour. Thus were they turned away (55)," and says: Do you not see that Allah rejected their statement, saying: "Thus were they turned away (55)"?[30]

L6760–6767 The reply is: His rejection of their statement—and Allah knows best—is not because they perceived and then denied it and obstinately disputed it. Do you not see that they whisper this among themselves? An obstinate denier, even while obstinately denying, knows within himself that he is doing so, whereas these people whisper this among themselves. Rather, it is— and Allah knows best—in the sense that they are deluded about it, and so suppose that they remained that length of time and that this is true, just as they were deluded by their unbelief in this world, and by their being put to death, that they

قوله: (يَوْمَ يُنفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا (١٠٢) يَتَخَافَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا (١٠٣) إلى قوله: (إِلَّا يَوْمًا (١٠٤) دليل على ما قلنا: إن الميت لا يشعر بطول مكثه في البَرزخ، لولا ذلك لما أحالوا على لُبث عشرٍ ويوم.

فإن قال قائل: إنما هذا منهم على سبيل كذب ومكابرة كما هو في سجيتهم، واحتج بقوله - تبارك وتعالى - في سورة الروم: (وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ (٥٥) وقال: ألا ترى أن الله قد أنكر عليهم قولهم فقال: (كَذَلِكَ كَانُوا يُؤْفَكُونَ (٥٥) .

قيل: ليس إنكاره عليهم - والله أعلم - من جهة أنهم شعروا فأنكروا وكابروا، ألا ترى أنهم يتخافتون بينهم بذلك والمكابر وإن كابر فهو عارف بمكابرته في نفسه، وهؤلاء يتخافتون بينهم بذلك ولكنه - والله أعلم - على معنى أنهم مخدوعون بذلك فيظنون أنهم مكثوا ذلك، المقدار وأنه حق "، كما كانوا يخدعون بكفرهم في الدنيا. وإماتتهم أنهم لا يحشرون ولا يبعثون. ونفس الآية التي هي في سورة الروم حجة أيضاً في ذلك.

[28] **Translator's note (L6750):** The isolated wording means "and I answer him," but it does not fit the preceding sentence clearly; the reading may be corrupt.

[29] **Qur'an references (L6752):** Qur'an 20:102 (Taha); Qur'an 20:103 (Taha).

[30] **Qur'an references (L6757):** Qur'an 30:55 (Ar-Rum).

would neither be gathered nor resurrected. The very verse in the chapter 'The Romans' is also evidence for this.[31][32]

Discussion of Intercession.

ذكر الشفاعة.

And His saying: "On that day intercession shall be of no avail except for one to whom the All-Merciful has given permission and whose speech He approves (109)" is evidence that intercession is permitted to particular people, and that someone other than the Prophet —may Allah bless him and grant him peace ﷺ—may intercede and have his intercession accepted, although the greatest intercession belongs to him.[33]

وقوله: (يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (١٠٩) دليل على أن الشفاعة مأذون فيها لخصوص من الناس، وأن غير النبي - صلى الله عليه وسلم - يشفع فيشفع، وإن كانت الشفاعة العظمى له.

Likewise, His saying: "The intercession of the intercessors shall therefore be of no avail to them (48)" is evidence that there are intercessors; and the denial of its benefit to some people is evidence that others attain happiness through it.[34]

وكذا قوله: (فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (٤٨) دليل على أن هناك شفعاء، وفي زوال منفعتها عن قوم دليل على أن غيرهم يسعدون بها.

Ellipsis.

اختصار.

Muhammed ibn Ali said: Among the things that confirm the breadth of the Arabic language and its allowance of ellipsis and indication of the meaning is His saying—blessed and exalted is He—in this chapter: "And when We said to the angels, 'Prostrate yourselves before Adam,' they prostrated themselves, except Iblis; he refused (116). Then We said, 'O Adam, this is an enemy to you and to your wife, so do not let him drive you both out of the Garden, lest you suffer hardship' (117)." The discourse thus begins by mentioning their common enemy and warning them both against what he might do to them, then He says, "Lest you suffer hardship," making this refer to Adam alone. He does not say, "Lest you both suffer hardship," because, when he

قال محمد بن علي: ومما يؤكد سعة لسان العرب، وإجازته الاختصار والإشارة إلى المعنى قوله - تبارك وتعالى - في هذه السورة: (وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى (١١٦) فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى (١١٧) فابتداء الكلام بذكر العدو لهما وحذرهما - من صنيعه بهما، ثم قال: (فَتَشْقَى) فجعله لآدم وحده، ولم يقل: فتشقيا، لأنه إذا شقي شقيمت - والله أعلم - بشقائه.

[31] **Translator's note (L6765):** The source contains a stray closing quotation mark after "true."

[32] **Translator's note (L6766):** The wording "and their being put to death, that they…" is syntactically awkward and possibly corrupt. It has been preserved without emendation.

[33] **Qur'an references (L6770):** Qur'an 20:109 (Taha).

[34] **Qur'an references (L6773):** Qur'an 74:48 (Al-Muddaththir).

suffers hardship, she suffers hardship—and Allah knows best—through his hardship.[35][36]

L6782–6783 It is also possible that the meaning here refers to his obligation to take responsibility for her affairs, since he is the one who looks after her. The wording therefore singles him out on this account.

L6784–6790 Then He says: "It is granted to you that you shall neither hunger therein nor be naked (118), and that you shall neither thirst therein nor be exposed to the sun (119). Then Satan whispered to him, saying, 'O Adam, shall I direct you to the tree of everlasting life and a dominion that never decays?' (120)" Then He says, "So they both ate of it," returning to speaking of them both after mentioning the whispering to him alone. Then He says: "Adam disobeyed his Lord and went astray (121)," singling him out for mention, although she was certainly disobedient like him in eating from the tree, because of His saying in 'The Cow': "Do not, you two, approach this tree, lest you both become wrongdoers (35)." He thus included her in the prohibition.[37]

L6791–6792 And He says: "Then his Lord chose him, turned toward him in forgiveness, and guided him (122)," although she too was granted forgiveness.[38]

L6793 Then He returns to the dual form, saying: "He said, 'Go down from it, both of you, together.'"[39]

L6794–6795 Then He uses the plural form, including Iblis and the serpent with them both—and He knows best—saying: "Some of you are enemies to others."[40]

L6796–6798 Ibn Uyaynah used to say that His words to Adam, "It is granted to you that

ويجوز أن يكون المعنى فيه مصروفا إلى أن عليه التكفل بأمرها وهو القائم عليها. فجرى اللفظ بتوحيده من هذه الجهة.

ثم قال: (إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى (١١٨) وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى (١١٩) فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَا يَبْلَى (١٢٠) ثم قال: (فَأَكَلَا مِنْهَا) فرجع إلى الإخبار عنهما بعد أن ذكر الوسوسة إليه وحده، ثم قال: (وَعَصَى آدَمُ رَبَّهُ فَغَوَى (١٢١) فوحد بالذكر، وهي لا محالة عاصية مثله بأكل الشجرة، لقوله في البقرة: (وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ (٣٥) فعمها بالنهي.

وقال: (ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى (١٢٢) وهي أيضا متاب عليها.

ثم رجع إلى لفظ التثنية فقال: (قَالَ اهْبِطَا مِنْهَا جَمِيعًا) .

ثم جاء بلفظ الجمع فأدخل إبليس والحية - وهو أعلم - معهما فقال: (بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ) .

وكان ابن عيينة يقول: إن قوله لآدم: (إِن لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعرَى) يعني به في الدنيا، وأولاده دَاخلون معه، ويحتج بأنه لو كان فى الجنة لما عريا فيها حتى بدت سوآتهما ".

[35] **Translator's note (L6781):** The verb rendered "she suffers hardship" is malformed in the supplied text; its intended sense is inferred from the surrounding argument.

[36] **Qur'an references (L6777):** Qur'an 2:34 (Al-Baqarah); Qur'an 20:116 (Taha); Qur'an 20:117 (Taha).

[37] **Qur'an references (L6784):** Qur'an 20:118 (Taha); Qur'an 20:119 (Taha); Qur'an 20:120 (Taha); Qur'an 2:35 (Al-Baqarah); Qur'an 7:19 (Al-A'raf).

[38] **Qur'an references (L6791):** Qur'an 20:122 (Taha).

[39] **Qur'an references (L6793):** Qur'an 20:123 (Taha).

[40] **Qur'an references (L6794):** Qur'an 2:36 (Al-Baqarah); Qur'an 7:24 (Al-A'raf); Qur'an 20:123 (Taha).

you shall neither hunger therein nor be naked," refer to this world, and that his children are included with him. He argued that, had it referred to the Garden, they would not have become naked there, so that their private parts were exposed.[41]

L6799–6800 I do not consider it so; what is intended—and Allah knows best—is only the Garden.

L6801–6808 How could this refer to this world when He—majestic and exalted is He—has just mentioned warning them both and has not departed from the full account, including what Iblis did to them both, what he whispered to them concerning the tree, and their punishment through the exposure of their private parts and their being sent down to earth? Rather, His saying—blessed and exalted is He—"It is granted to you that you shall neither hunger therein nor be naked" concerns the Garden: if you heed My warning to you against your enemy. And you will not disobey Me by accepting his words and believing his whispering. When he accepted his enemy's words and disobeyed his Lord by eating from the tree, He sent him down to earth, where he suffered hardship, and his wife suffered hardship with him; and through their hardship there also suffered his children. Their livelihood and their children's livelihood came to depend upon toil and exertion.[42][43]

L6809–6820 Among the things that confirm that His saying, "It is granted to you that you shall neither hunger therein nor be naked," concerns the Garden, and constitutes a guarantee on His part and fulfillment on Adam's part, through his heeding what he was warned against— rather than a grant in this world and the ability to avail himself of it, as he used to eat abundantly in the Garden wherever he wished and his wife wished—is that we see among his children, whom Ibn Uyaynah claimed were included with him, people who hunger in this world and are naked for much of their lives, their livelihood being miserable rather than abundant. How, then, could He have ordained for

وليس هو عندي كذلك ولا المراد به - والله أعلم - إلا الجنة.

وكيف يكون ذلك في الدنيا وهو - جل وتعالى - بعد ذكر تحذيرهما ولم يخرج من تمام القصة، وصنع إبليس بهما وما وسوس إليهما من أمر الشجرة وما عوقبا به من بدُوِّ سوءاتهما وإهباطهما إلى الأرض. إنما قوله - تبارك وتعالى -: (إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعرَى) في الجنة إن قبلت تحذيري إياك من عدوك. ولن تعصيني بقبول قوله وتصديق وسوسته. فلما قبل قول عدوه وعصى ربه بأكل الشجرة أهبطه إلى الأرض فشقي وشقيت زوجه معه، وشقي بشقائهما أولاده، وصار عيشهما وعيش أولادهما بالتعب والنصب.

ومما يصدق أن قوله: (إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعرَى) هو في الجنة، وهو على سبيل ضمان منه ووفاء من آدم، وقبوله ما حذر منه ليس على سبيل إعطاء في الدنيا وتمكن منه كما كان يأكل في الجنة رغدا حيث شاء وشاءت زوجته أنا نرى من أولاده الذين زعم ابن عيينة أنهم داخلون معه من يجوع في الدنيا ويعرى كثيرا من عيشه، وعيشه نكد غير رغد. فكيف جعل له ألا يجوع فيها ولا يعرى، وأعطاه ذلك وأدخل ولده معه فيه، ونحن نشاهد هذا في أولاده بالمعاينة من غير خبر، ولو كان جعل لهما جعل عطية، واقتدار مُلْك ما أصابهم ذلك طرفة عين، لأنه - جل جلاله - لا يخلف ميعاده بل هم أشقياء كما أخبر إياهم بمصيره إليه بعد المعصية، بل ضمان رزق عبيده في الدنيا ونعمه عليهم في المأكول والملبوس مأخوذ من غير هذا الموضع.

[41] **Qur'an references (L6796):** Qur'an 20:118 (Taha).

[42] **Translator's note (L6805):** The source reads "you will not disobey Me," as a separate assertion; its relationship to the preceding condition is awkward and has not been silently changed to "and do not disobey Me."

[43] **Qur'an references (L6801):** Qur'an 20:118 (Taha).

him that he should neither hunger therein nor be naked, granted him this, and included his offspring with him in it, when we witness this condition among his children through direct observation, without relying on a report? Had He ordained it for them both as a gift and as the power of ownership, they would not have suffered this for the blink of an eye, because He—majestic is His glory—does not break His promise. Rather, they suffer hardship, just as He informed them of his coming to it after disobedience. Rather, the guarantee of His servants' provision in this world and His favors to them in food and clothing is derived from passages other than this one.[44]

والقرآن مملو به، قال الله تعالى: (وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ (٢٢) .

L6821 The Quran is full of it. Allah Most High says: "In heaven is your provision and what you are promised (22)."[45]

(وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ) .

L6822 "Do not kill your children for fear of poverty; We provide for them and for you."[46]

L6823–6827 And He says: "Or who is this who will provide for you if He withholds His provision?" And He says: "Or who originates creation and then repeats it, and who provides for you from heaven and earth? Is there a god alongside Allah? Say, 'Bring your demonstration, if you are truthful' (64)." And He said: "Allah is the One who created you, then provided for you." There are many similar passages. He then spoke of His apportioning provision and sending it down in due measure to whomever He wills, whenever He wills, since He knows His servants better than they know themselves and conveys their provisions to them at times suitable for them. Thus He said: "And He apportioned therein its sustenance in four days." And He said: "If Allah were to extend provision abundantly to His servants, they would transgress on earth; but He sends down in due measure whatever He wills. Indeed, He is fully aware of His servants, all-seeing." (27) Explanation of the Prophet's hadith—may Allah bless him and grant him peace ﷺ: "Four things; whatever exceeds them is subject to an accounting."[47]

وقال: (أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ) ، وقال: (أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَإِلَهٌ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (٦٤) وقال: (اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ) ، ومثله كثير، ثم أخبر عن تقديره وتنزيله بقدر على من يشاء وإذا شاء، إذ هو أعلم بعباده منهم بأنفسهم، وسائق إليهم بأرزاقهم في أوقات تصلح لهم فقال: (وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ) ، وقال: (وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ (٢٧) . تفسير حديث النبي - صلى الله عليه وسلم -: (أربع ما جاوزهن ففيه الحساب ".

[44] **Qur'an references (L6809):** Qur'an 20:118 (Taha).
[45] **Qur'an references (L6821):** Qur'an 51:22 (Adh-Dhariyat).
[46] **Qur'an references (L6822):** Qur'an 17:31 (Al-Isra).
[47] **Qur'an references (L6823):** Qur'an 67:21 (Al-Mulk); Qur'an 27:64 (An-Naml); Qur'an 30:40 (Ar-Rum); Qur'an 41:10 (Fussilat); Qur'an 42:27 (Ash-Shuraa).

وقال محمد بن علي - رضي الله عنه -: وليس في قول النبي - صلى، لله عليه وسلم -: " أربع ما جاوزهن ففيه الحساب، ما سدَّ الجوعة، وكف العطشة، وستر العورة، وكن البدن. ما يحقق قول ابن عيينة - وضي الله عنه - في تأويله: (إِنَ لَكَ أَلا تَجُوعَ فِيها وَلَا تَعرَى) أنه في الدنيا، إنما هذا إن صح ففيه سعة للمؤمن أن تأخذه من الدنيا بسماحة إذ كان لابد منه، ويكون الحساب عليه فيما توسع فيه من فضولها المستغنى عنه، مع أن الخبر له معارض وهو قوله لأبي بكر وعمر - رضي الله عنهما - حيث أكلا معه عند أبي الهيثم بن التيهان، وقد أخرجهم الجوع الشديد: أكلتم وشربتم وهو من النعيم الذي تسألون عنه ".

يريد - والله أعلم - قوله: (ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (٨) . وأخبار سوى هذا لو تقصيناها لطال الكتاب بها. ولبيانه موضع غير هذا وهو كتابنا المؤلف في تعارض الأخبار.

ذكر السرف.

L6828–6838 And Muhammed ibn Ali—may Allah be pleased with him—said: There is nothing in the Prophet's statement— may Allah bless him and grant him peace ﷺ—"Four things; whatever exceeds them is subject to an accounting: what satisfies hunger, checks thirst, covers the private parts, and shelters the body"— that substantiates Ibn Uyaynah's statement—may Allah be pleased with him—in his interpretation of "Indeed, it is granted to you that you shall neither hunger therein nor go naked," as referring to this world. Rather, if this report is authentic, it allows the believer latitude to take it from this world without scruple, since it is indispensable; and he will be held to account for that in which he indulges beyond necessity in its dispensable surpluses. Moreover, there is a report opposing this report, namely his statement to Abu Bakr and Umar—may Allah be pleased with them both—when they ate with him at the home of Abu al-Haytham ibn al-Tayyihan, after severe hunger had driven them out: "You have eaten and drunk, and this is among the comforts about which you will be questioned."[48][49][50][51]

L6839–6842 He means—and Allah knows best—His statement: "Then, on that day, you will surely be questioned about the comforts." (8) There are other reports besides this which, were we to investigate them exhaustively, would make the book lengthy. Their explanation belongs elsewhere, namely in our book composed on conflicting reports.[52]

Discussion of Exceeding Bounds.

L6843

L6844

[48] **Translator's note (L6829):** The salutation is corrupted in the transcription as "صلى، لله عليه وسلم"; its apparent intended wording is translated.

[49] **Translator's note (L6832):** The blessing reads "وضي الله عنه," apparently a corruption of "رضي الله عنه"; the apparent intended blessing is translated.

[50] **Translator's note (L6834):** The verb "تأخذه" has an unexpected feminine or second-person form where the context calls for a verb referring to the believer. The translation follows that contextual reference.

[51] **Qur'an references (L6828):** Qur'an 20:118 (Taha).

[52] **Qur'an references (L6840):** Qur'an 102:8 (At-Takathur).

L6845–6851 And His statement: “Thus do We recompense whoever exceeds bounds and does not have faith in the signs of his Lord” confirms what we have said: exceeding bounds means overstepping the limit in all action, not in expenditure alone, and it can also mean error. Here—and Allah knows best—it means unbelief, because it combines error and overstepping the limit, since no action more deserves to be considered an overstepping of one’s bounds than unbelief.[53]

وقوله: (وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ) يؤكد ما قلنا من أن السرف هو: مجاوزة الحد في الفعل كله، لا في الإنفاق وحده، ويكون أيضا بمعنى الخطأ، وهو في هذا الموضع - والله أعلم - الكفر. لأنه قد جمع خطأ ومجاوزة للحد. إذ لا فعل أحق بأن يكون المرء مجاوزا فيه حده من الكفر.

L6852–6853 Then He created and provided, gave, caused death, and gave life; and His blessings cannot be counted. Majestic is our Lord and exalted.

ثم خلق ورزق، وأعطى وأمات وأحيى، وله نِعم لا تحصى جل ربنا وتعالى.

L6854

L6855–6857 And His statement: “Were it not for a word that had already gone forth from your Lord, it would have been inescapable, and an appointed term.” (129) contains—and Allah knows best—a transposition of word order, as though it read: “Were it not for a word that had already gone forth from your Lord and an appointed term, it would have been inescapable.”[54][55]

وقوله: (وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى (١٢٩) فيه - والله أعلم - تقديم وتأخير كأنه: ولولا - كلمة سبقت من ربك وأجل مسمى لكان لزاما.

L6858–6861 Its mention of the word’s having already gone forth contains an argument against the Qadariyyah and the Muʿtazilah. It is—and Allah knows best—comparable to His statement: “Were it not for a decree from Allah that had already gone forth, a tremendous punishment would have afflicted you for what you took.” (68) with respect to the meaning of prior occurrence.[56]

وفيه حجة على القدرية والمعتزلة في ذكر سابق الكلمة وهو - والله أعلم - نظير قوله: (لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ (٦٨) في معنى السبق

[53] **Qur’an references (L6845):** Qur’an 20:127 (Taha).

[54] **Translator’s note (L6855):** The translation preserves the placement of “and an appointed term”; the author explains its syntactic relationship in the following units.

[55] **Qur’an references (L6855):** Qur’an 20:129 (Taha); Qur’an 10:19 (Yunus); Qur’an 11:110 (Hud); Qur’an 41:45 (Fussilat); Qur’an 42:14 (Ash-Shuraa).

[56] **Qur’an references (L6859):** Qur’an 8:68 (Al-Anfal).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الأنبياء

Surah 21: The Prophets (Al-Anbya)

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

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[Surah: The Prophets]

Discussion of Establishing the Authority of a Single Transmitter's Report.

His statement, exalted is He: "We sent before you only men to whom We gave revelation. So ask the people of the Reminder if you do not know." (7) is an argument for establishing the authority of a single transmitter's report, because each individual among those questioned reports that independently, and his statement constitutes binding proof for the person informed.[1][2]

The Mu'tazilah.

And His statement: "To Him belong all who are in the heavens and the earth; and those who are with Him are not too proud to worship Him" is an argument against the Mu'tazilah and the Jahmiyyah regarding their claim that Allah—majestic is His majesty—is not described as having a boundary to His essence, and that He is not upon the Throne, since they consider it impossible that He should be in one place rather than another. Yet He, blessed and exalted, has said: "And those who are with Him are not too proud to worship Him," thus describing them as being with Him. Were it not the case that He—majestic is His majesty—is in a place while His knowledge is in every place, His statement "And those who are with Him" would have no meaning.[3][4][5]

[1] **Translator's note (L6868):** The unvocalized "المخبر" can mean the informant or the person informed. The latter is adopted here because the argument concerns the binding authority of a report for its recipient.

[2] **Qur'an references (L6866):** Qur'an 21:7 (Al-Anbya).

[3] **Translator's note (L6873):** The phrase "بحد ذات" is syntactically unusual; it is understood here as a boundary pertaining to the divine essence.

[4] **Translator's note (L6876):** The Arabic construction "أنه ... ولو لم يكن" is awkward; the translation conveys its apparent conditional sense.

[5] **Qur'an references (L6871):** Qur'an 21:19 (Al-Anbya).

[سورة الأنبياء]

ذكر ثثبيت خبر الواحد.

قوله تعالى: (وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (٧) حجة في ثثبيت خبر الواحد، لأن كل واحد من المسؤولين مخبر عن ذلك على الانفراد، والحجة لازمة على المخبر بقوله.

المعتزلة.

وقوله: (وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ) حجة على المعتزلة والجهمية فيما يزعمون أن الله - جل جلاله - لا يوصف بحدٍ ذات، وأنه ليس على العرش. إذ محال عندهم أن يكون في موضع دون موضع وقد قال تبارك وتعالى: (وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ) ، فوصفهم بأنهم عنده، ولو لم يكن جل جلاله أنه في موضع وعلمه في كل موضع ما كان لقوله: (وَمَن عِندَه) معنى.

L6878–6881 It has reached me concerning one of their fools that he gave an interpretation of His statement: “Indeed, the God-fearing will be amid gardens and a river, (54) in a seat of truth, with an all-powerful Sovereign.” (55) What, then, could he possibly say here, when the angels have no reward? Even if they too had a reward, it would be at the Resurrection.[6]

L6882–6883 So he says—woe to him!—that they are with a reward assigned to others in the Garden. They indeed utter an enormity.

L6884–6886 And His statement lends confirmation: “Or have they taken gods from the earth who raise the dead?” (21) This, then, indicates that Allah is the One who can rightly be a god, to the exclusion of those they take from the earth, and He is necessarily in heaven, while His knowledge encompasses the earth and everything else.[7][8][9]

L6887 Discussion of the Refutation of the Jahmiyyah concerning Their Denial of Speech to Allah, Mighty and Majestic.

L6888–6897 And His statement, reporting Abraham’s words—may Allah bless him: “Rather, this great one of theirs did it. So ask them, if they can speak.” (63) is an argument against the Jahmiyyah and the Mu‘tazilah concerning their denial of speech to Allah—majestic is Allah— for they ascribe to Him—woe to them!—what the polytheists ascribed to their gods. Do they not hear a report concerning His intimate friend—may Allah bless him—about this, and concerning the people’s declaring themselves wrongdoers when they took a god that does not speak? This part of what they said is approved; otherwise He would not have said: “Then they were turned upside down upon their heads: ‘You certainly know that these do not speak.’” (65) They were turned upside down upon their heads precisely when they reverted from truth to falsehood and deemed themselves right to worship a god that does not speak,

وبلغني عن بعض سفهائهم أنه تأول قوله: (إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ (٥٤) فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ (٥٥) . فما عسى يستطيع أن يقول هاهنا والملائكة لا ثواب لهم، ولو كان لهم أيضا ثواب لكان في القيامة.

فيقول: - ويله - إنهم عند ثواب مجعول لغيرهم في الجنة. إنهم ليقولون قولا عظيما.

وبؤكد قوله: (أَمِ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ (٢١) فهذا الآن على أن الله الذي يجوز أن يكون إلها دون من يتخذونه من الأرض، وهو في السماء لا محالة، وعلمه محيط بالأرض وغيرها.

ذكر الرد على الجهمية في نفي الكلام عن الله عز وجل.

وقوله إخبارا عن إبراهيم - صلى الله عليه -: (بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ (٦٣) حجة على الجهمية والمعتزلة في نفي الكلام عن الله - جل الله - فيصفون - ويلهم - ما وصف به المشركون آلهتهم، ألا يسمعون بخبر عن خليله - صلى الله عليه - بهذا، وعن تظليم القوم أنفسهم حيث اتخذوا إلها لا ينطق، وهذا مرتضى من قولهم لولا ذلك ما قال: (ثُمَّ نُكِسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ (٦٥) فإنما نكسوا على رؤوسهم حيث رجعوا عن الحق إلى الباطل. وصوبوا لأنفسهم عبادة إله لا ينطق بعد أن كانوا ظلموها أفيجوز - ويحهم - أن يكون إله إبراهيم وآلهتهم بصفة واحدة لا ينطق ذاك ولا هؤلاء.

[6] **Qur’an references (L6878):** Qur’an 54:54 (Al-Qamar); Qur’an 54:55 (Al-Qamar).

[7] **Translator’s note (L6884):** “وبؤكد” is apparently a transcriptional corruption of “ويؤكد,” ‘and confirms’; the translation follows that apparent reading.

[8] **Translator’s note (L6885):** The construction “فهذا الآن على أن” lacks an explicit predicate such as ‘indicates’; this is supplied to convey the apparent sense.

[9] **Qur’an references (L6884):** Qur’an 21:21 (Al-Anbya).

after having declared themselves wrongdoers. Can it, then, be permissible—woe to them!—for Abraham's God and their gods to share a single attribute, with neither that One speaking nor these?[10][11][12][13]

L6898–6899 Was their gods' inability to speak not a deficiency in them, and one of the signs establishing the invalidity of their claim to divinity?

L6900–6901 Thus I see that they will countenance nothing—woe to them!—except describing Him with the attributes of lifeless things and of one who can neither speak nor move. This is the very negation of divine attributes; we seek refuge in Allah from it.[14]

L6902 The Breadth of the Arabic Language.

L6903

L6904–6911 His statement: "And Lot: We gave him judgment and knowledge, and We delivered him from the town that used to commit foul deeds. Indeed, they were an evil, defiantly disobedient people." (74) is evidence of the breadth of the Arabic language. Do you not see how He attributed the foul action to the town, although it was its inhabitants who performed it? This is an instance of discourse whose latter portion conveys what is meant by its earlier portion, because when He said, "Indeed, they were an evil people," He established that the action came from them, not from the town. There are many similar instances in the Quran. We have refrained from mentioning them only because al-Shafiʿi—may Allah be pleased with him—has already treated them before us in his book The Epistle. We have therefore confined

أليس كان عجز آلهتهم عن الكلام نقصا فيها، وأحد علامات تحقق بطلان الإلهية عنها.

فأراهم لا يرون - ويحهم - إلا على أن يصفوه صفة الموات، ومن لا يقدر على نطق ولا حركة، وهذا هو التعطيل بعينه نعوذ بالله منه.

سعة لسان العرب.

قوله: (وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ (٧٤) دليل على سعة لسان العرب، ألا تراه كيف نسب العمل الخبيث إلى القرية، وإنما عمله أهلها، وهذا من الكلام الذي يأتي آخره عن أوله، لأنه حين قال: (إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ) حقق أن العمل كان منهم لا مِن القرية، ومثله كثير في القرآن إنما تركنا ذكره لأن الشافعي - رضي الله عنه - قد سبقنا إليه في كتاب الرسالة، فاقتصرنا منه على هذا الموضع وحده لئلا يعرو الكتاب منه.

[10] **Translator's note (L6888):** The salutation asks for blessing only; it does not include a request for peace.

[11] **Translator's note (L6890):** The object 'to Him' is implicit in the Arabic wording and supplied from the context.

[12] **Translator's note (L6891):** The salutation asks for blessing only; it does not include a request for peace.

[13] **Qur'an references (L6888):** Qur'an 21:63 (Al-Anbya); Qur'an 21:65 (Al-Anbya).

[14] **Translator's note (L6900):** The wording "إلا على أن ... لا يرون" is awkward; the translation conveys the apparent sense without altering the polemical claim.

ourselves to this passage alone, so that the book would not be devoid of an instance of it.[15][16]

L6912–6915 The designation of the action as 'foul deeds' is evidence that impurities may consist of actions, and may also be inherent in entities. They are not confined to embodied entities, nor does every description of something as foul, defiled, or impure intend the opposite of ritual purity, as with feces and urine and things resembling them.

L6916 ## Discussion of Taking Precautions.

L6917

L6918–6922 And His statement: "We taught him the making of armor for you, to protect you from your violence in battle. Will you, then, be thankful?" (80) is evidence that taking precautions does not diminish reliance upon Allah, since Allah— majestic and exalted—has made armor a protection in wars and included it among the blessings for which He has demanded gratitude.[17]

L6923–6924 Why, when that is so, do all ways of earning a livelihood and the preparation of provisions have no effect upon trust in the Creator, nor count as fear of missing out on provision?[18][19]

L6925 ## Discussion of Glorifying Allah.

L6926

L6927–6933 And His statement: "Then he called out amid the darknesses: 'There is no

[15] **Translator's note (L6907):** The phrase "يأتي آخره عن أوله" is unusual. The translation follows the author's ensuing explanation that the latter portion clarifies the referent of the earlier portion.

[16] **Qur'an references (L6904):** Qur'an 21:74 (Al-Anbya); Qur'an 21:77 (Al-Anbya).

[17] **Qur'an references (L6918):** Qur'an 21:80 (Al-Anbya).

[18] **Translator's note (L6923):** The text reads "لماذا كان ذلك كذلك فـ," literally 'why, when that is so, then …,' producing an awkward question. A reading such as "وإذا كان ذلك كذلك," 'and since that is so,' would fit the argument, but has not been silently substituted.

[19] **Translator's note (L6924):** The question mark continues the literal interrogative reading of the anomalous opening in the preceding unit; the apparent intended argument is declarative.

وفي تسمية العمل بالخبائث دليل على أن الأنجاس قد تكون فعلا. وتكون ذاتية، لا أنه مقتصر بها على الذاتيات المجسدات، ولا على أن كل موصوف بالخبث والرجس والنجس مقصود به ضد الطهارة كالغائط والبول وما ضاهاهما.

ذكر الاحتراز.

وقوله: (وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ (٨٠) دليل على أن الاحترازات ليست تنقص في التوكل، إذ كان الله - جل وتعالى - قد جعل الدرع صيانة في الحروب، وجعلها في النعم التي طالب بشكرها.

لماذا كان ذلك كذلك فالمكاسب كلها، وإعداد الأقوات غير مؤثرة في الثقة بالخالق، ولا معدودة في عداد خوف فوات الرزق.

ذكر التسبيح.

وقوله: (فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (٨٧) دليل على أن التهليل والتسبيح يجليان الغموم، وينجيان من الكرب والمصائب، فحقيق على من آمن بكتاب الله أن يجعلها ملجأ في شدائده، ومطية في رخائه ثقة بما وعد الله المؤمنين من إلحاقهم بذي النون في ذلك حيث يقول: (فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ (٨٨) ذكر القدرية.

god but You. Glory be to You! Indeed, I have been among the wrongdoers.'" (87) is evidence that declaring Allah's exclusive divinity and glorifying Him dispel sorrows and deliver from distress and calamities. It therefore behooves whoever has faith in Allah's Book to make them a refuge in his hardships and a mount in his ease, trusting in Allah's promise to the believers to grant them the same treatment in this as the Man of the Fish, when He says: "So We answered him and delivered him from sorrow; and thus do We deliver the believers." (88) Discussion of the Qadariyyah.[20]

L6934–6935 And His statement: "Indeed, those for whom the finest reward has already been decreed by Us will be kept far away from it." (101) is an argument against the Muʿtazilah and the Qadariyyah.[21]

L6936–6938 His statement: "On the day when We roll up heaven as a scroll is rolled up for writings" is an argument against the Jahmiyyah.[22]

وقو له: (إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَى أُولَئِكَ عَنْهَا مُبْعَدُونَ (١٠١) حجة على المعتزلة والقدرية.

قوله: (يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ) حجة على الجهمية.

[20] **Qur'an references (L6927):** Qur'an 21:87 (Al-Anbya); Qur'an 21:88 (Al-Anbya).
[21] **Qur'an references (L6934):** Qur'an 21:101 (Al-Anbya).
[22] **Qur'an references (L6937):** Qur'an 21:104 (Al-Anbya).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الحج

Surah 22: The Pilgrimage (Al-Hajj)

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

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[Surah: The Pilgrimage]

Discussion of Hyperbole.

His statement: “You will see people drunk, although they are not drunk; but Allah’s punishment is severe.” (2) is comparable to what was discussed earlier in Surah The Cow concerning the permissibility of hyperbole in describing things, to the point that they are called by their opposites, as when one says, ‘So-and-so is dead,’ when he is dull in his affairs and devoid of usefulness; and ‘So-and-so is a devil,’ when he is exceedingly cunning; and similar expressions.[1]

Do you not see that He said, “You will see people drunk,” then said, “although they are not drunk,” meaning—and Allah knows best—not from drink, but from being overwhelmed by terror at the earthquake they have witnessed?[2]

The Jahmiyyah.

And His saying: “Among people are those who dispute concerning Allah without knowledge and follow every rebellious devil (3). It has been decreed concerning him that whoever takes him as an ally, he will lead him astray and guide him to the punishment of the Blaze (4)” is an argument against the Mu‘tazilites and the Jahmites that suffices in place of all the preceding arguments, for He says— majestic is His glory—explicitly, without interpretive reinterpretation: the devil leads his ally astray and guides him to the punishment of the Blaze, in accordance with what He has decreed concerning him in this matter.[3]

Among all the preceding arguments against them, I know of none more forceful than this or less ambiguous than it. Praise therefore belongs to

[1] **Qur’an references (L6943):** Qur’an 22:2 (Al-Hajj).
[2] **Qur’an references (L6947):** Qur’an 22:2 (Al-Hajj).
[3] **Qur’an references (L6951):** Qur’an 22:3 (Al-Hajj); Qur’an 22:4 (Al-Hajj).

[سورة الحج]

ذكر المبالغة.

قوله: (وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (٢) نظير ما مضى في سورة البقرة من إجازة المبالغة في الأشياء حتى يسمى بأضدادها كما يقال: فلان ميت، إذا كان بليدا في أمره خاليًا من المنافع. وفلان شيطان، إذا كان داهية، وأشباه ذلك.

ألا تراه قال: ((وَتَرَى النَّاسَ سُكَارَى) ثم قال: (وَمَا هُمْ بِسُكَارَى) يعني - والله أعلم - من الشراب، ولكن من غلبة الفزع لما عاينوا من الزلزلة.

الجهمية.

وقوله: (وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ (٣) كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ (٤) حجة على المعتزلة والجهمية مغنية عن جميع ما تقدمها إذ هو يقول - جل جلاله - نصا من غير تأويل: إن الشيطان يضل وليه، ويهديه إلى عذاب السعير بما كتبه عليه من ذلك.

ولا أعلم في جميع ما مضى من الحجة عليهم أبلغ من هذه ولا أقل التباسًا منها، فالحمد لله الذي وَفق أفهامنا لإثارتها، وهدانا لما ضمن من الحجة عليهم فيها.

Allah, who enabled our understanding to bring it to light and guided us to the argument against them that He included within it.[4]

L6958 Omission of the object pronoun hāʾ.

L6959

L6960–6962 And His saying: "Whomever Allah humiliates has no one to honor him" is one of the places where omission of the object pronoun hāʾ is felicitous.[5]

L6963 Meanings.

L6964

L6965–6968 And His saying: "That is so. Whoever honors Allah's ritual symbols—indeed, that is of the hearts' reverence for Allah (32). You have benefits in them until an appointed term; then their place of sacrifice is at the Ancient House (33)" provides evidence for several things: Among them: greater fatness and a higher price in sacrificial camels are better than increasing the quantity of meat through a number of lean animals.[6]

L6969–6970 Among them: once they have been designated as ritual symbols, benefiting from their backs and milk is forbidden until they are slaughtered.[7]

L6971–6973 Among them: the name "the House" has come to predominate as a designation for the entire Sacred Precinct, which is therefore called by that name, because it is definitively known that the sacrificial animals designated as ritual symbols are not slaughtered beside the House itself; rather, their slaughtering grounds are the land of Minā.[8]

[4]**Translator's note (L6956):** The transcription وَقق appears corrupt, probably for وفّق, "enabled" or "granted success"; the translation follows that probable reading.

[5]**Qur'an references (L6960):** Qur'an 22:18 (Al-Hajj).

[6]**Qur'an references (L6965):** Qur'an 22:32 (Al-Hajj); Qur'an 22:33 (Al-Hajj).

[7]**Translator's note (L6969):** The supplied يحرم says "is forbidden," although the later discussion explicitly defends permission to benefit from their milk and backs after designation. This apparent inconsistency is retained.

[8]**Translator's note (L6973):** The construction إنما هو مناحرها is grammatically awkward; the translation conveys its apparent sense without changing the stated location.

حذف هاء المفعول.

وقوله: (وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ) من المواضع التي يحسن فيها حذف هاء المفعول.

معان.

وقوله: (ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (٣٢) لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ (٣٣) دليل على أشياء: فمنها: أن الزيادة في السمن، وكثرة الثمن في البدن أفضل من تكثير اللحم بعدد المهازيل.

ومنها: أنها إذا جعلت شعائر يحرم الانتفاع في الظهر، والدر إلى أن تنحر.

ومنها: أن اسم البيت غلب على الحرم كله فسمي به، لأن العلم يحيط أن الشعائر لا تنحر عند البيت نفسه إنما هو مناحرها أرض منى.

ذكر الأكل مِنَ الهدى.

Discussion of Eating from Sacrificial Offerings.

وقوله: (فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ (٢٨) إباحة الأكل من الهدي كله تطوعه وفرضه، إذ مخرج الإباحة في الأكل عام فمن خص منه شيئا فعليه أن يأتي بالبرهان.

And His saying: "So eat from them and feed the wretched poor person (28)" permits eating from all sacrificial offerings, both voluntary and obligatory, since the wording granting permission for eating is general. Whoever excludes anything from it must therefore produce a demonstration.[9]

ولا أعلم منع الأكل من لحم هدية المفترض من الإجماع المحصل، بل يحيط العلم بأن كل من حج مع رسول الله - صلى الله عليه وسلم - لم يكن هديه تطوعًا، وكان فيهم لا محالة من كان هديه فرضا.

I do not know that prohibiting eating the meat of one's obligatory sacrificial offering is a matter of established consensus. Rather, it is definitively known that not everyone who performed the pilgrimage with the Messenger of Allah—may Allah bless him and grant him peace ﷺ—had a voluntary sacrificial offering; inevitably, some among them had obligatory sacrificial offerings.[10]

ألا ترى أن عائشة - رضي الله عنها - روت أنهم خرجوا مع رسول الله - صلى الله عليه وسلم - فمنهم من أهل بحج وعمرة.

Do you not see that ʿĀ'ishah—may Allah be pleased with her—related that they set out with the Messenger of Allah—may Allah bless him and grant him peace ﷺ—and some of them entered the consecrated state for both the major and minor pilgrimages.

ومنهم من أهل بالحج ومنهم من أهل بعمرة، وأهل رسول الله - صلى الله عليه وسلم - بحج. فهب أن هدي النبي - صلى الله عليه وسلم - حين أكل منه كان تطوعا لإفراده الحج.

Others entered the consecrated state for the major pilgrimage, and others for the minor pilgrimage; and the Messenger of Allah— may Allah bless him and grant him peace—entered it for the major pilgrimage. Now suppose that the Prophet's sacrificial offering—may Allah bless him and grant him peace—was voluntary when he ate from it, because he was performing the major pilgrimage alone.

أيخلو من كان معتمرا أو قارنا مِنْ إن كان هديهم فرضا والله - تبارك وتعالى - يقول قولا عاما: (فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا) ، فما كان من هدي متعة أو قِران فالأكل بظاهر القرآن منه مباح كهو من أكل المفرد الذي يكون تطوعا. إنما لا يأكل من جزاء الصيد والنذور والفدية، لأن هذه لا تسمى شعائر، إنما الشعائر - والله أعلم - ما يكون بسبب القِران. والنذور شيء أوجبه المرء على نفسه فليس له أن يأكل منها. والفدية وجزاء الصيد عقوبة فإذا أكل منه لم تتم العقوبة عليه.

Could those performing the minor pilgrimage or combining it with the major pilgrimage have been without obligatory sacrificial offerings, when Allah— blessed and exalted is He—says in general terms: "Then, when their sides have fallen, eat from them"? Thus, whatever is a sacrificial offering for performing the minor pilgrimage followed by the major pilgrimage in the same season, or for combining the two in one consecrated state, may

[9] **Qur'an references (L6976):** Qur'an 22:28 (Al-Hajj).

[10] **Translator's note (L6979):** The supplied هدية is awkward in context and appears to stand for هديه, "his sacrificial offering"; the translation follows that apparent sense.

be eaten according to the apparent meaning of the Quran, just as one may eat the offering of someone performing the major pilgrimage alone, which is voluntary. One may refrain from eating only offerings made as compensation for hunted game, in fulfillment of vows, or as expiation, because these are not called ritual symbols. Ritual symbols—Allah knows best—are only those that arise from combining the two pilgrimages. Vowed offerings are something a person has made obligatory upon himself, so he may not eat from them. Expiation and compensation for hunted game constitute a punishment; if he eats from such an offering, the punishment will not have been fully imposed upon him.[11][12]

L6997–6999 If this sacrificial offering, from which eating has been permitted, becomes incapacitated before reaching its place of sacrifice, it is impermissible for it to be eaten by its owner or anyone in his traveling party, according to the established practice of the Messenger of Allah—may Allah bless him and grant him peace ﷺ— whether it is obligatory or voluntary.

فإن عطب هذا الهدي الذي أبيح الأكل منه قبل محله لم يجز أن يأكل منه صاحبه، ولا أحد من أهل رفقته لسنة رسول الله - صلى الله عليه وسلم سواء كان فرضا أو تطوعا.

[11] **Translator's note (L6988):** The construction مِنْ إن كان هديهم فرضا is irregular. The translation gives the apparent rhetorical sense while retaining the claim about obligatory offerings.

[12] **Qur'an references (L6988):** Qur'an 22:36 (Al-Hajj).

L7000–7002 ʿAṭāʾ used to permit eating from the offering for performing the minor pilgrimage followed by the major pilgrimage, and from the offering necessitated by being prevented from completing the pilgrimage; and he permitted eating from a vowed offering less than a third, provided that one had not designated it for the needy. If one had designated it for the needy, that was impermissible.

وكان عطاء يجيز أن يأكل من المتعة ومن الإحصار، ويجيز من النذر ما دون الثلث ما لم يسمه للمساكين، فإذا سماه للمساكين لم يجز.

L7003–7005 In my view, being prevented from completing the pilgrimage takes two forms: If the person prevented had stipulated where his consecrated state would end, he may eat from the offering, because its place of sacrifice would then be wherever he was prevented from proceeding, according to the report of Ḍubāʿah.

فالإحصار عندي على وجهين: فإن كان المحصور اشترط المحل فله أن يأكل منه، لأن محلها حينئذ يكون حيث أحصر على حديث ضباعة.

L7006–7011 If he had made no such stipulation, being prevented is a form of incapacitation. For every mishap affecting a sacrificial offering before its place of sacrifice and preventing it from reaching that place constitutes incapacitation; in that case, he may not eat from it. Nor do we know that the Messenger of Allah—may Allah bless him and grant him peace ﷺ—ate, in the year of al-Ḥudaybiyah, from his sacrificial offering when he was prevented from proceeding.

وإن لم يكن اشترط فالحصر وجه من وجوه العطب. إذ كل حادثة على الهدي دون محله تمنع من بلوغه المحل عطب فليس حينئذ أن يأكل منه، ولا نعلم رسول الله - صلى الله عليه وسلم - أكل عام الحديبية من هديه حين أحصر.

L7012–7014 If someone says: “How have you permitted benefiting from the milk and backs of animals designated as ritual symbols, when His saying, ‘You have benefits in them until an appointed term,’ could refer to the time before they are designated as ritual symbols?”[1]

فإن قال قائل: كيف أبحت الانتفاع بدر الشعائر وظهورها، وقد يحتمل أن يكون قوله: (لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُسَمًّى) قبل أن تجعل شعائر.

L7015–7016 The reply is: Although it admits that possibility, what we have said is the more apparent meaning, because Allah—majestic is His glory— mentioned honoring them and its being of the hearts’ reverence for Allah before mentioning the benefits.

قيل: إن هذا وإن احتمله فالأظهر ما قلناه، لأن الله - جل جلاله - ذكر تعظيمها وأنها من تقوى القلوب قبل ذكر المنافع.

L7017–7018 The reward for fattening sacrificial camels applies to those slaughtered for Allah; as for those slaughtered for food, there is no reward for them merely on account of slaughtering them while fat.

والثواب في تسمين البدن يكون لما تنحر لله، فأما ما نحرت للمأكلة فلا ثواب فيها من جهة نفس النحر سمانًا.

L7019–7021 The Messenger of Allah—may Allah bless him and grant him peace ﷺ—

[1] **Qur’an references (L7012):** Qur’an 22:33 (Al-Hajj).

commanded a man driving a sacrificial camel to ride it, repeating this to him three times. This makes clear that the benefits permitted from them are those after their designation; moreover, the benefits available before their designation are known by virtue of ownership, so there is no need for repetition

Discussion of Slaughtering the Fetus:

And His saying, exalted is He: "For every community We have appointed a sacrificial rite, so that they may mention Allah's name over the livestock animals He has provided them" ʿAṭāʾ ibn Abī Rabāḥ—may Allah be pleased with him—used, as I understand it, to interpret this as referring to mentioning Allah's name when slaughtering the fetus if it emerges alive, and he maintained that if it died before being slaughtered, it was not to be eaten. He apparently held that "the livestock animal" means the fetus.[2]

But this does not clearly support interpreting it as the fetus, because a fetus is not used as a ritual sacrifice.

As for his statement that it must not be eaten if it dies after emerging alive, it is as he said, because every living animal of an edible kind that loses its life without slaughter, or what takes its place in the case of hunted game, animals that have become wild, runaway camels and cattle, and animals that have fallen into a well, is carrion.

The saying of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—"The ritual slaughter of the fetus is the ritual slaughter of its mother," applies to one that emerges dead. Allah knows best.

Discussion of Commanding What Is Right and Forbidding What Is Wrong.

And His saying: "Allah will surely help whoever helps Him. Indeed, Allah is

[2] **Qur'an references (L7025):** Qur'an 22:34 (Al-Hajj).

وقد أمر رسول الله - صلى الله عليه وسلم - رجلاً يسوق بدنة أن يركبها وكرره عليه ثلاثًا. فهذا يبين أن المنافع المباحة منها هي بعد التسمية مع أن منافعها قبل التسمية معروفة بملكها فلا يحتاج إلى التكرير

ذكر ذبح الجنين:

وقوله تعالى: (وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ) كان عطاء بن أبي رباح - رضي الله عنه - يتناوله فيما أرى التسمية على ذبح الجنين إذا خرج حيًا، ويزعم أنه إذا مات قبل أن يذبح لم يؤكل. كأنه يذهب إلى أن بهيمة الأنعام الجنين.

وليس ذلك ببين في تفسير الجنين، لأن الجنين لا ينسك به.

فأما قوله في ترك أكله إذا مات وقد خرج حيا فكما قال، لأن كل حي خرجت نفسه من المأكول بغير ذبح أو ما يقوم مقامه في الصيد والمتوحش، والناد من الإبل والبقر، والساقط في البئر ميتة.

وقول رسول الله - صلى الله عليه وسلم -: " ذكاة الجنين ذكاة أمه " واقع على من خرج ميتا. والله أعلم.

ذكر الأمر بالمعروف والنهى عن المنكر.

وقوله: (وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٤٠) الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ

Strong, Mighty (40). Those who, if We establish them in the land, establish prayer, give the obligatory alms, command what is right, and forbid what is wrong; and to Allah belongs the final outcome of all affairs (41)" provides evidence that commanding what is right and forbidding what is wrong are obligatory, because helping Allah necessarily means helping His religion, since He—majestic and exalted is He—is Strong, Mighty, as He has said.[3]

L7043–7050 He cannot be assailed. What is obligatory upon the adherents of His religion is therefore to help His religion, which He has prescribed for them; and there is no way to achieve that except by making commanding what is right and forbidding what is wrong obligatory. For if they were not obligatory, abstaining from them would be permissible, and the sins incurred through neglecting them would be removed, on the grounds that no one is compelled to perform a voluntary deed or incurs sin by leaving it undone. That would entail the disappearance of support for Allah's religion and the introduction of weakness into it. Since its cause would be the abstention of those who command what is right and forbid what is wrong from doing so, although they are capable of effecting change, their undertaking it cannot permissibly be called voluntary.[4][5]

L7051

L7052–7054 And His saying: "Those who, if We establish them in the land" explains who helps Him—Allah knows best—and praises them for undertaking matters that are obligatory upon them, such as establishing prayer and giving the obligatory alms, when they have the means and ability.[6]

L7055–7056 The two duties lapse in the absence of these, just as prayer lapses through

[3] **Qur'an references (L7040):** Qur'an 22:40 (Al-Hajj); Qur'an 22:41 (Al-Hajj).

[4] **Translator's note (L7045):** The supplied لاتساع is irregular in this construction, apparently for لاتّسع, "it would be permissible" or "there would be latitude." The translation follows that apparent sense.

[5] **Translator's note (L7047):** The Arabic's transition into the following conclusion is syntactically loose; the translation makes the apparent causal connection explicit.

[6] **Qur'an references (L7052):** Qur'an 22:41 (Al-Hajj).

الْأُمُورِ (٤١) دليل على وجوب الأمر بالمعروف والنهي عن المنكر، لأن نصرة الله لا محالة نصرة دينه. إذ هو - جل وتعالى - قوي عزيز كما قال.

لا يرام فإنما الواجب على أهل دينه نصرة دينه الذي شرعه لهم، ولا وصول إليه إلا بإيجاب الأمر بالمعروف والنهي عن المنكر، إذ لو كانا غير مفترضين لاتساع القعود عنهما، وارتفعت المآثم في تضييعهما من أجل أن أحدًا لا يجبر على عمل تطوع، ولا يحرج بتركه، وفي ذلك زوال النصرة عن دين الله، ودخول الوَهَن عليه، وسببه قعود الآمرين بالمعروف والناهين عن المنكر عنه وهم قادرون على التغيير لم يجز أن يسمى نهوضهم إليه تطوعًا.

وقوله: (الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ) تفسير من ينصره - والله أعلم - ومدح لهم بقيامهم بأمور هي مفترضة عليهم كإقام الصلاة وإيتاء الزكاة مع التمكين والقدرة.

وساقطان بعدمهما كما تسقط الصلاة بالعجز من زوال العقل، والزكاة بإعواز المال.

the incapacity resulting from loss of reason, and the obligatory alms through lack of wealth.[7]

L7057–7058 One person possessed of discernment used to maintain that these two duties are obligatory upon rulers rather than their subjects, citing as evidence His saying: “Those who, if We establish them in the land.”[8]

L7059–7065 In my view, this is an oversight, for if that were so, the wording would have been—Allah knows best—“They established prayer and collected the obligatory alms,” as He said: “Take from their wealth a charitable payment.” And then prayer and the obligatory alms, too, would be obligatory only upon rulers rather than their subjects, because Allah, exalted is He—majestic and exalted is He—described those established in the land with all four attributes in a single description. This is a departure from Islam.[9]

L7066 ## Discussion of Concision in Speech.

L7067

L7068–7078 And His saying: “If they reject you as a liar, before them the people of Noah, ʿĀd, and Thamūd rejected as liars (42), as did the people of Abraham and the people of Lot (43), and the inhabitants of Midian; and Moses was rejected as a liar. I therefore granted the unbelievers respite, then seized them. How, then, was My denunciation! (44)” provides evidence for several things: Among them: concision in speech and allusion to the meaning, because in “they reject you as a liar” there is the designation of Muhammed—may Allah bless him and grant him peace ﷺ—which designates the object. But the object of the rejection by those rejecting was not mentioned, either explicitly or pronominally, until Moses—may Allah bless him and grant him peace ﷺ—was mentioned. The listener could therefore dispense with further wording through the allusion to what was mentioned elsewhere, and knew that the people of Noah rejected Noah as a liar, ʿĀd rejected Hūd, Thamūd Ṣāliḥ, and the people of Abraham Abraham; the people of Lot rejected Lot; and the

[7] **Translator’s note (L7055):** “The two duties” apparently refers to commanding what is right and forbidding what is wrong; “these” refers to having the means and ability.

[8] **Qur’an references (L7057):** Qur’an 22:41 (Al-Hajj).

[9] **Qur’an references (L7059):** Qur’an 9:103 (At-Tawbah).

وكان بعض أهل التمييز يزعم أنهما مفروضان على السلاطين دون الرعية ويحتج بقوله: (الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ) .

وهو عندي إغفال، إذ لو كان كذلك لكان - والله أعلم - أقاموا الصلاة وأخذوا الزكاة كما قال: (خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً) ولكانت الصلاة والزكاة أيضا غير مفروضتين إلا على السلاطين دون الرعية، لأن الله تعالى - جل وتعالى - وصف الممكنين في الأرض بالأربعة الأوصاف وصفا واحدا. وهذا خروج من الإسلام.

ذكر اختصار الكلام.

وقوله: (وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ (٤٢) وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ (٤٣) وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ (٤٤) دليل على أشياء: فمنها: اختصار الكلام والإشارة إلى المعنى، لأن في (يُكَذِّبُوكَ) اسم محمد - صلى الله عليه وسلم - وهي اسم المفعول، ولم يذكر المفعول به من المكذبين ظاهرا ولا مكنيا إلى ذكر موسى - صلى الله عليه وسلم - فاستغنى السامع بالإشارة إلى ما ذكر غير هذا الموضع، وعلم أن قوم نوح كذبوا نوحًا، وعادًا كذبت هودًا، وثمود صالحًا، وقوم إبراهيم إبراهيم، وقوم لوط لوطًا، وأصحاب مدين شعيبًا، وفي أصحاب مدين خصوص لأن شعيبًا - صلى الله عليه وسلم - المكذب وبناته أيضًا من أصحاب مدين ولم يدخلوا في التكذيب.

inhabitants of Midian rejected Shuʿayb. In the expression “the inhabitants of Midian,” there is a specification of scope, because Shuʿayb—may Allah bless him and grant him peace ﷺ—who was rejected, and his daughters were also among the inhabitants of Midian, but were not included among those who rejected him.[1011121314]

L7079 Another lesson from it is that someone distressed by something may find consolation in having someone share his affliction.

L7080–7084 Do you not see how Allah—majestic is His majesty—consoled the Messenger of Allah—may Allah bless him and grant him peace—through his sharing with the prophets who preceded him in their peoples’ rejection of them, and in enduring its bitterness and their abuse? This indicates that the Messenger of Allah—may Allah bless him and grant him peace—and the other prophets—Allah’s blessings be upon them—were distressed by their peoples’ rejection of them.

L7085 Another lesson is that granting the unbelievers respite is a stratagem against them and a gradual drawing of them toward destruction.

L7086–7087 This is a refutation of the Muʿtazilites and the Qadarites.

L7088 Conciseness.[15]

[10]**Translator’s note (L7070):** The vocalization يُكَذِّبُوكَ supplied here differs from يُكَذِّبُوكَ in the earlier quotation. The translation follows the rejection-as-a-liar sense required by the discussion.

[11]**Translator’s note (L7071):** The phrase وهي اسم المفعول is grammatically awkward. Here اسم المفعول appears to mean the designation of the person who is the grammatical object, rather than a morphologically passive participle.

[12]**Translator’s note (L7072):** The supplied مكينا is unusual in this grammatical context; it apparently means an implicit or pronominal expression, contrasting with ظاهرا, “explicitly.”

[13]**Translator’s note (L7077):** The unvocalized word rendered “who was rejected” can also mean “who rejected”; the former fits the argument.

[14]**Qur’an references (L7068):** Qur’an 22:42 (Al-Hajj); Qur’an 9:70 (At-Tawbah); Qur’an 22:43 (Al-Hajj); Qur’an 22:44 (Al-Hajj).

[15]**Translator’s note (L7088):** This isolated word appears to function as a heading for the discussion of concise expression that follows; its placement is uncertain.

ومنه: أن المغتم بالشيء قد يتسلى بأن يكون له في مصيبته شريك.

ألا ترى أن الله - جل جلاله - كيف عزى رسول الله - صلى الله عليه وسلم - بمشاركة من مضى قبله من الأنبياء في تكذيب قومهم إياهم. واحتمال مضضه وأذاهم، فدل على أن رسول الله - صلى الله عليه وسلم - وغيره من الأنبياء - صلوات الله عليهم - كانوا يغتمون من تكذيب قومهم إياهم.

ومنها: أن الإملاء للكافرين مكر بهم واستدراج.

وهو رد على المعتزلة والقدرية.

اختصار.

وقوله: (فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ) وكذلك ما بعده: (وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ (٤٨) حجة واضحة في اختصار الكلام، والاستغناء بما يدل عليه لسياقه عن الإفصاح بالمشار إليه، لأن القرية لم تكن ظالمة ولا مأخوذة إنما المراد بها أهلها.

وفيه رد على المعتزلة فيما يزعمون أن العفو عن الموعودين بالنار لا يجوز على الله، لأنه كذب.

وقد دللنا في غير آية على بطلان قولهم بما يغني عن إعادته في هذا الموضع. فإذا كان العفو عن مستوجب النار الموعد بها كذبا عندهم ينفونه عن الله - جل الله - تعظيما له. والعفو كرم بإجماع العرب لا خلف. فما عسى يقولون في ظلم القرية وأخذها وأشباهه، وظاهر الظلم مضاف إليها، فهل يكفرون - ويحهم - بكل ما كان من هذا النمط في القرآن تعظيما لله عندهم بجهد لهم الذي يحملون أمر الخالق كله عليه، فيجيزون عليه ما يستجيزونه، وينفون عنه ما تضيق عنه، والله الحاكم بيننا وبينهم.

ذكر المعتزلة.

L7089

L7090–7094 And His saying: “How many a town We destroyed while it was doing wrong, so that it lies desolate,” and likewise what follows it: “And how many a town I granted respite while it was doing wrong; then I seized it, and to Me is the final return” (48), constitute clear proof of conciseness in speech and of dispensing with an explicit statement of the referent by relying on what the context indicates instead of expressly naming what is referred to, for the town itself was neither wrongdoing nor seized; rather, what is meant by it is its inhabitants.[16][17]

L7095–7096 In this there is also a refutation of the Muʿtazilites concerning their claim that pardoning those promised the Fire is inadmissible for Allah, because it would be a lie.

L7097–7105 In discussing more than one verse, we have already demonstrated the falsity of their position sufficiently to make it unnecessary to repeat that in this place. If pardoning someone who deserves the Fire and has been threatened with it is, in their view, a lie that they deny of Allah—exalted is Allah—out of reverence for Him, while pardon, by the unanimous agreement of the Arabs, is generosity rather than a breach of one’s word, what, then, might they say about the town’s wrongdoing, its being seized, and similar expressions, when wrongdoing is outwardly attributed to it? Will they then—woe to them—disbelieve in everything of this kind in the Quran, supposedly out of reverence for Allah, through an exertion of theirs upon which they base the whole matter of the Creator, allowing of Him whatever they deem allowable, and denying of Him whatever it cannot accommodate? Allah is the judge between us and them.[18][19]

Discussion of the Muʿtazilites.

L7106–7107

[16] **Translator’s note (L7092):** The supplied wording corresponding to “what the context indicates” is syntactically awkward.

[17] **Qur’an references (L7090):** Qur’an 22:45 (Al-Hajj); Qur’an 22:48 (Al-Hajj).

[18] **Translator’s note (L7103):** The wording “through an exertion of theirs upon which” is obscure and may be corrupt; the translation preserves its apparent wording.

[19] **Translator’s note (L7105):** The feminine subject of “cannot accommodate” has no clear antecedent in the supplied wording, which may be corrupt.

L7108

L7109–7117 And His saying: “So that He may make what Satan casts a trial for those in whose hearts is sickness and those whose hearts are hard. Indeed, the wrong-doers are in far-reaching discord (53). And so that those given knowledge may know that it is the truth from your Lord, and have faith in it, and their hearts may humbly submit to it. Indeed, Allah surely guides those who have faith to a straight path” (54), constitutes clear proof against the Mu‘tazilites and the Qadarites. He has expressly stated of Himself that He makes what Satan casts into the Messenger’s recitation a trial for those in whose hearts is sickness and those whose hearts are hard. He has declared concerning it and its abrogation that it is the truth, and has praised the believers among those possessed of knowledge as people whose hearts truly submit humbly to Him, who are guided to the straight path through His guidance. If their faith in the verses and the praise bestowed upon them for it were rather than for what we have stated, then the wording would have been—and Allah knows best—“And so that those given knowledge may know that they are the truth from your Lord, and have faith in it, and their hearts may humbly submit to them,” because “verses” is feminine.[20][21][22][23][24][25]

L7118 Discussion of the believer’s illness.

L7119–7124 And His saying: “Those who emigrated in the path of Allah and were then

وقوله: (لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ (٥٣) وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ (٥٤) حجة على المعتزلة والقدرية واضحة، وقد أخبر نصا عن نفسه أنه جاعل ما يلقي الشيطان في أمنية الرسول فتنة للذين في قلوبهم مرض، والقاسية قلوبهم، وأخبر عنه وعن نسخه أنه الحق، وأثنى على المؤمنين من أولي العلم بحقيقة المخبتين قلوبهم له، المهديين إلى الصراط المستقيم بهدايته، ولو كان إيمانهم بالآيات والثناء عليهم بها لا بِما قلنا لكان - والله أعلم: (وليعلم الذين أوتوا العلم أنها الحق من ربك فيؤمنوا به فتخبت لها قلوبهم) لأن الآيات مونثات.

ذكر مرض المؤمن.

وقوله: وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ (٥٨) لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ (٥٩) بشارة للمؤمن كبيرة، وتقوية الحديث المروي: “ من مات مريضًا مات شهيدا ”، لأن الله - تبارك وتعالى - قد جمع بين ثواب الميت والمقتول في هذه الآية، ولم يفضل أحدهما على صاحبه بشيء. وأشركهما في الرزق الحسن والمدخل المرضي.

[20] **Translator’s note (L7111):** The word rendered “recitation” can also mean “wish” or “aspiration”; the recitation sense fits the immediate exegetical context.

[21] **Translator’s note (L7112):** The antecedent of “it” is not explicit; the wording leaves uncertain precisely what is said to be abrogated and declared true.

[22] **Translator’s note (L7113):** The construction rendered “as people whose hearts truly submit humbly” is awkward in the supplied Arabic.

[23] **Translator’s note (L7116):** This is the author’s hypothetical reformulation of the verse, not an exact Quranic quotation. “They” renders a feminine singular pronoun referring to the nonhuman plural “verses.” The sentence spanning this unit and the preceding one is syntactically compressed.

[24] **Translator’s note (L7117):** The author’s hypothetical quotation retains the masculine pronoun in “have faith in it,” while changing the other relevant pronouns to feminine forms. This inconsistency is preserved.

[25] **Qur’an references (L7109):** Qur’an 22:53 (Al-Hajj); Qur’an 22:54 (Al-Hajj).

killed or died—Allah will surely provide them with a good provision. Indeed, Allah is surely the best of providers (58). He will surely admit them to a place of entry with which they are pleased. Indeed, Allah is surely all-knowing, forbearing" (59), is great glad tidings for the believer and lends support to the transmitted report: "Whoever dies while ill dies a martyr," because Allah—blessed and exalted is He—has brought together the reward of one who dies and one who is killed in this verse, without giving either any superiority over the other, and has made them share in the good provision and the pleasing place of entry.[26]

L7125–7127 We have already demonstrated that death and killing, although their names distinguish them, are united by a single meaning, in the surah of the House of ʿImran, sufficiently to make repetition here unnecessary.

L7128–7137 Thus, what is caused by a human act is called killing, and what is not caused by a human act is called death. Both are death, and the person who undergoes it, even if called dead, is also called killed, and killed, even if called dead. Do you not see that the Prophet—may Allah bless him and grant him peace ﷺ—said to a man among the polytheists: "My Lord killed your master last night"? If matters were as the Muʿtazilites and the Qadarites claim—that someone unjustly killed is killed at a time other than his appointed term, and that only someone who dies a natural death is called dead—then it would be incumbent upon Allah to bring him back to life so that he might taste the death He promised him when He says: "Every soul shall taste death." Do they not claim, in the matter of the threat of punishment, that pardoning someone threatened with the Fire is inadmissible for Him, because, in their view, it would be a breach of His word?[27][28][29]

L7138–7141 Can someone whose life has departed because of another person's action

وقد دللنا على أن الموت والقتل - وإن فرق بهما اسم - فهو يجمعهما معنى واحد في سورة آل عمران بما يغني عن إعادته في هذا الموضع.

فما كان سببه فعل بشر سمي قتلا، وما لم يكن سببه فعل بشر سمي موتا، وكلاهما موت، وصاحبه وإن سمي ميتا فهو يسمى مقتولا. ومقتولا وإن سمي ميتا. ألا ترى أن النبي - صلى الله عليه وسلم - قال لرجل من المشركين: " إن ربي قد قتل صاحبك البارحة "، ولو كان الأمر كما تزعم المعتزلة والقدرية أن المقتول ظلما مقتول بغير أجله. ولا يسمى ميتا إلا من مات ميتة نفسه، لكان حقا على الله أن يحييه ليذوق الميتة التي وعده حيث يقول: (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ) أليس يزعمون في باب الوعيد أن العفو عن الموعود بالنار لا يجوز عليه لأنه خلف عندهم.

فهل يخلو مَن زهقت نفسه بسبب فعل غيره، وتعديه عليه من أن يكون ذائقا الموت الموعود به في قوله: (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ) . وبقوله: (إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ (٣٠) أو غير ذائقه.

[26] **Qur'an references (L7119):** Qur'an 22:58 (Al-Hajj); Qur'an 22:59 (Al-Hajj).

[27] **Translator's note (L7129):** The supplied wording appears to assert the applicability of "killed" too broadly. Its repetition with the next unit is preserved.

[28] **Translator's note (L7130):** The opening repeats the preceding assertion in an awkward, apparently defective construction.

[29] **Qur'an references (L7128):** Qur'an 3:185 (Ali 'Imran); Qur'an 21:35 (Al-Anbya); Qur'an 29:57 (Al-'Ankabut).

and aggression against him be anything other than either one who tastes the death promised in His saying, “Every soul shall taste death,” and in His saying, “You will indeed die, and they will indeed die” (30), or one who does not taste it?[30]

L7142–7143 If he does taste that death, why should he not be someone who dies at his appointed term, and why should another’s action against him not be something decreed for him?

L7144 Or how can that person, through his aggression, bring forward what Allah has deferred for him?

L7145–7150 Does He not say: “When their appointed term comes, they can neither delay it for an hour nor bring it forward” (34), “And Allah will never defer a soul when its appointed term has come”? Thus, although the killer of a believer commits aggression against him through his action, his aggression is written against him, and the person killed dies at his appointed term. And if he does taste that death, when will he taste that—woe to them—when he has already departed life and left this world?[31][32]

L7151 Will he taste it in the Hereafter, or will He return him to this world to make him taste it without a human act?

L7152–7156 What, in their view, distinguishes the two killings, when both have a human cause, even though the two are an act of obedience in the one case and disobedience in the other, in the question I shall put to them, saying: What do you say about those polytheists whom Allah commanded us to kill wherever we found them, and whom we killed—their killing being necessarily a punishment for their unbelief—do they die at their appointed terms and receive

فإن كان ذائق تلك الموتة فلم لا يكون ميتا بأجله، ولا يكون فعل غير به مقضيًّا عليه.

أم كيف يقدر هو بتعديه أن يقدم ما أخره الله عنه.

أليس يقول: (فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ (٣٤) (وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا) فقاتل المؤمن وإن كان متعديا عليه بفعله فمكتوب عليه تعديه، والمقتول ميت بأجله وإن كان ذائق تلك الموتة، فمتى يذوق تلك ويحهم وقد فارق الحياة وخرج من الدنيا.

أفيذوقها في الآخرة أم يرده إلى الدنيا ليذيقه إياها بغير فعل بشر.

وما الذي يفرق بين القِتْلَتين عندهم، وكلاهما سبب من البشر وإن كانا مطيعا بأحدهما عاصيا بالآخر، فيما أنا سائلهم فأقول: ما تقولون فيمن أمرنا الله بقتلهم من المشركين حيث وجدناهم فقتلناهم - وقتلهم لا محالة عقوبة لكفرهم -، أهم ميتون بآجالهم ويسمون ميتين، أم مقتولون بغير آجالهم وغير مسمين ميتين.

[30] **Qur’an references (L7138):** Qur’an 3:185 (Ali ’Imran); Qur’an 21:35 (Al-Anbya); Qur’an 29:57 (Al-’Ankabut); Qur’an 39:30 (Az-Zumar).

[31] **Translator’s note (L7149):** The supplied text says “if he does taste that death,” although the ensuing argument appears to require “if he does not taste that death.” The apparent omission of a negative has not been silently repaired.

[32] **Qur’an references (L7145):** Qur’an 7:34 (Al-A’raf); Qur’an 16:61 (An-Nahl); Qur’an 63:11 (Al-Munafiqun).

the designation “dead,” or are they killed at times other than their appointed terms and not designated “dead”?[33]

L7157–7160 If they say, “Rather, they are killed at their appointed terms and die through it,” they are asked: Why, then, should someone unjustly killed not die at his appointed term, when in both cases his life is taken through a cause attributable to created servants? Granted that the obedient and the disobedient differ in their action, how does the person acted upon differ with respect to the action’s reaching him and taking his life through it?[34][35][36]

L7161–7162 If they say, “Rather, they are killed at times other than their appointed terms and do not die through it,” the argument becomes binding upon them from two directions.

L7163–7166 The first is that they have regarded the very same act, counted as an agent’s injustice toward another, as falling within the category of justice, although it is a single act, even if performed upon two people differing in conduct.

L7167–7168 The other is the consequence their position entails: the death promised to someone killed at a time other than his appointed term remains outstanding.

L7169–7170 They are also asked: Tell us about the killing of unbelievers that the believers have been commanded to perform: is it a punishment for their unbelief, or is it not a punishment?

L7171–7178 If they say, “A punishment for their unbelief,” they are asked: What, then, justifies punishing them a second time in the Hereafter with the Fire? How does this accord, in your view, with the justice in whose knowledge you claim such sophistication, when Allah—majestic and exalted is He— says: “And kill them wherever you encounter them,” through to His saying: “Such is the

فإن قالوا: بل هم مقتولون بآجالهم ميتون به. قيل: فلم لا كان المقتول ظلما ميتا بأجله، وكلاهما مفادت نفسه بسبب من العبيد، وهب أن المطيع والعاصي مختلفان في الفعل كيف تختلف المفعول به في وصول الفعل إليه وإفاتة نفسه به.

وإن قالوا: بل مقتولون بغير آجالهم غير ميتين به. لزمتهم الحجة من جهتين.

إحداهما: أن فعلا بعينه معدودا من فاعل جورا على غيره قد رأوه جاريا في عداد العدل وهو فعل واحد، وإن كان بمفعولين مختلفي السيرة.

والأخرى: ما يلزمهم في قولهم من بقاء الميتة الموعد بها من قتل بغير أجله.

ويقال لهم: أخبرونا عن القتل الذي أمر المؤمنون به للكفار، أهو عقوبة لكفرهم أم غير عقوبة.

فإن قالوا: عقوبة لكفرهم. قيل: فما وجه تثنية العقوبة عليهم في الآخرة بالنار، وكيف خروجه عندكم في العدل الذي تدعون التحذلق في معرفته، والله - جل وتعالى - يقول،: وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ) إلى قوله: (كَذَلِكَ جَزَاءُ الْكَافِرِينَ (١٩١) فإن قالوا: هو بعض أجزاء جزائهم، وطائفة من عقوبة كفرهم. وتمامه يجزون به في النار. قيل لهم: أَوَ للكفر عقوبة معروفة متناهية الحد يكون القتل بعضها.

[33] **Translator’s note (L7152):** The dual form at the end is grammatically awkward with the singular descriptions in the next unit. The apparent intended distinction is between obedience and disobedience in the two acts of killing.

[34] **Translator’s note (L7157):** The referent of the final singular pronoun, rendered “it,” is not explicit; it most naturally refers to the killing.

[35] **Translator’s note (L7158):** The form rendered “his life is taken” appears textually defective, but its intended sense is supported by the ensuing wording.

[36] **Translator’s note (L7160):** The supplied verb has an irregular gender agreement with “the person acted upon.”

recompense of the unbelievers" (191)? If they say, "It is one component of their recompense and a portion of the punishment for their unbelief, and its remainder will be requited upon them in the Fire," they are asked: Does unbelief, then, have a known punishment with a finite limit, of which killing is a part?

فإن قالوا: نعم. قيل: فما وجه تخليدهم في النار، والتخليد لا نهاية له، وقد زعمتم أن عقوبتهم متناهية، والقتل طائفة منها.

L7179–7182 If they say, "Yes," they are asked: What, then, justifies making them remain eternally in the Fire, when eternal abiding has no end, yet you have claimed that their punishment is finite and that killing is a portion of it?

فإما أن يكون قولكم في نهاية الكفر وعقوبته خطأ، وإما أن يكون تخليدهم من العدل الذي لا تعقلونه، ويوجب عليكم القول بالقضاء. وإعداده في وجوه العدل وإن لم تعقلوه.

L7183–7185 Either your position concerning the finitude of unbelief and its punishment is mistaken, or their eternal abiding is an instance of justice that you do not comprehend, obliging you to affirm divine decree and to count it among the forms of justice, even if you do not comprehend it.[37]

وإن قالوا: ليس بعقوبة لكفرهم، لأن عقوبة الكفر تخليدهم النار بعد الحشر. قيل لهم: فما وجه قتلهم، وتصرفه في العدل الذي تحملونه على فطرة عقولكم.

L7186–7189 If they say, "It is not a punishment for their unbelief, because the punishment for unbelief is making them remain eternally in the Fire after the gathering for judgment," they are asked: What, then, justifies killing them, and how does it fall within the justice that you subject to the innate constitution of your intellects?

هذا مع ما يلزمهم من خلاف نص القرآن حيث جعل الله ذلك عقوبة لكفرهم وجزاء له.

L7190–7191 This is in addition to their necessarily contradicting the explicit text of the Quran, since Allah made that a punishment for their unbelief and a recompense for it.

ويقال: هل يخلو أمره - جل وتعالى - بقتلهم إن كان غير عقوبة عندكم من أن يكون عدلا لا تعقلونه يلزمكم أن تؤمنوا بغيره وإن لم تعقلوه كإيمانكم بهذا، أو جورا عندكم تجحدون بتنزيله فيكفونا مؤونة الاشتغال تناقضكم لما تصرخون به من ظاهر كفركم.

L7192–7195 It is also said: If His command—majestic and exalted is He—to kill them is not, in your view, a punishment, can it be anything other than an instance of justice you do not comprehend, obliging you to believe in other such instances even if you do not comprehend them, just as you believe in this one; or an injustice in your view, whose revelation you deny, thereby sparing

[37] **Translator's note (L7185):** The supplied word literally suggests "preparing it"; in context, "counting it" appears intended. The translation follows that contextual sense while noting the apparent textual defect.

us the trouble of occupying ourselves with your contradictions, because of the overt unbelief you proclaim?[38][39]

L7196–7201 Had you spoken as He spoke, and followed throughout all this the Quran and the Messenger—may Allah bless him and grant him peace—in holding that anyone whose life is taken through a human or nonhuman act dies at his appointed term, the unbeliever together with eternal abiding in the Fire, both being punishment, and had you disavowed a justice that excludes in the innate constitution of your minds concerning it, and had entrusted its disposition to the Just One who knows its true nature, you would have escaped all these contradictions.[40][41]

L7202–7209 Furthermore, if knowledge of justice on the Creator's part could be obtained through the philosophy of those who philosophize and the intellects of those who stumble, it would be among the most impossible of impossibilities for a single act—namely, killing—to be reckoned praiseworthy in one circumstance and blameworthy in another, an act of obedience in one circumstance and an act of disobedience in another on the part of its perpetrator, while its befalling its victim constitutes felicity in one circumstance and wretchedness in another. But Allah's judgments are not to be countered by rejection or confronted with philosophy. Rather, one believes in them all, submitting to the Creator concerning them, because the believer knows that He— majestic and exalted—is just however He decrees and judges, rewards and punishes. None can reverse His judgment, and He is swift in reckoning.

ولو قلتم كما قال، واتبعتم في جميعه القرآن، والرسول - صلى الله عليه وسلم - من أن المفات نفسه بفعل البشر وغير البشر ميت بأجله. الكافر مع خلود في النار معا عقوبة، وتبرأتم من عدل يخرج في فطرة عقولكم فيه، وسلمتم صرفته من العادل الذي يعرف كنهه سلمتم من جميع هذه المناقضات.

وبعد فلو جاز أخذ معرفة العدل من الخالق بفلسفة المتفلسفين. وعقول العاثرين لكان من أمحل المحال أن يكون فعل واحد - وهو القتل - معدودا في حال مدحا وفي حال ذما، وفي حال طاعة. وفي حال معصية من فاعله، ووقوعه بالمفعول في حال سعادة وفي حال شقاوة، ولكن أحكام الله لا تضاهى بالرد، ولا تقابل بالفلسفة، ويؤمن بجميعها مسلما للخالق فيها علما من المؤمن بأنه - جل وتعالى - عدل كيف قضى وحكم، وأثاب وعاقب لا معقب لحكمه وهو سريع الحساب.

[38] **Translator's note (L7194):** The Arabic shifts here from addressing the opponents directly to referring to them in the third person; the translation maintains the direct address for intelligibility.

[39] **Translator's note (L7195):** The expression rendered "occupying ourselves with your contradictions" is grammatically defective in the supplied Arabic; an expected connecting preposition appears absent.

[40] **Translator's note (L7198):** The supplied opening lacks a clear grammatical connection to the preceding sentence. It appears to omit wording concerning the killing of the unbeliever; no such missing wording has been inserted. The sentence continues beyond this unit.

[41] **Translator's note (L7200):** The segment begins mid-sentence. The unvocalized صرفته is uncertain here; "its disposition" follows the apparent sense of entrusting the matter to Allah.

ذكر الرجوع من الخبر إلى المخاطبة.

وقوله: (وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا) حجة في الرجوع من الخبر إلى المخاطبة، ولو لم يجز ذلك لكان: يعرف في وجوه الذين كفروا المنكر.

وفيه دليل على أن أهل الباطل تضيق صدورهم من الحق.

وقوله: (قُلْ أَفَأُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكُمُ النَّارُ) نظير ما مضى في سورة المائدة من قوله: (قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ.

لأنْ تلاوة الآيات ليس بشر، والنار شر.

Discussion of the Shift from Third-Person Statement to Direct Address.

And His saying, “When Our signs are recited to them as clear proofs, you recognize disapproval in the faces of those who disbelieve. They almost assault those who recite Our signs to them,” is an argument for the shift from third-person statement to direct address. Were that impermissible, it would have read: “Disapproval is recognized in the faces of those who disbelieve.”[42][43]

It also provides evidence that the breasts of the adherents of falsehood are constricted by the truth.

And His saying, “Say: Shall I then inform you of something worse than that? The Fire,” is analogous to His saying previously discussed in the Chapter of the Table: “Say: Shall I inform you of something worse than that as a recompense with Allah? Those whom Allah has cursed and with whom He is angry.”[44][45]

For the recitation of the signs is not an evil, whereas the Fire is an evil.

[42] **Translator’s note (L7214):** The unvocalized يعرف is read here as the passive “is recognized,” in accordance with the author’s contrast with the second-person “you recognize.”

[43] **Qur’an references (L7212):** Qur’an 22:72 (Al-Hajj).

[44] **Translator’s note (L7218):** The Arabic leaves the opening quotation parenthesis unclosed; the quoted wording ends here.

[45] **Qur’an references (L7217):** Qur’an 22:72 (Al-Hajj); Qur’an 5:60 (Al-Ma’idah).

سورة المؤمنون

Surah 23: The Believers (Al-Mu’minun)

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

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[The Chapter of the Believers]

The Murji'ah.

And His saying, exalted is He: "The believers have indeed prospered (1), those who are humble in their prayer (2)," through His saying, "Those are the inheritors (10)," is a clear argument against the Murji'ah. Do you not see how He described the believers with attributes of action and made them inheritors of His Garden and His Paradise only by virtue of those attributes? How, then, can someone have complete faith if he is devoid of these attributes mentioned in the description of the believers?[1]

Specific Reference.

And His saying, "We certainly created the human being from an extract of clay (12)," is general in its formulation but specific to Adam—may Allah bless him.[2]

"Then We made him a drop of semen." The pronoun "him" does not refer back to Adam; rather, it refers to his offspring, because they share with him the designation of humanity. This applies generally to them, except Jesus—may Allah bless him and grant him peace, ﷺ—for he was not made a drop of semen, but was created by the Lord's power in his mother's womb. Eve falls outside both clay and the drop of semen, because her creation occurred after Adam's creation and after the breathing of the spirit into him, from one of his ribs; and the rib at that time was bone.[3]

Since this is the Quran's manner of eloquence—restricting and generalizing, and indicating the meaning with such extreme concision—then everyone's

[1] **Qur'an references (L7223):** Qur'an 23:1 (Al-Mu'minun); Qur'an 23:2 (Al-Mu'minun); Qur'an 23:10 (Al-Mu'minun).

[2] **Qur'an references (L7231):** Qur'an 23:12 (Al-Mu'minun).

[3] **Qur'an references (L7233):** Qur'an 23:13 (Al-Mu'minun).

[سورة المؤمنون]

المرجئة.

وقوله تعالى: قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢) إلى قوله: (أُولَئِكَ هُمُ الْوَارِثُونَ (١٠) حجة على المرجئة واضحة، ألا تراه كيف نعت المؤمنين بنعوت العمل ولم يجعلهم وارثي جنته وفردوسه إلا بها. فكيف يكون مستكمل الإيمان من عري من هذه النعوت المذكورة في وصف المؤمنين.

خصوص.

وقوله: (وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ (١٢) عام المخرج خاص لآدم - صلى الله عليه -.

(ثُمَّ جَعَلْنَاهُ نُطْفَةً) الهاء غير راجعة إلى آدم، بل راجعة على ولده لأنهم شاركوه باسم الإنسية، وهي عموم منهم إلا عيسى - صلى الله عليه وسلم - فإنه غير مجعول نطفة بل مخلوق بقدرة الرب في بطن أمه، وحواء خارجة من الطين والنطفة معا، لأن خلقها بعد خلق آدم، وبعد نفخ الروح فيه من ضِلع من أضلاعه والضلع حينئذ عظم.

فإذا كان القرآن هذا سبيله من الفصاحة يحصر ويعم، ويشير إلى المعنى على هذا الاختصار الشديد فإحجام كل عليه، وادعاء علمه من معرفة به افتراء على منزله سبحانه.

venturing upon it and claiming knowledge of it on the basis of acquaintance with it is a fabrication against its Revealer, glory be to Him.[4]

L7243 Then He included everyone generally in death—those to whom He referred specifically at first and those whom He included generally—saying: "Then, after that, you will surely die (15). Then, on the Day of Resurrection, you will surely be raised (16)."[5]

L7244

L7245–7250 And His saying, "We certainly created above you seven layered ways, and We were not heedless of creation (17)," is a refutation of anyone who claims that Allah Himself is on earth just as He is in heaven. Were that so, there would be no point in His saying, "And We were not heedless of creation," because one who is himself with his creation is known not to be heedless of them. Rather, He showed those who doubt that the seven layered ways do not veil His creation from Him or cause Him to forget their affairs. This is clear, with no obscurity in it.[6]

L7251–7252 Discussion of Abu Hanifah.

L7253–7257 And His saying, reporting the words of some who denied their messenger and accused him concerning what he brought from his Lord: "He is only a man who has fabricated a lie against Allah, and we do not believe him (38)," is an argument against anyone who prepares an excuse for Abu Hanifah concerning the reports from the Messenger of Allah that he rejected— may Allah bless him and grant him peace, ﷺ—on the grounds that, in his judgment,

ثم عم الجميع بالموت من خص في الأول ومن عم فقال: (ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ (١٥) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ (١٦)

وقوله: (وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ (١٧) ٠ رد على من يزعم أن الله في الأرض بنفسه كهو في السماء، ولو كان كذلك ما كان في قوله: (وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ) فائدة، لأن من كان مع خلقه بنفسه علم أنه لا يغفل عنهم، ولكنه دل المرتابين على أن الطرائق السبعة لا تحجب خلقه عنه، ولا تنسيه أمرهم. وهو واضح لا إشكال فيه.

ذكر أبي حنيفة.

وقوله إخبارًا عن بعض من كذبوا رسولهم واتهموه فيما جاء به عن ربه: (إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ (٣٨) حجة على من يمهد عذر أبي حنيفة فيما ردَّ من أخبار رسول الله - صلى الله عليه وسلم - على أنها لم تصح عنده عن رسول الله - صلى الله عليه وسلم -.

[4] **Translator's note (L7241):** The wording إحقام كل عليه من معرفة به literally means "on the basis of acquaintance with it," although the argument appears to require a qualification such as "without acquaintance with it." No missing negative has been supplied.

[5] **Qur'an references (L7243):** Qur'an 23:15 (Al-Mu'minun); Qur'an 23:16 (Al-Mu'minun).

[6] **Qur'an references (L7245):** Qur'an 23:17 (Al-Mu'minun).

they had not been authenticated as coming from the Messenger of Allah—may Allah bless him and grant him peace.[7][8]

L7258–7265 For whatever is authentic in its origin, the person who rejects it is not excused by accusing its transmitters. Do you not see that Allah—majestic and exalted—did not provide these people with an excuse for accusing their messenger— may Allah bless him—and supposing that what he attributed to Allah and asserted concerning Him could not be admissible of Him? Likewise, when Abu Hanifah rejected the reports of the Messenger of Allah—may Allah bless him and grant him peace, ﷺ—he rejected them —according to the claim of this person who prepares an excuse for him—only to uphold the Messenger of Allah's transcendence—may Allah bless him and grant him peace—above saying anything that the intellect of someone like him would reject. If, then, he were excused for accusing truthful transmitters, the people of this verse would have been excused for accusing the truthful messenger.[9][10]

L7266–7274 Since they were not excused, and accepting his statement was imposed upon them, while they regarded it as an enormity because of his truthfulness, Abu Hanifah was obliged to accept the transmission of truthful men from the Messenger of Allah— may Allah bless him and grant him peace, ﷺ—concerning giving the cavalryman a greater share than the infantryman, a Muslim, and not reject it because he regarded that as an enormity, or to uphold the Messenger of Allah's transcendence—may Allah bless him and grant him peace—above giving an animal a greater share than a Muslim man, and similar grounds on which he rejected the reports. Moreover, his

إذ كل ما كان صحيحا في الأصل لم يعذر راده باتهام رواته، ألا ترى أن الله - جل وتعالى - لم يمهد عذر هؤلاء فيما اتهموا رسولهم - صلى الله عليه - وظنوا أنه لا يجوز على الله ما نسبه إليه وادعاه عليه، وكذا أبوحنيفة لما رد أخبار رسول الله - صلى الله عليه وسلم - لم يردها على من زعم هذا الذي يمهد عذره - إلا تنزيَها لرسول الله - صلى الله عليه وسلم - ألا يقول شيئا يأباه عقلُ مثله، فلو كان معذورا في اتهام الصادقين من النقلة لعذر أهل هذه الآية في اتهام الرسول الصادق.

فلما لم يعذروا وفرض عليهم قبول قوله، واستعظموه لصدقه وجب على أبي حنيفة أن يقبل رواية الصادقين عن رسول الله - صلى الله عليه وسلم - في تفضيل سهم الفارس على الراجل مسلم، ولا يردها استعظاما لذلك، ولا تنزيَها لرسول الله - صلى الله عليه وسلم - عن تفضيله سهم بهيمة على سهم رجل مسلم وأشباهه فيما رد به الأخبار، مع أن قوله - صلى الله عليه وسلم -: " سهم له وسهمان لفرسه " ليس كما ذهب إليه الأحمق، إنما قال: " لفرسه " أي لما ينفق عليه في علفه ومؤونته.

[7] **Translator's note (L7255):** The supplied ردَ appears corrupt; "rejected" follows the apparent intended reading ردّ, supported by the repeated wording in the surrounding argument.

[8] **Qur'an references (L7253):** Qur'an 23:38 (Al-Mu'minun).

[9] **Translator's note (L7263):** The wording على من زعم هذا الذي يمهد عذره is syntactically irregular. The translation follows its apparent contextual sense, "according to the claim of this person who prepares an excuse for him."

[10] **Translator's note (L7264):** The supplied ألا يقول literally gives "that he should not say"; its attachment to "uphold … transcendence" is awkward. The translation preserves the apparent intended relationship.

saying—may Allah bless him and grant him peace, ﷺ— "One share for him and two shares for his horse," does not mean what the fool took it to mean. He merely said, "For his horse," meaning for what he spends on its fodder and upkeep.[1112]

L7275–7277 Suppose that he is excused in this—although he is not excused, because it is a transmitted report—what excuse does he have for reckoning the poll tax as a bribe?[13]

L7278 The Quran has indeed been revealed concerning it, and the community has agreed upon it.

L7279–7282 Even if the only consideration for invalidating analogy and juristic preference were that they lead to such things, that would suffice. How much more so when the arguments for invalidating them are too numerous to be counted).[14]

L7283–7284 If it is said: "Do you then equate Abu Hanifah's accusation against the transmitters of reports with those people's accusation against a messenger whose truthfulness is established by signs?"

L7285–7286 The answer is: What makes the proof binding upon those to whom he was sent is his truthfulness, rather than that by which his truthfulness is established. The signs do not speak and convey commands, prohibitions, and other things from Allah.

L7287–7288 The one who speaks is the bearer of the signs. Once his truthfulness is es-

وهب أن هذا يعذر فيه - وإن لم يكن معذورا لأنها رواية - ما عذره في إعداد الجزية رشوة.

وقد نزل القرآن بها، وقدِ اتفقت الأمة عليها.

ولو لم يكن في إبطال القياس والاستحسان من المعتبر إلا ما يؤدي إلى مثل هذه الأشياء لكفى. فكيف والحجج في إبطالها أكثر من أن تحصى) .

فإن قيل: أفتجعل اتهام أبي حنيفة لرواة الأخبار كاتهام أولئك لرسولٍ يثبت صدقه بالآيات.

قيل: الذي يوجب الحجة على المبعوث إليهم صدقه لا ما يثبت به الصدق، والآيات لا تتكلم فتخبر بالأمر والنهي وغيره عن الله.

والمتكلم صاحب الآيات فإذا ثبت صدقه عند المخبر وجب عليه تصديقه، وقبول قوله فيما يحكيه عن غيره.

[11] **Translator's note (L7266):** The phrase واستعظموه لصدقه, "they regarded it as an enormity because of his truthfulness," is awkward in this argument. The supplied wording has been retained rather than emended.

[12] **Translator's note (L7269):** مسلم, "a Muslim," apparently qualifies the infantryman in the preceding segment, although the supplied construction lacks the expected definite article.

[13] **Translator's note (L7277):** إعداد ordinarily means "preparing" or "making ready," which is awkward here. "Reckoning" reflects the apparent intended sense of counting or considering the poll tax a bribe; the supplied reading has not been treated as unproblematic.

[14] **Translator's note (L7282):** The closing parenthesis has no corresponding opening parenthesis in the supplied passage.

tablished for the person being informed, that person is obliged to believe him and accept his statement concerning what he relates from someone else.[15]

L7289–7290 We have demonstrated in the book Explanation of the Texts that a sorcerer may perform a feat beyond others' capacity while everything he says is a lie.[16]

L7291–7294 But since He—blessed and exalted—placed in human nature the disposition that it does not regard as established the truthfulness of informants except through indications in them that reassure the hearts of those being informed, He gave the messengers signs by which they are distinguished from all other creatures, to reinforce the proof against those to whom they were sent.

L7295–7297 As for the binding force of the proof, it rests on truthfulness, not on the signs. Thus, by whatever means an informant's truthfulness is established for the person informed, that person must accept his statement, and the proof becomes binding upon him through it, even if the means are unlike the signs of the messengers.[17]

L7298–7300 Has Allah—exalted is His majesty—not commanded acceptance of the statement of an upright witness on the basis of what is known—namely, his apparent uprightness and truthfulness of speech—even though his truthfulness has not been established for us by a sign bestowed upon him like the signs of the Messenger?[18]

L7301–7303 Abu Hanifah is among those who accept a solitary report, and through the transmission of these very same men whose reports he rejected, many reports

وقد دللنا في كتاب شرح النصوص على أن الساحر قد يجيء بمعوز من الفعل، وقوله كذب كله.

ولكنه لما جعل - تبارك وتعالى - في أطباع البشرية ألا يثبت عندها صدق المخبِرين إلا بأمارات فيهم يسكن إليها قلوب المخبَرين جعل للرسل آيات يتباينون بها سائر الخلق، لتوكيد الحجة على المبعوث إليهم.

فأما لزوم الحجة فالصدق لا بالآيات، فبأي شيء ثبت صدق المخبِر عند المخبَر وجب قبول قوله عليه ولزمته الحجة به، وإن لم يكن مثل آيات الرسل.

أليس الله - جل جلاله - قد أمر بقبول قول العدل من الشهود على ما يعرف - فظاهر عدالته وصدق لهجته - ولم يثبت صدقه عندنا بآية أوتيها كآيات الرسول.

وأبو حنيفة ممن يقول بخبر الواحد، وقد ثبت عنده برواية هؤلاء بأعيانهم الذين رد أخبارهم أخبار كثيرة وقال بها، وجعلها حجة لمذهبه.

[15] **Translator's note (L7287):** المخبر is unvocalized here and could denote either the informant or the person informed; the argument and the later explicitly vocalized distinction support the latter.

[16] **Translator's note (L7289):** بمعوز من الفعل is an unusual expression; "a feat beyond others' capacity" reflects the sense of something difficult or unattainable for others.

[17] **Translator's note (L7295):** The construction فالصدق لا بالآيات is elliptical and uneven; "it rests on truthfulness, not on the signs" expresses the apparent sense without changing the distinction.

[18] **Translator's note (L7299):** The supplied فظاهر, literally "so the apparent …," is syntactically awkward after ما يعرف. The translation takes the phrase as explaining what is known about the witness.

were established as authentic in his judgment; he adopted them and made them evidence for his legal position.

أفيكونون عنده في حال صادقين، وفي أخرى كاذبين، فالآية حجة على ممهد عذره بما لا عذر فيه بينة لمن تدبرها عليه.

L7304–7306 Can they, then, be truthful in his judgment in one instance and liars in another? Thus the verse is an argument against the person who prepares an excuse for him where no excuse exists—an argument against him that is clear to anyone who reflects upon it.

L7307

قوله: (مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ (٤٣) حجة على المعتزلة والقدرية فيما يزعمون أن المقتول ميت بغير أجله.

L7308–7310 His saying, “No community precedes its appointed term, nor do they delay beyond it (43),” is an argument against the Mu‘tazilah and the Qadariyyah concerning their claim that someone who is killed dies at a time other than his appointed term.[19]

ذكر نقض ضلالة الضالين على ألسنتهم.

L7311–7312 Discussion of the Refutation of the Erring People’s Error through Their Own Tongues.

وقوله تعالى إخبارا عن فرعون وملئه: (فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ (٤٧) دليل على أن الله - جل جلاله - يجري نقض ضلالة الضالين على ألسنتهم فلا يشعرون بها، ولا أتباعهم ليحق كلمته على من قضى عليه الشقوة.

L7313–7317 And His saying, exalted is He, reporting the words of Pharaoh and his chiefs: “They said: Shall we believe two human beings like ourselves, while their people are our servants? (47),” is evidence that Allah—exalted is His majesty—causes the refutation of the erring people’s error to pass over their own tongues, while neither they nor their followers perceive it, so that He may make His word come true against those for whom He has decreed wretchedness.[20]

ألا ترى أن فرعون مع ادعائه الربوبية قال مع ملئه: (فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا) ولم يحترز من تسمية نفسه بشرا، وقد سماها ربا لا ملؤه.

L7318 Do you not see that Pharaoh, despite claiming lordship, said along with his chiefs, “They said: Shall we believe two human beings like ourselves?” He did not guard against calling himself a human being, although he had called himself a lord, not his chiefs.[21][22]

قالوا: كيف تدعي الربوبية وأنت بشر مثلنا ومثل موسى وأخيه.

L7319 They said: “How can you claim lordship when you are a human being like

[19] **Qur’an references (L7308):** Qur’an 15:5 (Al-Hijr); Qur’an 23:43 (Al-Mu’minun).

[20] **Qur’an references (L7313):** Qur’an 23:47 (Al-Mu’minun).

[21] **Translator’s note (L7318):** The ending لا ملؤه, “not his chiefs,” is awkward before the following “They said.” A reading such as لو أن ملأه, introducing a hypothetical objection by his chiefs, might fit the argument, but is not supplied and has not been substituted.

[22] **Qur’an references (L7318):** Qur’an 23:47 (Al-Mu’minun).

us and like Moses and his brother?”[23]

L7320–7323 Likewise, every innovator spares his followers the need to scrutinize his statements against him: here he is contradicting himself, while neither he nor his followers perceive it, like al-Bahili, who composed a book refuting those who liken Allah to His creatures, then made his entire refutation an instance of such likening, without perceiving it.

L7324

L7325–7327 His saying, “We made the son of Mary and his mother a sign,” uses “sign” in the singular, although they are two signs—and Allah knows best—referring it back to the wondrous nature of their affair: that a female should conceive without a male and give birth to a child without a father.[24][25]

L7328 Ellipsis “[26]

L7329

L7330–7333 And His saying: “And We sheltered them both on a height possessing a settled resting place and flowing water (50).” The conjunction “and” introduces “flowing”—and Allah knows best—as though the expression were “flowing water,” so it sufficed to indicate it, as in the other instances of ellipsis preceding this. Had it been an adjective qualifying the resting place, it would have appeared without the conjunction “and.”[27]

L7334–7335 The Mu‘tazilites.

L7336

وهكذا كل مبتدع يغني أتباعه عن فَلي قوله عليه، وهو ذا يناقض نفسه ولا يشعر هو ولا أتباعه كالباهلي الذي صنف كتابا في الرد على المشبهة ثم جعل رده تشبيهًا كله، ولم يشعر.

قوله: (وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً) وحدت الآية وهما آيتان - والله أعلم - ردًّا على العجب من أمرهما أن تكون أنثى تحمل من غير ذكر، وتلد مولودًا بلا أَبٍ.

اختصار “

وقوله: (وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ (٥٠) دخلت الواو - والله أعلم - على معين كأنه: (ماء معين) فاستغنى بالإشارة إليها كسائر ما تقدمه من الاختصار. ولو كانت من نعت القرار لكان بغير واو.

المعتزلة.

[23] **Translator’s note (L7319):** The supplied قالوا presents this as something they said, although the preceding discussion suggests that the author may have intended a hypothetical objection. The translation retains the supplied wording.

[24] **Translator’s note (L7326):** ردًّا على العجب is an unusual construction here. “Referring it back to the wondrous nature of their affair” reflects the apparent explanation of why the singular “sign” encompasses both persons.

[25] **Qur’an references (L7325):** Qur’an 23:50 (Al-Mu’minun).

[26] **Translator’s note (L7328):** The word appears with an isolated quotation mark; its relationship to the surrounding text is unclear.

[27] **Qur’an references (L7330):** Qur’an 23:50 (Al-Mu’minun).

L7337–7343 And His saying: “So leave them in their immersion until a time (54). Do they suppose that, through the wealth and sons with which We supply them (55), We are hastening good things to them? Rather, they do not perceive (56).” establishes the poor judgment of the Qadarites and Muʿtazilites, the weakness of their deliberation, and their being deluded by Allah’s forbearance toward them in their distortion of the reading in the surah Āl ʿImrān, where they gave the initial vowel an i-sound in the first occurrence of “We only grant them respite,” and an a-sound in the latter. What, then, could they possibly manage here, when He has explicitly said: “That with which We supply them of wealth and sons (55)” is not the good that He intends for them thereby? Granting respite and supplying are one and the same. We have explained this there sufficiently to make repeating it here unnecessary.[28][29][30]

وقوله: (فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّى حِينٍ (٥٤) أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ (٥٥) نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ (٥٦) يحقق سوء خطر القدرية والمعتزلة، وضعف رويتهم، واغترارهم بحلم الله عنهم في تحريف القراءة في سورة آل عمران حيث كسروا: (إِنَّمَا نُمْلِي لَهُمْ) الأولى، وفتحو الآخرة، فما عسى يقدرون عليه هاهنا وقد قال نصا: (أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ (٥٥) ليس هو الخير يريدهم به، والإملاء والإمداد واحد، وقد شرحنا هناك بما يغني عن إعادته هاهنا.

L7344–7352 Muhammed ibn ʿAlī said: Thus He—majestic is His glory—denied that what He supplies them with constitutes a hastening of good things to them. Then He explained who hastens toward good things, saying: “Indeed, those who are apprehensive out of fear of their Lord (57), and those who believe in the signs of their Lord (58), and those who associate no partners with their Lord (59), and those who give what they have given,” we intended it as one—“while their hearts are fearful because they are returning to their Lord (60): those hasten toward good things, and they are foremost in attaining them (61).” It is as though He said—and Allah knows best: We do not hasten good things to those people, but We hasten them to those whose description is this, so they hasten toward them. The evidence for this is likewise a verse—and Allah knows best: “Rather, their hearts are immersed in heedlessness of

قال محمد بن علي: فنفى - جل جلاله - أن يكون ما يمدهم به مسارعة لهم في الخيرات، ثم بين من يسارع في الخيرات فقال: (إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ (٥٧) وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ (٥٨) وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ (٥٩) وَالَّذِينَ يُؤْتُونَ مَا آتَوْا) أردناه واحد - (وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ (٦٠) أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ (٦١) فكأنه - والله أعلم - قال: لا نسارع لأولئك في الخيرات، ولكنا نسارع فيها لمن هذا صفتهم فيسارعون، والدليل على ذلك آية كذلك - والله أعلم: (بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ (٦٣) فرجع إلى صفة الأولين.

[28] **Translator’s note (L7340):** The discussion concerns reading the initial particle as innamā in the first occurrence and annamā in the latter; English cannot reproduce this vowel distinction directly.

[29] **Translator’s note (L7343):** The syntax linking the preceding quotation to “is not the good that He intends for them thereby” is awkward in the supplied text; the translation retains the author’s claim.

[30] **Qur’an references (L7337):** Qur’an 23:54 (Al-Mu’minun); Qur’an 23:55 (Al-Mu’minun); Qur’an 23:56 (Al-Mu’minun); Qur’an 3:178 (Ali ’Imran).

this, and they have deeds besides that which they are doing (63)." Thus He returned to describing the first group.[31][32][33]

L7353–7356 Will they not reflect—woe to them—that no one hastens toward any good unless it has already been hastened to him therein, and that attributing an act to its agent does not exclude the possibility that another has decreed it for him and enabled him to perform it?

L7357 Glad Tidings for the Apprehensive.

L7358–7362 And in His saying, exalted is He—blessed and exalted is He: "We charge no soul beyond its capacity, and with Us is a record that speaks the truth, and they will not be wronged (62)," there are glad tidings for those who are apprehensive out of fear of their Lord and whose hearts, despite their righteous deeds, are fearful of returning to their Lord, and reassurance for their souls that they need not fear injustice, and they are reassured that Allah—majestic is His glory—does not demand of them more than their capacity, and their capacity as manifested in their righteous deeds has been fully recorded by a record that speaks on their behalf.[34]

L7363

L7364–7366 And His saying: "My signs used to be recited to you, but you would turn back on your heels (66), behaving arrogantly on account of it, conversing by night, speaking offensively (67)." The pronoun "it" in "on account of it" does not refer back to the signs, because "signs" is feminine.[35][36]

أفلا يعتبرون - ويحهم - أن أحدا لا يسارع في خير إلا وقد سُورع له فيه، وأن الفعل المضاف إلى فاعله لا يدفع إمكان قضاء غيره عليه وتوفيقه له.

بشارة للمشفقين.

وفي قوله تعالى - تبارك وتعالى -: (وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ (٦٢) بشارة للمشفقين من خشية ربهم والوجِلة قلوبهم مع صالح أعمالهم من الرجوع إلى ربهم، وتطييب أنفسهم بأن لا يرهبوا ظلما، ويطمئنون إلى أن الله - جل جلاله - لا يطالبهم فوق وسعهم، ووسعهم في صالح أعمالهم قد أحصاه كتاب ينطق لهم.

وقوله: (قَدْ كَانَتْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ عَلَى أَعْقَابِكُمْ تَنْكِصُونَ (٦٦) مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ (٦٧) الهاء في (بِهِ) ليست راجعة على الآيات، لأن الآيات مؤنثة.

[31] **Translator's note (L7348):** The opening phrase, literally "we intended it [as] one," is syntactically disconnected and appears corrupt or incomplete. It has not been silently repaired.

[32] **Translator's note (L7350):** The expression "a verse likewise" is awkward in the supplied Arabic; the following unit supplies the quoted verse.

[33] **Qur'an references (L7345):** Qur'an 23:57 (Al-Mu'minun); Qur'an 23:58 (Al-Mu'minun); Qur'an 23:59 (Al-Mu'minun); Qur'an 23:60 (Al-Mu'minun); Qur'an 23:61 (Al-Mu'minun); Qur'an 23:63 (Al-Mu'minun).

[34] **Qur'an references (L7358):** Qur'an 23:62 (Al-Mu'minun).

[35] **Translator's note (L7364):** "Speaking offensively" represents one interpretation of tahjurūn; the author subsequently discusses its interpretation as "abandoning" as well.

It is said that it refers back to the Sacred Precinct, as though He said: You used to behave arrogantly on account of the Sacred Precinct, and would not humble yourselves within it by worshipping your Lord.

The exegetes disagreed concerning His saying, "You speak offensively."

Al-Ḥasan used to say: "You abandon Allah's Book and His Prophet—may Allah bless him and grant him peace."

Qatādah used to say: "You speak words of associating partners with Allah and of slander in Allah's Sacred Precinct and in the presence of His Prophet —may Allah bless him and grant him peace ﷺ."

He understands it as offensive speech, meaning ugly and obscene speech. This accords with the reading of those who read "you speak offensively"—with a u-vowel on the tāʾ and an i-vowel on the jīm. Perhaps Qatādah read it that way, and the transmitter did not harm him, in which case he would share Nāfiʿ's reading.[37][38]

On People's Dispositions.

And His saying, exalted is He: "Have they not reflected upon the Word, or has there come to them what did not come to their forefathers (68)?" is evidence that people's dispositions contain an aversion to what they have never heard of and whose precedent has not been established among those before them. Thus the argument against them was presented in terms they could understand, and they would not object to their being singled out for what they were called to, so that the argument would be more firmly estab-

[36] **Qur'an references (L7364):** Qur'an 23:66 (Al-Mu'minun); Qur'an 23:67 (Al-Mu'minun).

[37] **Translator's note (L7377):** The vowel marks displayed on the quoted word do not match the accompanying verbal instructions, which specify tuh jirūn, conventionally transliterated tuh jirūn without the space: tuhjirūn. The translation follows the explicit description while flagging the discrepancy.

[38] **Translator's note (L7378):** The supplied text literally says "the transmitter did not harm him." This is anomalous in context and may be a corruption of wording meaning that the transmitter did not convey the reading; the translation retains the supplied wording.

ويقال: هي راجعة على الحرم كأنه قال: كنتم تستكبرون بالحرم. ولا تتذللون فيه بعبادة ربكم.

واختلف المفسرون في قوله: (تَهجُرُونَ) .

فكان الحسن يقول: " تهجرون كتاب الله ونبيه - صلى الله عليه وسلم - ".

وكان قتادة يقول: " تكلمون بالشرك والبهتان في حرم الله وعند نبيه - صلى الله عليه وسلم - ".

يذهب إلى الهجر وهو القبيح من القول الفاحش منه. فهذا يجيء على قراءة من قرأ: (تهُجِرُون - بضم التاء، وخفض الجيم - ولعل قتادة قرأه كذلك، فلم يؤذه الراوي، فيكون شريك نافع في قراءته.

فى سجايا الناس.

وقوله تعالى: (أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ (٦٨) دليل على أن في سجايا الناس نُبوًا عما لم يسمعوا به، ولم تجرِ سنته فيمن قبلهم فصارت الحجة عليهم بذلك من حيث يعقلونها، ولا ينكرون تخصيصهم بما دعوا إليه، لتكون أوكد عليهم وأبعد لهم من أن يعذروا عند أنفسهم، لا أنها لا تلزمهم ولا تجب عليهم إلا بما سار سُنة في غيرهم، فقد أمر آدم بترك الأكل من الشجرة ولزمته حجة ربه، ولم يتقدم له في ذلك مقتدم.

lished against them and leave them further from being excused in their own eyes; not that it becomes binding and obligatory upon them only through something that has become an established practice among others. Adam was commanded to refrain from eating from the tree, and his Lord's argument became binding upon him, although no predecessor had preceded him in that.[39]

L7388–7390 No one, therefore, may reject a clear argument presented to him by someone, even if he has never heard it from anyone else, and no one other than its presenter has previously brought it to him, relying on the fact that Allah—majestic is His praise— said concerning these people: "Or has there come to them what did not come to their forefathers (68)?"[40]

L7391–7392 For this statement of His—and Allah knows best—expresses disapproval, rather than approval.

L7393 **Discussion of the Grandfather.**

L7394

L7395–7396 And His saying, exalted is He: "Or has there come to them what did not come to their forefathers (68)?" is comparable to the verses that confirm that a grandfather is a father.[41]

L7397–7400 Muhammed ibn ʿAlī Abū Aḥmad said: The application of the designation "father" to the grandfather contains nothing that gives him the father's standing in inheritance in every circumstance and excludes, in his presence, the brothers and sisters to whom Allah explicitly granted inheritance in the Quran.

L7401 We have demonstrated in the surah al-Baqarah that the designation "father" also applies to the paternal uncle, in

L7402 His saying: "Or were you witnesses when death came to Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We shall worship your God and the God of your fathers, Abraham, Ishmael, and Isaac.'"[42]

[39] **Qur'an references (L7381):** Qur'an 23:68 (Al-Mu'minun).
[40] **Qur'an references (L7388):** Qur'an 23:68 (Al-Mu'minun).
[41] **Qur'an references (L7395):** Qur'an 23:68 (Al-Mu'minun).
[42] **Qur'an references (L7402):** Qur'an 2:133 (Al-Baqarah).

فليس لأحد رد حجة واضحة يوردها عليه مورد وإن لم يكن سمعها من غيره، ولا سبق موردها إليه سواه اعتمادًا على أن الله - جل ثناؤه - قال في هؤلاء: (أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ (٦٨) .

لأن ذلك منه - والله أعلم - على معنى النكير لا على الارتضاء.

ذكر الجد.

وقوله تعالى: (أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ (٦٨) نظير ما يؤكد من الآيات أن الجد أب.

قال محمد بن علي أبو أحمد: وليس في وقوع اسم الأب على الجد ما يجريه في الميراث مجراه بكل حال، ويسقط معه الإخوة والأخوات الذين وَرثهم الله نصا في القرآن.

فقد دللنا في سورة البقرة على أن اسم الأبِ واقع على العم أيضا في

قوله: (أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ) .

وإسماعيل لا محالة عم يعقوب، فلم تحجب به الإخوة والأخوات لوقوع اسم الأبِ عليه، والميراث بابٌ آخر يحتاج فيه إلى حجة مفردة.

واسم الأب واقع على أب الأم نصا كوقوعه على أبِ الأب، قد كان رسول الله - صلى الله عليه وسلم - يسمي الحسن والحسين ابنيه. ويسميانه جدهما، ولا ميراث له بحال.

فليس في وقوع اسم الأب على الجد ما ينزله في الميراث منزلته.

والذي نقول به في ميراثه - ونسأل الله التوفيق - إنما لم نجد الله - جل جلاله - فصل له ميراثا باسمه في كتابه، ولا وجدنا رسول الله - صلى الله عليه وسلم - فصله مع غيره إلا مَا وَرِثه عن سبطه إذا انفرد جميع تركته فلا نجد شيئا نورثه إلا إجماع الأُمة، فعلينا أن ننظر إلى الفريضة فإذا كانت مجمعا عليها أعطيناه نصيبه، وإذا اختلف فيها أعطيناه الأقل الذي قد أجمع كل عليه، لنكون قائلين في جميع ميراثه بالإجماع، إذا المعول في توريثه على الإجماع، ومن الإجماع في أمره أيضا أنه مسمى بالعصبة وله حظ من قول النبي - صلى الله عليه وسلم -: " ألحقوا المال بالفرائض فما بقي فهو لأولى رجل ذكر "، وهو موضوع نشرحه في كتاب الفرائض من شرح النصوص.

L7403–7405 Ishmael is unquestionably Jacob's paternal uncle, yet the brothers and sisters are not excluded from inheritance by him merely because the designation "father" applies to him. Inheritance is a separate subject requiring a separate argument.

L7406–7408 The designation "father" explicitly applies to the mother's father just as it applies to the father's father. Indeed, the Messenger of Allah ﷺ used to call al-Ḥasan and al-Ḥusayn his two sons, and they used to call him their grandfather, yet he has no inheritance under any circumstances.[43]

L7409–7410 Thus the application of the designation "father" to the grandfather contains nothing that places him in the father's position in inheritance.

L7411–7421 Our position concerning his inheritance—and we ask Allah for enabling guidance—is that, since we have not found that Allah— majestic is His glory— specified an inheritance for him by name in His Book, nor have we found that the Messenger of Allah— may Allah bless him and grant him peace ﷺ— specified it when he inherits alongside others, except for what he inherited from his daughter's son when he alone inherits his entire estate, we find nothing by which to grant him inheritance except the community's consensus. We must therefore examine the prescribed inheritance allocation: if it is agreed upon by consensus, we give him his share; if it is disputed, we give him the smaller amount upon which everyone has agreed, so that in all of his inheritance our position rests on consensus, since consensus is what is relied upon in granting him inheritance. Among the matters concerning him agreed upon by consensus is also that he is designated a residuary heir and has an entitlement under the Prophet's saying—may Allah bless him and grant him peace ﷺ —"Allocate the property according to the prescribed shares; whatever remains belongs to the nearest male man." This is a subject

[43] **Translator's note (L7408):** The pronoun "he" is not explicitly resolved. In the argument it appears to refer to the maternal grandfather as an inheritance category, although the immediately preceding example names the Prophet.

we explain in the Book of Prescribed Inheritance Shares in Explanation of the Texts.[44][45][46][47]

L7422 Discussion of Accepting a Report from a Single Transmitter.

L7423 His saying: "Or have they not recognized their Messenger, so that they deny him (69)? Or do they say that there is madness in him?"[48]

L7424–7425 is evidence that accepting a report from a single transmitter is obligatory, provided that the recipient knows the reporter's truthfulness and soundness of mind.

L7426–7429 Do you not see that Quraysh's arguments were cut off by what they knew of the Prophet's soundness of mind— may Allah bless him and grant him peace ﷺ—and his truthfulness? Thus his report from Allah—majestic is His glory—became binding upon them, since they had no fault to find in His Messenger ﷺ to which they could cling and have recourse in declaring him a liar.

L7430–7431 For anyone who reflects upon it, this is among the strongest arguments for establishing the authority of a report from a single transmitter, although everything we mentioned before it is sufficient.

L7432 Discussion of the Scales.

L7433

L7434–7439 And His saying, exalted is He: "Those whose scales are heavy—it is they who are successful (102). And those whose scales are light—it is they who have lost their own souls, abiding eternally in Hell (103)." is evidence that

[44] **Translator's note (L7411):** The construction beginning "our position" and continuing with "only/since we have not found" is syntactically awkward in the supplied text.

[45] **Translator's note (L7413):** The supplied wording refers specifically to a daughter's son and shifts into the past tense, "he inherited." Its relationship to the grandfather's general entitlement is unclear; these features have been retained.

[46] **Translator's note (L7417):** The supplied text has idhā, ordinarily "if/when," where the argument appears to require a causal connective; "since" renders that contextual sense.

[47] **Translator's note (L7419):** "Male man" retains the emphatic repetition in the supplied quotation.

[48] **Qur'an references (L7423):** Qur'an 23:69 (Al-Mu'minun).

ذكر قبول خبر الواحد.

قوله: (أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكِرُونَ (٦٩) أَمْ يَقُولُونَ بِهِ جِنَّةٌ)

دليل على أن خبر الواحد يلزم قبوله بشرط معرفة المخبَر بصدق المخبِر وثبات عقله.

ألا ترى أن حجج قريش كانت منقطعة بما عرفت من عقل النبي - صلى الله عليه وسلم - وصدقه فلزمهم خبره عن الله - جل جلاله - إذ لا علة لهم في رسوله - صلى الله عليه وسلم - يتعلقون بها، ويأوون في تكذيبه إليها.

وهذا من أكبر ما يحتج به في تثبيت خبر الواحد لمن تدبره. وإن كان كلما ذكرناه قبله شافيا.

ذكر الموازين.

وقوله تعالى: (فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٠٢) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ (١٠٣) دليل أن الموازين للكافر والمؤمن معًا، وأن الأجساد والأعمال تُوزَن جميعًا، وفي تمام الآية ذهاب الريب على أن من خسر نفسه، وخلد في النار تحفه مثل به هو الكافر حيث يقول: (تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ (١٠٤) أَلَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ (١٠٥) ومما يؤكد أن الإنسان يوزن مع عمله قوله: (قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (١٠٣) الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (١٠٤)

the scales are for both the unbeliever and the believer, and that bodies and deeds are weighed alike. The continuation of the verse removes doubt that the one who has lost his own soul and abides eternally in the Fire, which surrounds him, made an example of, is the unbeliever, where He says: “The Fire scorches their faces, and within it they are grimacing (104). Were My signs not recited to you, yet you used to deny them (105)?” Among the things confirming that a person is weighed together with his deeds is His saying: “Say: Shall We inform you of those who are greatest in loss with respect to their deeds (103)? Those whose striving has gone astray in the life of this world while they suppose that they are doing well (104). Those are the ones who disbelieved in the signs of their Lord and in meeting Him, so their deeds have come to nothing, and We shall assign them no weight on the Day of Resurrection (105).”[49][50]

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا (١٠٥) .

L7440–7444 The Messenger of Allah ﷺ said: “A large, fat man, a voracious eater and drinker, will be brought and placed on the scales, yet he will not weigh as much as a mosquito’s wing.” Then he recited: “And We shall assign them no weight on the Day of Resurrection (105).” , and he said concerning the believer’s weight, when Abd Allah ibn Masud climbed a tree and they laughed at the thinness of his shins: “Are you laughing at their thinness? In the Balance, the two of them are heavier than Uhud.”[51]

وقال رسول الله - صلى الله عليه وسلم -: “ يؤتى بالرجل العظيم السمين، الأكول الشروب فيوضع في الميزان فلا يزن جناح بعوضة ” ثم تلا: (فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا (١٠٥) ، وقال في وزن المؤمن حين صعد عبد الله بن مسعود شجرة فضحكوا من دِقة ساقيه: “ أتضحكون من دقتهما، لهما في الميزان أثقل من أُحد ”.

L7445–7446 The Mutazilites.

المعتزلة.

L7447–7449 His saying, exalted is He, reporting what the people of the Fire say: “They said: Our Lord, our wretchedness overcame us, and we were a people astray (106)” is an argument against the Mutazilites and the Qadarites, because Allah—majestic is His glory—did not rebuff them for this statement; rather,

قوله تعالى إخبارا عن أهل النار: (قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ (١٠٦) حجة على المعتزلة والقدرية، لأن الله - جل جلاله - لم يخُسهم بهذا القول، إنما أخساهم باتخاذهم المؤمنين سخريا، وضحكهم منهم.

[49] **Translator’s note (L7438):** The phrase after “the Fire,” literally approximately “surrounds him; an example was made of him,” is corrupt or syntactically incomplete. The translation retains its discernible elements without silently supplying a repaired text.

[50] **Qur’an references (L7434):** Qur’an 7:8 (Al-A’raf); Qur’an 23:102 (Al-Mu’minun); Qur’an 23:103 (Al-Mu’minun); Qur’an 23:104 (Al-Mu’minun); Qur’an 23:105 (Al-Mu’minun); Qur’an 18:103 (Al-Kahf); Qur’an 18:104 (Al-Kahf); Qur’an 18:105 (Al-Kahf).

[51] **Qur’an references (L7440):** Qur’an 18:105 (Al-Kahf).

He rebuffed them for making the believers objects of ridicule and laughing at them.[52][53]

L7450 How could He disapprove of what they said, when He, blessed and exalted is He, has said: "As for those who were wretched, they shall be in the Fire, where they shall have exhalation and inhalation (106)."[54]

L7451–7454 And He said through the tongue of His Prophet—ﷺ (may Allah bless him and grant him peace)— "A human being is recorded as wretched and fortunate in his mother's womb," as transmitted by trustworthy transmitters whose truthfulness and precision are not doubted.[55]

L7455 Even if He had disapproved of it, that too would have been along the lines of what we mentioned in Surat al-Anam concerning

L7456 His saying: "Those who associate partners with Allah will say: Had Allah willed, we would not have associated partners with Him."[56]

L7457–7460 "Then, when the Trumpet is blown, there will be no ties of kinship between them that day, nor will they question one another (101)" contains—and Allah knows best—an implicit "by it"; reference to it was sufficient, in accordance with the practice of the eloquent Arabs in their speech.[57][58]

L7461–7463 It is as though the terrors of the Resurrection distract them from appealing to one another through ties of kinship, so those ties are cut off from providing any benefit; it does not mean that they do not speak at all or question one another. How could that be so, when Allah, exalted is He, has said: "And

وكيف ينكر عليهم ما قالوا، وقد قال تبارك وتعالى: (فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ (١٠٦) .

وقال على لسان نبيه - صلى الله عليه وسلم - " إن الإنسان يُكتب شقيا وسعيدا في بطن أمه " برواية الثقات الذين لا يرتاب بصدقهم وإتقانهم.

ولو كان أنكره أيضا لكان على نحو ما ذكرنا في سورة الأنعام عند

قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) .

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ (١٠١) فيه - والله أعلم - ضمير (بِهِ) ، فاستغنى بالإشارة إليه على ما تفعله العرب الفصحاء في كلامها.

كأنه يلهيهم أهوال القيامة عن التساؤل بالأنساب، فهي منقطعة المنافع، لا أنهم لا يتكلمون بتة ولا يتساءلون. وكيف يكون كذلك وقد قال الله تعالى: (وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ (٢٤) مَا لَكُمْ لَا تَنَاصَرُونَ (٢٥) بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ (٢٦) وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ (٢٧) .

[52] **Translator's note (L7448):** The unusual form يخُسهم appears to mean 'rebuff them,' in connection with the following أخساهم and the Quranic command to remain abject in the Fire. The transcription is not silently regularized.

[53] **Qur'an references (L7447):** Qur'an 23:106 (Al-Mu'minun).

[54] **Qur'an references (L7450):** Qur'an 11:106 (Hud).

[55] **Translator's note (L7453):** The supplied wording says 'wretched and fortunate,' with 'and,' rather than 'wretched or fortunate.' This wording is retained.

[56] **Qur'an references (L7456):** Qur'an 6:148 (Al-An'am).

[57] **Translator's note (L7459):** The author understands an omitted prepositional expression, 'by it,' referring to kinship, in the clause about questioning one another.

[58] **Qur'an references (L7458):** Qur'an 23:101 (Al-Mu'minun).

detain them: they are to be questioned (24). What is the matter with you that you do not help one another (25)? Rather, today they are surrendering (26). And they turn to one another, questioning one another (27)."[59]

L7464 And He said: "You will die, and they will die (30). Then, on the Day of Resurrection, you will dispute with one another before your Lord (31)."[60]

L7465–7467 Thus, what we have said concerning their ceasing to question one another is clear to anyone who reflects upon it, and it is supported by His saying, majestic and mighty is He: "On the day when a man flees from his brother (34), and his mother and his father (35), and his wife and his sons (36): each one of them that day will have a concern sufficient to occupy him (37)."[61]

L7468

L7469–7472 And His saying: "He said: How many years did you remain in the earth (112)? They said: We remained a day or part of a day; ask those who keep count (113). He said: You remained only a little while, if only you had known (114)" is also an argument that the dead person does not perceive the length of his stay in the intermediate realm. Do you not see that they answered with the same words as the answer given by the man who passed by the town, whom Allah caused to die for a hundred years and then raised: "He said: How long did you remain? He said: I remained a day or part of a day."[62]

L7473–7474 Allah replied to them: "You remained only a little while, if only you had known (114)" which indicates that they did not know.[63]

وقال: (إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ (٣٠) ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ (٣١) .

فمعنى ما قلنا: من ترك التساؤل واضح لمن تدبره، ويؤيده قوله جل وعز: (يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَاحِبَتِهِ وَبَنِيهِ (٣٦) لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (٣٧) .

وقوله: (قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (١١٢) قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ (١١٣) قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ (١١٤) حجة أيضاً في أن الميت لا يشعر بطول مكثه في البرزخ، ألا تراهم أجابوا بلفظ ما أجاب المارُّ على القرية الذي أماته الله مائة عام ثم بعثه، (قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ) .

ورَد الله عليهم: (إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ (١١٤) فدل على أنهم لم يكونوا يعلمون.

[59] **Qur'an references (L7461):** Qur'an 37:24 (As-Saffat); Qur'an 37:25 (As-Saffat); Qur'an 37:26 (As-Saffat); Qur'an 37:27 (As-Saffat); Qur'an 52:25 (At-Tur).

[60] **Qur'an references (L7464):** Qur'an 39:30 (Az-Zumar); Qur'an 39:31 (Az-Zumar).

[61] **Qur'an references (L7466):** Qur'an 80:34 ('Abasa); Qur'an 80:35 ('Abasa); Qur'an 80:36 ('Abasa); Qur'an 80:37 ('Abasa).

[62] **Qur'an references (L7469):** Qur'an 23:112 (Al-Mu'minun); Qur'an 23:113 (Al-Mu'minun); Qur'an 23:114 (Al-Mu'minun); Qur'an 2:259 (Al-Baqarah).

[63] **Qur'an references (L7473):** Qur'an 23:114 (Al-Mu'minun).

L7475

L7476–7479 And His saying: “You remained only a little while” He called it—and He knows best—a little while in His estimation, not theirs, just as He said: “O you who believe, fear Allah, and let each soul consider what it has sent ahead for tomorrow.”[64]

L7480 Thus, in His estimation—majestic is His glory—the Hour is as near as tomorrow. And he, ﷺ (may Allah bless him and grant him peace), said: “I was sent at the very breath of the Hour, and I preceded it as this one precedes this one,” and he pointed with his index and middle fingers.[65]

L7481–7484 All this is near and brief in His estimation, even though it is distant and lengthy in the estimation of His creatures, as He said: “The angels and the Spirit ascend to Him in a day whose measure is fifty thousand years (4). So be patient with a beautiful patience (5). They see it as distant (6), but We see it as near (7)” The earth in this passage—and Allah knows best—is the earth of the grave.[66]

L7485–7486 If it is asked: What, then, is the meaning of “Ask those who keep count (113),” when all of them have become equal in death, each with his fellow?

L7487–7488 The reply is: Nothing has been heard concerning this. It is possible that they meant those who remained after them and counted the days of their death until they themselves died. Allah knows best how it is.[67]

L7489–7490 What is astonishing is the person who reads “He said: How long did you

وقوله: (إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا) وإنما سماه - وهو أعلم - قليلا عنده لا عندهم كما قال: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ) .

فالساعة عنده - جل جلاله - في القرب كغد، وقال صلى الله عليه وسلم: “ بعثت في نفس الساعة فسبقتها كما سبقت هذه هذه ” وأشار بالسبابة والوسطى.

وكل هذا قريب عنده قليل وإن كان عند خلقه بعيدا طويلا كما قال: (تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ (٤) فَاصْبِرْ صَبْرًا جَمِيلًا (٥) إِنَّهُمْ يَرَوْنَهُ بَعِيدًا (٦) وَنَرَاهُ قَرِيبًا (٧) والأرض في هذا الموضع - والله أعلم - أرض القبر.

فإن قيل: فما معنى (فَاسْأَلِ الْعَادِّينَ (١١٣) ، وكلهم قَدِ استوى في الموت مع صاحبه.

قيل: لم يُسمَع فيه شيء، ويحتمل أن يكونوا أرادوا من بقي بعدهم وعدُّوا أيام موتهم إلى أن ماتوا. والله أعلم كيف هو.

والعجب لمن قرأ: (قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ) (قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا) على الأمر لا عَلى الخبر (١) ، وكيف يكون ذلك هو

[64] **Qur’an references (L7476):** Qur’an 59:18 (Al-Hashr).

[65] **Translator’s note (L7480):** The expression ‘at the very breath of the Hour’ renders في نفس الساعة, an unusual expression that can suggest the Hour’s first breath or onset.

[66] **Qur’an references (L7481):** Qur’an 70:4 (Al-Ma’arij); Qur’an 70:5 (Al-Ma’arij); Qur’an 70:6 (Al-Ma’arij); Qur’an 70:7 (Al-Ma’arij).

[67] **Translator’s note (L7488):** The written form وعدُّوا is awkward in this construction. The translation takes it as referring to the survivors counting the days during which the earlier dead remained dead, until the survivors also died.

remain in the earth?" and "He said: You remained only a little while" as commands rather than reports (1). How could that be[68][69]

L7491

L7492 (1) The reading is transmitted through recurrent, independently corroborated transmission and is the reading of Ibn Kathir, Hamzah, and al-Kisai. Accordingly, there is no basis for the author's astonishment.[70]

L7493–7497 something they concede at the Resurrection? It is not known from any of the reports or transmitted accounts, nor does the context of the Book indicate, that Allah—blessed and exalted is He—addresses the people of the Fire with what He said, beginning with His saying: "Were My signs not recited to you?" and continuing to His saying: "Today I have rewarded them for their patience: they are indeed the successful ones (111)."[71][72]

L7498–7502 and then says to Muhammed—ﷺ (may Allah bless him and grant him peace)—'Say to them: "He said: How many years did you remain in the earth (112)?"' Even if the only evidence that both occurrences are "He said," reporting His own words— majestic is His glory—were His saying, "They said: We remained," it would suffice, because it is awkward in Arab speech to say: 'Say such-and-such to so-and-so. He said: Such-and-such.' If there

[68] **Translator's note (L7489):** The supplied quotations both have the declarative 'He said'; the following discussion concerns reading them as the imperative 'Say.' Their supplied wording is retained.

[69] **Qur'an references (L7489):** Qur'an 23:112 (Al-Mu'minun); Qur'an 23:114 (Al-Mu'minun).

[70] **Translator's note (L7492):** This is an editor's footnote criticizing the author's objection. 'Recurrent, independently corroborated transmission' renders the technical term mutawatir.

[71] **Translator's note (L7494):** The phrase شيء يسلمون في القيامة is awkward and may be corrupt. 'Something they concede at the Resurrection' is a tentative rendering; the intended connection to the preceding question is uncertain.

[72] **Qur'an references (L7494):** Qur'an 23:105 (Al-Mu'minun); Qur'an 23:111 (Al-Mu'minun).

(١) القراءة متواترة وهي لابن كثير وحمزة والكسائي، ومن ثَمَّ فلا وجه لتعجب المؤلف.

شيء يسلمون في القيامة، ولا يعلم في شيء من الأخبار والروايات وَلا دَل عليه سياق الكتاب أن الله - تبارك وتعالى - يخاطب أهل النار بما قال من عند قوله: (أَلَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ) إلى قوله: (إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ (١١١)

ثم يقول لمحمد - صلى الله عليه وسلم -: قل لهم: (قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ (١١٢) ولو لم يكن من الدليل على أنهما جميعا (قال) على الإخبار عن نفسه - جل جلاله - إلا قوله: (قَالُوا لَبِثْنَا) لكفى، لأنه يقبح في كلام العرب أن يقال: قل لفلان كذا. قال: كذا، ولو كان في (قالوا) فإنه كانت القراءة على الأمر حينئذ أشبه وأوجه. والله أعلم.

were an ‘and’ in “They said,” then the imperative reading would be more fitting and better justified. Allah knows best.[73][74][75]

[73] **Translator’s note (L7498):** The quotation again supplies ‘He said’ where the argument discusses the imperative ‘Say.’ This apparent quotation inconsistency is retained.

[74] **Translator’s note (L7501):** The text literally has ‘if there were in “They said,”’ without identifying what would be there. The translation tentatively supplies ‘an “and”’ on the basis of the following explanation, but the wording appears incomplete or corrupt.

[75] **Qur’an references (L7498):** Qur’an 23:112 (Al-Mu’minun).

L7503–7505 For its meaning could then be: ‘Say such-and-such to so-and-so, and he will say to you such-and-such.’ Allah is the guardian of correctness.

لأنه كان يجوز أن يكون معناه: قل لفلان كذا وكذا. فيقول لك كذا. والله ولي الصواب.

سورة النور

Surah 24: The Light (An-Nur)

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

Return to the reading collection

[Surat al-Nur: The Light]

On carrying out the prescribed punishment:

[سورة النور]

ذكر إقامة الحد:

His saying, exalted is He: “The woman who commits unlawful intercourse and the man who commits unlawful intercourse: flog each of them one hundred lashes, and let no pity for them seize you in Allah’s religion, if you believe in Allah and the Last Day” is a severe threat concerning failure to carry out the prescribed punishments. The pity in question necessarily means suspending the prescribed punishment after it has become obligatory, rather than the tenderness toward the person being flogged that one feels while carrying it out. Thus, if someone abandons it, he has neglected it and committed what Allah forbade. If he carries it out while feeling tenderness, he is not harmed by feeling tenderness, since he has no control over it. The Messenger of Allah—may Allah bless him and grant him peace—felt the aversion he felt at amputating the thief’s hand—and he knew best the interpretation of what had been sent down to him—yet it did not prevent him from amputating another’s hand. Indeed, he urged it and threatened punishment for intercession that intervenes between carrying it out and suspending it, And concerning amputating the hand of the Makhzumi woman, he said: “Were she Fatimah daughter of Muhammed, I would amputate her hand.”[1][2]

It has thus become clear beyond any ambiguity that the pity forbidden here means suspending the prescribed punishment and failing to carry it out after it has become obligatory.

I fear for the faith of anyone who suspends it, because He—majestic is His glory—has made carrying it out one of its conditions, as you see.

قوله تعالى: (الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ) وعيد شديد في ترك إقامة الحدود. والرأفة - لا محالة - تعطيل الحد بعد وجوبه، لا ما يلحق المرء عند إقامته من الرقة على المجلود، فإذا تركه فقد ضيعه وواقع نهي الله، وإذا أقامه مع الرقة لم يضره لحوق الرقة، إذ هو غير مالك لها، فقد أصاب رسول الله - صلى الله عليه وسلم - من قطع السارق ما أصاب من الكراهة - وهو أعلم بتأويل ما أُنزل عليه - ولم يمنعه من قطع غيره بل حث عليه، وأوعد على الشفاعة الحائلة بين إقامته وبين تعطيله، وقال في قطع المخزومية: " لو كانت فاطمة بنت محمد لقطعتها ".

فقد وضح وضوحا لا التباس فيه أن الرأفة المنهي عنها تعطيل الحد، وترك إقامته بعد وجوبه.

وأنا خائف على إيمان من عطله، لأنه - جل جلاله - قد جعل إقامته من شرطه كما ترى.

وقوله: (وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ (٢) دليل على أنه يقام علانية غير سر، ليتعظ به سائر الناس.

[1] **Translator’s note (L7519):** The supplied formulation is awkward: intercession is described as intervening ‘between carrying it out and suspending it.’ The wording is retained, although the context concerns intercession that prevents execution of the punishment.

[2] **Qur’an references (L7510):** Qur’an 24:2 (An-Nur).

L7527–7529 And His saying: “Let a group of the believers witness their punishment (2)” is evidence that it is to be carried out publicly, without secrecy, so that the rest of the people may take heed from it.[3]

L7530 Disagreement:

L7531

L7532 And His saying, exalted is He: “The man who commits unlawful intercourse marries only a woman who commits unlawful intercourse or a woman who associates partners with Allah; and the woman who commits unlawful intercourse is married only by a man who commits unlawful intercourse or a man who associates partners with Allah. That has been forbidden to the believers (3).”[4][5]

L7533–7534 The Quranic commentators disagreed about its interpretation: Al-Shabi used to say: “That concerns the time of pre-Islamic ignorance.”

L7535–7537 Said ibn al-Musayyab used to say: “It is abrogated; it was abrogated by the verse that follows it: ‘Arrange marriages for the unmarried among you and the righteous among your male slaves and your female slaves.’ She is one of the unmarried women.[6][7]

L7538–7540 Al-Hasan used to say: “If he has received the prescribed punishment and she has received the prescribed punishment, neither of them may marry anyone except someone like himself or herself; and the male and female associators of partners with Allah were abrogated.”[8]

L7541–7543 Habib al-Muallim transmitted, from Amr ibn Shuayb, from Said al-Maqburi,

[3] **Qur’an references (L7527):** Qur’an 24:2 (An-Nur).

[4] **Translator’s note (L7532):** The verb rendered ‘marries’ here is nikah, whose interpretation as marriage or sexual intercourse is disputed in the discussion that follows.

[5] **Qur’an references (L7532):** Qur’an 24:3 (An-Nur).

[6] **Translator’s note (L7537):** The supplied text does not close the quotation begun in 7535:0; this sentence may continue Said ibn al-Musayyab’s explanation. ‘She’ refers to the woman who committed unlawful intercourse.

[7] **Qur’an references (L7535):** Qur’an 24:32 (An-Nur).

[8] **Translator’s note (L7540):** ‘Were abrogated’ refers elliptically to the provision concerning marriage to such persons, rather than to the persons themselves.

الاختلاف:

وقوله تعالى: (الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ (٣) .

اختلف المفسرون في تأويله: فكان الشعبي يقول: “ ذلك في الجاهلية ”.

وكان سعيد بن المسيب يقول: “ هي منسوخة، نسختها الآية التي بعدها: وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ) هي من أيامى النساء.

وكان الحسن يقول: “ إذا حُد وحُدت لم يتزوج كل واحد منهما إلا مثله، ونسخ المشرك والمشركة ”.

وروى حبيب المعلم، عن عمرو بن شعيب، عن سعيد المقبري. عن أبي هريرة، عن النبي - صلى الله عليه وسلم - قال: “ الزاني المجلود لا ينكح إلا مثله ” تصديقا لقول الحسن.

from Abu Hurayrah, from the Prophet—ﷺ (may Allah bless him and grant him peace)—that he said: "The man who commits unlawful intercourse and has been flogged marries only someone like himself," confirming al-Hasan's statement.

L7544–7545 Mujahid said: "It was revealed concerning prostitutes in the time of pre-Islamic ignorance who had banners by which they were recognized."

L7546–7549 Amr ibn Shuayb said, transmitting from his father, from his grandfather: "It was revealed concerning Umm Mahzul alone. Marthad ibn Abi Marthad al-Ghanawi sought permission from the Messenger of Allah—may Allah bless him and grant him peace—to marry her, and this verse was revealed."

L7550–7552 Ibn Abbas said: "It does not mean marriage; it means sexual intercourse. No one commits unlawful intercourse with her, while he is committing unlawful intercourse, except a man who commits unlawful intercourse or a man who associates partners with Allah.[9]

L7553–7557 Muhammed ibn Ali said: As for al-Hasan's statement, it contradicts consensus, for we know of no one who disagreed that, when two persons who have not previously consummated a marriage commit unlawful intercourse, or when unjust rulers suspend the prescribed punishment of two persons who have previously consummated a marriage, each of them is permitted to marry someone who has committed unlawful intercourse once, or someone who has not committed unlawful intercourse. Indeed, al-Hasan's statement is more curious than his statement, because he permits the two of them to marry before the flogging.[10][11]

L7558–7559 If he is prohibiting marriage on the basis of the verse, the verse prohibits

وقال مجاهد: " نزلت في بَغَايَا كُن في الجاهلية لهن رايات يعرفن بها ".

وقال عمرو بن شعيب، عن أبيه، عن جده: " نزلت في أم مهزول وحدها، استأذن مرثد بن أبي مرثد الغنوي رسول الله - صلى الله عليه وسلم - في تزوجها فنزلت هذه الآية ".

وقال ابن عباس: " ليس هو بالنكاح إنما هو الجماع، لا يزني بها وهو يزني إلا زانٍ أو مشرك.

قال محمد بن علي: أما قول الحسن فهو خلاف الإجماع، لأنا لا نعلم أحدا خالف في أن البِكْرَين إذا زنيا، أو الثيبين إذا عطل الجائرون حدّهما حل لكل واحد منهما أن يتزوج بمن زنى مرة، ومن لم يزنِ، بل قول الحسن أظرف من قوله، لأنه يبيح قبل الجلد أن يتزوجا.

فإن كان مانعًا بالآية، فالآية تمنع الزاني لا المجلود، والزنا حادث بالفرج لا بالسوط. فكيف يجيز تزويج الزاني ويمنع تزويج المضروب.

[9] **Translator's note (L7552):** The repetitive wording 'while he is committing unlawful intercourse' is present in the source. The quotation is not closed in the supplied text.

[10] **Translator's note (L7554):** The two legal categories are bikr and thayyib, respectively; in this context they distinguish persons without and with prior consummated marital experience.

[11] **Translator's note (L7557):** The comparison 'al-Hasan's statement is more curious than his statement' has an unclear referent and may be corrupt. It is retained without assigning the second statement to another person.

the person who commits unlawful intercourse, not the person who has been flogged; unlawful intercourse occurs through the sexual organ, not through the whip. How, then, can he permit the marriage of the person who commits unlawful intercourse and prohibit the marriage of the person who has been beaten?

هذا إغفال غير مشكل، والحديث المرفوع في تصديقه ضعيف الإسناد لا تثبت بمثله حجة.

L7560–7562 This is an unmistakable oversight. The hadith attributed to the Prophet in confirmation of his statement has a weak chain of transmission; no authoritative proof is established by a report of that kind.

وأما قول سعيد بن المسيب فإن الخطاب في قوله: (وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ) خطاب واقع على الأولياء في إنكاحهن لا على المتزوجين في نِكاحهن.

L7563 As for the statement of Saʿid ibn al-Musayyab, the address in His saying, "And marry off the unmarried among you," is an address directed to guardians concerning marrying these women off, not to prospective husbands concerning marrying them.[12]

فكيف ننسخ آية تحظر النكاح بآية تبيح الإنكاح، بل تأمر به أمرا.

L7564 How, then, can we abrogate a verse prohibiting marriage by a verse permitting marrying others off—indeed, expressly commanding it?

فإن كان أراد أن هذه المنكحة قد يجوز أن تكون زانية فأمر بتزويجها فليس في إمكان ذلك ما يبيح تزويج الزاني بغير زانية، والزانية بغير الزاني، إن كانت الآية الأولى قد منعت من جهة أن عضل الولي في إنكاح الزانية من زان، وإنكاح العفيفة من عفيف عضل واحد، فأمر أن لا يعضل وينكح.

L7565–7569 If he meant that this woman being married off might possibly be a fornicator, and that He therefore commanded that she be married off, there is nothing in that possibility that permits marrying a male fornicator to a woman who is not a fornicator, or a female fornicator to a man who is not a fornicator, if the first verse prohibited this, given that a guardian's obstructing the marriage of a female fornicator to a male fornicator, and the marriage of a chaste woman to a chaste man, constitute the same obstruction; he was therefore commanded not to obstruct and to marry them off.

وقد أغنى الله عن وضع الإنكاح موضع النكاح بما استثنى في نفس الآية الأولى حيث يقول: (الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ) .

L7570–7571 Allah has rendered it unnecessary to substitute marrying others off for marrying, through the exception He made in the very first verse, where He says: "The male fornicator marries none but a female fornicator or a polytheist woman, and the female fornicator is married by none but a male fornicator or a polytheist man."[13]

أوليس إن كانت الآية على المنع كما ذهب إليه ويحتاج إلى النسخ قد أباح فيها للزانية أن تنكح الزاني، وللزاني أن ينكح الزانية، فليست بنا حاجة إلى أن نلتمس إذنه - جل وتعالى - من موضع سواه.

L7572–7575 Is it not the case that, if the verse conveys a prohibition, as he maintained, and requires abrogation, He has already permitted therein a female forni-

[12] **Qur'an references (L7563):** Qur'an 24:32 (An-Nur).
[13] **Qur'an references (L7570):** Qur'an 24:3 (An-Nur).

cator to marry a male fornicator, and a male fornicator to marry a female fornicator? We therefore have no need to seek His permission—majestic and exalted is He—from any passage other than this one.

L7576–7589 Were it not for the soundness of the report from Ibn al-Musayyab—may Allah be pleased with him—his standing would be too high in our estimation, and his rank too exalted, for us to establish such a thing against him. Yet oversight has befallen everyone bereft of revelation and unsupported by it. He—may Allah be pleased with him —exercised independent judgment and received the reward of those who exercise independent judgment, even though he missed the correctness of those who judge rightly. Nor do I know of any report transmitted whose case is more astonishing than this one: that it should have been circulated with such circulation, borne by eminent men, men of excellence, and specialists in the language, and recorded in compiled works of Quranic exegesis and other subjects, while the point at which the oversight occurred remained hidden from them all. What is astonishing about al-Shafiʿi—may Allah be pleased with him—despite his profound immersion in the language, when he is in himself an embodiment of the language, no outsider to it, is how he came to adopt his statement. Had he adopted Mujahid's report, which he himself transmitted, that would have been safer for him, because the prostitutes have all died, and marrying women who subsequently commit fornication after them is permissible for a male fornicator and for a man who is not a fornicator.[14][15][16]

L7590–7596 Muhammed ibn ʿAli said: The position we maintain—and we ask Allah for guidance to what is right—is the position of Ibn ʿAbbas, because the beginning of the verse opens with a declarative statement, not a prohibition. Had it been a prohibition, the letter ḥāʾ in "marries" in the two places would have been in the jussive, not the indicative. It is thus as though He—and Allah knows best —stated that, in his fornication, a male fornicator has intercourse only

ولولا صحة الرواية عن ابن المسيب - رضي الله عنه - لكان أرفع قدرًا عندنا، وأجل منزلة، من أن نثبت مثل هذا عليه، ولكن الإغفال لحق بكل من عَرِي من الوحي ولم يؤيد به، وهو - رضي الله عنه - قد اجتهد وأخذ ثواب المجتهدين وإن أغفل إصابة المصيبين، ولا أعلم رواية وردت أعجب أمرا من هذه أن تكون بتداول تداولها وتحملها الأكابر والفاضلون وأهل اللغة، وتدون في المصنفات من التفاسير وغيرها فيستتر موضع الإغفال فيها عن جماعتهم، والعجب للشافعي - رضي الله عنه - مع إغراقه في اللغة، وهو في نفسه لغة غير دخيل فيها كيف ذهب إلى قوله فلو ذهب إلى رواية مجاهد فقد رواها كان أسلم له، لأن البغايا قد هلكن كلهن، وتزويج من يحدث الزنا من النساء بعدهن مباح للزاني وغير الزاني.

قال محمد بن علي: والذي نقول به - ونسأل الله التوفيق - قول ابن عباس، لأن أول الآية مبتدأ بالخبر لا بالنهي، ولو كان نَهيًا كانت (الحاء) في (يَنكِحُ) موضعين مجزومة لا مرفوعة فكأنه - والله أعلم - أخبر أن الزاني لا يجامع في زناه إلا زانية مثله ترى الزنا محرمًا كما يراه، أو مشركة بربه والزانية لا يصلها إلا زان يرى الزنا محرمًا كما تراه أو مشركا وله محللاً، والمؤمنون محرم عليهم فعله محرمين له ومحللين.

[14] **Translator's note (L7578):** The supplied verb meaning "establish" has an irregular grammatical form in this construction; the intended attribution is nevertheless clear.

[15] **Translator's note (L7581):** The wording corresponding to "circulated with such circulation" is repetitive and syntactically awkward in the supplied text.

[16] **Translator's note (L7585):** The description of al-Shafiʿi as himself "language" is an emphatic metaphor in the original.

with a female fornicator like himself, who regards fornication as forbidden just as he regards it, or with a woman who associates partners with his Lord; and a female fornicator is approached sexually only by a male fornicator who regards fornication as forbidden just as she regards it, or by a polytheist who regards it as lawful. Believers are forbidden to commit it, whether regarding it as forbidden or regarding it as lawful.[17]

L7597–7602 The original meaning of marriage in the speech of the Arabs is sexual intercourse; the marriage contract is then called by that name, because what predominates in contracting it is that it was not called by that name. Do you not see that the Messenger of Allah —may Allah bless him and grant him peace ﷺ—when he forbade men and women to speak about what occurs between them when lying together, said: "Shall I not tell you the likeness of that? Its likeness is like a male devil who met a female devil on the road and had intercourse with her while people watched."[18][19]

وأصل النكاح في كلام العرِب: الوطء، ثم يسمى عقد التزويج به، لأن الأغلب في عقده أنه لم يُسمى به، ألا ترى أن رسول الله - صلى الله عليه وسلم - لما نهى الرجال والنساء أن يتحدثوا بما يكون من بعضهم إلى بعض في المضاجعة قال: " ألا أخبركم مثل ذلكم مثله كمثل شيطان لقي شيطانة في الطريق فنكحها والناس ينظرون ".

L7603–7604 This is too well known in the speech of the Arabs to require a demonstration establishing it.

وهذا أشهر في كلام العرب من أن يحتاج إلى إقامة البرهان عليه..

L7605–7608 Muhammed ibn ʿAli said: I see that people have combined an accuser of unlawful sexual intercourse with a witness, completing the number of four with the two of them, and averting the prescribed punishment from them when the full number is made up from the two categories, whether they are upright or not upright. In my view, this contradicts the Book, the Sunnah, rational consideration, and analogy alike.[20]

قال محمد بن علي: أرى الناس قد ألفوا من القاذف والشاهد وإكمال عدد الأربعة بهما وكدرء الحد عنهم إذا تكاملوا من جنسين عدولا كانوا أو غير عدول. وهو عندي خلاف الكتاب والسنة، والنظر والقياس معا.

[17] **Translator's note (L7595):** The supplied wording around "or by a polytheist who regards it as lawful" has irregular case and an awkward conjunction before "regards it as lawful"; the translation gives the apparent sense without implying that the Arabic is regular.

[18] **Translator's note (L7599):** The clause explaining the naming is apparently corrupt: the supplied wording includes an anomalously vocalized negative particle and literally says that it "was not called by that name," leaving the argument unclear. It has not been silently repaired.

[19] **Translator's note (L7601):** The quotation repeats the word "likeness" in an awkward construction; that repetition is retained.

[20] **Translator's note (L7605):** The unvocalized verb is read here as "have combined." The construction extending into the next unit is awkward, particularly the conjunction before "averting."

فأما الكتاب فقوله: (وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ (٤) ، فنص الكتاب على جلد القاذفين وتسميتهم فساقا، واطراح شهادتهم دون إقامة أربعة شهداء على تصديق قولهم يبرئونهم من الجلد والفسق، واطراح الشهادة.

L7609–7611 As for the Book, there is His saying: "Those who accuse chaste women and then do not produce four witnesses: flog them with eighty lashes, and never accept testimony from them; those are the defiantly disobedient (4)." The Book thus expressly stipulates flogging the accusers, designating them defiantly disobedient, and rejecting their testimony, unless they produce four witnesses to confirm the truth of their statement, clearing them of flogging, the designation of defiant disobedience, and the rejection of their testimony.[21]

فيقال لمن ألزم الواحد والاثنين والثلاثة اسم القذفة فإذا جاء رابع يقذف معهم أزال عن الثلاثة الاسم بمشاركة هذا الواحد لهم فيما كانوا بسبيله من لزوم القذف لهم، ووجوب الحد عليهم -: لمَ أزلت حد الله الذي نصَّ عليه في كتابه، وأزلت اسم الفسق عنهم، ولم يزله الله عنهم إلا بالتوبة، وعادوا عندك عدولا، ولا تقبل شهادتهم في جميع ما شهدوا عليه والله يقول: (وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا) ، لأن الواحد قال خلاف قول أصحابه، أو هو شاهد وهم قذفة، أم عادوا كلهم شهودا بعد أن كانوا قذفة.

L7612–7619 It is therefore said to someone who applies the designation of accusers to one, two, or three men, but, when a fourth comes forward making the accusation with them, removes that designation from the three because this one man has joined them in the situation they were in, involving their liability for the accusation and their obligation to undergo the prescribed punishment: Why have you removed Allah's prescribed punishment, which He expressly stipulated in His Book, and removed from them the designation of defiant disobedience, when Allah removes it from them only through repentance, and they have become upright again in your estimation, yet you do not accept their testimony concerning everything to which they have testified, while Allah says, "And never accept testimony from them"? Is it because the one man said something contrary to what his companions said, or is he a witness while they are accusers, or have they all become witnesses after having been accusers?[22][23]

وكل ما قال من هذه المعاني كابر في القول لا يشكل على السامع عالما كان أو جاهلا.

L7620–7621 Whichever of these explanations he gives, he obstinately disputes the obvious in speech, in a manner unmistakable to the listener, whether learned or ignorant.

فهبنا سمحنا له بتسمية الرابع شاهدا - ومعاذ الله أن نسمح - أليس الله - جل جلاله - اشترط أربعة شهداء، وهم أقاموا شاهدا واحدا، أتكون نفس واحدة أربعة أنفس، أم يكون حكمه حكم أربعة، وكان عدده واحدا فلم اشترط الله إذاً أربعة شهداء.

L7622–7626 Suppose, then, that we conceded to him the designation of the fourth man as a witness—and Allah forbid that we should concede it! Has not Allah—majestic is His majesty—stipulated four witnesses, whereas they have produced only one witness? Can one person be four persons, or can his legal

[21] **Qur'an references (L7610):** Qur'an 24:4 (An-Nur).

[22] **Translator's note (L7616):** The supplied text says "you do not accept," although the surrounding argument appears to challenge the acceptance of their testimony. The negative has been retained.

[23] **Qur'an references (L7612):** Qur'an 24:4 (An-Nur).

status be that of four, while his number remains one? Why, then, did Allah stipulate four witnesses?

L7627–7628 He is also asked: Tell me about a single accuser: is he cleared of his accusation by three witnesses, so that he himself is their fourth, or must he produce four?

L7629–7632 If he says, "Three suffice him," he contradicts the explicit text, because the smallest number to which the designation of accuser applies in His saying, "Those who accuse chaste women," is one. Why, then, was it not: "Then do not produce three witnesses"? Besides contradicting the explicit text of the Quran, he openly confronts the community of Muslims with rejection.[24][25]

L7633–7635 For we know of no one who has said that, when one man accuses a Muslim of unlawful sexual intercourse, producing three witnesses suffices him. Indeed, concerning four men who testified that a woman had committed unlawful sexual intercourse, one of whom was her husband, they said: The husband undertakes the procedure of mutual imprecation, and the three are flogged.

L7636–7640 If this is the situation of one man because he is an accuser, then the situation of two and three is the same, because they are accusers. We know of no scriptural text, Sunnah, consensus, or rational consideration that distinguishes between them. It is merely a supposition they have entertained concerning ʿUmar—may Allah be pleased with him— when he flogged the three after the fourth differed from them in his account of witnessing unlawful sexual intercourse.

L7641–7644 ʿUmar—may Allah be pleased with him—was too knowledgeable about Allah's Book for this to escape him, given its clarity, its explicitness, and its scant ambiguity. Rather, they attribute error to him, for, in the case of those flogged by his judgment, there must either have been an accuser of

ويقال له: أرأيت القاذف الواحد أيبرأ من قذفه بثلاثة شهداء حتى يكون هو رابعهم، أم يحتاج إلى إقامة أربع.

فإن قال: يكفيه ثلاثة، خالف النص، لأن أقل ما يقع عليه اسم القاذف في قوله: (وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ) واحد، فهلا كان: ثم لم يأتوا بثلاثة شهداء، وهو مع خلاف نص القرآن، مكاشف جماعة المسلمين بالرد.

فإنا لا نعلم أحدا قال: إن الواحد إذا قذف مسلما يكفيه إقامة ثلاثة شهداء حتى إنهم قالوا في أربعة شهدوا على امرأة بالزنا أحدهم زوجها: يُلاعِن الزوج ويجُلَد الثلاثة.

وإذا كان هذا صورة الواحد، لأنه قاذف، فهكذا صورة الاثنين والثلاثة لأنهم قذفة، لا نعلم كتابا ولا سنة، ولا إجماعا ولا معقولا فرق بينهم، وما هو إلا توهم توهموه على عمر - رضي الله عنه - حين جلد الثلاثة لما خالفهم الرابع في حكاية رؤية الزنا.

وعمر - رضي الله عنه - أعلم بكتاب الله من أن يذهب عليه هذا مع وضوحه، وبيانه وقلة تشابهه، ولكنهم يغلطون عليه، إذ ليس يخلو المجلودون بقضيته من أن يكون هناك قاذف للمقذوف ادعاء شهادتهم. أم هم قذفة لا غير.

[24] **Translator's note (L7631):** "Three witnesses" is the author's hypothetical alternative wording, not a quotation presented as the actual Quranic text.

[25] **Qur'an references (L7629):** Qur'an 24:4 (An-Nur).

the accused who invoked their testimony, or they themselves were simply accusers.[26]

L7645 If there was an accuser, why did ʿUmar not count him as a fourth alongside the others and thereby remove the prescribed punishment from them?[27]

L7646–7651 If they themselves were the accusers, he flogged them only because they did not produce four witnesses, as Allah Most High said. The fourth was not an accuser such that he should flog him, because a man may move about above a woman and breathe heavily without bringing his private part into contact with her private part or her thighs, and he would incur neither a prescribed punishment nor a discretionary punishment, nothing beyond sinfulness between himself and his Lord; or a ruler might punish him at his discretion if he saw fit, just as ʿUmar—may Allah be pleased with him—punished at his discretion the man and woman who were found under a single cover.[28][29]

L7652–7656 What, then, could be more serious than contradicting the Quran's explicit text because of an error conjecturally attributed to ʿUmar—may Allah be pleased with him—something he did not do? He is too exalted to abandon the explicit text of Allah's Book concerning a ruling that He has explained with the utmost clarity. Since the report about him does not relate that an accuser invoked the testimony of Abu Bakrah and his two companions, we know that ʿUmar—may Allah be pleased with him—flogged them because, in his judgment, they were accusers, not witnesses.[30]

فإذا كان هناك قاذف فلم يعده عمرُ رابعا مع القوم فيزيل الحد عنهم.

وإن كانوا هم القذفة فإنما جلدهم، لأنهم لم يأتوا بأربعة شهداء كما قال الله تعالى، والرابع لم يكن قاذفا فيجلده، لأنه قد يتحول فوق المرأة فيتنفس من ليس بمفض فرجه إلى فرجها ولا بِفخاذها، ولا يكون عليه حد ولا تعزير أكثر من المأثم فيما بينه وبين ربه، أو يعزره إمام إن رأى ذلك كما عزَّر عمر - رضي الله عنه - الرجل والمرأة اللذين وجدا في لحاف واحد.

فأي شيء أعظم من خلاف القرآن نصا لخطأ متوهم على عمر - رضي الله عنه - ما لم يفعله، وهو أَجَل من أن يدع نص كتاب الله في حكم قد بينه أوضح بيان، ولما لم يحك في خبره أن قاذفا ادعى شهادة أبي بكرة وصاحبيه علمنا أن عمر - رضي الله عنه - جلدهم لأنهم قذفة عنده لا شهود.

[26] **Translator's note (L7643):** The supplied expression rendered "invoked their testimony" is grammatically irregular, apparently using a verbal noun where the construction calls for a finite verb.

[27] **Translator's note (L7645):** The unvocalized wording rendered "why did … not" can also be read as a simple negative, "he did not." The rhetorical question fits the surrounding argument.

[28] **Translator's note (L7647):** The wording rendered "move about" is unusual in this description and may reflect a transcription problem; it has not been replaced with a conjectured reading.

[29] **Translator's note (L7649):** The Arabic awkwardly places "nothing beyond sinfulness" after denying both prescribed and discretionary punishment, before allowing discretionary punishment in the following clause. The tension is retained.

[30] **Translator's note (L7654):** The phrase "something he did not do" is loosely attached in the supplied Arabic; its reference to the alleged action attributed to ʿUmar is retained.

L7657 For we know of no prescribed punishment imposed on a witness in any kind of testimony.

L7658–7662 Those who accused ʿA’ishah—may Allah be pleased with her—numbered five men and one woman. Allah designated them accusers and did not designate them witnesses, saying: “Indeed, those who brought the slander are a group from among you.” He thus used the plural, then said: “Why did they not produce four witnesses to it? Since they did not produce the witnesses, it is they who, in Allah’s sight, are the liars (13).”[31]

L7663–7669 Although ʿA’ishah differs from other accused women and was exonerated through revelation from the Lord of the heavens, they are all the more entitled to the same treatment as she received in His saying, “Why did they not produce four witnesses to it?” For if He—majestic and exalted is He—had not intended this to be a ruling concerning every accused woman other than her until the Day of Resurrection, there would have been—and He knows best—in declaring those who accused her to be liars, through His saying, “Indeed, those who brought the slander are a group from among you,” through His saying, “And they said, ‘This is manifest slander’ (12),” And they brought it together with it in what He said: “Why did they not bring four witnesses to it?”[32][33][34][35]

L7670 He intended—and He knows best—that this should apply to those who came after her; what preceded and followed contained sufficient grounds for her exoneration.[36]

إذ لا نعلم على شاهد حدا في شيء من الشهادات.

وقد كان عدد من قذف عائشة - رضي الله عنها - خمسة رجال وامرأة، فجعلهم الله قذفة ولم يجعلهم شهودا فقال: (إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ) فجمع ثم قال: (لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ (١٣) .

وعائشة وإن كانت مباينة لسائر المرميات، ومبرأة بوحي رب السموات فهن أحق بها فيما قال: (لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ) ، إذ لو لم يرد - جل وتعالى - أن يكون ذلك حكمًا في كل مرمية سواها إلى يوم القيامة لكان - وهو أعلم في تكذيب من رماها - بقوله: (إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ) إلى قوله: (وَقَالُوا هَذَا إِفْكٌ مُبِينٌ (١٢) وجاءوا معه فيما قال: (لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ) .

أراد وهو أعلم أن يكون لمن بعدها، وكان لها فيما تقدم وتأخر كفاية تبرأ به.

[31] **Qur’an references (L7658):** Qur’an 24:11 (An-Nur); Qur’an 24:13 (An-Nur).

[32] **Translator’s note (L7664):** The pronoun rendered “the same treatment as she received” is compressed and somewhat ambiguous; the context concerns extending the four-witness requirement to other accused women.

[33] **Translator’s note (L7667):** The supplied conditional conclusion is syntactically incomplete: “there would have been” lacks a clear complement. The apparent missing expression has not been supplied, and “and He knows best” follows the wording given.

[34] **Translator’s note (L7669):** The referents of “they” and “it” in the opening phrase are unclear from the supplied context; the wording has been retained without supplying them.

[35] **Qur’an references (L7663):** Qur’an 24:13 (An-Nur); Qur’an 24:11 (An-Nur).

[36] **Translator’s note (L7670):** The feminine pronouns apparently refer to the woman whose exoneration is under discussion; she is not named in the supplied passage.

فإن قيل: فما الفرق بين القاذف والشاهد في هذا الباب.

L7671 If it is asked: What, then, is the difference between an accuser of illicit intercourse and a witness in this matter?

قيل: القاذف من يقول لامرأة: يا زانية، فترافعه إلى الحاكم، أو يقول لرجل: يا زان، فيطالبه عند الحاكم، بتصحيح ما رماه فيسأله الحاكم أربعة شهداء ليحمي به ظهره من جلد القذف، فإذا جاء بهم مجتمعين سمع شهادتهم، وأزال الحد عن القاذف، وأقام على المقذوف وحده من جلد مائة في البكر، والرجم في الثيب.

L7672–7676 The answer is: An accuser is someone who says to a woman, "You fornicator!" and she brings proceedings against him before the judge; or he says to a man, "You fornicator!" and the man demands before the judge that he substantiate the accusation he has made against him. Then the judge asks him for four witnesses, by whom he may protect his back from the lashes prescribed for an accusation of illicit intercourse. If he brings them together, the judge hears their testimony, removes the prescribed penalty from the accuser, and imposes upon the accused alone the penalty of one hundred lashes for someone who has not previously consummated a marriage, and stoning for someone who has.

وإن جاء بأقل من أربعة لم يسمع منهم، إذ ليس في شهادتهم ما يزيل الحد عن القاذف، ولا يوجب الحد على المقذوف.

L7677–7679 If he brings fewer than four, the judge does not hear them, since their testimony contains nothing that removes the prescribed penalty from the accuser or makes the accused liable to the prescribed penalty.

ولمن علِم صدق قذفه ولم يكن معه ثلاثة يعلمون مثل علمه أن يمتنع من إقامة الشهادة على المقذوف، إذ ليس في امتناعه إبطال حق، ولازوال ملك، ولا وجوب حد يحرج بالقعود عنه.

L7680–7683 Someone who knows that his accusation is true, but does not have with him three others who possess the same knowledge, may refrain from giving testimony against the accused, since his refraining neither nullifies a right nor causes the loss of ownership, nor does it involve an obligatory prescribed penalty that would make his failure to act sinful.

فالعالِم لا يضمها إلا مع ثلاثة يكون رابعهم، والحاكم لا يسمع ممن نقص عن العدد، فإن جاء بهم مجتمعين سمع منهم، فإذا بينوا الشهادة على رؤية الزنا كالمرود في المكحلة أزال عنه الحد، وحد صاحبه.

L7684–7686 Thus, the person who has knowledge does not add his testimony except alongside three others, with himself as their fourth; and the judge does not hear those who fall short of the required number. If he brings them together, the judge hears them. When they clearly give testimony that they saw illicit intercourse, like a kohl applicator in its container, he removes the prescribed penalty from him and inflicts the prescribed penalty on the other man.[37][38]

وإن لم يأتِ بهم مجتمعين جلده للمقذوف.

L7687 If he does not bring them together, the judge has him flogged on behalf of the accused.

[37] **Translator's note (L7684):** "Add his testimony" renders the unusual expression meaning literally "join it"; the feminine object apparently refers to testimony.

[38] **Translator's note (L7686):** The comparison describes directly witnessed penetration. "Him" refers to the accuser, and "the other man" to the accused.

فإن سأل التأجيل أجله بإذن المرمي ما يوقت له، فإن جاء بهم وإلا جلده. ومما يزيده تأكيدًا قوله في الأزواج: (وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ) ، فدل على أن الأجنبيين يبرأون من الجلد بشهود ليست أنفسهم فيهم، كما يبرأ الزوج من اللعان بشهود أربعة ليست نفسه فيهم، فهذا ما عليه من خِلاف الكتاب.

If he requests a postponement, the judge, with the accused's permission, grants him the period fixed for him. If he brings them, well and good; otherwise, he has him flogged. Further confirmation comes from His statement concerning spouses: "And those who accuse their spouses and have no witnesses except themselves." This indicates that accusers other than husbands escape flogging through witnesses among whom they themselves are not included, just as a husband escapes the procedure of mutual imprecation through four witnesses among whom he himself is not included. This, then, is the extent of his disagreement with the Book.[39]

وأما السنة فإن سعد قال يا رسول الله: أرأيت لو رأيت إن وجدت مع امراتي رجلاً، أمهله حتى آتي بأربعة شهداء، فقال رسول الله - صلى القَه عليه وسلم -: " نعم " ولم يقل له: يكفيك أن تأتي بثلاثة تكون رابعهم.

As for the Sunnah, Saʿd said: "O Messenger of Allah, tell me: if I saw—if I found a man with my wife, should I leave him alone until I bring four witnesses?" The Messenger of Allah—may Allah bless him and grant him peace—said: "Yes." He did not say to him: "It is enough for you to bring three, with yourself as their fourth."[40][41]

فدل على أن دعواه على الرجل قذف له لا يبرأ منه إلا بأربعة شهداء.

This indicates that his allegation against the man constitutes an accusation of illicit intercourse against him, liability for which he escapes only through four witnesses.

فإن قتله برئ من دمه بأربعة شهداء، وإن تركه حتى يتولاه رسول الله - صلى الله عليه وسلم - بالرجم بشهادة الأربعة برئ هو من حد القذف.

If he kills him, he is cleared of liability for his blood through four witnesses; and if he leaves him until the Messenger of Allah—may Allah bless him and grant him peace ﷺ—undertakes to have him stoned on the testimony of the four, he himself is cleared of the prescribed penalty for an accusation of illicit intercourse.

وأما الإجماع: فقد اتفق الجميع على أن المدعي لا يكون شاهدًا لنفسه ولا يستحق بقوله حقا، ولا يدفع عنه واجبًا.

As for consensus, everyone has agreed that a claimant cannot serve as a witness on his own behalf, nor does he establish an entitlement by his own statement or thereby ward off an obligation incumbent upon him.

وأرى من يجعل الشاهد والقاذف واحدا، ويزيل الحد عنهم إذا أتموا أربعة - وهم قذفة - يوجب بهم رجم المقذوف، ويزيل بهم عن أنفسهم حد القذف فقد أبطل بهم شيئا، وأوجب غيره بقول أنفسهم بلا شاهد مدعى ولا يمين منكر وفي ذلك هدم

I consider that someone who treats the witness and the accuser as one and the same, and removes the prescribed penalty from them when they

[39] **Qur'an references (L7688):** Qur'an 24:6 (An-Nur).

[40] **Translator's note (L7690):** The repeated conditional wording, "if I saw—if I found," is present in the supplied text and has been retained.

[41] **Translator's note (L7693):** The divine name in this portion of the blessing is corruptly transcribed as "القَه"; its intended reading as "Allah" is clear from the formula.

number four—although they are accusers—thereby making the accused liable to stoning through them and removing from them themselves the prescribed penalty for an accusation of illicit intercourse, has thereby annulled one thing and imposed another on the strength of their own statements, without a claimant's witness or a denying defendant's oath. This demolishes Islam and rejects the statement of the Messenger of Allah —may Allah bless him and grant him peace ﷺ—"The burden of evidence rests upon the claimant, and the oath upon the one against whom the claim is made."

L7708–7710 If he claims that he removes the prescribed penalty for an accusation of illicit intercourse from them when they number four, but does not impose upon the accused the prescribed penalty for illicit intercourse, he has gone further into absurdity.

L7711 He should then be asked: Why have you removed the prescribed penalty for an accusation of illicit intercourse from them?

L7712 Is it because, on the outward evidence, you regard them as truthful or as lying?

L7713 If he says: I have removed it from them because, on the outward evidence, they are truthful.

L7714 The reply is: Are they truthful in their testimony or in their accusation?

L7715 If he says: In their testimony.

L7716–7717 The reply is: How can you refrain from inflicting the prescribed penalty on a fornicator against whom four testify, when Allah—majestic and exalted—says: "The female fornicator and the male fornicator: flog each of them one hundred lashes."[42]

L7718 And the Messenger of Allah—may Allah bless him and grant him peace ﷺ—ordered the stoning of those possessing the legal status of having consummated a valid marriage.[43]

[42] **Qur'an references (L7716):** Qur'an 24:2 (An-Nur).

[43] **Translator's note (L7718):** The final description renders the technical legal term muḥṣan, which here concerns eligibility for the prescribed penalty of stoning.

الإسلام، ورد قول رسول الله - صلى الله عليه وسلم -: " - البينة على المدعي، واليمين على المدعى عليه ".

فإن زعم أنه يزيل عنهم حد القذف إذا أتموا أربعة، ولا يوجب على المقذوف حد الزنا زاد في الإحالة.

فيقال له: لم أزلت عنهم حد القذف.

لأنهم في الظاهر عندك صادقون أم كاذبون.

فإن قال: أزلت عنهم لأنهم في الظاهر صادقون.

قيل: فهم صادقون في الشهادة أَوْ في القذف.

فإن قال: في الشهادة.

قيل: كيف لا تحد زانيًا يشهد عليه أربعة والله - جل وتعالى - يقول: (الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ) .

ورسول الله - صلى الله عليه وسلم - أمر برجم المحصنين.

L7719 If he says: They are truthful in their accusation.

وإن قال: هم صادقون في القذف.

L7720–7725 The reply is: How can they be truthful when they have not produced witnesses to their statement, while Allah says: "And those who accuse chaste women, then do not bring four witnesses"; and He said: "Why did they not bring four witnesses to it? Since they did not bring the witnesses, it is they who, in Allah's sight, are the liars. (13) Has not Allah the Most High declared the accuser a liar if he does not bring four witnesses? How, then, can someone whom Allah has declared a liar be truthful?[44]

قيل: كيف يكونون صادقين ولم يقيموا على قولهم شهداء، والله يقول: (وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ) ، وقال: (لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ (١٣) أفليس الله العلي قد كذب الرامي إذا لم يأت بأربعة شهداء، فكيف يكون صادقا من كذبه الله.

L7726 If he says: They have presented themselves as witnesses.

فإن قال: قد أقاموا أنفسهم.

L7727 He should be told: Then allow them, in every claim to a right, to present themselves as witnesses when there is no one else.

قيل له: فأجز إذاً في كل حق أن يقيموا أنفسهم إذا لم يكن غيرهم.

L7728–7729 If he says: Their own selves cannot be accepted in an accusation of illicit intercourse, because Allah stipulated the production of others.[45]

فإن قال: لا يجوز في القذف أنفسهم، لأن الله شرط إقامة غيرهم.

L7730–7731 The reply is: Likewise, their own selves cannot be accepted in an accusation of illicit intercourse, because Allah stipulated others in the case of both accusers other than husbands and the husband himself.

قيل: وكذلك لا يجوز في القذف أنفسهم، لأن الله شرط غيرهم في الأجنبيين والزوج معا.

L7732–7734 As for rational examination and analogy, the proponent of this position does not permit the acceptance of those who lack probity in any matter concerning rights. Why, then, does he avert the prescribed penalty for an accusation of illicit intercourse when the number of accusers reaches four, removing it from them?[46]

وأما النظر والقيا: فإن صاحب هذه المقالة لا يجيز إجازة غير العدول في شيء من الحقوق، فما باله يدرأ حد القذف إذا تكامل عدد القذفة أربعة عنهم.

L7735–7738 In his view, the prescribed penalty for an accusation of illicit intercourse is one of the accused's rights. He thus nullifies another person's right, which Allah has established by the explicit text of the Quran, because the number

وحد القذف عنده حق من حقوق المقذوف، فهو يبطل حقا لغيره قد أوجب الله بنص القرآن، لأن تكامل عدد قذفته أربعة، والله - جل وتعالى - لم يزله عنه إلا بالشهود.

[44] **Qur'an references (L7720):** Qur'an 24:4 (An-Nur); Qur'an 24:13 (An-Nur).

[45] **Translator's note (L7728):** The objection as supplied already refers to an accusation of illicit intercourse, making it substantially repeat the following reply. This apparent textual or argumentative difficulty has been retained.

[46] **Translator's note (L7732):** The supplied word "القيا" is apparently a truncated form of "القياس," meaning analogy.

of his accusers has reached four, although Allah—majestic and exalted—has removed it from him only through witnesses.

فهب أنا نقيم أنفسهم له مقام الشهود، أنقيم عددهم مقام العدالة.

L7739 Suppose we grant him that we place their own selves in the position of witnesses: do we place their number in the position of probity?

إن هذا لأخبر بالقبح عن نفسه من أن يحتاج إلى إقامة شاهد عليه.

L7740 This proclaims its own ugliness too plainly to need a witness to establish it.

ومالله لا يقبل مائة شاهد لا يعرف عدالتهم وقد رضي الله بشاهدين في سائر الحقوق، وشرط العدد فيهما كشرط العدد في الزنا، لأنهما مع العدد محتاجون إلى شرط العدالة، فلم لا كان العدد في شهود الزنا ليس محتاجا إلى شرط العدالة.

L7741–7744 Why does he not accept a hundred witnesses whose probity he does not know, when Allah has accepted two witnesses in all other matters concerning rights, and the numerical requirement for those two is like the numerical requirement in illicit intercourse, since, besides meeting the numerical requirement, they must satisfy the condition of probity? Why, then, should the required number of witnesses to illicit intercourse have no need to satisfy the condition of probity?

وقد استدل قائل هذا القول بما شرط الله من العدالة في موضع على أن ما أطلق منه في معنى ما شرط فيه، وأحسبه لا يزيل حد القذف عن واحد لو أقام أربعة غير عدول، فجعل عددهم لغوا لا يزيل بهم عن غيرهم حدهم ويجيزهم لأنفسهم في زوال الحد عنهم في جهتين. إحداهما: عدم عدالتهم.

L7745–7750 The proponent of this position has inferred, from Allah's stipulation of probity in one passage, that passages in which no such qualification is expressed carry the same meaning as those in which it is stipulated. I also suppose that he would not remove the prescribed penalty for an accusation of illicit intercourse from a single person if he produced four witnesses lacking probity. He thus treats their number as having no effect, so that through them he does not remove from others the prescribed penalty incumbent upon them, yet accepts them on their own behalf to remove the prescribed penalty from themselves, in two respects: The first is their lack of probity.[47]

والأخرى: إنزالهم - في القذف موضع الشهود، وهم قذفة بنص القرآن.

L7751–7752 The other is placing them, in an accusation of illicit intercourse, in the position of witnesses, although they are accusers according to the explicit text of the Quran.

ولو تقصينا الحجج في هذا المعنى لطال الكتاب به، وفيما ذكرنا كفاية لمن فهمه، وبصره رشده، ووفق رأيه.

L7753–7754 Were we to exhaust the arguments on this matter, the book would become lengthy because of it. What we have mentioned is sufficient for someone who understands it, is shown the right course, and is granted sound judgment.[48]

[47] **Translator's note (L7749):** The closing "in two respects" introduces two ensuing grounds of objection, although its attachment in the supplied sentence is awkward.

[48] **Translator's note (L7754):** The unvocalized closing verbs permit some uncertainty over agency; the translation understands the person as being granted discernment and sound judgment.

فإن قال قائل: فما الدليل على أن حَد القذف حق من حقوق المقذوف، ولم يبين الله ذلك في الآية.

قيل: قد بينه على لسان رسول الله - صلى الله عليه وسلم - حيث يقول: " مَن قذف مملوكه وهو بريء مما ت\اقال، جُلِد له الحد يوم القيامة ".

فأضاف الحد إليه، وجعله حقا له.

فإن قال: أفيجوز للإمام أن لايجلده إذا عفا المقذوف عنه بعد علمه به أم هو مثل المحارب يجب عليه القتل بقتل غيره، فيعفو وليه من الدم. فلا يكون للإمام تركه لعفو الولي عنه.

قيل: بل عليه أن يجلده عفا المقذوف عنه أو طالب به، من أجل أنه وإن كان حقا من حقوقه، ووجب بسببه فقدِ انتهك محرما لله بين فيه عقوبة، ولم يجعل السلطان مفردا فيها له كما جعله لولي المقتول بقتله غير المحارب حيث يقول: (وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا) .

وإذا كان الله - تبارك وتعالى - قد أوجب في انتهاك هذا المحرم عقوبة. ولم يشترط فيها عفو من جعلها بسببه لم يجز تعطيلها.

L7755–7756 If someone asks: What is the proof that the prescribed penalty for an accusation of illicit intercourse is one of the rights of the accused, when Allah has not explained that in the verse?

L7757–7759 The answer is: He has explained it through the words of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—where he says: "Whoever accuses his slave of illicit intercourse, when the slave is innocent of what was said, will be flogged with the prescribed penalty on his behalf on the Day of Resurrection."[49]

L7760–7761 He thus attributed the prescribed penalty to him and made it a right belonging to him.

L7762–7764 If he asks: May the ruler refrain from having him flogged if the accused pardons him after the ruler has learned of it, or is he like an armed brigand who becomes liable to execution for killing another, where the victim's legal representative waives the claim to his blood, yet the ruler may not spare him because the legal representative has pardoned him?[50]

L7765–7769 The answer is: Rather, he must have him flogged whether the accused pardons him or demands the penalty, because although it is one of his rights and becomes obligatory on his account, the accuser has violated a prohibition of Allah for which He has specified a punishment. He has not vested sole authority over that punishment in him, as He vested it in the legal representative of someone killed by a killer other than an armed brigand, where He says: "And whoever is killed wrongfully, We have given his legal representative authority."[51][52]

L7770–7771 Since Allah—blessed and exalted—has made a punishment obligatory for violating this prohibition, and has not made it conditional upon a pardon by

[49] **Translator's note (L7758):** The wording transcribed as "ت\قال" is corrupt. "What was said" renders the intelligible sense of the surrounding phrase without claiming a certain reconstruction.

[50] **Translator's note (L7762):** The translation takes "after his knowledge of it" to refer to the ruler's learning of the offense, as the subsequent discussion indicates.

[51] **Translator's note (L7767):** The syntax around "by his killing him" is compressed; the continuation contrasts an ordinary killer with an armed brigand.

[52] **Qur'an references (L7765):** Qur'an 17:33 (Al-Isra).

the person on whose account He instituted it, it is impermissible to suspend it.[53]

L7772–7776 If the accused wished to pardon his accuser without his back being flogged, he could pardon him before bringing him to the ruler, just as he may pardon someone who stole his property and refrain from bringing him to the ruler, so that the thief escapes amputation, as the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said to Ṣafwān concerning the man who stole from him: "Why not before you brought him to me?" And the Messenger of Allah—may Allah bless him and grant him peace—said in general terms: "The ruler may not leave any prescribed penalty that comes to his notice without enforcing it."

L7777–7782 Although amputation is one of Allah's rights, it arises on account of the property of a human being who has been wronged through its theft. If the thief returned it before amputation, the grievance of the person from whom it was stolen would fall away, and he would be content. Yet the contentment of the person whose property was returned to him does not remove from the thief the prescribed penalty incurred by his transgression in violating Allah's prohibition, after that person had been harmed by its being taken.[54][55]

L7783–7789 Likewise, the accused's contentment through a pardon does not remove the prescribed penalty from the accuser—a pardon that has not remove from his accuser the wrongdoing of his utterance and the sin of his offense, nor from the accused the disgrace of what was said about him. As for the thief, the sin concerning the property has been removed from him through his returning it, and he has discharged the wrong done to its owner; thus he is more deserving of having the prescribed punishment waived for him, were it to be

ولو أراد المقذوف العفو عن قاذفه من غير أن يجلد ظهره لعفا عنه قبل أن يأتي به الإمام، كما له أن يعفو عن سارق ماله ولايأتي به الإمام ليسلم من القطع كما قال رسول الله - صلى الله عليه وسلم - لصفوان في سارقه: " فهلا قبل أن تأتيني به "، وقال رسول الله - صلى اللّه عليه وسلم - جملة: " ليس للإمام أن يدع حدا يبلغه إلا أقامه ".

والقطع وإن كان من حقوق الله فهو بسبب مال الآدمي الذي ظُلم بسرقته، فلو رده السارق قبل القطع لسقطه ظلامة المسروق عنه. وطابت نفسه، فلم يسقط عن السارق ما وجب عليه من حد تعديه في انتهاك محرم الله طيب نفس من رجع إليه ماله بعد أن أوذي بأخذه.

فكذلك القاذف لا يسقط عنه الحد طيب نفس المقذوف بالعفو الذي لم يسقط عن قاذفه عدوان قوله، وإثم جنايته، وَلا عَنِ المقذوف عارُ ما قيل فيه والسارق وقد سقط عنه إثم المال برده وبرئ من ظلامة صاحبه، فهو أجدر بإسقاط الحد عنه لو أسقط من القاذف الذي هو مصر على قوله. غير نادم عليه كندم السارق على فعله برد ما أخذه.

[53] **Translator's note (L7771):** The reference to making punishment "conditional upon a pardon" is awkward in the supplied Arabic. It is retained rather than silently rewritten as a condition concerning the absence of pardon.

[54] **Translator's note (L7779):** The supplied form "لسقطه" is grammatically irregular; the translation follows the apparent conditional sense, "would fall away."

[55] **Translator's note (L7781):** The Arabic places the subject, "the contentment of the person whose property was returned to him," in this unit. It has been placed in the preceding unit to preserve intelligible English across the sentence; this unit translates the continuing predicate and temporal clause.

waived, than the accuser who persists in his statement, without regretting it as the thief regrets his deed by returning what he took.

L7790–7794 Whoever grants the person accused of unlawful sexual intercourse the power to suspend Allah's prescribed punishment, even though it became obligatory on his account, or whoever grants him the power, through his pardon, to invalidate one of the two punishments—that of the thief or that of the accuser—but does not grant him the power to invalidate the other: do you not see that Allah—blessed and exalted is He—when He wished to place authority over punishment in this world for violating a prohibition in the hands of someone other than Himself—majestic is His majesty—forbade killing with His words, "And do not kill the soul that Allah has made inviolable, except with right," without commanding a punishment for it in this world?[56][57]

ومن جعل للمقذوف تعطيل حد الله وإن كان وجب بسببه، أو من جعل له أن يبطل أحدهما من السارق والقاذف بعفوه، ولم يجعل له إبطال الآخر، ألا ترى أن الله - تبارك وتعالى - حين أراد أن يجعل السلطان في عقوبة انتهاك محرم في الدنيا لغيره - جل جلاله - حرم القتل بقوله: (وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ) لم يأمر به بعقوبة في الدنيا.

L7795–7797 Then He explained its punishment in the Hereafter: "And whoever kills a believer deliberately, his recompense is Hell, abiding therein; Allah is angry with him and has cursed him and prepared for him a tremendous punishment (93)." Then He placed authority over its punishment in this world in the hands of the slain person's legal heir, in His words: "And whoever is killed wrongfully, We have given his legal heir authority; so let him not exceed bounds in killing." Thus the ruling concerning violations of His prohibitions takes three forms: One consists of those for which He placed punishment in this world in the hands of someone other than Himself, as in this instance.[58]

ثم بين عقوبته في الآخرة: (وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا (٩٣) ، ثم جعل سلطان عقوبته في الدنيا لوليه في قوله: (وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِي الْقَتْلِ) . فصار الحكم في انتهاك محارمه على ثلاثة وجوه: منها: ما جعل العقوبة في الدنيا عليها بيد غيره مثل هذا.

L7798–7800 Another consists of those for which He reserved punishment to Himself and commanded those in authority to enforce it, such as accusation of unlawful sexual intercourse and the prescribed punishment for unlawful sexual intercourse, theft, armed banditry, and the wine drinker, through the pronouncement of His Prophet—may Allah bless him and grant him peace.

ومنها: ما جعلها لنفسه، وأمر بإقامتها ولاة الأمر مثل القذف وحد الزنا، والسرقة والمحاربة، وشارب الخمر على لسان نبيه، صلى الله عليه وسلم..

L7801–7804 Another consists of those whose punishment He left unspecified, explaining nothing concerning it, such as the punishment of one who gambles at games

ومنها: ما أبهمها ولم يبين فيها شيئا مثل عقوبة المقامر بالميسر، وآكل لحم الخنزير، والكذاب، وأشباه ذلك فهي مآثم على ما فاعلها يلقاه بها.

[56] **Translator's note (L7794):** The wording "lam ya'mur bihi bi-'uqūba" is syntactically awkward; the translation takes it as stating that no worldly punishment was commanded at that point.

[57] **Qur'an references (L7790):** Qur'an 6:151 (Al-An'am); Qur'an 17:33 (Al-Isra).

[58] **Qur'an references (L7795):** Qur'an 4:93 (An-Nisa); Qur'an 17:33 (Al-Isra).

of chance, one who eats swine's flesh, a liar, and the like. These are sins, subject to whatever their perpetrator will encounter on their account.[59]

L7805–7807 They have all unanimously agreed, without dispute among them, that if someone of sound mind, with no insanity in him, were to come to the ruler and say, "I have accused a chaste woman of unlawful sexual intercourse, and I have no witnesses; so impose upon me the prescribed punishment for such an accusation," the ruler would not be permitted to forgo it, and enforcing it would be incumbent upon him.[60]

L7808–7809 Yet it is possible that the accused person would pardon him. If the prescribed punishment could be waived through pardon, he would have to say to him, "Bring the accused person; perhaps he will pardon you."

L7810–7822 In the Muslims' unanimous agreement to dispense with amputation for one who steals silver or gold from the roof or wall of a mosque whose door is locked outside prayer times, or steals its reed mats, whatever their value may be, since it has no human owner—there is evidence that the thief's prescribed punishment, although it belongs to Allah, nevertheless arises on account of a human being's property, which he harmed him by taking. Thus, if that person releases him from liability or gives it to him as charity after bringing his case before the ruler, the punishment is not removed from him, and the ruler must enforce it. In cases of accusation of unlawful sexual intercourse, its enforcement follows this same example and does not differ from it if the accused pardons him before bringing his case before the ruler. Once he brings his case before the ruler, the ruler enforces the punishment upon him for it and pays no heed to his pardon. And if someone who interposes himself between Allah's prescribed punishments and their enforcement, collectively and in every instance, opposes Allah in His sovereignty, then whoever pardons a prescribed punishment, even if it became obligatory on his account,

[59] **Translator's note (L7802):** The construction "'alā mā fāʿiluhā yalqāhu" is awkward; the translation preserves its apparent reference to the consequences the perpetrator will encounter.

[60] **Translator's note (L7805):** The supplied "jāʾiyā" is an irregular or corrupt form; it is understood here as referring to someone coming forward.

وقد أجمعوا جميعا لا تنازع بينهم على أن جائيًا صحيح العقل، لا جِنة به لو جاء إلى الإمام فقال: قد قذفت محصنة بالزنا، ولا شهود لي فأقم علي حد القذف - لم يكن له تركه، وأوجب عليه إقامته.

وقد يمكن أن يكون المقذوف يعفو عنه، فلو كان الحد يسقط بالعفو لوجب أن يقول له: أحضِر المقذوف لعله يعفو عنك.

وفي إطباق المسلمين على إزالة القطع عن المسروق فضةً أو ذهباً على سقفِ مسجد يغلق بابه في غير حين الصلاة، أو حائطه، أو سرق بَواريه بالغًا ما بلغ، إذ لا مالك له من البشر -: دليل على أن حد السارق وإن كان لله فبسبب مال الآدمي آذاه بأخذه، فإذا برأه الآدمي، أو تصدق به عليه بعد رفعه إلى الإمام لم يزل عنه، ووجب على الإمام إقامته بالقذف أسوة هذا لا يخالفه إن عفا المقذوف عنه قبل رفعه إلى الإمام، فإذا رفعه إلى الإمام أقامه عليه به ولم يلتفت إلى عفوه، وإذا كان الحائل بين حدود الله جملة في كلها مضادا لله في ملكه، فالعافي عن حد وإن وجب بسببه ممنوع عنه، ومحول دونه، وعلى الإمام أن يمضيه لله، ولا يحفل بعفوه.

is forbidden to do so and must be prevented from doing so. The ruler must carry it out for Allah and pay no heed to his pardon.[61][62][63]

L7823–7825 If it is said, "Why, then, did you make it, at the beginning of the discussion, one of the rights belonging to the person whose pardon you have disregarded here, and make granting the accused person a respite to bring his witnesses concerning the accusation dependent upon the accused person's permission?"[64]

L7826 The reply is: "The ruler does not know the unseen, and the accused person is his accuser's adversary, demanding that the prescribed punishment be imposed upon him.

L7827–7829 Once the matter reaches the ruler through the accused person's legal complaint and he learns of it, or the accuser confesses to him, he must enforce it and may not suspend it. The holder of the right may pardon before he brings the matter before the ruler."[65]

L7830

L7831–7837 His words, "And never accept testimony from them, and those are the defiantly disobedient (4), except those who repent thereafter and mend their ways; for Allah is forgiving, merciful (5)," are evidence that the accuser's testimony is accepted after repentance and his sin is forgiven. Thus one who refuses to accept his testimony after repentance is asked: "Why have you made the exception apply to some of the statement rather than the rest,

فإن قيل: فَمَالَك جعلته في صدر الكلام حقا من حقوق من أسقطت عفوه في هذا الموضع، وجعلت إنظار المقذوف لإتيان شهوده على القذف بإذن المقذوف.

قيل: الإمام لا يعلم الغيب، والمقذوف خصم قاذفه يطالب بحده.

فإذا بلغ الإمام بخصومته فعرفه، أو اعترف له القاذف وجب عليه إقامته، ولم يكن له تعطيل، ولصاحب الحق أن يعفو قبل أن يأتب الإمام به.

وقوله: (وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ (٤) إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٥) دليل على أن شهادة القاذف بعد التوبة مقبولة، وذنبه مغفور فيقال لمن يمتنع من قبول شهادته بعد التوبة: لم جعلت الاستثناء واقعا على بعض الكلام دون بعض، وخرجت عن لغة العرب وعرفها، وعادتها في كلامها، وتحكمت على لسانها - فنحن نسامحك فيما لا تعرفه، ونسألك من حيث تعرفه - أخبرنا عن القاذف أيفسق بالقذف أو بالضرب.

[61] **Translator's note (L7810):** The supplied "al-masrūq" means "the stolen thing" or "the person stolen from," although the syntax and argument require a reference to the thief. The translation gives the apparent intended sense and records the discrepancy here.

[62] **Translator's note (L7816):** The supplied wording runs "its enforcement for accusation" directly after the theft ruling, without an explicit transition. The translation makes the apparent shift of subject readable while preserving its substance.

[63] **Translator's note (L7820):** The phrase "between Allah's prescribed punishments" lacks an explicit second object of "between." Enforcement is supplied from the argument.

[64] **Translator's note (L7824):** The text says "the accused person" both here and in the next unit. The argument appears to require granting the accuser time to produce witnesses, with the accused person's permission; the supplied wording has been retained.

[65] **Translator's note (L7828):** The supplied "ya'tib" appears to be a transcription error for "ya'tī," 'comes' or 'brings.' The apparent intended sense is translated.

departed from the Arabs' language, their established usage, and their customary manner of speaking, and imposed arbitrary judgments upon their tongue? We shall overlook what you do not know and question you on the basis of what you do know. Tell us about the accuser: does he become defiantly disobedient through making the accusation or through being flogged?"[66]

L7838–7839 If he says, "Through being flogged," he says, "That is impossible."[67]

L7840–7848 And if he says, "Through making the accusation," he is asked, "Why, then, do you allow the testimony of someone who is defiantly disobedient according to the explicit text of the Quran and your own explicit testimony against him, when the rule concerning a defiantly disobedient person is that his testimony is not accepted so long as he remains defiantly disobedient, while you reject the testimony of someone who has been flogged, although the flogging certainly did not make him defiantly disobedient? You have removed from him the designation of defiant disobedience through repentance, yet refused to accept his testimony; you have allowed the testimony of a defiantly disobedient person who has not been flogged, and rejected the testimony of an upright person whose sin has been forgiven because he was flogged for his offense. Then reject the testimony of the previously unmarried fornicator if he repents after being flogged, for his offense is greater than the accuser's, and accusation is but a fragment of it in the category of sins.[68]

L7849–7851 And reject the testimony of the wine drinker if he repents after receiving the prescribed punishment, and the testimony of the thief if he repents after his amputation. Do not let your ignorance of the Arabs' language and your applying the exception to some of the statement rather than the rest divert Allah's rulings from their proper application."

L7852–7854 If it is said, "Has it not been transmitted from Aisha—may Allah be pleased

فإن قال: بالضرب. قال: محال.

وإن قال: بالقذف. قيل: فلم تجيز شهادة فاسق بنص القرآن، ونص شهادتك عليه. وشرط الفاسق أن لاتقبل شهادته ما دام فاسقا، وترد شهادة مضروب، والضرب لا محالة لم يفسقه، وأزلت اسم الفسق عنه بالتوبة، وامتنعت من قبول شهادته، وأجزت شهادة فاسق غير مضروب، ورددت شهادة عدل مغفور له ذنبه من أجل أنه مضروب على خطيئته، فأسقط إذاً شهادة البِكر الزاني إذا تاب بعد ضربه، لأنه أعظم جُرمًا من القاذف. والقذف شطية منه في باب المآثم.

وأسقط شهادة شارب الخمر بعدما يحد إذا تاب، وشهادة السارق إذا تاب بعد قطعه، ولا تجعل جهلك بلغة العرب وإيقاعك الاستثناء على بعض الكلام دون بعض محيلاً احكام الله عن جهتها.

فإن قيل: أفليس قد روي عن عائشة - رضي الله عنها - وعبد الله بن عمرو أن النبي - صلى الله عليه وسلم -: " رد شهادة المجلود حدا "، والمحدود في الإسلام، كلا اللفظين.

[66] **Qur'an references (L7831):** Qur'an 24:4 (An-Nur); Qur'an 3:89 (Ali 'Imran); Qur'an 24:5 (An-Nur).

[67] **Translator's note (L7839):** The supplied text has the active "he said," rather than the expected passive "it is said in reply." The translation preserves the active wording; the speaker is apparently the disputant answering the objection.

[68] **Translator's note (L7848):** The supplied "shaṭiyya" is an unusual and possibly corrupt reading; it is rendered provisionally as 'a fragment.'

with her—and Abd Allah ibn Amr that the Prophet—may Allah bless him and grant him peace ﷺ—'rejected the testimony of one flogged as a prescribed punishment,' and 'one subjected to a prescribed punishment in Islam'—both wordings?"

L7855–7861 The reply is: "The chains of transmission of the two reports are extremely weak. Even if both were authentic, there would still be nothing in them precluding that, for two reasons. The first is that neither says, 'He rejected the testimony of the flogged person who has repented.' We likewise say that the testimony of someone flogged for accusation of unlawful sexual intercourse is inadmissible throughout his life if he does not repent. But if he repents of it, his testimony becomes admissible by the explicit text of the Quran concerning the application of the exception. The other reason is that neither report contains a rejection specifically of the testimony of someone flogged for accusation of unlawful sexual intercourse, nor specifically of someone subjected in Islam to the prescribed punishment for that accusation.[69]

L7862–7863 Will you reject the testimony of everyone subjected to a prescribed punishment according to the report's apparent meaning, or impose arbitrary judgments upon it as you have upon the exception in the Quran?"

L7864–7868 Muhammed ibn Ali said: In His words, "And never accept testimony from them," after the designation of defiant disobedience has attached to him through the accusation rather than through the flogging—a matter admitting no ambiguity—there is the strongest evidence that his testimony concerning the very matter through which he becomes defiantly disobedient is rejected by the explicit text of the Quran. Thus he cannot be one of the witnesses, nor can those who increase their number by including him be accepted; they can only ever be accusers of unlawful sexual intercourse.[70]

L7869–7875 Discussion of One Who Backbites His Brother: In His words, "For Allah is forgiving, merciful," there is clear evidence that if someone backbites a

قيل: إسناد الحديثين في نهاية من الضعف، ولو صَحا أيضا لما كان فيهما شيء يمنع من ذلك لجهتين، إحداهما: أنه لم يقولا: رد شهادة المجلود التائب، وكذلك نقول: لا تجوز شهادة المجلود في القذف عمره إن لم يتب، فإذا تاب عليه. جازت شهادته بنص القرآن في وقوع الاستثناء، والجهة الأخرى: أن الحديثين ليس فيهما رد شهادة المجلود في القذف خاصة ولا المحدود في الإسلام في القذف خاصة.

أفترد شهادة كل محدود على ظاهر الحديث، أم تتحكم فيه كما تحكمت في استثناء القرآن.

قال محمد بن علي: وفي قوله: (وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا) بعد لزوم اسم الفسق له بالقذف لا بالضرب من حيث لا التباس فيه أكبر الدليل على أن شهادته في نفس ما يفسق به مردودة بنص القرآن، فلا يكون أحد الشهود وَلا مَن كثر عددهم معه يقبلون، ولا يكونون إلا قذفة أبدا.

ذكر من اغتاب أخاه: وفي قوله (فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ) دليل واضح على أن من اغتاب مسلما، وأوصل إليه أذى القول في شَتم نفس، أو آباء فتوبته منه تحط ذنبه، وتغفر خطيئته وإن لم يحلله صاحبه. ألا ترى أن القاذف قد عمَّ المقذوف، وآذاه بقذفه ثم أوجب الله له المغفرة والرحمة بتوبته منه، ولم يشترط عليه تحليل المقذوف عنه.

[69] **Translator's note (L7860):** The supplied "tāba ʿalayhi" ordinarily means 'He turned to him in forgiveness,' rather than 'he repented of it,' and is awkward here. The translation follows the apparent reference to the offender's repentance, while recording the irregular wording.

[70] **Qur'an references (L7864):** Qur'an 24:4 (An-Nur).

Muslim and inflicts verbal harm upon him by insulting his person or his forefathers, his repentance from it removes his sin and brings forgiveness for his offense, even if he has not been released from liability by the person he wronged. Do you not see that the accuser has encompassed the accused person and harmed him through his accusation, yet Allah has assured him of forgiveness and mercy through his repentance from it, without making the accused person's release of him from liability a condition?[71]

فالقصاص والمظالم ما كان في مال أو نفس أو جرح دون الكلام.

L7876 Thus legal retaliation and claims for redress concern property, life, or bodily injury, rather than speech.

والله أعلم.

L7877 And Allah knows best.

فإن قيل: أفليس قد روي أن النبي - صلى الله عليه وسلم - قال لعائشة حين قالت: ما أطول ذيل امرأة مرت بها، وما أقصر أخرى.

L7878–7879 If it is said, "Has it not been transmitted that the Prophet—may Allah bless him and grant him peace ﷺ—said to Aisha, when she remarked, 'How long is the train of a woman who passed by her, and how short is another woman!'[72]

فقال النبي - صلى الله عليه وسلم -: اغتبتهما، قومي فتحلليهما"، قيل: هي أخبار واهية الأسانيد، وليس لها من القوة ما يُنسخ بها القرآن، أو يخُص بها.

L7880–7884 Then the Prophet—may Allah bless him and grant him peace ﷺ—said, 'You have backbitten both of them. Get up and seek release from liability from them both'?" The reply is: "These are reports with frail chains of transmission, and they lack the strength by which the Quran could be abrogated or its general scope restricted.

فيحتاج لمن وصل إلى استحلال من آذاه بكلامه، أو قفاه بغيبة أن يستحله، فإن لم يصل إليه أو وصل فلم يفعل فحكم الآية ما أخبرتك به.

L7885–7886 Thus someone who can reach the person he has harmed through his speech or backbitten behind his back needs to seek release from liability, by asking that person to release him. But if he cannot reach him, or can reach him but does not do so, the ruling of the verse is as I have told you."[73]

اللعان:

L7887 Mutual Imprecation:

[71] **Translator's note (L7874):** The supplied "'amma," 'encompassed' or 'included generally,' is obscure in this context and may be corrupt. It has not been silently replaced with a verb meaning 'insulted' or 'distressed.'

[72] **Translator's note (L7879):** The first remark explicitly concerns a garment's train; the second says only 'how short another [woman] is,' leaving it uncertain whether her stature or her train is intended.

[73] **Translator's note (L7885):** The supplied syntax, 'so there is a need for one who reaches seeking release … that,' is awkward. The translation follows its apparent practical sense without removing the ensuing qualification.

L7888

L7889–7894 His words, “And those who accuse their wives and have no witnesses except themselves,” through His words, “And the fifth: that Allah’s anger be upon her if he is among the truthful (9),” are evidence that whenever a husband accuses his wife, whether she is a free woman or an enslaved woman, a Muslim or a non-Muslim woman under covenant, mutual imprecation between them is obligatory; differences in the spouses’ circumstances do not remove it, and it is attached to the designation of marriage and to nothing else.[74]

L7895–7899 There is nothing in the report of Amr ibn Shuayb, from his father, from his grandfather, concerning the prohibition of mutual imprecation among four categories that can overturn the general scope of the verse concerning mutual imprecation. Although we restrict the Quran’s general scope through the Sunna, we do so through authentic Sunna; this report’s chain of transmission is frail because of Amr ibn Shuayb and those below him in the chain.

L7900–7903 How astonishing is the person who argues for invalidating mutual imprecation between an enslaved woman and a free woman on the grounds that an enslaved woman is not liable to stoning, when Allah says, “And it averts punishment from her that she testify four”—do you then regard it as impossible, I wonder, that through her testimony she should avert from herself her punishment of fifty lashes?[75][76][77]

L7904–7907 And if every wife who is not liable to stoning renders mutual imprecation inapplicable between herself and the husband who accuses her, among husbands, then the man who accuses a free virgin before consummating his marriage with her would be the happiest of people to have mutual imprecation rendered inapplicable between him and her. Thus I consider that this

وقوله: (وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ) إلى قوله: (وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ (٩) دليل على أن كل زوج رَمَى زوجته حرَّة كانت أو أَمَة، مُسلمة أو ذِمية فاللعان بينهما واجب لا يزيله افتراق أحوال الأزواج، وأنه باسم الزوجية لا بغيرها.

وليس في حديث عمرو بن شعيب، عن أبيه، عن جده في منع اللعان بين أربعة ما يدفع به عموم الآية في اللعان، ونحن وإن خصصنا بالسنة عموم القرآن فبالصحيحة، وهذه واهية الإسناد لعمرو بن شعيب ومن دونه.

والعجب لمن اعتل لإبطال اللعان بين الأَمة والحرة بأن الأَمة لا رجمَ عليها، والله يقول: (وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ) أفتستحيل. ليت شعري أن تدرأ عن نفسها بشهادتها عذابها من جلد خمسين.

ولئن كان كل زوجة لاَ رجم عليها تبطل اللعان بينها وبين راميها من الأزواج، أن رامي الحرة البِكر قبل دخوله بها لأسعد الناس بإبطال اللعان بينه وبينها، فأرى هذا القول من قائله قد أدى إلى إبطال اللعان بين الحرين البكرين إذ لا رجم على واحد منهما.

[74] **Qur’an references (L7889):** Qur’an 24:6 (An-Nur); Qur’an 24:9 (An-Nur).

[75] **Translator’s note (L7901):** The supplied wording says ‘between an enslaved woman and a free woman,’ although mutual imprecation is between spouses. It appears to conflate or corrupt a comparison between the two classes of wife; the wording has been preserved.

[76] **Translator’s note (L7902):** The Quran quotation stops at ‘four,’ without stating what is counted. The supplied “a-fa-tastaḥīlu” is also awkward in construction; it is rendered according to the apparent question continued in the next unit.

[77] **Qur’an references (L7901):** Qur’an 24:8 (An-Nur).

assertion of its proponent has led to rendering mutual imprecation inapplicable between two free spouses neither of whom has previously consummated a marriage, since neither of them is liable to stoning.[78]

L7908–7911 There is no disagreement within the community that someone who accuses a virgin after the marriage contract and before consummating his marriage with her engages in mutual imprecation with her. If she refuses mutual imprecation, she is flogged one hundred lashes; and if he declares himself a liar, he is flogged as she would be.

L7912–7914 Why, then, should an enslaved woman not engage in mutual imprecation with her husband when he accuses her? If she refuses mutual imprecation, she is flogged fifty lashes. It is He who established her punishment, and this does not invalidate, for her or for other women, on account of this rationale, Allah's ruling concerning mutual imprecation between the two spouses.[79]

L7915–7919 Some practitioners of rational inquiry used to argue for rendering mutual imprecation inapplicable between a Muslim man and a Jewish woman or a Christian woman on the grounds that Allah—majestic and exalted—provided a man other than the husband no way out of an accusation of unlawful intercourse except through the testimony of witnesses, while making the husband's way out, when he lacks these witnesses, mutual imprecation. If someone who accuses a non-Muslim woman is not liable to a prescribed punishment, then from what is his way out to be provided, when his accusation has incurred no prescribed punishment for him such that a way out of it should be provided through mutual imprecation?[80][81]

L7920–7921 By my life, this is indeed the argument of someone who waives the prescribed

وليس بين ألأُمة خلاف في أن مَن قذف بِكرًا بعد عقد النكاح، وقبل دخوله بها أنه يلاعنها، فإن امتنعت من اللعان جُلِدت مائة جلدة، وإن كذب نفسه جلد مثلها.

فما بَال الأَمَة لا تلاعِن زوجها إذا رماها، فإن امتنعت من اللعان جلدت خمسين. هو الذي أوجد عذابها، ولا يبطل عنها وعن غيرها بهذه العلة حكم الله في اللعان بينهما.

وكان بعض أهل النظر يحتج في إبطال الملاعنة بين المسلم واليهودية والنصرانية بأن الله - جل وعلا - لم يجعل نحرج الأجنبي من القذف إلا بشهادة الشهود، وجعل مخرج الزوج إذا لم يكن له هؤلاء الشهود اللعان. فإذا لم يكن على قاذف غير المسلمة حد فمن أي شيء يجعل نحرجه، ولم يجب عليه بقذفه حد حتى جعل له منه مخرج باللعان.

ولعمري إن هذا حجة من أبطل الحد عن قاذف الأجنبي بيهودية أو نصرانية، ثم أوجب اللعان بينهما وبين الزوج.

[78] **Translator's note (L7905):** The source has "anna" where the conditional construction appears to require "inna"; the translation follows the apparent construction while noting the irregularity.

[79] **Translator's note (L7913):** The referent of "He" and the syntax of "does not invalidate" are not fully explicit in the supplied text.

[80] **Translator's note (L7916):** The source reads "naḥraj," an apparently corrupt form; "way out" follows the apparent sense and the parallel wording in the next unit.

[81] **Translator's note (L7919):** The source again has the apparently corrupt "naḥraj" for the expression rendered "way out."

punishment for a non-husband's accusation against a Jewish woman or a Christian woman, yet then requires mutual imprecation between either of them and her husband.[82]

L7922–7925 As for us, it does not bind us, because we maintain that someone who accuses a Jewish or Christian woman, if he does not produce four witnesses, is subject to the prescribed punishment, just as he is subjected to it for accusing a Muslim woman, in adherence to the Book of Allah— mighty and majestic—since He applied the designation of chastity equally to both when He permitted marriage to both in

L7926 His saying: "And chaste women from among the believing women, and chaste women from among those who were given the Scripture before you." Then He said in the verse concerning accusations of unlawful intercourse: "And those who accuse chaste women."[83]

L7927–7932 Whoever excludes women under the covenant of protection from the category of chaste women regarding accusations of unlawful intercourse, but includes them regarding marriage, must produce a demonstration. He will find no way to do so, since everything that any proponent adduces to establish that the unbeliever's status is lower than the Muslim's in this matter is analogy— and even if analogy were itself valid, its adherents would not permit abandoning an explicit text on its basis— so how could that be permissible when we have demonstrated its invalidity in this book and in the Explanation of the Texts with arguments that make their repetition unnecessary?[84]

L7933–7948 Grant that the prescribed punishment is not incumbent upon a man other than the husband when he accuses a woman under the covenant of protection. Is Allah's ruling to be suspended against her when he accuses her and

فأما نحن فلا يلزمنا، لأنا نزعم أن القاذف اليهودية والنصرانية إذا لم يأتِ باربعة شهداء محدود كما يحد للمسلمة إذا قذفها، اتباعا لكتاب الله - عز وجل - حين سوى في اسم الإحصان بينهما حيث أباح تزويجهما في

قوله: (وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ) ، ثم قال في آية القذف: (وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ) .

فمن أخرج الذميات من المحصنات في القذف وأدخلهن في التزويج فعليه أن يأتي بالبرهان، ولن يجد إلى ذلك سبيلا، إذ كل ما يدل عليه دال من إنزال درجة الكافر عن درجة المسلم في هذا الباب قياس - والقياس لو كان حقا أيضا في نفسه لم يجز عند أهله ترك النص به - فكيف وقد دللنا على فساده في هذا الكتاب، وفي شرح النصوص بما يغني عن إعادته.

وهب أن الحد لا يجب على الأجنبي إذا قذف ذمية أَوَ يُعطل حكم الله عليها إذا قذفها ولا شهود له غيره نفسه يوجب عليها بِهِم حد ما رميت به من الزنا، والله - جل وتعالى - لم يلغِ قول الرجل لامرأته في القذف لغوا بكل حال بل جعل مخرجها منه شهادات اللعان، ودعوة الغضب في الخامسة، وهذا شيء لا يفعل إلا بعد أن يفرغ الزوج من شهادته ودعوته باللعنة، ففي كم موضع يشاء ترك نص القرآن في إبطال حد القذف عن قاذف الذمية، وقد سماها الله محصنة، أم في إزالة حكم اللعان بينها

[82] **Translator's note (L7920):** The wording "qādhif al-ajnabī bi-yahūdiyya" is syntactically awkward. The context concerns an accuser who is not the woman's husband. The source says "the argument of someone"; the argumentative context could suggest an argument against that person, but no such correction has been inserted.

[83] **Qur'an references (L7926):** Qur'an 5:5 (Al-Ma'idah); Qur'an 24:4 (An-Nur).

[84] **Translator's note (L7931):** "Explanation of the Texts" may be the title of another work; the supplied wording does not settle this.

has no witnesses other than himself through whom he could establish against her the prescribed punishment for the charge brought against her, namely unlawful intercourse, when Allah—majestic and exalted—has not treated a man's accusation against his wife as entirely without effect in every circumstance, but has instead made her way out of it the testimonies of mutual imprecation and the invocation of wrath in the fifth? This is something done only after the husband has completed his testimony and his invocation of the curse. In how many places, then, does he wish to abandon the explicit text of the Quran: in waiving the prescribed punishment for accusation of unlawful intercourse for someone who accuses a woman under the covenant of protection, although Allah has called her chaste; or in removing the ruling of mutual imprecation between her and her husband, although the designation of wife encompasses her, and Allah says, "And those who accuse their wives"; or in waiving the prescribed punishment for unlawful intercourse for her when she has been accused of it, without any way for her to escape it? Can her husband be anything other than truthful in what he has accused her of, so that she incurs the prescribed punishment, or a liar, so that he incurs the prescribed punishment for accusation of unlawful intercourse? Since we have seen that Allah—majestic and exalted—has not treated an accuser's statement as without effect, whether concerning a woman other than his wife or a wife, but has instead made it entail a prescribed punishment for him or for the person he has accused, unless he himself escapes it through witnesses, and the husband through them if they exist, or through mutual imprecation if they do not, and the accused woman, if among wives, through mutual imprecation, and if among women other than wives, through the accuser's lack of witnesses, we know that the accuser's statement is not without effect, whether it comes from a Muslim or an unbeliever, such that he could claim that he incurs no sin.[85][86]

L7949 Or is he permitted to amuse himself with it?

وبين زوجها واسم الزوجية شامل لها، والله يقول: وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ) ، أم في إبطال حد الزنا عنها وقد رُمِيت به بغير مخرجٍ لها منه. وهل يخلو زوجها من أن يكون صادقا فيما قذفها به، فيلزمها الحَد أو كاذبا فيلزمه حد القذف. فلما رأينا الله - جل وتعالى - لم يجعل قول القاذف لغوًا في أجنبية ولا زوجة بل أوجب به حدًّا عليه، أو على من قذفه به إلا أن يخرج هو منه بالشهداء. والزوج بهم إن كانوا، أو باللعان إن لم يكونوا، والمقذوف من الزوجات باللعان، ومن الأجنبيات بعدم شهود القاذف. علمنا أن قول القاذف غير لغو وقع من مسلم أو كافر فيزعم أنه غير آثم.

أَوَ مباح له التفكه به.

[85] **Translator's note (L7935):** The source places an anomalous full stop between "other than" and "himself"; the sentence has been read continuously.

[86] **Translator's note (L7948):** The final clause is awkwardly connected in the source; it has been retained as a consequence being denied by the argument.

L7950–7952 Does removing mutual imprecation between women under the covenant of protection and their Muslim husbands not embolden them to commit indecency, since the man's statement would entail no prescribed punishment for them from which they must escape through mutual imprecation?

L7953–7954 And does it not embolden the husband to harm them through accusations, when his statement entails neither for him nor for anyone else any legal ruling? This is a grave matter for anyone who reflects upon it and acts fairly of his own accord.

L7955 Discussion of Concision and Abridgment.

L7956

L7957–7967 And His saying, exalted is He: "And were it not for Allah's bounty toward you and His mercy, and that Allah is Ever-Relenting, Wise" (10), is an argument for someone who omits from the wording of speech something without which its meaning is not actually complete, seeking concision and abridgment, as in the poet's saying: "For death—whoever fears it, it will surely encounter him wherever." For He—majestic and exalted—began with "were it not for" and did not attach to it anything that would make its completion explicit in the wording. Thus it is as though the meaning—and He knows best—were: "Were it not for Allah's bounty toward you and His mercy, and that Allah is Ever-Relenting, Wise, He would not have explained to you these rulings preceding this statement. But out of His bounty toward you He explained them to you, secured justice for the accused against the accuser, and purified the man who commits unlawful intercourse and the woman who commits unlawful intercourse through flogging." Or something with this meaning—blessed be His name.[87][88]

L7968 Similar to it is His saying at the close of the second group of ten verses: "And were it not for Allah's bounty toward you and His mercy, and that Allah is Most Kind, Merciful" (20).[89]

أوليس فى إزالة اللعان بين الذميات وأزواجهن المسلمين تجرئة لهن على الفاحشة إذ كان قول الرجل لا يوجب عليهن حدا يخرجن منه باللعان.

وتجرئة للزوج على أذاهن بالقذف إذا كان بقوله لا يجب عليه وَلا على غيره حكم. وهذا عظيم لمن تدبره، وأعطى النصفة من نفسه.

ذكر الإيجاز والاختصار.

وقوله تعالى: (وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ (١٠) حجة لمن يحذف من لفظ الكلام ما لا يتم على الحقيقة إلا به التماس الإيجاز والاختصار كقول الشاعر: فإن المنية من يخشها فسوف تصادفه أينما لأنه - جل وتعالى - ابتدأ (بلولا) ولم يصله بشيء يكون تمامه ظاهراً في اللفظ، فكأنه - وهو أعلم - ولولا فضل الله عليكم ورحمته، وأن الله تواب حكيم، لما بين لكم هذه الأحكام التي قبل هذا الكلام، ولكن من فضله عليكم بين لكم وأنصف المرمي من الرامي، وطهر الزاني والزانية بالجلد. أو شيء هذا معناه، تبارك اسمه.

ومثله قوله في خاتمة العشر الثاني: ((وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ (٢٠) .

[87] **Translator's note (L7961):** The verse deliberately ends with "wherever," omitting its completion; the author cites it as an example of ellipsis.

[88] **Qur'an references (L7957):** Qur'an 24:10 (An-Nur).

[89] **Qur'an references (L7968):** Qur'an 24:20 (An-Nur).

L7969–7975 For “were it not for” is an expression requiring a completing clause, as in His saying—majestic and exalted: “And were it not for Allah’s bounty toward you and His mercy in this world and the Hereafter, a tremendous punishment would have touched you for what you plunged into” (14). And He said: “Were it not for a decree from Allah that had already preceded, a tremendous punishment would have touched you for what you took” (68); “And were it not for a word that had already preceded from your Lord, it would surely have been inevitable, and an appointed term” (129). Thus it necessarily employs abridgment: “And were it not for Allah’s bounty toward you and His mercy, and that Allah is Most Kind, Merciful, He would have punished you for the slander you brought forth in such and such a manner.” Do you not see Him saying: “And Allah makes the signs clear to you, and Allah is Knowing, Wise” (18)? This is the overall interpretation. It is also possible that “not one of you would ever have become pure” applies to everything following it, as though the meaning were: the first “were it not for Allah’s bounty toward you,” the second, and the third—“not one of you would ever have become pure.” And Allah knows best.[909][192]

لأن (لولا) كلام يقتضي صلة كقوله - جل وعلا -: (وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (١٤) ، وقال: (لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ (٦٨) ، (وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى (١٢٩) ، فهو لا محالة على الاختصار، ولولا فضل الله عليكم ورحمته وأن الله رؤوف رحيم لعاقبكم على ما جئتم به من الإفك كذا وكذا. ألا تراه يقول: (وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٨) هذا وجه الجملة، وقد يحتمل أن يكون (مَا زَكَى مِنْكُمْ مِنْ أَحَدٍ أَبَدًا) لكل ما بعده كأنه: ولولا فضل الله عليكم الأول والثاني والثالث ما زكى منكم من أحد أبدا. والله أعلم.

Discussion of False Speech.

ذكر قول الزور.

L7976

L7977

L7978–7981 And His saying, exalted is He: “Indeed, those who brought forth the slander are a group from among you. Do not consider it bad for you; rather, it is good for you,” is an argument concerning several matters: Among them is the predominance of the masculine over the feminine in “those who” (alladhīna), because among those who brought forth the slander was a woman; for a

وقوله تعالى: (إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ) حجة فى أشياء: فمنها: غلبة المذكر على المؤنث في الذين، لأنه كان فيمن جاء بالإفك امرأة والمرأة يقال لها: التي، وجمعها اللاتي، واللواتي.

[90] **Translator’s note (L7970):** In the quotation numbered 129, “and an appointed term” comes after the consequence clause in the supplied Quranic wording; that order is preserved.

[91] **Translator’s note (L7974):** The source says “everything following it,” although the proposed completion appears to apply to earlier occurrences as well. This apparent inconsistency has been retained.

[92] **Qur’an references (L7969):** Qur’an 24:14 (An-Nur); Qur’an 8:68 (Al-Anfal); Qur’an 20:129 (Taha); Qur’an 24:10 (An-Nur); Qur’an 24:20 (An-Nur); Qur’an 24:18 (An-Nur); Qur’an 24:21 (An-Nur).

woman one says “she who” (allatī), whose plurals are “those women who” (allātī and allawātī).[93]

L7982–7985 Among them is the shift from third-person reporting to direct address in His saying, “Do not consider it bad for you,” meaning: do not consider the slander and its utterance bad for you; “rather, it is good for you.” Among them is expressing the superiority of one thing over another through the words “better” and “worse,” with the initial hamza omitted— including the hamza in them is a linguistic error, outside the speech of the Arabs.[94][95]

L7986–7987 Among them is that false speech concerning its subject constitutes good stored up for that person, for which that person is rewarded in the Hereafter, and evil for its speaker, reckoned against him among his sins.

L7988–7989 Among them is that anyone afflicted with grief on account of the falsehood fabricated against its subject shares with that person in the reward, because the woman accused in the slander was the Mother of the Believers—may Allah be pleased with her—alone.

L7990–7991 Thus Allah included with her those who suffered harm from the statement along with her: the Messenger of Allah—may Allah bless him and grant him peace—and her parents, and everyone afflicted with grief on her account. He therefore said, “Do not consider it bad for you; rather, it is good for you,” using the plural form.[96][97]

L7992–7993 Discussion of Someone Who Establishes an Evil Precedent.

L7994

L7995–8000 And His saying, exalted is He: “For each person among them is what he has

ومنها: الرجوع من الخبر إلى المخاطبة في قوله: (لَا تَحْسَبُوهُ شَرًّا لَكُمْ) أي لا تحسبوا الإفك، والقول به شر لكم (بَلْ هُوَ خَيْرٌ لَكُمْ) ومنها: تفضيل الشيء على الشيء بلفظ الخير والشر باطراح الهمزة - والهمزة فيها لحن ليس من كلام العرب.

ومنها: أن قول الزور في المقول خير مدخر له يثاب عليه في الآخرة، وشر على قائله معدود عليه في عداد ذنوبه.

ومنها: أن من لحقه غَم بالمتقول عليه من الزور شريكه في الأجر، لأن المرمية بالإفك أم المؤمنين - رضي الله عنها - وحدها.

فجمع الله معها من لحقه أذى القول معها ورسول الله - صلى الله عليه وسلم - وأبويها، وكل من لحقه غم بسببها فقال: (لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ) على لفظ الجميع.

ذكر من سَنَّ شرًا.

وقوله تعالى: (لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (١١) دليل على أن من سَن شرا أعظم إثمًا ممن واطأه عليه، لأن المتولي للكبر كان السابق إلى الإفك، وسائرهم صدق قوله، فاستوجب ضعف العذاب وهذا يؤيد حديث رسول الله - صلى الله عليه وسلم -: “ ما من نفس تقتل ظلما إلا كان على ابن آدم الأول كفل من دمه، لأنه أول من سن القتل ”.

[93] **Qur’an references (L7978):** Qur’an 24:11 (An-Nur).

[94] **Translator’s note (L7984):** The discussion concerns the Arabic comparative forms khayr and sharr and their lack of the initial hamza found in the regular comparative pattern.

[95] **Qur’an references (L7982):** Qur’an 24:11 (An-Nur).

[96] **Translator’s note (L7990):** The source’s conjunction before “the Messenger of Allah” is awkward; the following names appear to enumerate those included with her. The salutation continues in the next unit.

[97] **Qur’an references (L7990):** Qur’an 24:11 (An-Nur).

earned of sin, and the one among them who undertook the greater part of it shall have a tremendous punishment" (11), is evidence that someone who establishes an evil precedent bears greater sin than someone who joins him in it, because the one who undertook the greater part was the first to initiate the slander, while the rest of them credited his statement, so he deserved double the punishment. This supports the report of the Messenger of Allah—may Allah bless him and grant him peace ﷺ— "No soul is killed unjustly without the first son of Adam bearing a share of its bloodshed, because he was the first to establish the precedent of killing."[98]

[98] **Qur'an references (L7995):** Qur'an 24:11 (An-Nur).

And Discussion of Referring to Humankind as Selves.

وذكر تسمية جنس الآدميين بالأنفس.

وقوله: (لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ (١٢) حجة في تسمية جنس الآدميين بالأنفس، ومؤيد تفسير من فسر: (وَلَا تَقْتُلُوا أَنْفُسَكُمْ) أي لا يقتل بعضكم بعضا، ومن فسر: (فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ) أي سلموا بعضكم على بعض، لأن الأنفس التي أمرت أن تظنوا بها خيرا أم المؤمنين - رضي الله عنها - فسماها الله - جل وتعالى - نفسهم كما ترى، وهو يؤيد أيضا حديث رسول الله - صلى الله عليه وسلم -: " المسلمون كنفس واحدة ".

وفيه دليل على أن التصديق بالذايع من الخبر المنكر، والنحلة الفاحشة إلى المخبر عنه محرم، وموجب على سامعه إعداده في وجوه الكذب والزور، بل لازم له أن يلفظ بتكذيبه، ولا يقتصر على إضمار القلب ونبوه عنه.

وأرى نساك زماننا قد أهملوا هذا من أنفسهم كل الإهمال بل تأسوا فيه بأطباع الجهال، وركبوا فيه أمحل المحال حتى صاروا يهجرون عليه فضلا عن التصديق به الذي حرم الله بنص القرآن كما ترى. وقد لخصناه في سورة بني إسرائيل.

L8001–8002

L8003

L8004–8012 And His saying: "Why, when you heard it, did the believing men and believing women not think well of their own selves and say, 'This is manifest slander'?" (12), is an argument for referring to humankind as selves, and supports the interpretation of those who explained: "And let us not kill yourselves," meaning: let none of you kill others among you; and of those who explained: "Then, when you enter houses, greet your own selves," meaning: let some of you greet others, because the selves of whom you were commanded to think well are the Mother of the Believers— may Allah be pleased with her— Allah, majestic and exalted, thus called her their own self, as you see, and this also supports the saying of the Messenger of Allah—may Allah bless him and grant him peace ﷺ: "The Muslims are like a single self."[1][2]

L8013–8016 In this there is evidence that believing a widely circulating, reprehensible report and an obscene imputation against the person reported about is forbidden, and obliges its hearer to count it among the forms of lying and falsehood. Indeed, he must verbally declare it false, rather than confining himself to his heart's inward rejection and aversion to it.[3][4]

L8017–8021 I see that the ascetics of our time have utterly neglected this in their own conduct; indeed, in this they have imitated the dispositions of the ignorant and ventured into the most preposterous absurdities, to the point that they now shun people on its account, let alone believe it, which Allah has forbid-

[1] **Translator's note (L8006):** The apparent Quranic quotation has "naqtulū," with a first-person initial nūn and an anomalous plural ending, rather than the expected second-person "taqtulū." Its person mismatch with "yourselves" is preserved in translation.

[2] **Qur'an references (L8004):** Qur'an 24:12 (An-Nur); Qur'an 24:61 (An-Nur).

[3] **Translator's note (L8013):** The unusual spelling "al-dhāyiʿ" is understood as "widely circulating." "Imputation" renders "niḥlah," whose use here is unusual.

[4] **Translator's note (L8014):** "Count it" follows the contextual sense of "iʿdādahu," whose wording here is awkward.

den by the explicit wording of the Quran, as you see. We have already set this out concisely in the surah of the Children of Israel.[5]

L8022

L8023–8027 And His saying: "When you received it with your tongues and said with your mouths that of which you had no knowledge, and considered it a slight thing, while with Allah it was tremendous (15)" is stern, if only they would reflect upon it. Allah has reinforced it time after time, as you see, saying: "Why, when you heard it, did you not say, 'It is not for us to speak of this. Glory be to You! This is a tremendous calumny' (16). Allah admonishes you never to return to anything like it, if you are believers (17). Allah makes the signs clear to you, and Allah is Knowing, Wise (18). Indeed, those who love that indecency should spread among those who believe will have a painful punishment in this world and the Hereafter. Allah knows, and you do not know (19)" is proof concerning several matters. Whoever says this about her—may Allah's good pleasure be upon her—or believes it has departed from Islam.[6]

L8028–8033 "Let not those among you who possess bounty and ample means swear not to give to relatives, the needy, and those who emigrated in the path of Allah. Let them pardon and overlook. Would you not love that Allah should forgive you?" is proof concerning several matters: Among them is that Abu Bakr al-Siddiq—may Allah be pleased with him—after spending his wealth on the Messenger of Allah—may Allah bless him and grant him peace ﷺ—was made wealthy by Allah, who placed him among those possessing ample means and bounty.[7]

L8034–8045 Among them is that the designation "kinship" encompasses everyone connected to a person by a bond of blood relationship, whether close or distant, since a blood relationship is a tie of proximity through which a person shar-

وقوله: (إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (١٥) شديدة لو تأملوها، وقد أكده الله مرة بعد أخرى كما ترى فقال: (وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ (١٦) يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ (١٧) وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٨) إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (١٩) حجة في أشياء، فمن قال فيها - رضوان الله عليها - هذا، أو صدق به خرج من الإسلام.

(وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ) حجة فى أشياء: فمنها: أن أبا بكر الصديق - رضي الله عنه - بعدما أنفق ماله على رسول الله - صلى الله عليه وسلم - أغناه الله وجعله من أهل السعة والفضل.

ومنها: أن اسم القربى شامل لكل من مَت إلى الإنسان بِرَحِم قربت أو بعدت، إذا الرحم قربة يقترب بها ذو النسب، وقد عري منها الأجنبي فلا يمت بها أبدا وكذا النسب وإن بعد نسبه قربة من الإنسان لا يقترب بها سائر جنسه من الناس وسواء كان ذلك من قبل الأب أو الأم لا أنه أسباط الإنسان وبنو عمه الأدنون كما تزعم الرافضة من أن قول الله - تبارك وتعالى -: (قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ

[5] **Translator's note (L8019):** The unvocalized verb "yahjurūna" is understood as "shun"; it could also mean "speak nonsense," which would yield a different sense.

[6] **Qur'an references (L8023):** Qur'an 24:15 (An-Nur); Qur'an 24:16 (An-Nur); Qur'an 24:17 (An-Nur); Qur'an 24:18 (An-Nur); Qur'an 24:19 (An-Nur).

[7] **Qur'an references (L8029):** Qur'an 24:22 (An-Nur).

ing one's lineage is close to one, whereas it is absent from an unrelated person, who can therefore never claim a connection through it. Likewise, lineage, however distant his lineage may be, is a tie of proximity to a person through which the rest of humankind does not enjoy such proximity, whether this is through the father or the mother. It does not mean that it consists of a person's daughter's children and his nearest paternal cousins, as the Rejecters claim, namely that Allah's saying—blessed and exalted is He—"Say: I ask you no recompense for it except affection concerning kinship" means Ali, al-Hasan, al-Husayn, and Fatimah—may Allah be pleased with them—to the exclusion of all the Prophet's other relatives—may Allah bless him and grant him peace ﷺ. Do you not see that Mistah ibn Uthathah, the one singled out to Abu Bakr—may Allah be pleased with him—as someone on whom to spend, who was designated among "relatives," is none other than the son of the daughter of Abu Bakr al-Siddiq's maternal aunt—may Allah be pleased with him—and Allah called him one of his relatives? How, then, can you single out the daughter of the Messenger of Allah, his two daughter's sons, and his paternal cousin, to the exclusion of all his other Muslim relatives, for the affection mentioned in the verse?[8][9][10][11][12][13]

L8046 The son of the daughter of a person's maternal aunt is his relative, as you see.

L8047–8054 Among them is that a single sin—even a grave one—when a person takes it

فِي الْقُرْبَى) أنه علي والحسن والحسين وفاطمة - رضي الله عنهم - دون سائر قرابات النبي - صلى الله عليه وسلم - ألا ترى أن مِسطح بن أثاثة المخصوص عليه أبو بكر رضي الله عنه، على الإنفاق عليه المسمى بأولي القربى إنما هو ابن بنت خالة أبي بكر الصديق - رضي الله عنه - وقد سماه الله من أولي قرباه. فكيف تخص ابنة رسول الله، وسبطاه، وابن عمه دودن سائر أداربه المسلمين بالمودة في الآية.

وابن بنت خالة الإنسان قريبه كما ترى.

ومنها: أن الذنب الواحد - وإن عظم - إذا احتقبه المرء لا تحط عنه سائر حسناته، ولا يحط من درجاته فيها، لأن الله - جل وتعالى - قد سمى مسطحًا مهاجرا في سبيله بشهوده غزوة بدر، وقد احتقب عائشة - رضي الله عنها - ما احتقب، وشارك أهل الإفك فيما شارك من عظيم الذنب. وفي هذا رد على جهلة الصوفية فيما يزعمون أن الكبائر تمحو الحسناتِ وتحط درجة أصحابها فيها.

[8] **Translator's note (L8035):** The source reads "idhā," literally "when" or "if"; the causal sense "since" is required by the apparent argument, possibly reflecting a transcription error for "idh."

[9] **Translator's note (L8036):** The wording shifts awkwardly between "lineage" and a person possessing that lineage; this has been retained.

[10] **Translator's note (L8038):** "Rejecters" renders the polemical sectarian designation "Rāfiḍah."

[11] **Translator's note (L8042):** The phrase "al-makhṣūṣ ʿalayhi Abū Bakr … ʿalā al-infāq ʿalayhi" is grammatically disturbed. The context suggests "the one whom Abu Bakr was urged to support," but the supplied wording does not state this cleanly.

[12] **Translator's note (L8045):** The source has the corrupt forms "dūdan" and "adāribihi," apparently intended as "dūna," "to the exclusion of," and "aqāribihi," "his relatives." The translation follows these apparent intended readings.

[13] **Qur'an references (L8034):** Qur'an 42:23 (Ash-Shuraa).

ورد على من يزعم أن الذنوب كفر.

وكيف تكون كفرا، وقد سقى الله مِسطحًا - مع عظيم ذنبه - مهاجرا.

ومنها: أن مواصلة من قطع، والإحسان إلى من أساء مرضي الأخلاق، ومندوب إليه المرء.

ومنها: أن اليمين إذا وقعت على مَا لا قربة فيه إلى الله فالطاعة تركها، وترك الماضي عليها وإن لم يكن الترك مفروضا إذا كان غيره أقرب منه، لأن سياق الآية يدل على أن الله - جل وتعالى - ندب أبا بكر إلى العود إلى مسطح بفضله، وترك معاقبته على ما كان منه إلى ابنته ندبا، ولم يفرض عليه فرضا. لولا ذلك ما دله - وهو أعلم - على العفو والصفح، وَلا وَعده عليه الغفران، إذا العفو والصفح بَابًا فضلٍ لا يجُبر أحد عليه.

upon himself, does not cause the loss of all his other good deeds, nor lower his ranks in respect of them, because Allah, majestic and exalted, called Mistah an emigrant in His path on account of his participation in the expedition of Badr, although he had taken upon himself against Aishah—may Allah be pleased with her—what he had taken upon himself, and had shared with the people of the calumny in their share of grave sin. In this there is a refutation of the ignorant among the Sufis concerning their claim that major sins erase good deeds and lower the rank of those who performed them in respect of those deeds.[14]

L8055 It is also a refutation of those who claim that sins constitute unbelief.

L8056–8057 How could they constitute unbelief, when Allah gave Mistah to drink—despite the gravity of his sin—as an emigrant?[15]

L8058–8059 Among them is that maintaining ties with someone who has severed them, and doing good to someone who has done wrong, are approved traits of character, and a person is encouraged to practice them.

L8060–8066 Among them is that when an oath concerns something that brings no nearness to Allah, obedience consists in abandoning it and abandoning persistence in it, even if abandoning it is not obligatory, when something else brings greater nearness than it does, because the context of the verse indicates that Allah, majestic and exalted, encouraged Abu Bakr to resume his generosity toward Mistah and cease punishing him for what he had done to his daughter, by way of encouragement, without making it an obligation upon him. Otherwise, He would not have directed him—and He knows best—to pardon and overlook, nor promised him forgiveness for doing so,

[14] **Translator's note (L8052):** The construction connecting "taken upon himself" with "Aishah" is awkward in the supplied text; the context indicates wrongdoing against her.

[15] **Translator's note (L8056):** The source reads "saqā," "gave to drink," which does not fit the ensuing "an emigrant." The likely intended reading is "sammā," "called," but the supplied wording is retained.

since pardoning and overlooking are two avenues of generosity to which no one is compelled.[16][17]

L8067–8069 There is absolutely nothing in the verse stating that He commanded him to make expiation. It is therefore possible that his doing that which is better than spending on his relative constitutes its expiation.[18]

L8070 It is also possible that expiation is required in addition to that. This is more cautious, and it is the position we adopt.

L8071 Muhammed ibn Ali said: There is no disagreement within the community that all these verses, beginning with

L8072–8077 His saying, "Indeed, those who accuse chaste, unsuspecting, believing women are cursed in this world and the Hereafter, and theirs is a tremendous punishment (23)," were revealed concerning the Mother of the Believers, Aishah—may Allah be pleased with her. Whoever accuses her of indecency after these verses were revealed, knowing that they were revealed, is an unbeliever who must be called upon to repent, because he rejects Allah's declaration of her innocence and denies the revelation He sent down concerning her. If he repents, well and good; otherwise, he is put to death.[19]

L8078–8080 For someone unaware that the verses were revealed, they are to be recited to him, and he is to be informed of their contents. If he believes in them and accepts them, he is flogged with the prescribed punishment for a false accuser and then left alone. If he repeats it once more after being informed, he is called upon to repent, like the first.

L8081 Discussion of a Woman Who Acquires Ownership of Her Husband.

وليس في الآية أنه أمره بكفارة ألبتة، فيحتمل أن يكون إتيانه الذي هو خير من النفقة على قريبه كفارتها.

ويحتمل أن يكون مع ذلك كفارة وهو أحوط وبه نقول.

قال محمد بن علي: لا خلاف بين الأمة أن هذه الآيات كلها من

قوله: (إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ (٢٣) نزلت في أم المؤمنين عائشة - رضي الله عنها - فمن ذكرها بالفاحشة بعد نزول هذه الآيات، وهوعالم بنزولها فهو كافر يستتاب، لأنه راد على الله قوله في براءتها ومكذب بما أنزله من وحيه فيها، فإن تاب وإلا قُتل.

ومَن جهل نزول الآيات تليت عليه، وعرف بما فيها فإن آمن بها وقبلها جُلد حد المفتري وترك، فإن عاد بعدما عرف مرة أخرى استتيب كالأول.

ذكر المرأة إذا ملكت زوجها.

[16] **Translator's note (L8061):** The source reads "al-māḍī," literally "the past" or "one proceeding"; "persistence" reflects the apparent contextual sense, possibly intended as "al-muḍī."

[17] **Translator's note (L8065):** Here too the source has "idhā," literally "when" or "if," where the argument appears to require the causal "idh," "since."

[18] **Translator's note (L8069):** As supplied, the wording says "better than spending on his relative." The argument seems instead to require "doing what is better, namely spending on his relative," but that would require a different syntactic reading or a correction.

[19] **Qur'an references (L8072):** Qur'an 24:23 (An-Nur).

وقوله تعالى في النساء المؤمنات: (وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ) دليل على أن المرأة إذا ملكت زوجها حرمت عليه، وانفسخ نكاحها، لأن الله - جل وتعالى - جعل مُلك يمين المرأة في عداد محارمها، والمحرم لا يصلح أن يكون زوجًا بحال.

(وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ) دليل على أن المرأة منهية عن إبراز كل ما دعا إلى شهوتها، وإن كانت مباحًا لبسه لها.

ذكر التزو":

وقوله: (وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ) لحجة واضحة في أن ليس للبِكر ولا للثيب أن تتزوج بغير أمرِ وليها.

إذ لو كان لها ذلك ما أمر غيرها بإنكاحها.

وهذه أبين مما احتج بها الشافعي - رضي الله عنه - من قوله: (وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ) ، لأن ظاهر تلك مخاطبة الأزواج. كأنهم يطلقون واحدة، أو اثنتين حتى إذا حاضت المطلقة حيضتين وقاربت الخلو من العدة برؤية الثالثة التي تحلها للأزواج. راجعها من غير رغبة فيها يضارها لئلا تتزوج.

L8082–8086 And His saying, exalted is He, concerning believing women: "Let them not display their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess," is evidence that when a woman acquires ownership of her husband, she becomes forbidden to him and her marriage is dissolved, because Allah, majestic and exalted, included those whom a woman's right hand possesses among those prohibited to her in marriage, and someone prohibited in marriage cannot under any circumstances be a husband.[20]

L8087–8089 "Let them not stamp their feet so that what they conceal of their adornment becomes known," is evidence that a woman is forbidden to display anything that arouses desire for her, even if she is permitted to wear it.[21]

L8090 **Discussion of Marriage:**[22]

L8091

L8092–8093 And His saying: "Marry off the unmarried among you," is indeed a clear proof that neither a virgin nor a previously married woman may marry without her guardian's authorization.[23]

L8094 For if she were entitled to do so, He would not have commanded someone else to marry her off.

L8095–8099 This is clearer than what al-Shafii—may Allah be pleased with him—adduced from His saying, "When you divorce women and they reach the end of their appointed term, do not prevent them from marrying their husbands," because the apparent sense of that passage is an address to husbands: as though they pronounce one or two divorces, until, when the divorced woman has menstruated twice and is close to completing the waiting period upon seeing

[20] **Qur'an references (L8082):** Qur'an 24:31 (An-Nur).

[21] **Qur'an references (L8087):** Qur'an 24:31 (An-Nur).

[22] **Translator's note (L8090):** The heading is corrupt and truncated as supplied: "al-tazw…" followed by stray punctuation. "Marriage" represents its apparent subject.

[23] **Qur'an references (L8092):** Qur'an 24:32 (An-Nur).

the third menstruation, which makes her lawful for husbands, he takes her back without any desire for her, harming her so that she cannot marry.[24]

L8100–8106 Were it not for al-Hasan's report from Maqil ibn Yasar that the verse was revealed concerning him, when he obstructed his sister's marriage and refused to marry her to the man who had divorced her, I would have adopted its apparent sense, which the verse admits; but I am wary of doing so, although I think there is something questionable about al-Hasan's hearing from Maqil. If his report from him is authentic, then that verse also reinforces this one in the surah of Light. Otherwise, this one is sufficient, because it is an explicit text.[25]

ولولا رواية الحسن عن معقل بن يسار أن الآية نزلت فيه، حيث عَضَل أخته وأبى تزويجها ممن طلقها - لقلت بظاهرها تحتمله الآية، ولكني أتهيبه، مع أني أظن في سَماع الحسن عن معقل شيء، فإن صحت روايته عنه فتلك أيضا تقوية لهذه التي في النور، وإلا ففي هذه كفاية لأنها نص.

L8107

L8108–8113 And His saying, exalted is He: "And the righteous among your male slaves and your female slaves," is evidence that neither a male slave nor a female slave may marry without their master's permission, except that the male slave is given permission to marry and concludes the contract for himself if he is an adult, or his master accepts it on his behalf if he is a minor, just as a father accepts on behalf of his minor sons. As for the female slave, he himself concludes her marriage contract with whomever he wishes to marry her to.[26]

وقوله تعالى: (وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ) دليل على أن ليس للعبد ولا للأمة أن يتزوجا بغير إذن سيدهما، غير أن العبد يؤذن له في التزويج فيعقد هو على نفسه إن كان كبيرا، أو يقبله عليه سيده إن كان صغيرا كما يقبل الأب على صغار ذكوره والأمة يعقد هو نكاحها على من أراد تزويجها.

L8114–8116 If an unmarried woman were permitted to conclude her own marriage contract, although someone else has been commanded to conclude it for her, it would be permissible for the male slave and the female slave to conclude their own marriage contracts even if their master refused.

ولو جاز أن تعقد الأيم على نفسها وقد أمر غيرها بالعقد عليها جاز أن يعقد العبد والأمة على أنفسهما وإن امتنع سيدهما.

L8117–8118 If it is said: The unmarried woman differs from those two, because of the saying of the Messenger of Allah—may Allah bless him and grant him

فإن قيل: الأيم مخالفة لهما لقول رسول الله - صلى الله عليه وسلم -: " الأيمُ أحق بنفسها من وليها ".

[24] **Qur'an references (L8096):** Qur'an 2:232 (Al-Baqarah).

[25] **Translator's note (L8104):** The supplied wording joins "its apparent sense" directly to "the verse admits," without the expected connective. The translation makes that syntactic connection explicit.

[26] **Qur'an references (L8108):** Qur'an 24:32 (An-Nur).

peace ﷺ —"The unmarried woman has a greater right over herself than her guardian does."[27]

L8119–8120 The reply is: This does not contradict the Quran's command to marry them off. It merely teaches us that the guardian may conclude her marriage contract only with her consent, in the manner that a master concludes his female slave's marriage contract even if she objects.[28]

L8121–8124 Do you not see that the hadith itself is proof that the guardian is the one who concludes her marriage contract, except that he does not acquire effective authority until she gives permission; and in his attributing his guardianship over her to her. If she had greater authority over herself in the sense that she undertakes the contract to his exclusion, there would be no meaning in calling him the guardian and associating him with her. This is set out in full in the Book of Marriage in the Commentary on the Texts.[29]

L8125–8126 **Discussion of a Slave's Ownership.**

L8127

L8128–8133 His statement, "If they are poor, Allah will enrich them from His bounty," encompasses unmarried women and the male and female slaves mentioned alongside them; and they have become entitled, all together, to the fulfillment of the promise of enrichment through marriage. For if the male slaves had been excluded from their number, and what was intended by it were the unmarried women, the wording would have been—and Allah knows best—"If they are poor, Allah will enrich them from His bounty," with feminine pronouns. Since, however, the wording is, "If they are poor, Allah will enrich

قيل: هذا ليس بمخالف للقرآن في الأمر بإنكاحهن، إنما أفادنا أن الولي لا يعقد عليها إلا برضاها كما يعقد السيد على أمته وإن كرهت.

ألا ترى أن نفس الحديث حجة في أن الولي هو العاقد عليها غير أنه لا يتقوى حتى تأذن، وفي إضافته ولايته عليها إليها، فلو كانت هي أملك بنفسها بمعنى أنها تتولى العقد دونه ما كان لتسميته بالولي وإضافته إليها معنى وهذا موضوع بتمامه في كتاب النكاح من شرح النصوص.

ذكر ملك العبد.

وقوله: (إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ) قد شمل الأيامى، ومن ذُكر معهن من العباد والإماء، واستوجب جميعا إنجاز الوعد في الغنى بالنكاح، إذ لو خلا العبيد منهم وقصد به الأيامى كان - والله أعلم - إن يكن فقراء يغنهن الله من فضله. فلما كان (إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ) علمنا أن العبيد داخلون فيه وهم ذكور فغلبوا.

[27] **Translator's note (L8118):** "Al-ayyim" can mean any woman without a husband, but in this hadith it is also commonly understood specifically as a previously married woman. The supplied quotation does not itself make that distinction explicit.

[28] **Translator's note (L8120):** The source connects the two clauses with "as," despite contrasting the woman's required consent with the slave woman's lack of consent; the awkward comparison is retained.

[29] **Translator's note (L8122):** The wording concerning the attribution of guardianship is syntactically awkward; it is retained without emendation.

them from His bounty," we know that male slaves are included in it; and, being males, they determine the grammatical gender.[30][31]

L8134–8137 In this is clear evidence that male and female slaves own property, and that ownership is not attributed to them figuratively while in reality belonging to their masters. For if that were so, they would not become enriched by being married off, and would be poor both before and after it, because someone who owns nothing cannot be described as wealthy. Allah has removed doubt by saying, "Allah will enrich them from His bounty."[32]

L8138–8140 He indicated that this is wealth in property, rather than in marriage, just as He said: "Do not wish for that by which Allah has favored some of you over others. Men have a share of what they have earned, and women have a share of what they have earned. Ask Allah of His bounty." His bounty, following the mention of earning, can only be property.[33]

L8141–8147 Muhammed ibn Ali said: Regarding a slave's ownership, there are various matters that render his situation obscure: some affirm his ownership, while others negate it. Among those affirming his ownership is this verse that we have mentioned here, which is clear. Also, a slave under a contractual manumission agreement enters into that agreement with his master while still a slave. If he could not own property, his contractual manumission agreement would have no meaning, because his master would not own his earnings as a claim against him before the installment fell due. It would then fall due with nothing in his possession, although Allah has commanded that a manumission agreement be made with him. And everyone agrees that what he owns belongs to him, and that he pays it toward his installments until he becomes free by paying them all. If he could not own property, he would never become free through payment.[34]

وفي ذلك دليل واضح أن العبيد والإماء يملكون ولا يكون الملك مضافا إليهم على المجاز وحقيقته للسادة، إذ لو كان كذلك ما استغنوا بالإنكاح، ولكانوا فقراء قبله وبعده، لأن من لا يملك شيئا لا يقع عليه اسم غنى، وقد قطع الله الريب بما قال: (يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ) .

ودل على أنه غنى بالمال لا بالنكاح كما قال: (وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا اكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ) ففضله بعد ذكر الاكتساب لا يكون إلا مالاً.

قال محمد بن علي: وفي مُلك العبد أشياء مختلفة ملبسة أمره، تؤكد بعضها ملكه، وبعضها تنفيه، فمن ما تؤكد ملكه هذه الآية التي ذكرناها في هذا الموضع وهي واضحة، والمكاتب يكاتبه سيده وهو عَبد، فلو كان لا يملك ما كان لمكاتبته معنى، لأن سيده كان لا يملك كسبه عليه قبل حلول النجم، فكان يحل وليس بيده شيء وقد أمر الله بكتابه، واتفق الجميع على أن ما يملكه له يؤديه في نجومه حتى يعتق بأداء جميعها، فلو كان لا يملك ما عتق بالأداء أبدًا.

[30] **Translator's note (L8131):** This is the author's hypothetical reformulation using feminine plural verbs and pronouns, rather than a quotation of the Quranic wording.

[31] **Qur'an references (L8128):** Qur'an 24:32 (An-Nur).

[32] **Qur'an references (L8134):** Qur'an 24:32 (An-Nur).

[33] **Qur'an references (L8138):** Qur'an 4:32 (An-Nisa).

[34] **Translator's note (L8144):** The negative in "would not own his earnings" is present in the supplied Arabic and makes the argument difficult to follow; it has not been removed.

L8148–8161 Another clear consideration regarding his ownership is that one of two possibilities must hold: either, because he is himself property by virtue of his master's ownership, it is impossible to attribute ownership to him in any respect, like the livestock a person owns, which are themselves property and cannot be owners under any circumstances; or he is— although his person is owned—someone to whom it is not impossible to attribute ownership, in which he would stand on the same footing as his fellow human beings, with whom he shares all that they are subject to in the way of acts of worship and the legal rulings operative among Muslims, establishing their rights and obligations, even though their manner differs in degree. Since they all agree—both those who affirm ownership for him and those who do not affirm it—that his property is acquired, rather than created along with him like one of his limbs, which his master owns together with him, we know that the master owns him, rather than his property. We then examined what comes into his possession through the various means of acquisition. If he is someone whose situation entails ownership of what comes into his hands before his master takes it from him, he has already been designated its owner before his master. If his master takes it from him without his willing consent, that constitutes usurpation of it.[35][36][37]

والذي هو أيضاً واضح في ملكه أنه لا يخلو من أن يكون لما كان مالا في نفسه بملك سيده وقد استحال أن يضاف إليه مُلك بوجه من الوجوه كالبهائم التي يملكها الإنسان، وهي مال في أنفسها فلا يكون مالكه بحال، أو يكون. وإن كان مملوك الرقبة - لا يستحيل أن يضاف إليه ملكه يكون فيه أسوة جنسه من الناس الذين هو مشاركهم في جميع ما هم بسبيله من العبادات والأحكام الجارية بين المسلمين لهم وعليهم، وإن اختلفت كيفيتها في الكثرة والقلة، فلما اتفقوا جميعاً من ثبت له ملكا ومن لم يثبت أن ماله مستفاد لا مخلوق معه كعضو من أعضائه يملكه سيده معه. علمنا أن السيد ملكه دون ماله، ثم نظرنا إلى ما يقع بيده من وجوه الاستفادات فإن كان مما سبيله ملك فيما يقع بيديه قبل أن يأخذه سيده منه فقد سُمي مالكا قبل سيده. فإن أخذه منه عن غير طيب نفس منه كان غصباً له.

L8162–8171 But if he is someone for whom no ownership is established over what comes into his possession, it is impossible to call it the property of the slave when the slave has not yet owned it; and the master does not own the property of anyone other than his slave. Most of the ways in which he acquires such property involve its transfer from an owner to him, such as gifts, charitable donations, and remuneration for work he performs. Thus, one of two possibilities must hold: either the person to whom these assets originally belonged, who owned them and delivered them to the slave by

وإن كان ممن لا يثبت له ملك فيما يصير في يده فمحال أن يسمى مال العبد ما لم يملكه العبد بعده، والسيد لا يملك مالَ غير عبده، وأكثر وجوه استفادته منه ما ينتقل من مالك إليه مثل الهبة والصدقة، والجعل على عمل يعمله فلا يخلو من أن يكون من كان له أصل هذه الأموال وهو مالكها فدفعها إلى العبد بهذه الوجوه انتقل ملكه عنها إلى من دفعها إليه، أم ملكه ثابت فيها بعد غير منتقل، فإن كان ملك أرباب هذه الأموال لم ينتقل عنها بدفعها إلى من لا يملك ملكهم، ويستحيل أن يضاف إليه مُلْك، فينبغي للسيد أن يرد ما بيده على من أخذه منهم. لأنه ملكهم وهو لا يملك أملاكهم.

[35] **Translator's note (L8151):** The supplied مالكه is grammatically irregular here; the contextual sense is "owning" or "owners."

[36] **Translator's note (L8152):** The Arabic places a full stop after an unfinished alternative; the sentence continues in the next segment.

[37] **Translator's note (L8159):** The supplied wording is syntactically awkward; the translation follows the apparent argument concerning ownership before the master takes the property.

these means, transferred his ownership of them to the person to whom he delivered them, or his ownership of them still subsists and has not been transferred. If the ownership of the owners of these assets has not been transferred away from them through their delivery to someone who cannot own their property and to whom it is impossible to attribute ownership, then the master must return what is in his possession to those from whom he took it, because it is their property, and he does not own their possessions.[38]

L8172–8174 But if, when it came into the slave's possession, the slave owned it just as its previous owner had owned it, then the master may not wrest it from his possession without his permission. He is therefore his associate, because he … in his ownership since … his master to … otherwise he would be a usurper, subject to the liabilities of a usurper.[39][40]

L8175–8177 Since they agree that the slave's ownership of what comes into his possession precedes its becoming his master's, his ownership of it is established by the consensus of the community. Whoever claims that his ownership has transferred to the master without any of the means of transfer must produce a comparable consensus, and he will find no way to do so.

L8178–8183 This is what supports establishing his ownership. As for what indicates that he is not an owner, there is the consensus of all people that, if he dies leaving heirs, his master has a greater right to his property than his heirs. If he had owned his property during his lifetime, his heirs would inherit it after his death, because what he owned constitutes an estate, and an estate is apportioned in Allah's Book among the heirs, to the exclusion of unrelated

وإن كان لما صارت في يد العبد ملكها العبد كملك من كانت له فلا يجوز للسيد انتزاعها من يده إلا بإذنه، فهو صالحه لأنه.. في ملكه إذ ... سيده إلى وإلا كان غاصبًا، عليه ما على الغاصب.

فلما اتفقوا على أن ملك العبد متقدم لما يقع بيده قبل أن يصير لسيده ثبت ملكه فيه بإجماع الأمة، فمن زعم أنه قد انتقل ملكه إلى السيد بِلاَ وَجه من وجوه الانتقال فعليه أن يأتي بإجماع مثله ولن يجد إليه سبيلا.

هذا ما في تثبيت ملكه وأما ما يدل عليه على أنه ليس بمالك فإجماع الناس جميعًا على أنه إذا مات وله ورثة كان سيده أولى بماله من ورثته، فلو كان مالكًا لمالِهِ في حياته لَوَرِثَه وَرَثَتُهُ بعد وفاته، لأن ما ملكه تركة، والتركة مقسومة في كتاب اللَّه على الورثة دون الأجنبيين. فهذا أوكد شيء في إزالة الملك عنه، وفي الكتاب والسنة أشياء تدل على كلا المعنيين من إثبات مُلكه وإزالته، فأما ما في الكتاب فقوله - تبارك وتعالى - في سورة النحل: (ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ) .

[38] **Translator's note (L8163):** The wording ما لم يملكه العبد بعده is awkward, especially the final بعده, literally "after him/it"; "has not yet owned it" conveys the apparent sense without supplying a new argument.

[39] **Translator's note (L8173):** The text فهو صالحه لأنه.. is defective or corrupt. صالحه may mean "his righteous one" or "he reached a settlement with him," neither of which fits readily; "his associate" is a tentative contextual rendering. The supplied omission marks are retained.

[40] **Translator's note (L8174):** The supplied إذ ... سيده إلى is fragmentary and cannot be construed securely. Its surviving words and omission marks are represented without reconstructing the missing text.

persons. This is the strongest consideration for denying him ownership. In the Book and the Sunnah there are things indicating both positions: affirming his ownership and denying it. As for what is in the Book, there is His statement—blessed and exalted is He—in the Surah of the Bee: "Allah presents a comparison: an owned slave who has power over nothing, and someone whom We have provided with good provision from Us, and who spends from it secretly and openly. Are they equal?"[41]

L8184–8185 The verse may concern two slaves, one poor and the other rich, just as there may be two free men, one rich and the other poor.

L8186–8193 It may also concern a free man and a slave, because "someone" applies to both a free person and a slave. When something admits two meanings, it is impermissible to rule in favor of one rather than the other except on the basis of a proof establishing one of them And His statement in the Surah of the Byzantines: "He presents to you a comparison drawn from yourselves: do you have, among those whom your right hands possess, partners in what We have provided you, so that you are equal in it, fearing them as you fear one another?" is adduced as proof by those who deny his ownership. Such a person apparently takes the view that an owned person cannot share in his owner's property, just as created beings, who are the slaves of Allah, cannot share in His dominion.[42]

L8194–8196 It admits the interpretation he adopts, but also another: that you own alongside Me only what you have been given ownership of, just as your slaves own nothing of what We have provided you except what you have given them ownership of. Thus this would constitute proof of their ownership.[43]

L8197–8198 Qatadah—may Allah have mercy on him—used to say: "This is a comparison

فيحتمل أن تكون الآية في عبدين أحدهما فقير، والآخر غني، كما يكون حران أحدهما غنيا، والآخر فقيرا.

ويحتمل أن يكون حرًّا وعبدا، لأن (مَن) تكون للحر والعبد، وإذا احتمل الشيء معنيين لم يجزْ أن يحكم لأحدهما دون الآخر إلا بحجة تحقق أحدهما وقوله في سورة الروم: (ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ) يحتج به من ينفي ملكه، كأنه يذهب إلى أن المملوك لا يجوز أن يشارك المالك في ملكه كما لم يجز للخلق وهم عبيد الله أن يشاركوه في ملكه.

وهو يحتمل ما ذهب إليه، ويحتمل غيره من أنكم لا تملكون معي إلا ما ملكتم كما لا يملك عبيدكم مما رزقناكم شيئًا إلا ما ملكتموهم. فيكون هذا حجة في ملكهم.

وكان قتادة - رحمه الله - يقول: " هذا مثل ضربه الله لمن عدل به شيئا من خلقه يقول: أكان أحد منكم مشاركا مملوكه في قرابته وزوجته.

[41] **Qur'an references (L8178):** Qur'an 16:75 (An-Nahl).

[42] **Qur'an references (L8186):** Qur'an 30:28 (Ar-Rum).

[43] **Translator's note (L8195):** The unvocalized ملكتم can admit different vocalizations. The rendering "have been given ownership of" follows the parallel with ملكتموهم, "you have given them ownership of."

Allah presents for anyone who equates with Him anything of His creation. He says: Would any of you share his relatives and his wife with his slave?[44]

L8199–8200 Likewise, Allah does not accept that anyone of His creation should be equated with Him." Thus he interpreted it according to a third meaning.

L8201–8202 As for what is in the Sunnah, there is his statement—may Allah bless him and grant him peace ﷺ—"Whoever sells a slave who has property, his property belongs to the seller unless the buyer stipulates that it be included."

L8203–8205 Both parties adduce it as proof: those affirming his ownership, through the attribution of the property to him in two places; and those denying it, through its assigning it— despite attributing it to him—to someone else: to the seller in one case and to the buyer in another.[45]

L8206–8207 And his statement—may Allah bless him and grant him peace ﷺ—when he imposed the obligatory alms at the breaking of the fast: "Upon every free person and slave, young and old."

L8208–8209 Those affirming ownership say: It is not imposed upon someone who owns nothing.

L8210–8211 Those denying it say: He imposed it upon his master, just as he imposed it upon him on behalf of his wife and his young children.

L8212–8213 Each adduces proof for his position, as you see. We examined this, and it could not be that, despite their mutual contradiction, both were true; the truth must necessarily lie in one of them.

L8214–8231 We found that those denying ownership agreed with those affirming it regarding the slave under a contractual manumission agreement, and agreed with them that the slave owned his property before his master. The bestowal of enrichment from His bounty in the matter of arranging marriages, and the command to enter into contractual manumission agreements, both attest

فكذا كم الله لا يرضى أن يعدل به أحد من خلقه " ففسره على معنى ثالث.

وأما ما في السنة فقوله - صلى الله عليه وسلم -: " مَن باع عبدًا وله مال فماله للبائع إلا أن يشترطه المبتاع ".

يحتج به الفريقان مثبتوه بإضافة المال إليه في موضعين، ونافوه تجعله - وإن أضافه إليه - لغيره للبائع مرة، وللمبتاع أخرى.

وقوله - صلى الله عليه وسلم - حين فرض زكاة الفطر: " على كل حُر وعبد، صغير وكبير ".

فالمثبتون يقولون: لا تفرض على غير مالك.

والنافون يقولون: فرضها على سيده، كما فرض عليه لزوجته،. وصغار ولده.

وكل يحتج لمذهبه كما ترى. فنظرنا في ذلك فلم يجز أن يكون على تضادهما حقًّا، والحق لا محالة في أحدهما.

ووجدنا من ينفيه قد وافق من يثبته في المكاتب، ووافقه في أن العبد مَلَك ماله قبل سيده، وإيتاء الإغناء من فضله في باب الإنكاح، والأمر بالمكاتبة يشهدان له بالملك بلا احتمال معنى سواه، وإذا شهد آيتان مفردتان لأحدهما يحتمله الآخر بأن كان - والله أعلم - أولى من الاحتمال إلى الآخر الذي لا شاهد له على الانفراد، فنقول: إن العبد مالك لماله كالحر مسلط عليه لما تقدم من ملكه بإجماع الأُمة قبل تملك عليه سيده في قول بعضهم والله يحكم لا معقب لحكمه. فإن حكم في كتابه أو على لسان

[44] **Translator's note (L8198):** The unusual reference to sharing one's "relatives and wife" follows the supplied wording قرابته وزوجته without correction.

[45] **Translator's note (L8204):** The supplied تجعله is grammatically awkward after "those denying it"; the translation preserves the apparent reference to the report's assigning the property to someone else.

to his ownership without admitting any other meaning. When two verses each independently attest to one of the two positions, and the other evidence admits that position, this is—and Allah knows best—more appropriate than construing it in favor of the other position, which has no evidence exclusively supporting it. We therefore say: The slave owns his property like a free person and has authority over it, because, as stated above, his ownership precedes, by the community's consensus, the acquisition of ownership over it by his master, according to some of them. Allah judges; none can overturn His judgment. If He rules in His Book or through the words of His Messenger—may Allah bless him and grant him peace ﷺ—concerning anything concerning his property, or the Muslim community has agreed upon it, it is accepted in its proper context and is not made a pretext for weakening his ownership, in which he is like a free person. Thus, the ruling concerning his property when he is sold is accepted in submission to the Sunnah, and his master's taking his property after his death, to the exclusion of his heirs, is accepted in submission to consensus, even without his consent or that of his heirs—just as blood money for accidental killing is charged against the property of the kin group liable for blood money, although the perpetrator is someone other than them, whether they like it or not. No one may set Allah's rulings against one another or subject them to revision; rather, he must submit and be content with what He has ruled, even if it appears inconsistent to the person considering it. Allah—blessed and exalted—said: "But no, by your Lord, they do not believe until they make you judge concerning what has arisen in dispute between them, then find within themselves no distress over what you have decided, and submit with complete submission. (65)" Regarding the alms at the breaking of the fast, we say: if we find grounds establishing the Muslims' agreement that they are obligatory upon his master, their position is accepted, just as the ruling concerning his property after his death is accepted. Otherwise, the apparent meaning of the report is that they are obligatory upon him. If he is capable of paying them, he pays them; if he is unable to do so, the obligation lapses for him, just as it lapses for a free person through inability. If the master voluntarily pays them on his behalf, that discharges his obligation, just as a free person's obligation is discharged

رسوله - صلى الله عليه وسلم - بشيء في ماله، أَوِ اتفق جماعة المسلمين عليه سُلم في موضعه، ولم يجعل ذريعة إلى توهين ملكه الدي هو فيه كالحر، فما حكم في ماله عند بيعه مُسَلمًا للسنة، وأخذ سيده ماله بعد موته دون ورثته وَسُلم للإجماع. وإن عدم رضاه ورضاء ورثته - كما تجعل دية الخطأ في مال العاقلة والجاني غيرهم أحبوا أم كرهوا. ليس لأحد أن يضرب أحكام الله بعضها ببعض ويعقبها، بل عليه التسليم والرضا لما حكم، وإن اختلف عند الناظر فيه قال الله - تبارك وتعالى (فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (٦٥) . ونقول في زكاة الفطر إن وجدنا موجب اتفاق المسلمين على أنها مفروضة على سيده سُلّم لهم كما سُلّم في ماله بعد موته، وإلا فظاهر الخبر أنها مفروضة عليه، فإن اطلع بأدائها أدّاها وإن عجز عنها سقطت عنه كما يسقط عن الحر بالعجز، وإن تطوع السيد فأخرجها عنه أجزأه كما تجزي الحر بأن يتطوع غيره عنه، وبالله التوفيق.

when someone else voluntarily pays on his behalf. Success comes through Allah.[46][47][48][49][50]

L8232–8238 As for someone who says, "A slave's property is attributed to him as a saddle is attributed to a horse, and sheep to a shepherd," he has brought together two dissimilar things, for the horse did not acquire the saddle itself, nor own it before its owner did, as the slave acquired his property, even if, according to his claim, the master has authority over him. A slave may also be emancipated and then own property, according to the proponent of this position, whereas a horse never owns property. Attributing the saddle to the horse is figurative in every case, whereas attributing property to a slave is figurative in one circumstance but not another.[51]

L8239–8240 Nor is it impossible for the shepherd to own those very sheep that he is hired to tend, whereas the horse never owns its saddle.

L8241–8243 Denying the slave ownership of his property rests upon disagreement and interpretation, whereas denying the horse ownership of the saddle rests upon direct observation and consensus, because the horse is a beast, whereas the slave is an enslaved human being to whom the rulings of Islam apply.[52]

وأما من قال: مال العبد مضاف إليه كإضافة السرج إلى الفَرَس. والغنم إلى الراعي فقد جمع بين شيئين متفاوتين، لأن الفرس لم يستفدِ السرج بنفسه، ولا ملكه قبل صاحبه، كما استفاد العبد ماله، وإن كان بزعمه عليه السيد، وقد يعتق العبد فيملك عند قائل هذا القول، والفرس لا يملك أبدا. وإضافة السرج إلى الفرس مجاز بكل حال، وإضافة المال إلى العبد في حال دون حال.

والراعي ليس بمستحيل أن يملك تلك الغنم باعيانها التي هو أجير عليها والفرس لا يملك سرجه أبدا.

وإسقاط مُلك العبد عنه باختلاف وتأويل، ومُلك الفَرس عن السرج بعيان وإجماع، لأن الفرس بهيمة والعبد بشر مستعبد تجري - عليه أحكام الإسلام.

[46] **Translator's note (L8216):** The supplied إيتاء الإغناء, "the bestowal of enrichment," is an unusual expression but has been retained.

[47] **Translator's note (L8218):** The wording يحتمله الآخر بأن كان is syntactically defective or corrupt. The translation gives the apparent comparison between unambiguous support for one position and ambiguous evidence admitting either position.

[48] **Translator's note (L8223):** The syntax of the clause concerning the slave's property when he is sold is irregular in the supplied text; the translation follows its apparent sense.

[49] **Translator's note (L8229):** The supplied verb means "became apprised," which is awkward here. The translation follows the apparent intended sense, "was capable," supported by the contrast with inability and the later use of "capacity to discharge" in 8285:0.

[50] **Qur'an references (L8215):** Qur'an 13:41 (Ar-Ra'd); Qur'an 4:65 (An-Nisa).

[51] **Translator's note (L8235):** The clause concerning the master's authority is awkwardly expressed in the source; its precise intended relationship to the preceding argument is uncertain.

[52] **Translator's note (L8241):** The source awkwardly reverses the expected relationship in its phrase concerning the horse's ownership and the saddle; the translation expresses the apparent parallel with the preceding clause.

وكنت أحب لقائل هذا القول أن يصون نفسه عن هذا، فإنه أجل في نفسه وأرفع قدرا من أن يُعرف بهذه الهفوة، وسِيما وهو من أهل اللغة يغفر الله لنا وله.

ذكر نفقة الزوجات والصدقات: (وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ) دليل على وجوب نفقة الزوجات إماءً كُن أو حرائر، وعلى أن الصدُقات تكون نقدا إلا أن ترضى المرأة بتأخيره. إذ لا نجد شيئا يكون بها المحتاج إلى النكاح غير هذين الشيئين من نقد المهر والإنفاق.

وإلا فلم لا يجد النكاح.

وليس في الناس أحدٌ إلا وَلَه أكفاء ممن يتزوج به حتى إن ذوي العاهة بالبرص والجذام وأشباهه يتخذ كُفُوا مثله، فقد صح أن المحضوضين على الاستعفاف هم الذين لا نقد لهم يصدقون منه، وينفقون على الأزواج، وهذا من أوضح دليل في وجوب النفقة، وتقديم الصداق لمن تدبره.

فإن قال قائل: فلم لا تجعل هذا دليلا على التفريق بين من عجز عن النفقة على امرأته وبينها، وهو من التأكيد بهذه المنزلة.

قيل: ليس المستدبر في ذلك كالمستقبل، لأن أمرهن في المستقبل بأيدي أنفسهن، لا يجبرن على تزويج من لا يشتهين، وإذا حدث الإعسار بعد عقدة النكاح فقد صار الأمر بيد الأزواج ولا سبيل إلى تحريمهن إلا بطلاق يحدثه، وهو شيء يطلق الزوج به لسانه، فإذا امتنع من الإنفاق معدوما كان أو واجدا فليس للإمام عليه سبيل إلا مطالبته للزوجة بنفقتها، وحبسه به إن طلبته حتى يخرج إليه منها.

L8244–8246 I would have wished the proponent of this position to preserve himself from this, for he is in himself more distinguished and higher in standing than to be known for this lapse, especially since he is a scholar of language. May Allah forgive us and him.

L8247–8252 Discussion of Wives' Maintenance and Marriage Dowers: "Let those who cannot find the means to marry remain chaste until Allah enriches them from His bounty." This is evidence that providing wives with maintenance is obligatory, whether they are slave women or free women, and that marriage dowers must be paid immediately unless the woman consents to deferring payment. For we find nothing by which someone needing marriage would be [prevented from marrying] other than these two things: immediate payment of the dower and provision of maintenance.[53][54]

L8253 Otherwise, why would he be unable to find the means to marry?

L8254–8259 There is no one among people who does not have suitable counterparts whom he could marry; even those afflicted with white patches of skin, leprosy, and similar conditions take a suitable counterpart like themselves. Thus it is established that those urged to remain chaste are those who have no ready money from which to pay dowers and provide maintenance for wives. For anyone who considers it carefully, this is among the clearest evidence for the obligation to provide maintenance and to pay the dower in advance.

L8260–8261 If someone says, "Why, then, do you not make this evidence for separating a man who is unable to provide maintenance for his wife from her, when its emphatic force is of this degree?"

L8262–8267 The answer is: what has already taken place is not like what lies ahead in this matter, because, before marriage, women's affairs are in their own hands: they are not compelled to marry men they do not desire. But when impoverishment occurs after the marriage contract, authority has passed into the husbands' hands, and there is no way to make their wives unlawful to

[53] **Translator's note (L8252):** The supplied wording is syntactically defective: "by which" has no clear referent, and the clause appears to lack a predicate. The bracketed phrase supplies the apparent sense required by the argument without treating it as preserved wording.

[54] **Qur'an references (L8247):** Qur'an 24:33 (An-Nur).

them except through a divorce that the husband initiates, which is something the husband pronounces with his tongue. Thus, if he refuses to provide maintenance, whether he lacks means or possesses them, the ruler has no recourse against him except to demand her maintenance from him on the wife's behalf and imprison him over it, if she requests this, until he pays the ruler what is due from it.[55]

L8268–8272 If, despite imprisonment, he refuses maintenance and does not release her bond through divorce, he is wronging her, just as an absent man whose absence is prolonged is wronging her by withholding maintenance, yet the judge does not pronounce divorce on his behalf. How, then, can the judge separate an impoverished man's wife from him, when his becoming solvent is more readily possible than the arrival of maintenance that an absent man, after regretting his conduct, sends to his wife from a thousand parasangs away?

L8273–8275 She therefore has a stronger case for being separated from the man who wrongs her through his absence, and is more deserving of that than [the wife of] an impoverished man who is without means one day and acquires means afterward.[56]

L8276 **Discussion of the Slave under a Contract of Manumission:**

L8277

L8278–8282 His saying, "Those among the people whom your right hands possess who seek a contract of manumission: make such a contract with them if you know goodness in them, and give them from Allah's wealth that He has given you," is evidence that it is obligatory for a master, if he recognizes goodness in his male slave or his female slave, to make a contract of manumission with them when they request such a contract from him. He has no choice about granting their request, because the apparent meaning of the verse is a command,

[55] **Translator's note (L8267):** The source ends with a masculine pronoun, literally "to him," apparently referring to the ruler; its intended referent is not entirely certain. The pronouns in "if she requests this" are also compressed.

[56] **Translator's note (L8273):** "The wife of" is implicit in the source's compressed comparison and is supplied in brackets.

فإن امتنع مع الحبس من النفقة ولم يحل عقالها بالطلاق فهو ظالم لها. كما يكون الغائب المنقطع الغيبة ظالما بحبس النفقة، فلا يطلق الحاكم عليه، فكيف يفرق الحاكم بين امرأة المعسر وبينه، وإيساره أقرب إمكانا من وصول نفقة يبعث بها الغائب إلى زوجته بعد ندامته من ألف فرسخ.

فهي إلى أن يفرق بينها وبين ظالمها بالغيبة أقرب، وبه أجدر من معسر يعسر يومًا ويجد بعده.

ذكر المكاتب:

وقوله: (وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ) دليل على أن فرضاً على السيد إذا عرف من عبده خيرا، أو من أَمته أن يكاتبهما إذا التمسا منه الكتابة، ولا يكون بالخيار في إجابتهما، لأن ظاهر الآية أَمر، والأمر من الله تعالى حَتْم حتى يقوم دليل من كتاب وسنة أو اتفاق أنه إباحة وندب، ولا سبيل إليها في هذه الآية.

and a command from Allah Most High is binding until evidence from the Book, the Sunnah, or consensus establishes that it conveys permission and recommendation. There is no basis for that in this verse.[57]

واختلفوا في الخير ما هو.

L8283–8284 They disagreed about what this goodness is.

وجماعه الذي يجمع أقاويلهم الأمانة، والاضطلاع بأداء ما يكاتب عليه على الأغلب من أمره، وما يعرف به.

L8285–8286 Its comprehensive meaning, encompassing their various statements, is trustworthiness and the capacity to discharge what the contract of manumission stipulates as his payment, judging by his usual circumstances and what is known of him.

والعجب لمن لا يجبر السيد على الكتابة، ويجبره على إعطائه منها إذا فرغ من أدائها، وكلاهما أمر واحد (كاتبوهم) ، (وآتوهُم) ، وهما عندنا واجبان جميعًا.

L8287–8289 It is astonishing that someone would not compel the master to make a contract of manumission, yet would compel him to give the slave some of its proceeds once he has finished paying it, when both are commands of the same kind: “Make a contract with them” and “Give them.” Both are, in our view, obligatory together.

واختلف علي بن أبي طالب وابن عمر في مقدار ما يُعطى، فأعطاه ابن عمر سُبع مال الكتابة، وقال علي: يعطى رُبعها.

L8290–8292 Ali ibn Abi Talib and Ibn Umar disagreed about the amount to be given. Ibn Umar gave him one-seventh of the sum stipulated in the manumission contract, whereas Ali said, “He is to be given one-quarter of it.”

وإليه نذهب، لأن ابن جُريج - وهو ثقة - وَسيما إذا ذكر السماع - قال: دنا عطاء بن السائب، عن عبد الله بن حبيب، عن علي، عن النبي - صلى الله عليه وسلم -: (وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ) قال: “ رُبع الكتابة ” وهذا الحديث يقفه غير ابن جريج على علي ولا يسنده إلى النبي - صلى الله عليه وسلم - وسماع ابن جريج من عطاء قبل الاختلاط أولى من سماع من بعده. مع أنا قد دللنا في كتاب شرح النصوص على أن الثقة إذا أسند حديثًا يقفه غيره من الثقات كان الحكم حكم المسند، كالزيادة في الخبر.

L8293–8304 This is the position we adopt, because Ibn Jurayj—who is trustworthy, especially when he expressly mentions direct hearing—said, “There approached Ata ibn al-Sa’ib, on the authority of Abd Allah ibn Habib, on the authority of Ali, on the authority of the Prophet—may Allah bless him and grant him peace—concerning: “Give them from Allah’s wealth that He has given you.” He said, “One-quarter of the sum stipulated in the manumission contract.” Transmitters other than Ibn Jurayj stop this hadith at Ali and do not trace its chain to the Prophet—may Allah bless him and grant him peace ﷺ. Ibn Jurayj’s hearing from Ata before the onset of his confusion in transmission deserves precedence over the hearing of those who came after him. Moreover, we have demonstrated in the book Explanation of the Texts that when a trustworthy transmitter traces a hadith to the Prophet while other trust-

[57] **Qur’an references (L8278):** Qur’an 24:33 (An-Nur).

worthy transmitters stop it at a Companion, the ruling follows the version traced to the Prophet, as with an additional detail in a report.[58][59]

L8305–8310 Had Ibn Jurayj not expressly mentioned hearing from Ata, we would not have adopted his narration, because he is known for concealing intermediaries in transmission. But when he expressly mentions direct hearing, he is trustworthy, and there is no ground for rejecting his report. Indeed, he confirmed that he had heard it from him by saying after his narration, "I have also heard more than one person narrate it on the authority of Ata without mentioning the Prophet—may Allah bless him and grant him peace ﷺ." Thus it is established that he himself had no doubt about tracing it to the Prophet.

L8311–8312 Muhammed ibn Ali said: Abd Allah ibn Habib is Abu Abd al-Rahman al-Sulami, and he heard from Ali but did not hear from Uthman.

L8313

L8314–8319 His saying, "Do not compel your slave women to prostitution if they desire chastity," was revealed concerning Musayka, the slave woman of Abd Allah ibn Ubayy ibn Salul. He used to compel her to prostitution. She brought him a cloak, and he ordered her to return. She said, "By Allah, if it is forbidden, the time has surely come for us to abandon it; and if it is lawful, we have certainly had a great deal of it." Then the verse was revealed concerning her.[60]

L8320–8325 It contains evidence that the term "protected status" applies to chastity, and that when a woman guards her private parts against sexual indecency, she is a woman of protected status. Allah—blessed and exalted—said: "And Maryam, daughter of Imran, who guarded her private parts." Thus "protected status" is an encompassing term, as al-Shafi'i—may Allah be pleased with him—said,

ولو لم يذكر ابن جريج سماعه من عطاء لما ذهبنا إلى روايته، لأنه معروف بالتدليس، فإذا ذكر السماع فهو ثقة لا عِلة في رد خبره، بل أكد سماعه منه بما قال بعد روايته: وقد سمعت غير واحد يرويه عن عطاء لا يذكر النبي - صلى الله عليه وسلم -. فصح أنه لم يَشك هو في رفعه.

قال محمد بن علي: وعبد الله بن حبيب هو أبو عبد الرحمن السلمي وقد سَمِع من علي ولم يسمع من عثمان.

قوله: (وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا) نزلت في مسيكة جارية عبد الله بن أُبي بن سلول كان يكرهها على البغاء، فأتته بِبُردة، فأمرها أن تعود، فقالت: واللهِ لئن كان حرامًا لقد آن لنا أن نتركه، وإن كان حلالاً لقد استكثرنا منه. فنزلت فيها الآية.

ففيها دليل على أن اسم الإحصان يقع على العفاف، وأن المرأة إذا صانت فرجها عن الفاحشة فهي محصنة. قال الله - تبارك وتعالى -: (وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا) . فالإحصان اسم جامع كما قال الشافعي - رضي الله عنه - يقع على هذا، وعلى الإسلام. والنَرويج وجماعه الحبس عن الشيء بالحائل دونه. فكأنها تحبس نفسها عن الفاحشة بحاجز الإسلام، والتعفف بالزواج. والله أعلم.

[58] **Translator's note (L8295):** The supplied text reads "there approached," apparently a corruption of a transmission formula such as "related to us." It is translated as supplied; the ensuing argument treats the report as explicitly establishing direct hearing.

[59] **Qur'an references (L8293):** Qur'an 24:33 (An-Nur).

[60] **Qur'an references (L8314):** Qur'an 24:33 (An-Nur).

applying to this and to Islam, and to [marriage]. Its comprehensive sense is being restrained from something by a barrier standing in its way. It is as though she restrains herself from sexual indecency through the barrier of Islam and through maintaining chastity by marriage. Allah knows best.[61][62][63]

Discussion of the Child Born of Unlawful Sexual Intercourse.

His saying, "So that you may seek the transient goods of worldly life."[64]

Abd Allah ibn Ubayy used to profit from her earnings and her offspring. This contains evidence that the offspring of a slave woman resulting from unlawful sexual intercourse are slaves belonging to her master.

His saying, "Whoever compels them—then indeed Allah, after their being compelled, is forgiving, merciful. (33)" is evidence that the sin of unlawful sexual intercourse is removed from a woman subjected to coercion, and that no prescribed punishment is imposed upon her for it.[65]

It also refutes the position of someone who says that when a man hires out his slave woman to licentious men, she is to be sold against his will. Do you not see that Allah—blessed and exalted—says: "Whoever compels them—then indeed Allah, after their being compelled, is forgiving, merciful. (33)" Thus He promised her forgiveness for what she was compelled to do. If

[61] **Translator's note (L8320):** "Protected status" renders ihsan, whose several legal and linguistic applications are the subject of the ensuing discussion.

[62] **Translator's note (L8324):** The supplied word rendered "[marriage]" is corrupt and does not yield a clear contextual meaning. "Marriage" is the probable intended reading, supported by the following sentence, but is not silently substituted.

[63] **Qur'an references (L8320):** Qur'an 66:12 (At-Tahrim).

[64] **Qur'an references (L8328):** Qur'an 24:33 (An-Nur).

[65] **Qur'an references (L8333):** Qur'an 24:33 (An-Nur).

ذكر ولد الزنا.

وقوله: (لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا) .

كان عبد الله بن أُبي يستغنم جُعلها وولدها. ففيه دليل على أن ولد الأمة من زنا عبيدٍ لسيدها.

وقوله: (وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ (٣٣) . دليل على أن، إثم الزنا مدفوع عن المكرهة، وَلاَحَد عليها فيه.

وفيه إبطال قول من قال: إن الرجل إذا أكرى جاريته من الفساق بيعت عليه. ألا ترى أن الله - تبارك وتعالى - يقول،: (وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ (٣٣) ، فوعدها الغفران على الإكراه، ولو كان البيع عليه جائزا لكان حائلا بينها وبين الإكراه.

selling her against his will were permissible, it would place a barrier between her and coercion.[66]

L8340–8341 Thereafter the master would no longer be coercing her, nor would she need, on account of coercion, forgiveness and mercy—although she would need them in other matters.

L8342–8345 Muhammed ibn Ali said: In this there is a refutation of juristic preference (istiḥsān), for anyone who considers it carefully, because a sale imposed upon [the owner]—to anyone who understands this—is rationally good: a slave woman desires chastity, while her master compels her to commit sexual immorality and does not desist despite discretionary punishment and warnings; a barrier is placed between her and the wrongdoing by selling her against his will.[67][68]

L8346–8353 Better still is to leave the owners' rights of ownership over them intact and refrain from removing those rights without their consent. Whoever does this to his slave woman is under Allah's wrath and curse until she is taken away from him. She is not to be sold against his will, and the slave woman must fight anyone who seeks that from her, expend her utmost effort in preventing it from being inflicted upon her, and not surrender her private parts before exerting her utmost effort in defending herself with her weapon, her hand, her teeth, and her struggling, until her means are exhausted and she is overpowered. Only then is she coerced and entitled to what she has been promised of forgiveness and mercy. Indeed, she must hate even what

فلا يكون السيد بعده مكرهًا، وَلا هي محتاجة بسبب الإكراه إلى المغفرة والرحمة - وإن كانت محتاجة في غيره -.

قال محمد بن علي: وفي هذا إبطال الاستحسان لمن تدبره، لأن البيع على مَن يعقل هذا حَسن في العقول أن تكون أَمة تريد تحصنًا وسيدها يكرهها على الفاحشة ولا ينتهي بالتعزير والمواعدة يحالُ بينها وبين المنكر بالبيع عليه.

وأحسن منه ترك إملاك المالكين لهم، والكف عن إزالتها بغير رضاهم، فمن فعل هذا بجاريته فهو في سخط الله ولعنته حتى تنزع عنه، ولا تباع عليه، وعلى الجارية أن تقاتل من أراد ذلك منها. وتفرغ مجهودها في المنع عنها، ولا تسلم فرجها قبل بذل المجهود في الدفع عن نفسها بسلاحها ويدها، وأسنانها واضطرابها حتى، تنقطع حيلها، وتغلب ثم تكون حينئذٍ مكرهة مستوجبة ما وُعدت من الغفران والرحمة، بل عليها أن تكره مَا لا تملكه من لحُوقِ الحلاوة بالبشر عند الوقائح لتستكمل اسم الإكراه.

[66] **Qur'an references (L8335):** Qur'an 24:33 (An-Nur).

[67] **Translator's note (L8343):** The syntax connecting the sale, the person who understands, and what is rationally good is awkward in the supplied text. The sale is understood from the continuation as a sale imposed upon the owner.

[68] **Translator's note (L8344):** The supplied word translated as "warnings" ordinarily means mutual promises or appointments; its precise force here is uncertain.

she cannot control: the pleasure that comes to human flesh during shameful acts, so that she fully qualifies as coerced.[69][70]

L8354 Muhammed ibn Ali said: Something was related from Ibn Abbas—may Allah be pleased with him—concerning

L8355

L8356–8358 His saying: "Let those who cannot find the means to marry remain chaste until Allah enriches them from His bounty," which we neglected to include in its section, so we have included it here lest the book be without mention of it. I do not think it is reliably preserved from him, because its transmission chain is disconnected.[71]

L8359–8362 Bishr ibn Umarah transmitted, from Abu Rawq, from al-Dahhak ibn Muzahim, from Ibn Abbas—may Allah be pleased with him—concerning His saying: "Let those who cannot find the means to marry remain chaste." He said: "Let whoever lacks the means marry, for Allah will enrich him."[72]

L8363–8366 But how can someone who cannot find the means to marry be capable of marrying? Enrichment through marriage is for someone who can find the means to marry and does not lack someone who will give him a spouse. When someone who is not wealthy marries, Allah enriches him through the blessing of marriage. This is what He says in the verse: "Marry off the unmarried among you and the righteous among your male slaves and your female slaves. If they are poor, Allah will enrich them from His bounty."[73][74]

قال محمد بن علي: وذُكِر عن ابن عباس - رضي الله عنه - في

قوله: (وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ) شيء أغفلنا إيراده عند فصله فأوردناه هاهنا لئلا يعرو الكتاب عن ذكره، ولا أحسبه محفوظا عنه لإرساله.

روى بِشر بن عمارة، عن أبي روق، عن الضحاك بن مزاحم عن ابن عباس - رضي الله عنه - في قوله: (وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا) قال: " ليتزوج من لا يجد، فإن الله سيغنيه ".

فكيف يقدر على التزوج من لا يجده، والغناء بالتزويج وهو لمن يجد التزويج ولا يعدم من يزوجه، فإذا تزوج من ليس بغني أغناه الله ببركة التزويج وهو ما قاله في الآية: (وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ) .

[69] **Translator's note (L8347):** The supplied verb can be read as "she is taken away," although this sits uneasily with the ensuing rejection of a forced sale. A reading meaning that the owner desists would require a change to the supplied wording.

[70] **Translator's note (L8353):** The wording rendered "to human flesh during shameful acts" is unusual and possibly corrupt. The supplied words have been retained in sense rather than silently replaced with a conjectural reference to intercourse.

[71] **Qur'an references (L8356):** Qur'an 24:33 (An-Nur).

[72] **Qur'an references (L8359):** Qur'an 24:33 (An-Nur).

[73] **Translator's note (L8364):** The supplied wording concerning enrichment through marriage is syntactically awkward; the translation preserves the distinction developed in the continuation.

[74] **Qur'an references (L8364):** Qur'an 24:32 (An-Nur).

وكان عمر بن الخطاب - رضي الله عنه - يقول: " ما رأيت مثل من قعد أيمَا بعد هذه الآية (وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ) .

وقد يجد الرجل صَداق امرأة وهو محترف كسوب، فإذا فقد ما يجد في صَداق امرأةٍ كان فقيرا بعده، ومجزيا أيامه باكتسابه، فوعده الله أن يغنيه من فضله، فأما من لم يجد النكاح وعدم من يزوجه لعسرته بالصداق والنفقة فليس من أهل هذه الآية، بل هو من أهل الثانية يستعفف عن الفاحشة، ويصبر على العزبة حتى يغنيه الله من فضله ويرزقه ما يتزوج به، وهذا وجه الآيتين. والله أعلم.

وابن عباس أعلم بكتاب الله من أن يشكل هذا عليه.

فإما أن يكون دخل مَتن في مَتنٍ وغلط به الكتاب، وإما أن يكون الخلل من جهة الإرسال، لأن الضحاك لم يلقَ ابن عباس. ولا سمع منه شيئا.

قوله: (يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ) مؤيد للرواية في الحث على أكل الزيت والأدهان لبركة شجرتها أعني الزيتونة التي خرج منها.

L8367–8368 Umar ibn al-Khattab—may Allah be pleased with him—used to say: "I have never seen the like of someone who remains unmarried after this verse: 'Marry off the unmarried among you and the righteous among your male slaves and your female slaves. If they are poor, Allah will enrich them from His bounty.'"[75]

L8369–8375 A man may possess a woman's bridal dower while being a working man who earns a livelihood. Then, when he has spent what he possesses on a woman's bridal dower, he is poor afterward, getting through his days by his earnings. Allah has therefore promised him that He will enrich him from His bounty. As for someone who cannot find the means to marry and lacks anyone who will give him a spouse because he cannot afford the bridal dower and maintenance, he is not among those addressed by this verse. Rather, he is among those addressed by the second: he must abstain from sexual immorality and patiently endure being unmarried until Allah enriches him from His bounty and provides him with that with which he can marry. This is the interpretation of the two verses. Allah knows best.[76]

L8376 Ibn Abbas is too knowledgeable about Allah's Book for this to have been unclear to him.

L8377–8379 Thus, either one report's text has become intermingled with another's and the scribes have erred over it, or the defect arises from the disconnected transmission, because al-Dahhak did not meet Ibn Abbas or hear anything from him.[77]

L8380

L8381–8383 His saying: "It is kindled from a blessed tree" supports the report encouraging the eating of olive oil and anointing oneself with it because of the blessedness of its tree, by which I mean the olive tree from which it comes.[78][79]

[75] **Qur'an references (L8367):** Qur'an 24:32 (An-Nur).

[76] **Translator's note (L8370):** The expression rendered "getting through his days" is awkward as supplied; it appears to describe meeting daily needs through earnings.

[77] **Translator's note (L8377):** The unvocalized word rendered "the scribes" can also be read as "the book," which would give the sense that the written text contains the error.

[78] **Translator's note (L8382):** The supplied form rendered "anointing oneself" can also be read as "oils"; the context favors the act of applying oil.

On Making the Mosque Building Tall.

في إطالة بناء المسجد.

And His saying: "In houses which Allah has permitted to be raised and in which His name is mentioned; He is glorified in them in the mornings and the late afternoons (36)" is evidence for making mosque buildings tall. Qatadah likewise used to say this.[80]

وقوله: (فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ (٣٦) دليل على إطالة بناء المساجد، وكذلك كان قتادة يقوله.

It is also possible that their elevation is through remembrance, rather than through making the buildings tall.

ويحتمل أن تكون رفعتها بالذكر لا بإطالة البناء.

It also contains evidence for urging Muslims to pray in mosques, because the remembrance and glorification in them are the five prayers.

وفيه دليل على حث المسلمين أن يصلوا في المساجد، لأن الذكر والتسبيح فيها هي الصلوات الخمس.

Specific Scope:

خصوص:

And His saying: "Allah created every moving creature from water" has specific scope: Adam, Eve, and Jesus are not included in it—may Allah bless them ﷺ.[81]

وقوله: (وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ) خصوص لم يدخل فيه آدم ولا حواء، ولا عيسى، صلى الله عليهم.

Legal Opinion.

الفتوى.

And His saying: "When they are summoned to Allah and His Messenger so that he may judge between them, behold, a group of them turns away (48)," up to His saying: "And fears Allah and is mindful of Him—those are the successful (52)."[82]

وقوله: (وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ (٤٨) إلى قوله: (وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ (٥٢) .

This is a severe threat against anyone who faults those who summon people to Him and His Messenger in matters of legal opinion and judicial rulings, since none but the two of them may judge in these matters or in any others, and all created beings are followers of them both.

وعيد شديد لمن يعيب الداعين إليه ورسوله في الفتوى والأحكام، إذ لا يجوز أن يحكم فيهما وَلا في غيرهما إلا هما، والخلق تبع لهما.

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[79] **Qur'an references (L8381):** Qur'an 24:35 (An-Nur).
[80] **Qur'an references (L8387):** Qur'an 24:36 (An-Nur).
[81] **Qur'an references (L8396):** Qur'an 24:45 (An-Nur).
[82] **Qur'an references (L8400):** Qur'an 24:48 (An-Nur); Qur'an 24:52 (An-Nur).

L8404–8405 The Imam.

L8406

L8407–8410 And His saying: “Allah has promised those among you who believe and do righteous deeds that He will surely appoint them as successors on earth, as He appointed those before them as successors” is an argument for calling the imam who acts in obedience to Allah ‘Allah’s vicegerent’ (khalīfah). This is not objectionable, for Allah—majestic and exalted is He—has promised this to whoever believes in Him and acts in obedience to Him, as you see.[83]

L8411–8412 It is also permissible to call the scholars, and everyone who calls people to His religion or guides them to His path, His vicegerents, because the wording of the promise is general.

L8413–8414 If it is said: What distinction, then, do Adam and David—may Allah bless them both ﷺ—have over others, if those you have mentioned are called vicegerents?

L8415–8416 The answer is: Their distinction lies in prophethood. Appointment as a vicegerent is a designation applicable by virtue of a particular meaning, and everyone who possesses that meaning deserves the designation, even if he does not possess the distinction of prophethood.

L8417–8419 If, for every attribute ascribed to a prophet, his community were not permitted to share it with him, they would not share with the prophets faith, prayer, and the other acts of obedience.

L8420–8424 The meaning of appointment as a vicegerent is placing the appointee in the position of the one who appoints him. Thus, when Allah placed Adam and David—may Allah bless them both ﷺ—on earth in His position for judging between His servants, they deserved the designation on that account. Allah has promised the believers who act in obedience to Him that He will appoint

[83] **Qur’an references (L8407):** Qur’an 24:55 (An-Nur).

الإمام.

وقوله: (وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ) حجة في تسمية الإمام العامل بطاعة الله خليفة الله، ولا يكون منكرًا فإن الله - جل وتعالى - قد وعد ذلك من آمن به، وعمل بطاعته كما ترى.

ويجوز أن يسمى العلماء أيضا، وكل من دعا إلى دينه، أو أرشد إلى سبيله خلفاءه، لأن مخرج الوعد عام.

فإن قيل: فما فضلة آدم وداود - صلى الله عليهما - إذًا على غيرهما إذ كان من ذكرت يسمى خليفة.

قيل: فضلهما بالنبوة. والاستخلاف اسم واقع لمعنى وكل من أخذ بذلك المعنى استحقه، وإن لم يكن له فضل النبوة.

ولو كان كل صفة وصف بها نبي لم يجز أن يشاركه فيها أُمته. ما شاركوهم في الإيمان والصلاة وسائر الطاعات.

ومعنى الاستخلاف: إقامة المستخلف مقام المستخلف فلما أقام الله آدم وداود - صلى الله عليهما - في الأرض مقامه في الحكم بين عباده استحقوا الاسم بذلك، ووعد الله المؤمنين العاملين بالطاعة أن يستخلفهم كما استخلف غيرهم، فهم خلفاؤه في ذلك وإن لم يكونوا أنبياء.

them as vicegerents as He appointed others; thus they are His vicegerents in that respect, even if they are not His prophets.[8485]

L8425–8430 If it is said: What, then, is the meaning of the Prophet's ﷺ saying: "The caliphate after me is thirty; then it becomes kingship"? The answer is: Its meaning—and Allah knows best—is a caliphate that follows his conduct toward his community in its entirety. For no one is exempt: of all those who assumed authority after the four, none followed, in governing the community, the entirety of the conduct of Allah's Messenger ﷺ and their conduct, even if they followed most of it.[8687]

L8431–8436 Here is Abu Muslim al-Khawlani, a jurist possessed of scrupulous piety, saying: "People of Medina, you are guilty of a greater crime before Allah than Thamud. Thamud hamstrung Allah's she-camel, whereas you killed His vicegerent, and His vicegerent is more honored by Him than His she-camel"—meaning Uthman, may Allah be pleased with him. Yet no one objects to him or says to him: Do not call him Allah's vicegerent, for he is the successor of His Messenger, not His vicegerent.[88]

L8437–8439 If it is said: It has been related that Abu Bakr al-Siddiq—may Allah be pleased with him— when a man said to him, "O vicegerent of Allah," replied: "I am not Allah's vicegerent; rather, I am the successor of Allah's Messenger ﷺ."

L8440–8442 The answer is: A contradiction of the Quran and the language cannot au-

فإن قيل: فما معنى قول النبي - صلى الله عليه وسلم -: " الخلافة بعدي ثلاثون ثم يصير مُلكًا "، قيل: معناه - والله أعلم - خلافة على تمام سيرته في أُمته، فليس يمتنع أحد من كل مَن ولي الأمر بعد الأربعة لم يسرْ في الأُمة بتمام سيرة رسول الله - صلى الله عليه وسلم - وسيرتهم وإن ساروا بأكثرها.

وهذا أبو مسلم الخولاني فقيه ذو ورع ويقول: " يا أهل المدينة أنتم أعظم جرمًا عند الله من ثمود، فإن ثمودًا عقروا ناقة الله، وأنتم قتلتم خليفته، وخليفته أكرم عليه من ناقته " - يعني عثمان رضي الله عنه - فلا ينكر عليه منكر، ولا يقول له: لا تسميه خليفة الله، فإنه خليفة رسوله لا خليفته.

فإن قيل: فقد روي أن، أبا بكر الصديق - رضي الله عنه - حين قال له الرجل: يا خليفة الله، قال: لست بخليفة الله، ولكني خليفة رسول الله - صلى الله عليه وسلم.

قيل: لا يصح على أبي بكر - رضي الله عنه - خلاف القرآن واللغة وهو لباب اللغة.

[84] **Translator's note (L8420):** The two occurrences of the Arabic participle are unvocalized in the supplied text; they are understood respectively as the appointee and the appointing party.

[85] **Translator's note (L8423):** The supplied Arabic uses a plural verb for Adam and David, where a dual verb would ordinarily be expected.

[86] **Translator's note (L8426):** The supplied quotation says "thirty" without stating a unit of time.

[87] **Translator's note (L8429):** The supplied construction is awkward. It is understood as asserting that none of the rulers after the four followed the preceding model in its entirety.

[88] **Translator's note (L8436):** The same Arabic term, khalīfah, is rendered "successor" in relation to the Messenger and "vicegerent" in relation to Allah.

thentically be attributed to Abu Bakr—may Allah be pleased with him—when he was the very essence of linguistic mastery.[89]

L8443–8446 It is possible that, if the report from him is authentic, he said it out of concern that the man addressing him might not understand the meaning of vicegerency and might interpret it in an objectionable way. Thus he said: "I am the successor of Allah's Messenger —may Allah bless him and grant him peace ﷺ"—because Allah's Messenger is Allah's vicegerent over His servants, and the successor of His vicegerent occupies his position with respect to the designation of vicegerency. Prophethood has no part in vicegerency.

L8447–8450 Abu Bakr—may Allah be pleased with him—would thus have removed from the man what he feared for him of ignorance of the meaning of vicegerency, while having avoided falsehood. One Who Conceals a Religion.

L8451

L8452–8454 And His saying, exalted is He: "He will surely establish for them their religion which He has approved for them, and will surely replace their fear with security. They worship Me, associating nothing with Me" is an argument against everyone who conceals a religion, keeping it secret because he does not feel safe in manifesting it, for Allah— majestic and exalted is He— has promised, along with establishing the religion for its adherents, security joined to it.[90]

L8455–8459 Thus, anyone who fears, concerning a religion to which he adheres, someone who will condemn him if he manifests it and punish him for a falsehood he believes does not have his religion established for him. Rather, with respect to his faith, he runs the risk that Allah—majestic and exalted is He—has fulfilled for the people of faith who act in obedience to Him His promise of security to his exclusion. Allah does not break His promise. How, then,

[89] **Translator's note (L8442):** For English syntax, the attribution to Abu Bakr and its salutation, which occur in the preceding Arabic unit, are placed here. Together the two translated units render the complete sentence.

[90] **Qur'an references (L8452):** Qur'an 24:55 (An-Nur).

وقد يجوز أن يكون قاله إن صح عنه إشفاقا على القائل له أن لا يعرف معنى الخلافة، فيذهب بها إلى شيء منكر. فقال: أنا خليفة رسول الله - صلى الله عليه وسلم - لأن رسول الله خليفة الله على عباده، وخليفة خليفته يقوم في اسم الخلافة مقامه. والنبوة ليست من الخلافة في شيء.

فيكون أبو بكر - رضي الله عنه - قد أزال عن الرجل ما خشي عليه من الجهل بمعنى الخلافة، وقد سَلِم من الكذب من يستر دينًا.

وقوله تعالى: (وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا) حجة على جميع من يستر دينا يكتمه لا يأمن في إظهاره، لأن الله - جل وتعالى - وعد مع تمكين الدين لأهله أمنَا مقرونَا به.

فمن كان خائفا في دين يتمسك به من ينكر عليه إن أظهر، ومعاقب له على باطل يعتقده غير متمكن له دينه، بل هو من إيمانه على مخاطره أن يكون الله - جل وتعالى - أنجز أهل الإيمان العاملين بطاعته ميعاده في الأمن دونه، والله لا يخلف الميعاد، فكيف يكون فاقدًا لا متمسكًا بمرضي الدين وهو فزع في إظهاره، مشمئز من إعلانه.

can he be lacking, rather than adhering to the approved religion, while he is terrified of manifesting it and recoils from declaring it openly?[91]

L8460 Seeking Permission at the Three Times.

الاستئذان في الأوقات الثلاثة.

L8461

L8462–8465 And His saying, exalted is He: "O you who believe, let those whom your right hands possess and those among you who have not reached puberty ask your permission on three occasions: before the dawn prayer, when you lay aside your clothes at midday, and after the night prayer—three times of privacy for you. There is no blame upon you or upon them after these; they move about attending upon you, some of you upon others." A definitive verse whose application has been neglected among people; the Muslim should therefore fear Allah and not neglect it.[92][93]

وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ) آية محكمة قد أغفل للناس استعمالها، فينبغي للمسلم أن يتقي الله ولا يغفلها.

L8466–8467 It contains evidence that these three times are the times for lying down, having intimate intercourse with spouses, and exposing the private parts.[94]

وفيها دليل على أن هذه الثلاثة الأوقات هي أوقات المضاجعة. والإفضاء إلى الأزواج في الوطء وبدوء العورات.

L8468–8471 This includes the implication that concealing the private parts from children who have reached the stage of recognizing them is obligatory at all times, since He—majestic and exalted—would not command that permission be sought on that account unless He had already made it obligatory to conceal them at all times from those children and from those whom one's right hand possesses.

ويدخل فيه أن ستر العورة على الأطفال الذين قد بلغوا مبلغ معرفتها فرض في كل وقت، إذ لا يأمر - جل وتعالى - بالاستئذان من أجل ذلك إلا وقد فرض سترها في كل وقت عنهم، وعن ملك اليمين.

L8472 Discussion of Lowering the Gaze.

ذكر غض البصر.

L8473–8477 And His statement, exalted is He, "There is no blame upon you or upon them beyond these times; they circulate among you, some of you attending

وفي قوله تعالى: (لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ) دليل على أن لا حَرج على المرأة أن ينظر إليها الذكر البالغ من ملك يمينه، وَلا عليه إذا نظر لغير رِيبة إذ كان في غير هذه الأوقات الثلاثة مباح له أن يدخل بغير إذن. ومن دخل بغير إذن أبصر الحرم، وقد أزال الله عن الجميع الحرج كما ترى. فهذا خاص في المماليك.

[91] **Translator's note (L8458):** The supplied wording explicitly says "lacking, not adhering." This appears inconsistent with the surrounding argument, but has not been silently reversed or repaired.

[92] **Translator's note (L8464):** The construction translated as "whose application has been neglected among people" is awkward in the supplied Arabic.

[93] **Qur'an references (L8462):** Qur'an 24:58 (An-Nur).

[94] **Translator's note (L8467):** The supplied بدوء is unusual here; the context suggests the appearance or exposure of the private parts.

upon others," contains evidence that there is no blame upon a woman if an adult male among those possessed by his right hand looks at her, nor upon him if he looks without a suspect intention, since, outside these three times, he is permitted to enter without permission. Anyone who enters without permission sees the women of the household, and Allah has removed blame from everyone, as you see. This therefore applies specifically to slaves.[95][96]

L8478–8480 As for free men, they are obliged to lower their gaze from women, whether with desire or without desire, with a suspect intention or without a suspect intention, except for the inadvertent glance that is excused for them.[97]

L8481–8485 For Allah—majestic and exalted—commanded lowering the gaze unconditionally, without qualification, in His statement: "Tell the believing men to lower their gazes," and "And tell the believing women to lower their gazes." The Prophet—may Allah bless him and grant him peace ﷺ—commanded Umm Salamah and another of his wives to conceal themselves from Ibn Umm Maktum when he asked permission to enter upon him. The two women said, "He is blind; he cannot see us."[98][99][100]

L8486 He said, "Are you two also blind?"

L8487–8490 If it is said: Does his statement—may Allah bless him and grant him peace ﷺ—to Fatimah daughter of Qays, "Observe your waiting period in the house of Ibn Umm Maktum, for he is blind; you can take off your clothes," not contradict his command to those two women, since she could see him while he could not see her?

L8491–8493 The response is: It contains no indication that she used to see him. He only

وأما الأحرار يُفرض عليهم غَض البصر عن النساء لشهوة، وغير شهوة، ورِيبة وغير رِيبة إلا ما تجوز لهم عنه من نظرة الفجأة.

لأن الله - جل وتعالى - أمر بغض البصر مطلقًا بلا شرط في قوله: (قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ) ، (وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ) وقد أمر النبي - صلى" الله عليه وسلم - أم سلمة وأخرى من أزواجه أن تستترا عن، ابن أم مكتوم حين استاذن عليه، فقالا: إنه أعمى لا يبصرنا.

قال: " أو عمياوان أنتما ".

فإن قيل: أَوَلاَ يكون قوله - صلى الله عليه وسلم - لفاطمة بنت قيس: اعتدي في بيتِ ابن أم مكتوم، فإنه أعمى تضعين ثيابك " معارضًا لأمره إياهما، وكانت هي تبصره ولا يبصرها.

قيل: ليس فيه بيان أنها كانت تبصره، إنما أمرها بذلك - والله أعلم - ليأمن مِن اطلاعه على عورتها إذا وضعت ثيابها في وقت يصادف دخوله البيت وهي فيه. لا أنها تنظر إليه.

[95] **Translator's note (L8475):** The supplied Arabic says "his right hand," although the preceding subject is a woman. The masculine pronoun has been retained.

[96] **Qur'an references (L8473):** Qur'an 24:58 (An-Nur).

[97] **Translator's note (L8480):** The supplied رِبية appears to be a typographical corruption of ريبة, "a suspect intention" or "suspicion."

[98] **Translator's note (L8484):** The stray quotation mark within the Arabic salutation appears to be a transcription error.

[99] **Translator's note (L8485):** The supplied Arabic says "upon him," with a masculine singular pronoun; this has been retained. The comma after "from" is extraneous.

[100] **Qur'an references (L8481):** Qur'an 24:30 (An-Nur); Qur'an 24:31 (An-Nur).

commanded her to do that—and Allah knows best —to ensure that he would not see her private parts if she took off her clothes at a time coinciding with his entering the house while she was in it, not that she should look at him.[101]

L8494–8498 If a person is compelled to expose his private parts when applying a lime depilatory, shaving the pubic hair, or receiving medical treatment, and allows a boy who has not reached puberty access to them, he incurs no blame—and Allah knows best —because the Prophet—may Allah bless him and grant him peace ﷺ—sent for a boy who had not yet experienced a nocturnal emission, and he performed cupping on Umm Salamah, and a woman is a private part to be concealed.[102][103]

L8499

فإن اضطر الإنسان إلى إبراز عورته عند الاطلاء بالنورة. والاستحداد والتداوي فأمكن منه صبيا غير بالغ لم يحرج - والله أعلم - لأن النبي - صلى الله عليه وسلم - بعث إلى غلام لم يحتلم فحجم أم سلمة، والمرأة عورة.

[101] **Translator's note (L8492):** The verb ليأمن, "so that he might be secure," is masculine, although the person whose privacy is protected is the woman. The translation preserves the purpose without silently substituting a feminine verb.

[102] **Translator's note (L8495):** The source places a full stop here, although the conditional sentence continues in the next unit.

[103] **Translator's note (L8498):** "A private part to be concealed" renders عورة, here predicated of the woman as a whole.

L8500–8503 And His statement, “When the children among you reach puberty, let them seek permission as those before them sought permission,” contains evidence that experiencing a nocturnal emission in males marks the threshold of puberty and the time when the prescribed duties become obligatory upon them.[1]

وقوله: (وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ) دليل على أن الاحتلام في الذكران حد البلوغ ووقت وجوب الفرائض عليهم.

L8504

L8505–8508 And His statement, “As those before them sought permission,” contains evidence that seeking permission is obligatory at all times, during the three times and otherwise, upon all people other than children and those whom one’s right hand possesses, for whom entering without permission has been permitted except during the three times.[2]

وقوله: (كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ) دليل على أن الاستئذان في جميع الأوقات واجب في الثلاثة وغيرها على سائر الناس سوى الأطفال، وملك اليمين الذي أبيح لهم إلا في الثلاثة الأوقات.

L8509

L8510–8515 And His statement, “As for women past childbearing who have no hope of marriage, there is no blame upon them if they lay aside their clothes without displaying adornment; but to refrain is better for them,” contains evidence that, although availing oneself of legal concessions is permissible, adopting the stricter course is better. This is supported by His statement—blessed and exalted is He—“If you retaliate, then retaliate with the like of what was inflicted upon you; but if you are patient, that is indeed better for the patient” (126), and His statement, “Whoever vindicates himself after being wronged—there is no ground for proceeding against such people” (41). Then He said, “But whoever is patient and forgives—surely that is among matters requiring firm resolve” (43).[3]

وقوله: (وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ) دليل على أن الأخذ بالرخص - وإن كان مباحا - فالأخذ بالتشدد أفضل، ويؤيده قوله - تبارك وتعالى -: (وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ (١٢٦) ، وقوله: (وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ (٤١) ثم قال: (وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ (٤٣) .

L8516

L8517 And His statement, “Allah does not love the public utterance of evil speech, except by someone who has been wronged; and Allah is ever hearing, know-

وقوله: (لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظُلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا (١٤٨) إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا (١٤٩) .

[1] **Qur’an references (L8500):** Qur’an 24:59 (An-Nur).
[2] **Qur’an references (L8505):** Qur’an 24:59 (An-Nur).
[3] **Qur’an references (L8510):** Qur’an 24:60 (An-Nur); Qur’an 16:126 (An-Nahl); Qur’an 42:41 (Ash-Shuraa); Qur’an 42:43 (Ash-Shuraa).

ing (148). If you disclose a good deed or conceal it, or pardon an evil, then Allah is ever pardoning, powerful (149)."[4]

L8518–8519 If it is said: Did the Messenger of Allah—may Allah bless him and grant him peace ﷺ—not say, "Allah indeed loves that His legal concessions be followed, just as He loves that His binding prescriptions be followed"?

L8520–8526 The response is: That does not affect what we have said, since His love of their being followed entails no dislike of following what is better in His sight than the legal concessions. If He loves that His legal concessions be followed, then He loves what is better than the legal concessions more intensely, and grants greater reward to the person who follows it, because of the pain involved, the struggle to bear it, and his opposition to his own soul in its inclination toward comforts and avoidance of bearing hardships.

L8527–8536 Anyone who knows that Allah's legal concession has been made readily available to those entitled to it, and that someone who avails himself of it follows what is right and is free of burdensome constraint, has thereby accepted it and embraced it, even if he does not act upon it at every opportunity, because he prefers to act upon something else rather than it, and struggles against his own soul to earn the reward of what has been given preference over it. Do you not see that it has been related from him—may Allah bless him and grant him peace ﷺ—that he said, "Whoever does not accept Allah's legal concession bears a burden of sin like the mountains of Arafat"? Thus, anyone who does not regard those who avail themselves of legal concessions as falling short, and knows that they follow the paths of truth, acting without disobedience, has accepted those concessions and embraced them. Yet he has seen that the rank of those who exert themselves is higher than the rank of those who avail themselves of concessions, and so he has aspired to it, hoping for what Allah has mentioned in His Book concerning it.

L8537–8539 If it is said: Has Allah—majestic and exalted—not permitted breaking the Ramadan fast while traveling, authorized it, and said, "Allah desires ease for you and does not desire hardship for you"?[5]

فإن. قيل: أفليس قد قال رسول الله - صلى الله عليه وسلم - " إن الله يحب أن يؤخذ برخصه كما يحب أن يؤخذ بعزائمه ".

قيل: ليس ذلك بمؤثر فيما قلناه، إذ ليس في حبه أن يؤخذ كراهة للأخذ بما هو عنده أفضل من الرخص، وإذا أحب أن يؤخذ برخصه فهو لما هو أفضل من الرخص أشد حُبًا. وللآخذ به أكثر ثوابا لما عليه من المضض، والمجاهدة في تحمله، ومخالفة نفسه فيما هي بسبيله من الميل إلى الراحات، واجتناب تحمل المشقات.

ومن علم أن رخصة الله ممهدة لأهلها، والآخذ بها آخذ بالحق، بعيد من الإصر فقد قبلها وأخذ بها، وإن لم يعمل بها في كل وقت لما يؤثر غيرها في العمل عليها، ويجاهد نفسه في استيجاب ثواب ما فضل عليها، ألا ترى أنه قد روي عنه - صلى الله عليه وسلم - أنه قال: " من لم يقبل رخصة الله كان عليه من الإثم مثل جبال عرفات "، فمن لم يرمق الآخذين بالرخص بعين التقصير، وعلم أنهم سالكون سبل الحق عاملون بغير معصية، فقد قبلها وأخذ بها، ولكنه رأى درجة المجتهدين أعلى من درجة المترخصين فسما إليها رجاء ما ذكر الله في كتابه فيها.

فإن قيل: أفليس أباح الله - جل وتعالى - إفطار رمضان في السفر وأذن فيه، وقال: (يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ) .

[4]**Qur'an references (L8517):** Qur'an 4:148 (An-Nisa); Qur'an 4:149 (An-Nisa).
[5]**Qur'an references (L8538):** Qur'an 2:185 (Al-Baqarah).

قيل: وَلا في الرخص والتشديد أراد إلا اليسر، لأنه مهد الرخص ولم يؤثم القاعد عن الأصعب، بل دل على زيادة فضل، وعلو درجة إن أخذ بها نالهما، وإن قعد عنه لم يلحقه مأثم. فأي يُسرِ أيسر من هذا عند من تميزه.

L8540–8543 The response is: In both concessions and strictness, He intended nothing but ease, for He made the concessions readily available and did not count someone who refrains from the more difficult course as sinful. Rather, He indicated additional merit and elevation in rank: if someone adopts that course, he attains both; if he refrains from it, no sin attaches to him. What ease could be easier than this, in the estimation of someone who discerns it?[67]

وأرى كثيرا من الناس يحملون هذا الخبر غير محله، ويتناولونه. على غير جهته، فيرون أن الرخص المذكورة عن أهل العلم داخلة في الخبر وليس كذلك، لأن رسول الله - صلى الله عليه وسلم - أضاف الرخص إلى الله - جل وعز - فقال: " إن الله يحب أن يؤخذ برخصه، كما يحب أن يؤخذ بعزائمه "، ورخصه غير رخص غيره، إذ لا يمكن إضافتها إليه إلا ما بين منها في كتابه، أو شَهِد بها جماعة الأمة عليها، أو أضيف بظاهر خبر الثقات إليه. ورخص العلماء محتاجة إلى حجج تشهد بصحتها، فمن سمى رخص العلماء رخصة فقد افترى على الله الكذب، وإن أمكن أن تكون في أنفسها حقًّا.

L8544–8553 I see many people applying this report outside its proper scope and interpreting it inappropriately, thinking that the concessions reported from scholars fall within the report. That is not so, for the Messenger of Allah—may Allah bless him and grant him peace ﷺ—attributed the concessions to Allah—majestic and mighty—saying, "Allah indeed loves that His legal concessions be followed, just as He loves that His binding prescriptions be followed." His concessions differ from the concessions of anyone else, since no concessions can be attributed to Him except those He has explained in His Book, those to which the community as a whole has attested, or those attributed to Him through the apparent meaning of a report transmitted by trustworthy narrators. Scholars' concessions require proofs attesting to their validity. Whoever calls scholars' concessions a concession has fabricated against Allah a lie, even though they may in themselves be right.[89]

الأكل من بيت الصديق.

L8554 Eating from a Friend's House.

L8555

[6]**Translator's note (L8542):** The supplied أخذ بها uses a feminine pronoun whose antecedent is unclear in the preceding wording; "adopts that course" conveys the argument without assigning a definite Arabic antecedent.

[7]**Translator's note (L8543):** The supplied من تميزه is awkward; the translation takes تميزه as a verbal expression referring to discerning the foregoing point.

[8]**Translator's note (L8549):** The wording شهد بها جماعة الأمة عليها contains an awkward duplication of prepositional expressions; its apparent sense is communal attestation to the concessions.

[9]**Translator's note (L8552):** The source says only "a concession," without "of Allah." The surrounding argument suggests that attribution is intended, but the missing qualification has not been inserted.

L8556–8560 His statement, exalted is He, “Nor is there blame upon yourselves if you eat from your houses or your fathers’ houses,” through to His statement, “Or your friend’s,” contains evidence that a person incurs no blame for eating from any of these houses without permission, provided that he neither causes damage nor carries anything away. For if permission were required, singling these people out would have no meaning, since permission makes eating permissible in every place.[10]

قوله تعالى: (وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ) إلى قوله: (أَوْ صَدِيقِكُمْ) دليل على أن المرء لا حرج عليه أن يأكل من جميع هذه البيوت بغير إذن بعد أن لا يفسد، ولا يحمل، إذ لو كان بإذن ما كان لاختصاص هؤلاء معنى، لأن الإذن يبيح من جميع الأمكنة.

L8561–8562 The Murji’ah.

المرجئة.

L8563

L8564–8567 And His statement, “The believers are only those who believe in Allah and His Messenger and, when they are with him on a matter of common concern, do not leave until they have sought his permission. Indeed, those who seek your permission are those who believe in Allah and His Messenger,” is an argument against the Murji’ah concerning their claim that deeds are not part of faith. Indeed, Allah—majestic and exalted—has made seeking the Messenger’s permission part of faith, since He included it in the description of faith and did not attest to their possessing it except in conjunction with that act.[11]

وقوله: (إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ) حجة على المرجئة فيما يزعمون أن الأعمال ليست من الإيمان، وقد جعل الله - جل وتعالى - استئذان الرسول من الإيمان، إذ جعله في صفة الإيمان، ولم يشهد لهم به إلا معه.

[10] **Qur’an references (L8556):** Qur’an 24:61 (An-Nur).
[11] **Qur’an references (L8564):** Qur’an 24:62 (An-Nur).

سورة الفرقان

Surah 25: The Criterion (Al-Furqan)

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

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[Surah of the Criterion][1]

The Mu'tazilah.

And His statement, "They possess no power to bring harm or benefit to themselves," is an argument against anyone who attributes the servants' willing to the servants themselves, for if willing were in their hands, they would possess power over their own harm and benefit. Yet Allah, exalted is He, has denied them both, just as He has denied them power over death, life, and resurrection.[2]

His statement, mighty and majestic is He, "We have made some of you a trial for others," is an argument against the Qadariyyah and the Mu'tazilah, however they construe "We have made," whether as meaning creation or as meaning causing something to become something else.[3]

The Mu'tazilah.

And His statement, "Those who do not hope to meet Us say, 'Why have angels not been sent down to us, or why do we not see our Lord?' They have indeed been arrogant within themselves and have transgressed with great insolence" (21), is seized upon by the Jahmiyyah and the Mu'tazilah to deny the vision of Allah. This is extreme ignorance: Allah—majestic and exalted—rebukes the unbelievers for demanding to see Him in this world, and they take this to imply something about the believers' seeing Him in the Hereafter. We acknowledge that the unbelievers will not see Him in the Hereafter either. How, then, can it be argued against us that we shall not

[1] **Translator's note (L8569):** The square brackets appear to mark an editorially supplied surah heading.

[2] **Qur'an references (L8572):** Qur'an 25:3 (Al-Furqan).

[3] **Qur'an references (L8576):** Qur'an 25:20 (Al-Furqan).

[سورة الفرقان]

المعتزلة.

وقوله: (وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا) حجة على من يرد مشيئة العباد إلى أنفسهم، إذ لو كانت المشيئة إليهم لكانوا مالكين لضرهم ونفعهم، وقد نفاهما الله تعالى عنهم كما نفى عنهم الموت والحياة والنشور.

قوله عز وجل: (وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً) حجة على القدرية والمعتزلة كيف ما صرفوا جعلنا بمعنى الخلق أم بمعنى الصيرورة.

المعتزلة.

وقوله: (وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا (٢١) تتعلق به الجهمية والمعتزلة في نفي الرؤية، وهذا جهل مفرط أن يكون الله - جل وتعالى - ينكر على الكفار استدعاء رؤيته في الدنيا فيفهمون به رؤية المؤمنين في الآخرة، ونحن مقرون بأن الكفار لا يرونه في الآخرة أيضاً، فكيف يحتج علينا لعدمنا رؤيته في الآخرة بعدم رؤيتهم في الدنيا.

see Him in the Hereafter on the grounds that they do not see Him in this world?[45]

L8589–8591 Some of those among them who affected cleverness claimed that His saying, "The day they see the angels," indicated to them that Allah will not be seen at the Resurrection, because they had requested the descent of the angels and the sight of the Lord, and Allah answered them concerning one of the two.[67]

L8592–8595 If this does not exceed the first man's ignorance in its extremity, it is its equal. And who is it that said that the unbeliever sees his Lord in the Hereafter, for this subtle scrutiny to be directed against him? Or does he know that the angels whom the unbelievers see are the angels of punishment, while the vision of the Lord is reserved specifically for the believers, to their exclusion?[89]

L8596–8599 Even if matters were also as he claimed—and Allah forbid that they should be so—there would be, in His silence concerning what He left unmentioned, no evidence for what the fool claimed. How much less so, then, when the unbeliever has no share in the vision under any circumstances.[10]

L8600

L8601–8606 And His saying, "And the day the sky splits open with clouds and the angels are sent down in a mighty descent (25), true sovereignty that day belongs

[4]**Translator's note (L8587):** The supplied لعدمنا رؤيته literally concerns "our not seeing Him"; the translation preserves the shift from the unbelievers to the author's own group.

[5]**Qur'an references (L8582):** Qur'an 25:21 (Al-Furqan).

[6]**Translator's note (L8591):** The construction beginning with "requested" in the preceding segment and continuing with min here is syntactically awkward; both requested things have been retained.

[7]**Qur'an references (L8589):** Qur'an 25:22 (Al-Furqan).

[8]**Translator's note (L8592):** The wording concerning the extremity of this person's ignorance is awkward; the translation preserves the apparent comparison with the earlier opponent.

[9]**Translator's note (L8594):** The supplied wording literally continues "or knows." The argument appears to call for "or does he not know," but the missing negation has not been silently supplied.

[10]**Translator's note (L8598):** The supplied lāḥaẓẓa is written without separation; it is understood here as lā ḥaẓẓa, "no share."

وكان بعض من يتحذلق منهم من يزعم أن قوله: (يَوْمَ يَرَوْنَ الْمَلَائِكَةَ) دله على أن الله لا يُرى في القيامة من أجل أنهم استدعوا من نزول الملائكة ورؤية الرب، فأجابهم الله عن واحد.

وهذا إن لم يكن في إفراط حاله من جهل الأول فهو مثله، ومن الذي قال: إن الكافر يرى ربه في الآخرة حتى يتدقق عليه بهذا التدقيق، أو يعلم أن الملائكة الذين يرونهم الكفار ملائكة العذاب، ورؤية الرب مخصوص بها المؤمنون دونهم.

ولو كان كما زعم أيضاً - ومعاذ الله أن يكون كذلك - ما كان في سكوته عما سكت دليل على ما ادعاه الأحمق، فكيف والكافر لاحظ له في الرؤية بحال.

وقوله: (وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا (٢٥) الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا (٢٦) دليل على أن الله - تبارك وتعالى - خاطب الكفار على ما هو في سجايا عقولهم، إذا الملك في كل وقت حق له، وكل ما سُمي به من خلقه فهو مملوك، مملك بما أعطاه الله ومكنه منه، ولكنه لما كان في عقولهم أن المتفرد بملك يوم من حيث يعرفونه مستولي على السلطان وحده خاطبهم به.

to the All-Merciful, and it will be a difficult day for the unbelievers (26)," is evidence that Allah—blessed and exalted is He—addressed the unbelievers in accordance with what is within the natural dispositions of their minds, since sovereignty rightfully belongs to Him at every moment, and everything among His creation to which that designation is applied is itself owned, granted sovereignty through what Allah has given it and enabled it to possess. But because it was in their minds that whoever alone possesses sovereignty over a day, as they understand it, holds authority alone, He addressed them in those terms.[1112]

وقوله: (وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا (٢٦) دليل على أنه على المؤمنين يسير، وهي بشارة لهم، إذ محال أن يخص الكفار بصفة عقوبة لهم، إلا والمؤمنون بضد تلك الصفة.

L8607–8610 And His saying, "And it will be a difficult day for the unbelievers (26)," is evidence that it will be easy for the believers, and this is good news for them, since it is impossible for Him to single out the unbelievers with a description constituting punishment for them without the believers having the opposite of that description.[13]

وقوله: (وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا (٣٠) حجة على من يعدل عنه في الاحتجاج به، ويعيب على من يدعو إليه.

L8611–8613 And His saying, "And the Messenger said, 'My Lord, my people have indeed treated this Quran as something abandoned' (30)," is an argument against whoever turns away from it when adducing evidence and criticizes those who call people to it.[1415]

L8614 The Mu'tazilites.

المعتزلة.

L8615

قوله: (وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا (٣١) حجة عليهما - أعني القدرية والمعتزلة - في الجعل كيف صرفوه

L8616–8617 His saying, "And thus We have appointed for every prophet an enemy from among the offenders, and your Lord suffices as a guide and helper (31)," is an argument against both groups—I mean the Qadarites and the Mu'tazilites—concerning 'appointing,' however they interpret it[16]

[11] **Translator's note (L8603):** The supplied idhā, "if/when," is awkward here; the context supports the explanatory sense "since," possibly reflecting an intended idh.

[12] **Qur'an references (L8601):** Qur'an 25:25 (Al-Furqan); Qur'an 25:26 (Al-Furqan).

[13] **Qur'an references (L8608):** Qur'an 25:26 (Al-Furqan).

[14] **Translator's note (L8613):** The phrase literally includes "turns away from it in adducing evidence by it," an awkward construction rendered according to its apparent argumentative sense.

[15] **Qur'an references (L8612):** Qur'an 25:30 (Al-Furqan).

[16] **Qur'an references (L8616):** Qur'an 25:31 (Al-Furqan).

On Memorizing Something.

ذكر حفظ الشيء.

And His saying, exalted is He, “And those who disbelieved said, ‘Why was the Quran not sent down to him all at once?’ Thus, that We may make your heart firm through it; and We have recited it in a measured recitation (32),” is evidence that whoever undertakes to memorize something should memorize it a little at a time, or one thing after another, so that it becomes firmly established in his heart and he is secure against forgetting it.[17][18]

وقوله تعالى: (وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا (٣٢) . دليل على من أدركه حفظ شيء حفظه قليلاً، أو شيئًا بعد شيء ليرسخ في قلبه، ويأمن من نسيانه.

It is also evidence that attachment to the means is attachment to the One who brings about their effects and does not impair the trust in Allah of those who place their trust in Him, as the ignorant among the Sufis claim that seeking earnings impairs trust in Allah. They do not know that Allah—majestic is His majesty—was capable of establishing the Quran all at once in the heart of Muhammed ﷺ, but when He made its means memorization in a particular manner, He caused it to proceed in that manner. This is analogous to what was discussed earlier in the surah The Cave: “And We turn them to the right and to the left.”[19]

ودليل على أن التعليق بالأسباب تعلق بالمسبب لا يؤثر في توكل المتوكلين، كما يزعم جهلة المتصوفة أن طلب المكاسب مؤثر في التوكل، لا يعلمون أن الله - جل جلاله - كان قادرًا على تثبيت القرآن جملة واحدة في قلب محمد - صلى الله عليه وسلم - ولكنه لما جعل سببه الحفظ بصفة أجراه عليها، وهذا نظير ما مضى في سورة الكهف: (وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ) .

Caprice.

الهوى.

And His saying, exalted is He, “Have you seen the one who has taken his caprice as his god?” is evidence that caprice is the most harmful thing to

وقوله تعالى: (أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ) دليل على أن الهوى أشد شيء ضررا على الدين، إذ كان يبلغ بالمرء أن يتخذه هواه، وكانت قريش تهوى حجرا فتتخذه صنما.

[17] **Translator’s note (L8622):** The construction “whoever is reached by the memorization of something” is awkward in the supplied text; the translation gives its apparent practical meaning.

[18] **Qur’an references (L8621):** Qur’an 25:32 (Al-Furqan).

[19] **Qur’an references (L8624):** Qur’an 18:18 (Al-Kahf).

religion, since it can carry a person so far that his caprice takes it for itself. Quraysh used to take a liking to a stone and adopt it as an idol.[20][21]

L8636–8637 Then they would see another that looked more beautiful to them, abandon the first, and worship the second in proportion to their liking for it.

L8638 Emphatic Amplification.

L8639

L8640–8641 And His saying, "Or do you suppose that most of them hear or understand? They are only like livestock; rather, they are further astray in their way (44)," is analogous to His saying discussed earlier in the surah The Cow: "Deaf, dumb, blind."[22]

L8642–8645 That is because they undoubtedly heard with their ears and possessed an understanding through which the argument became binding upon them. But because they lacked the understanding that would save them and the hearing that was required of them, they were described as lacking hearing and understanding. This is an argument against the Murji'ites and the Qadarites, a clear one.

L8646–8651 And His saying, "They are only like livestock; rather, they are further astray in their way (44)," confirms what we have said concerning the permissibility of emphatic amplification in describing something and refutes those who reject it among the pedantic spiritual aspirants, the Mu'tazilites, and the Qadarites, since they were like livestock and further astray in their way, yet they are addressed by divine commands and subject to punishment, whereas

ثم يرون آخر هو أحسن في أعينهم منه فيتركون الأول ويعبدون الثاني على مقدار هواهم فيه.

المبالغة.

وقوله: (أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا (٤٤) نظير ما مضى في سورة البقرة من قوله: (صُمٌّ بُكْمٌ عُمْيٌ) .

وذلك أنهم كانوا لا محالة يسمعون بآذانهم، ويعقلون عقلا تلزمهم به الحجة، ولكنهم لما عدموا العقل الذي ينجيهم، والسماع الذي أريد منهم نُسبوا إلى افتقاد السماع والعقل، وهو حجة على المرجئة والقدرية واضحة.

وقوله: (إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا (٤٤) تأكيد لما قلناه من جواز المبالغة في الشيء، ورد على من يأباه من متنطعي المريدين، والمعتزلة والقدرية، إذ كانوا كالأنعام وأضل سبيلاً، وهم مع ذلك مخاطبون معاقبون، والأنعام غير مخاطبين ولا معاقبين.

[20] **Translator's note (L8635):** The supplied "that his caprice takes it for itself" is syntactically possible but leaves the object unexplained and reverses the expected relationship. The context suggests "that he takes his caprice as his god," but that is not what the supplied wording says.

[21] **Qur'an references (L8632):** Qur'an 25:43 (Al-Furqan).

[22] **Qur'an references (L8640):** Qur'an 25:44 (Al-Furqan); Qur'an 2:18 (Al-Baqarah); Qur'an 2:171 (Al-Baqarah).

livestock are neither addressed by divine commands nor subject to punishment.[23]

L8652 Making Up Supererogatory Acts of Worship.

قضاء النوافل.

L8653

L8654–8655 His saying, “And He is the One who made the night and the day succeed one another for whoever desires to take heed or desires to give thanks (62),” is an argument for making up supererogatory acts of worship.[24]

قوله: (وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا (٦٢) حجة في قضاء النوافل.

L8656 Passing the Night.

البيتوتة.

L8657

L8658–8660 His saying, “And those who pass the night prostrating and standing before their Lord (64),” is evidence that passing the night is the opposite of length during the daytime, rather than meaning sleep.[25][26]

قوله: (وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (٦٤) دليل على أن البيتوتة هو ضد الطول بالنهار، لا أنه النوم.

L8661 How could it mean sleep when He says, “prostrating and standing”?

وكيف يكون نومًا وهو يقول: سجدا وقيامًا.

L8662–8666 It is also evidence that, although the coordinating ‘and’ places something later in the wording, that thing may come earlier in meaning, because standing necessarily precedes prostration. This provides the strongest evidence that, although the forearms are mentioned after the face in the wording concerning ritual ablution, washing them before it would not be objectionable, even though we prefer that one not put them first, and that one perform it in the sequence of the wording.[27]

ودليل على أن وَاوَ النسق وإن أخرت في اللفظ فهي مقدمة في المعنى لأن القيام لا محالة قبل السجود، ففيه أكبر الدليل على أن الذراعين وإن أخرا في اللفظ على الوجه في الوضوء فَغُسلا قبله لم يكن بمنكر، وإن اخترنا أن لا يقدمها، ويأتي به على نسق اللفظ.

L8667 Supplication.

الدعاء.

L8668

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[23] **Qur’an references (L8647):** Qur’an 25:44 (Al-Furqan).

[24] **Qur’an references (L8654):** Qur’an 25:62 (Al-Furqan).

[25] **Translator’s note (L8660):** The supplied al-ṭūl means “length,” which is obscure here. It may be a corruption of a word referring to spending the daytime, but the reading has not been silently corrected.

[26] **Qur’an references (L8658):** Qur’an 25:64 (Al-Furqan).

[27] **Translator’s note (L8666):** The supplied pronoun in “put them first” is feminine singular, although the preceding referent, “the forearms,” is dual.

وقوله: (وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا (٦٥) دليل على أن الدعاء عبادة يثاب عليه الداعي، ألا ترى أن الله - جل وتعالى - جعله في جملة ما مدح به عباده في هذا المدح، ويؤيده قوله: (وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي) ، فسماه عبادة.

L8669–8672 And His saying, "And those who say, 'Our Lord, turn away from us the punishment of Hell; its punishment is indeed unrelenting' (65)," is evidence that supplication is worship for which the supplicant is rewarded. Do you not see that Allah—majestic and exalted is He—has included it among the things for which He praises His servants in this passage of praise? This is supported by His saying: "And your Lord said, 'Call upon Me; I will answer you. Indeed, those who are too proud to worship Me'"; thus He called it worship.[28]

وروى النعمان بن بشير، عن النبي - صلى الله عليه وسلم - أنه قال: " الدعاء هو العبادة " ثم قرأ هذه الآية.

L8673–8675 Al-Nuʿman ibn Bashir transmitted from the Prophet ﷺ that he said, "Supplication is worship," and then recited this verse.

السرف.

L8676–8677 Excess.

L8678

وقوله: (وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا) هو - والله أعلم - على ما بيناه في سورة بني إسرائيل، فيكون من أنفق في معصية مواقعا سرف الخطأ، إذ لا خطأ أخطأ من المعصية.

L8679–8681 And His saying, "And those who, when they spend, neither commit excess nor stint," is—and Allah knows best—in accordance with what we explained in the surah The Children of Israel. Thus whoever spends in disobedience commits an excess of error, since no error is more erroneous than disobedience.[29]

ومن منع من حق فقد قتر، ولا يقع اسم التقتير إلا على ما يكون المرء مطالبا بالإنفاق فيه فيحبسه عنه، لا أنه الاقتصار من الكثير على يسير يجزي.

L8682–8685 Whoever withholds what is rightfully due has stinted. The designation 'stinting' applies only where a person is required to spend on something but withholds expenditure from it; it does not mean restricting oneself, out of an abundance, to a little that suffices.

L8686

وقوله: (وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (٦٧) أي عدلا في طاعة كان، أو مباح بعد أن لا يجحف إجحافا بينا والله أعلم. وقد اختلف فيه أهل التفسير وما قلناه - والله أعلم - يجمع معاني أقاويلهم.

L8687–8690 And His saying, "And between those it is a balanced course (67)," means an equitable course, whether in obedience or in something permissible, provided that it does not cause manifest detriment; and Allah knows best. The exegetes have differed concerning it, and what we have said—and Allah knows best—encompasses the meanings of their statements.

[28] **Qur'an references (L8669):** Qur'an 25:65 (Al-Furqan); Qur'an 40:60 (Ghafir).
[29] **Qur'an references (L8679):** Qur'an 25:67 (Al-Furqan).

Specific Scope.

خصوص.

And His saying, “And those who say, ‘Our Lord, grant us, from our spouses and our offspring, comfort to our eyes,’” is evidence that His saying in the surah Mutual Loss, “Indeed, among your spouses and your children are enemies to you,” necessarily has specific scope by virtue of ‘among,’ since He has included their supplication here for His granting them righteous ones from among them among the things for which He commended them. Had all of them, their righteous and their wicked alike, been a trial in a general sense, supplicating for this would not have been a ground for praise.[30]

وقوله: (وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ) دليل على أن قوله في سورة التغابن: (إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ) خصوص لا محالة بمن، إذ قد جعل دعاءهم هاهنا في إعطائه إياهم الصالحين منهم في جملة ما أثنى عليهم به، ولو كانوا كلهم صالحهم وطالحهم على العموم فتنة ما كان الدعاء به ثناء.

On Elevated Rank.

ذكر المنزلة الرفيعة.

And His saying, exalted is He, “And make us a leader for the God-fearing (74),” is evidence that loving an elevated rank, and having its lover singled out for it in religion, is not objectionable, if the person who loves it does so to confer dignity upon Islam and to manifest Allah’s favor upon him in it.[31]

وقوله تعالى: (وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (٧٤) دليل على أن حب المنزلة الرفيعة، والإشارة به إلى محبه في الدين ليس بمنكر، إذا أحبه المحب جلالة للإسلام، وظهورا لنعمة الله عليه فيه.

Rather, it is obedience, since Allah has praised those who seek it for what they asked of Him, as has been read.[32]

بل هو طاعة إذ قد أثنى الله على طالبيه فيما دعوه به كما قرى.

This weakens the transmitted report, “It is sufficient evil for a man that he should be pointed at with fingers,” or else it is to be understood as referring to someone who is led into temptation by it.[33]

وفي ذلك توهين الحديث المروي: “ كفى بالرجل شرًّا أن يشار إليه بالأصابع ”، أو يكون مصروفًا إلى من افتتن به.

[30] **Qur’an references (L8693):** Qur’an 25:74 (Al-Furqan); Qur’an 64:14 (At-Taghabun).

[31] **Translator’s note (L8701):** The expression “having its lover singled out for it” renders an awkward pronominal construction apparently referring to public recognition for religious rank.

[32] **Translator’s note (L8703):** The supplied qurā is irregular here; it apparently represents quri’a, “was read,” but the transcription has not been silently regularized.

[33] **Translator’s note (L8705):** “Someone who is led into temptation by it” may refer to the person corrupted by prominence, though the unvocalized wording also permits a reference to someone through whom others are tempted.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الشعراء

Surah 26: The Poets (Ash-Shu’ara)

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

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[Surah The Poets]

A Refutation of Those Who Say That the Quran Is Created.

His saying, “And when your Lord called to Moses, ‘Go to the wrongdoing people’ (10),” is evidence that Allah—majestic and exalted is He—speaks, that the Quran is His speech, and that His speech cannot be created.[1]

They have no grounds to seize upon in His saying at the beginning of the surah, “And no newly occurring reminder comes to them from the All-Merciful without their turning away from it (5),” since whenever someone has had no previous acquaintance with something and then becomes acquainted with it through sight or hearing, that acquaintance is newly occurring for him; it is not newly occurring in the sense of being created.[2]

We do not deny that Allah—majestic and exalted is He—before He called to Moses—may Allah bless him—was not calling to him. But when He called to him with His speech, and speech is one of His attributes, it could not be created.

We have not claimed that the Quran is a creator, such that the application to it of the designation ‘newly occurring’ would compel us to acknowledge that it is created. The Creator cannot be created, nor can any of His attributes.[3]

For anyone among them who acknowledges that He speaks, the argument against him on this basis is clear. As for anyone who denies His speech, we have already established the binding argument against him through His saying concerning those who adopted the calf, “Did they not see that it did not speak to them?” and similar passages in the sections of this book of ours. Calling itself is evidence of speech as well, without any difficulty. And in the chapter on ‘making’ we directed them to what provides healing and sufficient provision; thus no argument remained to them without our having shattered

[1] **Qur’an references (L8710):** Qur’an 26:10 (Ash-Shu’ara).

[2] **Qur’an references (L8713):** Qur’an 26:5 (Ash-Shu’ara).

[3] **Translator’s note (L8719):** The supplied text reads “a creator,” not “uncreated.” The resulting argument is difficult, but that reading has been retained.

[سورة الشعراء]

رد على من يقول بخلق القرآن.

قوله: (وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ (١٠) دليل على أن الله - جل وتعالى - متكلم، وأن القرآن كلامه، ولا يكون كلامه مخلوقا.

وليس لهم فيما في أول السورة من قوله: (وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ (٥) متعلق، إذ كل من لم يكن له عهد بشيء ثم عهد برؤية أو سماع كان ذلك العهود محدثًا عنده لا أنه محدث بمعنى المخلوق.

ونحن لا ننكر أن الله - جل وتعالى - قبل أن ينادي موسى - صلى الله عليه - كان غير مناديه، ولكنه لما ناداه بكلامه، والكلام نعت من نعته لم يجز أن يكون مخلوقًا.

ونحن لم نزعم أن القرآن خالق حتى يلزمنا بوقوع اسم المحدث عليه أنه مخلوق، والخالق لايكون مخلوقًا، ولا شيء من نعوته.

فمن أقر منهم بأنه متكلم فالحجة عليه بهذا واضحة، ومن أنكر كلامه فقد ألزمناه الحجة بقوله إخبارًا عن متخذي العجل: (أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ) ، وأشباهه في فصول كتابنا هذا، ونفس النداء دليل أيضا على الكلام بلا إشكال. ودللناهم في باب الجعل على ما فيه شفاء وبُلغة، فلم يبقَ لهم حجة إلا وقد كسرناها كسرا لا يلبس - بنعمة الله - على عالم ولا جاهل.

it so thoroughly that it could cause no confusion— by Allah's grace—for either a learned or an ignorant person.[4]

L8727 Pluralizing the noun: "Indeed, We are with you, listening (15)."

جمع الاسم: (إِنَّا مَعَكُمْ مُسْتَمِعُونَ (١٥)

L8728

L8729–8730 And His saying: "He said: 'No indeed! Go, both of you, with Our signs. Indeed, We are with you, listening' (15)" is a clear argument against anyone who denies hearing.[5]

وقوله: (قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ (١٥) حجة على من ينكر السمع واضحة.

L8731

L8732–8734 And His saying, "with you," using the plural form although they are two, admits of two meanings: One is that He included the two of them and those who believed alongside them, and excluded the person to whom they were sent, in the sense that He is never absent from them, hearing what they say and what is said to them.[6]

وقوله: (مَعَكُمْ) بلفظ الجمع، وهما اثنان يحتمل معنيين: أحدهما: أن يكون شملهما ومن آمن معهما، ومنع المبعوث إليه. بمعنى أنه لا يغيب عنهم يسمع ما يقولون، ويقال لهم.

L8735 Pluralizing the noun.

جمع الاسم.

L8736–8739 And His saying: "Then say, both of you: 'We are the messenger of the Lord of all worlds' (16)" is not in the dual form: that is, each of us is a messenger—and Allah knows best. It is like His saying: : "And the angels, after that, are a supporter (4)," meaning that each one of them is a supporter. This is an instance of the Arabs' eloquent speech and their dispensing with pluralizing the descriptive term because the noun is plural.[7]

وقوله: (فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ (١٦) غير مثنى، أي كل واحد منا رسول - والله أعلم - وهو مثل قوله: : (وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ (٤) أي كل واحد منهم ظهير، وهو من فصيح كلام العرب واستغنائهم بجمع الاسم عن جمع النعت.

L8740–8746 And His saying, reporting the magicians' words: "Indeed, we hope that our Lord will forgive us our sins because we were the first of the believers (51)" has confirmed what we said: that His saying in Sūrat al-Aʿrāf, reporting Moses' words—may Allah bless him and grant him peace—"And I am the

وقوله إخبارا عن السحرة: (إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ (٥١) قد أكد ما قلنا: أن قوله في سورة الأعراف إخبار عن موسى - صلى الله عليه وسلم -: (وَأَنَا أَوَّلَ الْمُؤْمِنِينَ) أنه أول قومه إيمانًا، وكذلك السحرة أول من آمن بموسى لما يلقف حبالهم وعصيهم، إذ الأنبياء كلهم قبل موسى - صلى الله عليه وسلم - كانوا مؤمنين أن الله - جل جلاله - لا يُرى في الدنيا.

[4] **Qur'an references (L8721):** Qur'an 7:148 (Al-A'raf).

[5] **Qur'an references (L8729):** Qur'an 26:15 (Ash-Shu'ara).

[6] **Translator's note (L8733):** The supplied wording says "excluded" (manaʿa). This is syntactically and contextually uncertain; a reading meaning "and those accompanying the person to whom they were sent" may have been intended, but has not been substituted.

[7] **Qur'an references (L8737):** Qur'an 26:16 (Ash-Shu'ara).

first of the believers," means that he was the first of his people to believe, and likewise the magicians were the first to believe in Moses when he swallowed up their ropes and staffs, since all the prophets before Moses—may Allah bless him and grant him peace ﷺ—believed that Allah —majestic is His majesty—is not seen in this world.[89]

L8747 The unbeliever's property.

L8748

L8749–8752 And His saying: "So We brought them out of gardens and springs (57), and treasures and an honorable dwelling (58). Thus it was; and We caused the Children of Israel to inherit them (59)" is evidence that, when unbelievers are vanquished, their property becomes spoils accruing to those who fought them, whether in ready money or otherwise.[10][11]

L8753–8754 Direct observation and experience.

L8755

L8756–8763 And His saying, exalted is He: "Moses' companions said: 'We shall certainly be overtaken!' (61) He said: 'No indeed! My Lord is with me; He will guide me' (62)" is evidence that direct observation and experience have greater force in human souls, and that their hearts find in them greater reassurance, whether the soul is righteous or wicked, because they are naturally constituted in this way and cannot change it of their own accord. For Moses feared his staff when it turned into a serpent at the beginning of his mission. He also feared the magicians' ropes and staffs on the day they cast them down. But when he became firmly established in prophethood, and Allah's gracious

[8] **Translator's note (L8744):** The verb "swallowed up" has an implicit subject, apparently Moses grammatically, though the intended agent is presumably his staff. The supplied text does not name the staff here.

[9] **Qur'an references (L8740):** Qur'an 26:51 (Ash-Shu'ara); Qur'an 7:143 (Al-A'raf).

[10] **Translator's note (L8750):** "Spoils accruing" renders fay'. The author uses the term here for property of defeated unbelievers, without stating the narrower legal distinction between fay' and battle spoils.

[11] **Qur'an references (L8749):** Qur'an 26:57 (Ash-Shu'ara); Qur'an 26:58 (Ash-Shu'ara); Qur'an 26:59 (Ash-Shu'ara).

مال الكافر.

وقوله: (فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ (٥٧) وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ (٥٨) كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ (٥٩) دليل على أن مَن قُهر مِن الكفار كان مالهم فيئاً لمن قاتلهم ناضَّة أو غير ناضَّة.

المعاينة والتجربة.

وقوله تعالى: (قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ (٦١) قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ (٦٢) دليل على أن المعاينة والتجربة أقوى في نفوس البشر، وقلوبهم إليها أشد طمأنينة، صالحة كانت النفس أو طالحة، لأنها على ذلك مجبولة لا تقدر أن تغيره من أنفسها. لأن موسى خاف عصاه حين تحولت ثعبانا في بُدوِّ أمره. وخاف حبال السحرة وعصيهم يوم ألقوها، فلما تمكن في النبوة، وكثرت آيات الله الجميلة عنده، وعاينها منه وقتًا بعد وقت، أيقن أنه لا يسلمه لشدة وقد سلمه منها مرة بعد أخرى.

signs became numerous in his experience, and he directly witnessed them from Him time after time, he became certain that He would not abandon him to adversity, having delivered him from it time after time.[12]

L8764 He therefore said what he said out of confidence in his Lord and reliance upon Him.

L8765

L8766–8768 And His saying: "For they are an enemy to me, except the Lord of all worlds (77)" —He did not say "enemies"—is analogous to His saying: "We are the messenger of the Lord of all worlds (16)," although "enemy," I think, is also a form used for the plural, like "just."[13][14]

L8769 The Muʿtazilites.

L8770–8774 And His saying, reporting Abraham's words—may Allah bless him: "Who created me, and He guides me (78); and Who feeds me and gives me drink (79); and when I fall ill, He heals me (80); and Who causes me to die, then brings me to life (81)" is a refutation of the Muʿtazilites and the Qadarites concerning their claim that there is absolutely no making involved in human beings' acts, while they do not say that, although their acts are attributed to them, they are in reality broken into submission to those acts and enabled to perform them.[15][16][17]

L8775–8777 Does anyone doubt that Abraham—may Allah bless him—used to take his food and drink with his hand, raise it to his mouth, swallow it through his throat, and that his action with these organs was attributed to him, although

[12] **Qur'an references (L8756):** Qur'an 26:61 (Ash-Shu'ara); Qur'an 26:62 (Ash-Shu'ara).

[13] **Translator's note (L8768):** The comparison is with ʿadl, a noun meaning "justice" that can describe one or more persons as "just."

[14] **Qur'an references (L8766):** Qur'an 26:77 (Ash-Shu'ara).

[15] **Translator's note (L8772):** The Arabic does not explicitly identify whose "making" is denied; the argument concerns Allah's agency in human acts.

[16] **Translator's note (L8774):** The supplied mahīḍūn literally conveys being broken or weakened. Its use with "toward them" is unusual; it may be a corruption of a word meaning "impelled," but that has not been silently substituted.

[17] **Qur'an references (L8770):** Qur'an 26:78 (Ash-Shu'ara); Qur'an 26:79 (Ash-Shu'ara); Qur'an 26:80 (Ash-Shu'ara); Qur'an 26:81 (Ash-Shu'ara).

فقال ما قال ثقة بربه وتوكلا عليه.

وقوله: (فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ (٧٧) ولم يقل: أعداء، نظير قوله: (إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ (١٦) مع أن العدو أظن لفظًا للجمع أيضاً مثل العدل.

المعتزلة.

وقوله إخبارًا عن إبراهيم - صلى الله عليه: (الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (٧٨) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (٧٩) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (٨٠) وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (٨١) رد على المعتزلة والقدرية فيما يزعمون أن أفعال العباد لا صنع فيها بتة ولا يقولون: إن أفعالهم وإن كانت منسوبة إليهم فهم في الحقيقة مهيضون إليها وميسرون لها.

أفيشك أحد أن إبراهيم - صلى الله عليه - كان يتناوله مأكوله. ومشروبه بيده، ويرفعه إلى فيه، ويبتلعه بحلقه، ويكون فعله بها منسوبا إليه، وقد قال كما ترى: إن الله مطعمه وساقيه.

he said, as you see, that Allah is the One who feeds him and gives him drink?[18]

L8778 Of a dead person one says, in verbal expression, "He died," and does not say, "He was caused to die," although in reality he is one who has been caused to die.[19]

L8779–8782 So why is it denied that the guidance of Abraham and others, although attributed to them, has Allah as their guide, just as He is the One who feeds them and gives them drink; and that the straying of one who strays, although attributed to him, has Allah as the One who leads him astray and abandons him, just as He is the One who causes him to die and brings him to life; and that knowledge of justice belongs to Him rather than to them, He alone possessing it—majestic is His majesty?[20]

L8783–8784 Instilling fear in the believers.

L8785

L8786–8788 His saying: "And Who, I hope, will forgive me my sin on the Day of Recompense (82)" instills great fear in the believers, so that they act and do not rest complacently, since His intimate friend—may Allah bless him and grant him peace—hoped for forgiveness of his sin without declaring it incumbent upon his Lord.[21]

L8789 The believers who come after him have all the more reason to fear their sins more intensely.

L8790–8791 A person's love of favorable praise.

[18] **Translator's note (L8775):** The supplied yatanāwaluhu includes an awkward additional object pronoun. The translation follows the apparent construction continued in the next segment.

[19] **Translator's note (L8778):** The unvocalized form mawwata/mūwwita is ambiguous. The contrast with "he died" and with "one caused to die" favors taking it here as the passive "he was caused to die."

[20] **Translator's note (L8779):** The supplied opening fīmā yunkaru is awkward in this construction. The translation takes it as an interrogative, "why is it denied," without treating the segment's final punctuation as the end of the argument.

[21] **Qur'an references (L8786):** Qur'an 26:82 (Ash-Shu'ara).

ويقال للميت: مات في اللفظ، ولا يقال: موت، وهو في الحقيقة ممات.

فيما ينكر أن تكون هداية إبراهيم وغيره وإن كانت منسوبة إليهم. فالله هاديهم كما هو مطعمهم وساقيهم، وضلال من ضل وإن كان منسوبًا إليه فالله مضله وخاذله، كما هو مميته ومحييه، وتكون معرفة العدل عنده دونهم منفردًا به - جل جلاله -.

تخويف المؤمنين.

قوله: (وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ (٨٢) تخويف للمؤمنين شديد أن يعملوا ولا يتكلوا، إذ كان خليله - صلى الله عليه وسلم - طامعًا في غفران خطيئته غير حاتمٍ بها على ربه.

فمن بعده من المؤمنين أحرى أن يكون أشد خوفًا من خطاياهم.

حب الإنسان الثناء الحسن.

L8792

L8793–8794 And His saying: “And grant me a tongue of truth among later generations (84)” confirms what we said concerning the permissibility of a person’s loving favorable praise.[22]

L8795 Intercession.

L8796–8799 His saying, reporting the words of the inhabitants of the Fire: “So we have no intercessors (100), nor any intimate friend (101)” is evidence that Allah—majestic is His majesty—accepts the intercession of others besides the Messenger of Allah—may Allah bless him and grant him peace—namely, groups of believers interceding for one another, and that a friend intercedes for his friend.[23]

L8800–8801 The Muʿtazilites.

L8802–8804 And His saying, reporting their words: “If only we could return, then we would be among the believers (102)” is evidence that anyone who remains eternally in the Fire does so because of his unbelief, not because of his sin; for, if he were left there because of his sin, they would have said—and Allah knows best—“Then we would be among the righteous.”[24][25]

L8805 This is a refutation of the Muʿtazilites concerning the threatened punishment, if only they would discern it.

L8806–8811 His saying: “The people of Noah denied the messengers (105)” is evidence that Allah—majestic is His majesty—had sent someone else to them before Noah, and they denied him. Likewise, to ʿĀd and Thamūd He sent others before Hūd and Ṣāliḥ—may Allah bless them both—because of His saying, “ʿĀd denied the messengers (123),” and “Thamūd denied the messengers (141).” Likewise, to the People of the Thicket He sent someone other than Shuʿayb—

[22] **Qur’an references (L8793):** Qur’an 26:84 (Ash-Shu’ara).

[23] **Qur’an references (L8796):** Qur’an 26:100 (Ash-Shu’ara); Qur’an 26:101 (Ash-Shu’ara).

[24] **Translator’s note (L8803):** The supplied khalafa, “was left behind,” appears to be a corruption of khullida, “was made to remain eternally.” The translation retains “left” rather than silently replacing it.

[25] **Qur’an references (L8802):** Qur’an 26:102 (Ash-Shu’ara).

وقوله: (وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ (٨٤) يؤكد ما قلنا من جواز حب الإنسان الثناء الحسن.

الشفاعة.

قوله إخبارًا عن أهل النار: (فَمَا لَنَا مِنْ شَافِعِينَ (١٠٠) وَلَا صَدِيقٍ حَمِيمٍ (١٠١) دليل على أن الله - جل جلاله - يُشفع غير رسول الله - صلى الله عليه وسلم - قوما من المؤمنين بعضهم في بعض، وأن الصديق يشفع لصديقه.

المعتزلة.

وقوله إخبارا عنهم: (فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ (١٠٢) دليل على أن من يخلد في النار فبكفره لا بذنبه، إذ لو خلف بذنبه لقالوا - والله أعلم -: فنكون من الصالحين.

وهو رد على المعتزلة في باب الوعيد لو تميزوه.

قوله: (كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ (١٠٥) دليل على أن الله - جل جلاله - قد بعث إليهم قبل نوح غيره فكذبوه. وكذلك عاد وثمود أرسل إليهم قبل هود وصالح صلى الله عليهما غيرهما لقوله: (كَذَّبَتْ عَادٌ الْمُرْسَلِينَ (١٢٣) ، (كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ (١٤١) ، وكذا أصحاب الأيكة بعث إليها غير شعيب - صلى الله عليه - لقوله: (كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ (١٧٦) .

may Allah bless him—because of His saying: “The People of the Thicket denied the messengers (176).”[26]

L8812 Discerning the clear exposition.

L8813

L8814–8819 And His saying: “This is nothing but the custom of the ancients (137), and we shall not be punished (138)” is evidence that everyone who is blind to the argument, abandons discerning the clear exposition, and relies upon another person’s reason is destroyed by it; for no one among the bygone generations who perished is known except as one who turned away from the messengers’ clear exposition, relying upon forefathers who had passed away and preferring their reasoning to the reasoning of their own selves.[27][28]

L8820–8822 Do you not see how ʿĀd neglected Hūd’s admonition—may Allah bless him—and ceased listening to him, resting confidently in what their forefathers used to say, and hoping that when they died they would neither be resurrected nor called to account?

L8823–8824 Analogy.

L8825–8829 And His saying, reporting what Thamūd and the People of the Thicket said to their messenger: “You are only a human being like us,” is evidence that analogy lent assistance to their destruction, when they supposed in their analogy that two human beings could not be equal in humanity yet differ in rank: either they themselves must be sent as messengers just as others were

[26] **Qur’an references (L8807):** Qur’an 26:105 (Ash-Shu’ara); Qur’an 26:123 (Ash-Shu’ara); Qur’an 26:141 (Ash-Shu’ara); Qur’an 26:176 (Ash-Shu’ara).

[27] **Translator’s note (L8817):** The subject of “destroys him” is implicit and may be the other person’s reason or the reliance upon it.

[28] **Qur’an references (L8814):** Qur’an 26:137 (Ash-Shu’ara); Qur’an 26:138 (Ash-Shu’ara).

تبصر البيان.

وقوله: (إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ (١٣٧) وَمَا نَحْنُ بِمُعَذَّبِينَ (١٣٨) دليل على أن كل من عمي عن الحجة وترك تبصر البيان، وعول على عقل غيره أهلكه، إذ لا يعلم أحد ممن هلك من القرون الخالية إلا صادًّا عن بيان الرسل، معولا على الآباء الماضين، واختيار عقولهم على عقول أنفسهم.

ألا ترى أن عادا كيف أهملوا موعظة هود - صلى الله عليه - وتركوا الإصغاء إليه، مستنيمين إلى ما كان آباؤهم يقولون، ويأملون أنهم إذا ماتوا لم يبعثوا ولم يحاسبوا.

قياس.

وقوله إخبار عن ثمود وأصحاب الأيكة لرسولهم: (مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا) دليل على أن القياس ظاهر على هلاكهم، حين قدروا في قياسهم أن بشرين لا يجوز أن يستويان في البشرية، ويفترقانه في المرتبة. إما أن يبعثوا رسلا كما بعث غيرهم، وإما أن يكون محالا عندهم أن يبعث من لم ينابهم في البشرية.

sent, or they must consider it impossible that there should be sent someone who did not stand in for them in humanity.[29][30][31][32][33]

L8830 And as others said: "And they said: 'What is the matter with this messenger, eating food and walking in the markets? Why has an angel not been sent down to him to be a warner alongside him (7), or a treasure cast down to him, or a garden provided for him from which he could eat?'"[34]

L8831 They therefore considered that someone who ate as they ate, walked in their markets, and had nothing set apart for himself to eat or inhabit could not differ from them in the condition they shared in these matters.[35]

L8832–8835 Analogy leads to these predicaments. I know of none of the early generations, among the Companions of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—or the Successors, from whom a statement has been authentically established based on analogy.

L8836–8837 Most of what has been transmitted from them, which people construe as analogy on their part, is not analogy, as the reader of our book entitled Explanation of the Texts will find if he reflects upon its chapters.

L8838 The soothsayer.

L8839

وكما قال غيرهم: (وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا (٧) أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا.

فرأوا أن من أكل أكللهم، ومشى في أسواقهم، وليس له شيء مفرد يأكله ويسكنه لا يجوز أن يخالفهم فيما هم بسبيله من ذلك.

فالقياس يورد هذه الموارد، وما أعلم أحدا من المتقدمين من أصحاب رسول الله - صلى الله عليه وسلم - والتابعين ثبت عنهم قول بقياس.

وعامة ما روي عنهم مما يحمله الناس منهم على القياس ليس بقياس سيجده الناظر في كتابنا المترجم بشرح النصوص إذا تأمله في فصوله.

الكاهن.

[29] **Translator's note (L8825):** The author applies this wording to both peoples. In the corresponding passage concerning the People of the Thicket, the Quranic wording includes an initial "and"; the supplied quotation omits it.

[30] **Translator's note (L8826):** The supplied ẓāhir ʿalā halākihim is unusual. The translation takes ẓāhir in the sense of assisting or supporting, as the polemical context suggests.

[31] **Translator's note (L8827):** The supplied dual verb forms and the extra pronoun in yaftariqānahu are grammatically irregular. The apparent intended contrast is equality in humanity with difference in rank.

[32] **Translator's note (L8829):** The supplied yunābihim is obscure here. Taken from the root meaning "to deputize," it yields the strained rendering given. A reading meaning "differ from them" would fit the preceding argument more readily, but has not been substituted.

[33] **Qur'an references (L8825):** Qur'an 26:154 (Ash-Shu'ara).

[34] **Qur'an references (L8830):** Qur'an 25:7 (Al-Furqan); Qur'an 25:8 (Al-Furqan).

[35] **Translator's note (L8831):** The supplied aklalahum is apparently corrupt. "Ate as they ate" represents the likely sense, but the exact wording is uncertain.

L8840–8842 And His saying: “Shall I inform you upon whom the devils descend? (221) They descend upon every sinful fabricator (222). They pass on what is heard, and most of them are liars (223)” confirms the reported hadith concerning the soothsayer: “His associate among the devils conveys to him what is heard, and he mixes with it more than a hundred lies.”[36][37][38]

L8843–8844 It also contains evidence that soothsayers are liars and fabricators: one must not be deceived by that single statement among their pronouncements.

L8845–8846 Obtaining redress.

L8847–8849 And His saying, making an exception among the poets: “Except those who believe, perform righteous deeds, remember Allah much, and obtain redress after they have been wronged; and those who have wronged will know” is evidence that, if someone avoids outright falsehood in his poetry and does not use it to make false pretensions, his composing poetry is permissible and incurs no blame; and that the person who initiates invective is a wrongdoer, while the person who answers is obtaining redress.[39][40]

L8850 It also shows that redress may be obtained with the tongue just as it may be obtained with the hand.

L8851–8855 And it is evidence that the saying of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—“Whoever supplicates against someone who has wronged him has obtained redress” does not prohibit supplication. How could something be prohibited that Allah has permitted in this verse and in His saying: “And whoever obtains redress after being wronged—against such people there is no ground for action (41),” and elsewhere. But he—may

[36] **Translator’s note (L8840):** “They pass on what is heard” renders yulqūna al-samʿ in light of the author’s ensuing explanation. The phrase can also mean that they lend an ear or listen attentively.

[37] **Translator’s note (L8842):** The subject of “mixes” is not explicit; it may refer to the soothsayer or his devil associate.

[38] **Qur’an references (L8840):** Qur’an 26:221 (Ash-Shu’ara); Qur’an 26:222 (Ash-Shu’ara); Qur’an 26:223 (Ash-Shu’ara).

[39] **Translator’s note (L8847):** The supplied Quranic quotation stops before the verse’s concluding words. Its incompleteness has been retained.

[40] **Qur’an references (L8847):** Qur’an 26:227 (Ash-Shu’ara).

وقوله: (هَلْ أُنَبِّئُكُمْ عَلَى مَنْ تَنَزَّلُ الشَّيَاطِينُ (٢٢١) تَنَزَّلُ عَلَى كُلِّ أَفَّاكٍ أَثِيمٍ (٢٢٢) يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ (٢٢٣) يصحح الحديث المروي في الكاهن: “ أن وليه من الشيطان يلقي إليه السمع، فيخلط معه أكثر من مائة كذبة ”.

وفيه دليل على أن الكهنة كذابون أفاكون لا يغتر بتلك الكلمة من أقاويلهم.

الانتصار.

وقوله مستثنى من الشعراء: (إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا دليل على أن من تجنب الكذب المحض في شعره، ولم يتشبع به فقوله للشعر مباح لا حرج عليه، وأن البادي بالهجو ظالم، والمجيب منتصر.

وأن الانتصار يكون باللسان، كما يكون باليد.

ودليل على أن قول رسول الله - صلى الله عليه وسلم -: “ من دعا على مَن ظلمه فقد انتصر” ليس بمنع للدعاء، وكيف يمنع شيء أذن الله فيه في هذه الآية، وفي قوله: (وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ (٤١) . وغيره. ولكنه أخبر - صلى الله عليه وسلم - أنه قد انتصر بدعائه، وأحال به على ما ينصفه ولا يظلمه.

Allah bless him and grant him peace ﷺ—stated that he had obtained redress through his supplication, and referred the matter to that which would treat him justly and not wrong him.[41]

[41] **Qur'an references (L8851):** Qur'an 42:41 (Ash-Shuraa).

سورة النمل

Surah 27: The Ant (An-Naml)

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

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[Surah of the Ants]

The Mu'tazilites.

And His saying, "Indeed, those who do not believe in the Hereafter—We have made their deeds seem fair to them, so they wander blindly" (4), is a decisive argument that silences the Mu'tazilites and the Qadarites, since He has stated concerning Himself—exalted is His majesty—that He makes the unbelievers' deeds seem fair, explicitly and without interpretive qualification. This contains evidence that what He has related about Satan's making deeds seem fair is subordinate to His making them seem fair, just as His servants' willing to disobey is subordinate to His will concerning them, since it is impossible for the Creator's will to be subordinate to a creature's will, or for His making deeds seem fair to be subordinate to Satan's making them seem fair. Thus, either they make both subordinate and fall into unbelief, or they deny this verse and likewise fall into unbelief, or they distinguish between them according to what we have said and submit, entrusting knowledge of the justice involved to Him who has not required them, as an act of servitude, to know it, nor obliged them to vie with Him over His secret.[1]

And His saying, "When Moses said to his family, 'Indeed, I have perceived a fire. I shall bring you news from it, or bring you a burning brand, so that you may warm yourselves'" (7), is evidence that asking for fire is permissible and does not count as begging. And it is permissible for a man to travel with his wife if he fears that she will be left without care.[2]

A refutation of those who maintain that the Quran is created.

And His saying, "O Moses, indeed, it is I, Allah, the Almighty, the Wise"

[1] **Qur'an references (L8860):** Qur'an 27:4 (An-Naml).
[2] **Qur'an references (L8869):** Qur'an 27:7 (An-Naml).

[سورة النمل]

المعتزلة.

وقوله: (إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ (٤) حجة قاطعة مسكتة على المعتزلة والقدرية إذ قد أخبر عن نفسه - جل جلاله - أنه مُزين أعمال الكفار نصًّا بِلا تأويل. ففيه دليل على أن ما أخبر من تزيين الشيطان فهو تبع لتزيينه، كما أن مشيئة عباده في المعصية تابعة لمشيئته فيهم، إذ محال أن تكون مشيئة الخالق تبعًا لمشيئة مخلوق، أو تزيينه تبعا لتزيين الشيطان، فإما أن يجعلوهما تبعًا ويكفروا، أو يجحدوا هذه الآية فيكفروا أيضاً، وإما أن يفرقوا بما قلناه ويسلموا، ويكلوا علم العدل فيه إلى من لم يستعبدهم بمعرفته، ولم يلزمهم مزاحمته في سره.

وقوله: (إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ (٧) دليل على أن طلب النار مباح، ولا يكون في عداد المسألة. وجائز للمرء أن يسافر بحرمته إذا خشي عليها الضيعة.

رد على من يقول بخلق القرآن.

وقوله: (يَا مُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ (٩) دليل واضح على أن القرآن كلام الله غير مخلوق، وقد فسرناه قبل هذا في سورة أخرى.

(9), is clear evidence that the Quran is Allah's speech, uncreated. We have already explained this before this, in another surah.[3]

L8877 Knowledge in the heart without acknowledgment by the tongue.

L8878

L8879–8885 And His saying, "Then, when Our signs came to them, giving clear sight, they said, 'This is manifest sorcery'" (13). He did not say "this" in the feminine, because—and Allah knows best—He referred it back to what had come of the signs. Then He said, "And they denied them," referring the pronoun back to the signs. This contains evidence that knowledge in the heart without acknowledgment by the tongue and the soul's settling firmly upon the matter is of no benefit; nor is acknowledgment beneficial without inward conviction, until the two come together, souls settle firmly upon it, and one begins to act in accordance with it.[4]

L8886 Discussion of the Rejecters (Rāfiḍah).

L8887

L8888–8896 And His saying, "And Solomon inherited from David." The ignorant among the Rejecters—although they are all ignorant—invoke this as an argument, wishing to overturn by it the consensus of the Muslims and the transmission of truthful narrators that prophets do not transmit wealth by inheritance, so that they may thereby arrive at the claim that Abu Bakr al-Ṣiddīq—may Allah be pleased with him—wronged Fatimah— may Allah be pleased with her—by refraining from giving her Fadak. They do not know that Solomon inherited David's prophethood, not his wealth—may Allah bless them—and that the Prophet—may Allah bless him and grant him peace ﷺ— even if he had not been the Seal of the Prophets, females would still have had no share in prophethood. How much more so when he is, moreover, the Seal

[3] **Qur'an references (L8874):** Qur'an 27:9 (An-Naml).

[4] **Qur'an references (L8879):** Qur'an 27:13 (An-Naml).

معرفة القلب دون إقرار اللسان.

وقوله: (فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ (١٣) ولم يقل: هذه، لأنه - والله أعلم - رد على الجائي من الآيات. ثم قال: (وَجَحَدُوا بِهَا) برده على الآيات. وفيه دليل على أن معرفة القلب دون إقرار اللسان وتوطين النفس على الشيء لا ينفع، ولا الإقرار ينفع دون الضمير حتى يجتمعا معا، وتستوطن الأنفس عليه ويأخذ في العمل معه.

ذكر الرافضة.

وقوله: (وَوَرِثَ سُلَيْمَانُ دَاوُودَ) يحتج بها جهلة الرافضة - وإن كانوا جهالا كلهم - يريدون أن يدفعوا به إجماع المسلمين ورواية الصادقين أن الأنبياء لا يتوارثون الأموال. ليتطرقوا به إلى أن أبا بكر الصديق - رضي الله عنه - ظلم فاطمة - رضي الله عنها - في ترك إعطائها فدك، ولا يعلمون أن سليمان ورث داود - صلى الله عليهم - نبوته لا ماله، وأن النبي - صلى الله عليه وسلم - لو لم يكن خاتم النبيين أيضًا ما كان للإناث حظ في النبوة، فكيف وهو مع ذلك خاتم الأنبياء - صلى الله عليه وسلم - وعلى زوجه.

of the Prophets—may Allah bless him and grant him peace ﷺ—and his wife as well.[5][6][7]

L8897–8902 Will they not consider—woe to them—that Ali—may Allah's good pleasure be upon him—if he was oppressed, as they allege, throughout the caliphates of Abu Bakr, Umar, and Uthman—may Allah be pleased with them—and Allah forbid that this should have been so—when he assumed authority, administered Fadak in the manner in which they had administered it, and did not give al-Hasan, al-Husayn, Zaynab, and Umm Kulthum as an inheritance what those men had, according to their allegation, denied their mother, and them after her. Ali would therefore have been equal to them in wrongdoing, if matters were as they say. Far be it from him, and far be it from them.[8]

أولا يعتبرون - ويحهم - أن عليا - رضوان الله عليه - إن كان مضطهدًا على زعمهم مدة خلافة أبي بكر وعمر وعثمان، رضي الله عنهم - ومعاذ الله أن يكون كذلك - أجرى حين وَلي فدك مجرى ما أجروه، ولم يورث الحسن والحسين، وزينب، وأم كلثوم ما حرموا أولئك بزعمهم أُمهم وهم بعدها، فقد استوى إذَا علي في الظلم معهم إن كان الأمر كما قالوا، حاشاه وحاشاهم.

L8903–8904 The Mu'tazilites.

المعتزلة.

L8905–8911 And His saying, relating Solomon's words: "Then he smiled, laughing at her words, and said, 'My Lord, inspire me to give thanks for Your favor which You have bestowed upon me and upon my parents, and to do righteous deeds that please You; and admit me, through Your mercy, among Your righteous servants'" (19), is a refutation of the Mu'tazilites and the Qadarites, since he—may Allah bless him—was asking Allah to inspire him to give thanks, rouse him to righteous action, and admit him, through His mercy, among the righteous of His servants. Can it be other than that he either supplicated for something of which he had no need, so that it would be alleged that his supplication was superfluous—and Allah forbid— or he supplicated in the

وقوله إخبارا عن سليمان: (فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ (١٩) رد على المعتزلة والقدرية، إذ كان - صلى الله عليه - يسأل الله أن يلهمه الشكر، وينهضه للعمل الصالح، ويدخله برحمته في صالح عباده. وهل يخلو من أن يكون دعا بما هو مستغن، فينسب إلى أن دعاءه حشو، ومعاذ الله. أو دعا وهو يوقن أنه لا يقدر على شيء بتة إلا به، أو بمعونته، فإذا عدمه لم يقدر.

[5] **Translator's note (L8894):** The blessing following David uses a plural pronoun in the supplied Arabic.

[6] **Translator's note (L8896):** The supplied text says "his wife" in the singular; this has been retained.

[7] **Qur'an references (L8888):** Qur'an 27:16 (An-Naml).

[8] **Translator's note (L8901):** The supplied Arabic is syntactically awkward, particularly its placement of "those men" and "them after her"; the translation follows the apparent argument.

certainty that he was utterly incapable of anything except through Him, or through His assistance, and that if he lacked it, he would be incapable?[9][10]

L8912–8914 How, then, can they allege that the servant acts independently in his deed, when Allah's prophet—may Allah bless him and grant him peace—disavows independent power and strength so thoroughly, and asks Allah—exalted is His majesty—for inspiration without which his affairs cannot be accomplished even for a moment?[11]

L8915 Acceptance of a report from a single transmitter.

L8916–8920 And His saying, relating the hoopoe's words: "Then he stayed away only a short while and said, 'I have encompassed in knowledge what you have not encompassed, and I have brought you from Sheba certain news. (22) Indeed, I found a woman ruling over them, and she has been given of everything,'" together with what his account mentioned concerning it, is clear evidence, admitting no uncertainty, for accepting a report from a single transmitter, of whatever kind he may be, whether of human beings or others, if his truthfulness is known.[12][13]

L8921–8923 Do you not see that Solomon—may Allah bless him—refrained from punishing him only when he brought him clear proof, which was the exception he had stipulated? Why, if he did not accept his report, did he not punish him and say to him, "You are only one; I will not accept your report about Sheba until it is reported alongside you by another bird"?

L8924–8927 And in His saying, "He said, 'We shall see whether you have spoken truthfully or have been among the liars'" (27), there is nothing that weakens what we

فكيف يزعمون أن العبد على عمله منفردا به، ونبي الله - صلى الله عليه وسلم - يبرأ من الحول والقوة هذا التبرؤ، ويستلهم الله - جل جلاله - ما لا يتم أمره إلا به لحظة.

قبول خبر الواحد.

وقوله إخبارًا عن الهدهد: (فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ يَقِينٍ (٢٢) إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ) مع ما ذكره به خبره. دليل واضح بلا إشكال على قبول خبر الواحد من أي جنس كان من الناس وغيرهم إذا عرف صدقه.

ألا ترى أن سليمان - صلى الله عليه - إنما كف عن عذابه حيث أتاه بسلطان مبين، الذي كان استثنى فهلا عذبه لو لم يقبل خبره، وقال له: أنت واحد لا أقبل خبرك عن سبأ حتى يخبر به معك غيرك من الطير.

وليس في قوله: (قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ (٢٧) ما يوهن ما قلناه، ألا ترى ائتمنه في حمل كتابه، ورد جوابه وهو واحد.

[9] **Translator's note (L8908):** The wording "of which he had no need" follows an elliptical construction in the supplied Arabic.

[10] **Qur'an references (L8905):** Qur'an 27:19 (An-Naml).

[11] **Translator's note (L8912):** The supplied clause concerning the servant and his deed appears grammatically incomplete; "acts independently" conveys its apparent sense.

[12] **Translator's note (L8918):** The supplied phrase is awkward and its pronoun references are uncertain.

[13] **Qur'an references (L8916):** Qur'an 27:22 (An-Naml); Qur'an 27:23 (An-Naml).

have said. Do you not see that he entrusted him with carrying his letter and bringing back its reply, although he was only one?[14]

L8928 The Mu'tazilites.

L8929–8935 And His saying in the continuation of the account: "And she has been given of everything, and she has a mighty throne. (23) I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds seem fair to them and barred them from the way, so they are not guided, (24) so that they do not prostrate to Allah, who brings forth what is hidden in the heavens and the earth, and knows what you conceal and what you disclose. (25) Allah—there is no deity except Him, Lord of the mighty Throne" (26), is an argument against the Mu'tazilites and the Jahmites concerning their allegation that whoever describes Allah with an attribute with which a creature has been described has likened Him to His creation. Do you then allege that the throne of the queen of Sheba is Allah's Throne, or a likeness of Allah's Throne, insofar as its characteristics consist in thickness, length, breadth, substance, and composition, especially since it has been described as a mighty throne, just as Allah's Throne has been described?[15]

L8936–8937 Among their assertions is that whoever says, "Allah has two hands," must say, "Connected to a forearm, and a forearm to an upper arm and a shoulder."[16]

L8938–8942 Will they not consider that Allah—majestic and exalted—since His two hands have a characteristic by which He knows them in Himself, does not oblige whoever attributes them to Him to say, "They are thus," just as it does not oblige the person who calls the throne of the ruler of Sheba a mighty throne to say, "It is like the Throne of Allah, the Mighty." Rather, there is a correspondence between one name and the other: this is a seat and that is a

المعتزلة.

وقوله في تمام القصة: (وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ (٢٣) وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ (٢٤) أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (٢٥) اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (٢٦) حجة على المعتزلة والجهمية فيما يزعمون أن مَن وصف الله بصفة قد وصف بها مخلوق فقد شبهه بخلقه. أفتزعم أن عرش ملكة سبأ عرش الله، أو تشبيه بعرش الله من حيث تكون صفته فى السمك والطول، والعرض والجوهر، والتركيب، سيما وقد وُصِف بعرش عظيم كما وصف عرش الله.

ومن قولهم: إن من قال: إن لله يدان، لزمه أن يقول: موصولة بذراع، وذراع بعضد ومنكب.

أَوَلا يعتبرون أن الله جل وتعالى - لما كانت ليديه صفة يعرفهما من نفسه، لم يلزم واصفه بهما أن يقول: إنما كذلك، كما لا يلزم المسمي عرش ملك سبا بعرش عظيم أن يقول: هو مثل عرش القَه العظيم، ولكنه وفاق وقع بين الاسم والاسم، بأنه سرير وذلك سرير مجسدان غير أنهما مختلفان في الخلقة.

[14] **Qur'an references (L8924):** Qur'an 27:27 (An-Naml).

[15] **Qur'an references (L8929):** Qur'an 27:23 (An-Naml); Qur'an 27:24 (An-Naml); Qur'an 27:25 (An-Naml); Qur'an 27:26 (An-Naml).

[16] **Translator's note (L8936):** The Arabic of "Allah has two hands" uses a nonstandard case form after the introductory particle; its meaning is clear.

seat, both having bodily form, although they differ in their created constitution.[17][18]

L8943 Spoils of war.

L8944

L8945–8947 And His saying, “Which of you will bring me her throne before they come to me in submission?” (38), is evidence that whoever is taken from among the unbelievers by force before their acceptance of Islam, and all their possessions, since that was before gaining mastery over them.[19][20]

L8948–8954 If someone says, “Why do you repeat this? You have already mentioned it in the Surah of the Poets, while Allah’s Messenger—may Allah bless him and grant him peace ﷺ—says, ‘Spoils of war have been made lawful for me, whereas they were not made lawful for any prophet before me,’ and this is one of the distinctions by which he was favored over the prophets before him,” the answer is: It may be that he—may Allah bless him and grant him peace ﷺ—meant those spoils of war that consist of edible animals and kinds of food: consuming them was made lawful for him and his community, whereas previously, in the times of the other prophets, a fire would come from heaven and consume them.[21]

L8955–8959 Lands, gold, silver, and all other possessions that are not edible would not be included in this, because Allah—majestic and exalted—says explicitly: “So We brought them out of gardens and springs, (57) and treasures and an honorable dwelling. (58) Thus it was; and We caused the Children of Israel to inherit

[17] **Translator’s note (L8939):** The supplied “They are thus” appears as “only thus” in Arabic, likely through corruption of the dual pronoun. The translation gives the apparent intended sense while noting the defect.

[18] **Translator’s note (L8940):** The supplied spelling of “Allah” is corrupt. “Ruler of Sheba” follows the supplied wording, which here does not explicitly say “queen.”

[19] **Translator’s note (L8946):** As supplied, the sentence lacks a clear predicate establishing the ruling. The translation preserves the resulting incompleteness rather than supplying a ruling.

[20] **Qur’an references (L8945):** Qur’an 27:38 (An-Naml).

[21] **Translator’s note (L8949):** The opening wording contains an anomalous particle before “why”; the apparent question is translated.

الغنائم.

وقوله: (أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ (٣٨) دليل على أن من أخذ من الكفار قهرًا قبل إسلامهم، وجميع أمتعتهم إذ كان قبل الاقتدار عليهم.

فإن قال قائل: أن ما لك تكرر هذا قد ذكرته في سورة الشعراء ورسول الله - صلى الله عليه وسلم - يقول: " أُحلت لي الغنائم ولم تحل لنبي قبلي "، وهو أحد الخصال التي فضل بها على النبيين قبله. قيل: قد يجوز أن يكون أراد - صلى الله عليه وسلم - الغنائم التي هي مأكولة من الحيوان، وأنواع الأطعمة أحل له ولأُمته أكلها، وكانت من قبل على عهد الأنبياء سواه تجيء نار من السماء فتأكلها.

ولا تكون الأرضون والذهب والفضة، وسائر الأمتعة غير المأكول داخلا فيها، لأن الله - جل وتعالى - يقول نصا: () فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ (٥٧) وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ (٥٨) كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ (٥٩) كما قال في النبي - صلى الله عليه وسلم - وأُمته: (وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَئُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا (٢٧) ذكر الظلم..

them" (59), just as He said concerning the Prophet—may Allah bless him and grant him peace ﷺ—and his community: "And He caused you to inherit their land, their dwellings, their wealth, and land you had not trodden. And Allah has power over everything" (27). Discussion of wrongdoing.[22][23]

L8960–8963 And His saying, "So there are their houses, desolate because they did wrong," is evidence that wrongdoing brings destruction upon those who practice it and leaves their dwellings in ruin The reward for "There is no deity except Allah."[24]

وقوله: (فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا) دليل على أن الظلم يورث أهله الهلاك، ويعقب ديارهم الخراب ثواب لا إله إلا الله.

L8964

L8965 His saying, "Whoever brings a good deed shall have something better than it."[25]

قوله: (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا)

L8966 The Quranic exegetes unanimously agree that the good deed in this passage is "There is no deity except Allah."[26]

أجمع أأهل التفسير على أن الحسنة في هذا الموضع لا إله إلا الله.

L8967–8968 "And whoever brings an evil deed." They unanimously agree that it is associating partners with Allah.[27]

(وَمَنْ جَاءَ بِالسَّيِّئَةِ) أجمعوا على أنه الشرك.

L8969–8970 Thus His saying, "And they shall be safe from terror on that day" (89), means the day when the Trumpet is blown.[28]

فقوله: (وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ (٨٩) يوم النفخ في الصور.

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[22] **Translator's note (L8957):** The supplied text contains an empty pair of parentheses immediately before the Quranic quotation.

[23] **Qur'an references (L8956):** Qur'an 33:27 (Al-Ahzab).

[24] **Qur'an references (L8960):** Qur'an 27:52 (An-Naml).

[25] **Qur'an references (L8965):** Qur'an 27:89 (An-Naml); Qur'an 28:84 (Al-Qasas).

[26] **Translator's note (L8966):** The supplied word for "the people of" contains a duplicated initial letter.

[27] **Qur'an references (L8967):** Qur'an 6:160 (Al-An'am); Qur'an 27:90 (An-Naml); Qur'an 28:84 (Al-Qasas).

[28] **Qur'an references (L8969):** Qur'an 27:89 (An-Naml).

سورة القصص

Surah 28: The Stories (Al-Qasas)

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

Return to the reading collection

[Surah of the Narratives]

L8971–8972

L8973 Complaining of hardship to Allah.

L8974–8975 His saying, exalted is He, relating the words of Moses—may Allah bless him: “So he watered for the two women, then withdrew into the shade and said, ‘My Lord, indeed I am in need of whatever good You have sent down to me’” (24), is evidence that complaining of hardship to Allah is permissible and asking Him for relief is lawful.[1]

L8976–8977 Someone afflicted by this need not wait for it to come from Allah before asking, relying on the fact that Allah—majestic is His glory—knows his condition and will therefore bring him his provision.

L8978–8986 For although that is so, He has not forbidden asking; rather, He has encouraged it, and His Prophet practiced it— may Allah bless him and grant him peace ﷺ—as you see. He said, “And ask Allah of His bounty,” and He said, “Call upon Me; I will answer you.” Moreover, asking Him and others, with His permission—when, in both cases, the petitioner takes refuge in worship rather than looking to someone other than Him, without benefit or harm—does not diminish the ranks of those who place their trust in Allah; rather, it increases their ranks, because it establishes an act of worship between them and the One they worship, while their hearts remain still to the extent of their capacity, and because they exert themselves diligently in watching over those hearts, since He has pardoned the two of them for whatever lies beyond the capacity of their human nature, in the form of passing thoughts that come upon them from a source beyond one’s control; and He has not

[1] **Qur’an references (L8974):** Qur’an 28:24 (Al-Qasas).

[سورة القصص]

شكوى الضر إلى الله.

قوله تعالى إخبارا عن موسى - صلى الله عليه -: (فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ (٢٤) دليل على أن شكوى الضر إلى الله مباحة، وسؤاله الغوث جائز.

وليس على من أصابه ذلك أن ينتظر إتيانه من الله قبل المسألة اعتمادًا على أن الله - جل جلاله - يعلم حاله فيأتيه برزقه.

لأنه وإن كان كذلك فلم يحظر المسألة بل ندب إليها، وعمل بها نبيه - صلى الله عليه وسلم - كما ترى فقال: (وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ) ، وقال: (ادْعُونِي أَسْتَجِبْ لَكُمْ) ، مع أن المسألة له ولغيره بإباحته إذ أوى فيهما السائل إلى التعبد لا إلى النظر إلى غيره بغير نفع أو ضر ليست بموثرة في درجات المتوكلين، بل هي زيادة في درجاتهم لإقامة تعبد بينهم وبين متعبدهم، والقلوب ساكنة سكون طاقتها، وإقامة الاجتهاد في رعايتها، إذ قد عفا لهما عما ليس في طبع بشريتها من هواجس الخاطر عليها من حيث لا يملكه، ولم يستعبد من صرفه بأكبر من كراهته.

required, as an act of worship, anything more for repelling it than disliking it.[2][3][4][5]

L8987 **Discussion of Someone Who Voluntarily Performs Work for Another.**

L8988

L8989–8993 And His saying, exalted is He: "Then one of the two women came to him, walking bashfully. She said, 'My father invites you, to reward you with payment for having watered for us,'" is evidence that when someone voluntarily performs work for another, the latter must give him his payment, unless he refuses to accept it. It is also possible that this is not obligatory, but that noble conduct and religious devotion call for offering it to him. If the worker refuses, the other party will have discharged what he owes as a duty of noble conduct and religious devotion.[6]

L8994–8995 Guarding against Temptation.

L8996–8997 And His saying, exalted is He, reporting her words: "Hire him. Indeed, the best one you can hire is the strong, trustworthy one" (26), is evidence that a person's outward performance of acts of obedience may be used to infer his moral probity and trustworthiness.[7]

L8998–9000 It is also evidence that guarding against temptation belongs to the character of the prophets, since Moses placed —may Allah bless him ﷺ—her

[2] **Translator's note (L8981):** The syntax is strained, especially the phrase rendered "without benefit or harm," which continues in the next unit. "In both cases" apparently refers to asking Allah and asking others.

[3] **Translator's note (L8984):** The dual pronoun in "the two of them" has no clear antecedent in the supplied passage. The construction continuing into the next unit is also strained.

[4] **Translator's note (L8985):** The source shifts from a feminine singular pronoun referring to the hearts or their human nature to a masculine singular pronoun referring to the person who cannot control the thought.

[5] **Qur'an references (L8978):** Qur'an 4:32 (An-Nisa); Qur'an 40:60 (Ghafir).

[6] **Qur'an references (L8989):** Qur'an 28:25 (Al-Qasas).

[7] **Qur'an references (L8996):** Qur'an 28:26 (Al-Qasas).

ذكر من تطوع بعمل لآخر.

وقوله تعالى: (فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا) دليل على أن من تطوع بعمل لآخر فعليه أن يعطيه أجره، إلا أن يمتنع من أخذه، ويحتمل أن لا يكون فرضا، ولكنه في أخلاق المروة والديانة أن يعرض عليه فإن امتنع العامل كان صاحبه قد قضى ما عليه من حق المروة والديانة.

الاحتراز من الفتنة.

وقوله تعالى إخبارًا عنها: (اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ (٢٦) دليل على أن ظاهر عمل الطاعة في الإنسان يستدل به على عدالته وأمانته.

ودليل على أن الاحتراز من الفتنة من أخلاق الأنبياء، إذ جعل موسى - صلى الله عليه - إياها خلفه، ومشيه أمامها دليل على أنه احترز من فتنة تلحقه.

behind him. His walking ahead of her is evidence that he guarded against a temptation that might befall him.

L9001–9004 It also contains evidence that scrutinizing a woman's bodily form through her clothing is blameworthy, just as scrutinizing it uncovered is, although doing so when it is uncovered is graver, because Allah—majestic is His glory—knows the hidden things of hearts and is aware of what breasts conceal.

وفيه دليل أيضاً على أن تَأَمُّلَ خَلْقِ امرأةٍ من وراء الثوب مذموم كتأمله بَادِيًا، وإن كان باديا أعظم، لأن الله - جل جلاله - عالم بخفيات القلوب، وعارف بما تكن الصدور.

L9005–9016 It has been related in a report that a beautiful woman used to pray behind the Messenger of Allah— may Allah bless him and grant him peace ﷺ—and some people moved forward to the foremost rows and distanced themselves from her, fearing temptation for themselves, while others moved back to the rearmost rows, hoping to catch sight of her. Then Allah—blessed and exalted is He—revealed: "And We have certainly known those among you who advance, and We have certainly known those who stay behind" (24). And it was related from Hudhayfah ibn al-Yaman—may Allah be pleased with him— that he said, "Whoever scrutinizes a woman's bodily form through her clothing while fasting has spoiled his fast." The meaning of "has spoiled his fast"—and Allah knows best—is that he has not kept it free of what Allah has forbidden, not that looking breaks his fast. For the fasting person must keep his fast free of everything for which he incurs sin. Do you not see that the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said, "When one of you is observing a day of fasting, let him neither speak obscenely that day nor behave foolishly. If someone fights him or insults him, let him say, 'I am fasting; I am fasting.'"[1]

وقد روي في الخبر أن امرأة حسناء كانت تصلي خلف رسول الله - صلى الله عليه وسلم - فتقدم قوم إلى أوائل الصفوف وتباعدوا عنها خشية الفتنة على أنفسهم، وتأخر آخرون إلى أواخر الصفوف طمعا في ملاحظتها فأنزل الله تبارك وتعالى -: (وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ (٢٤) ، وروي عن حذيفة بن اليمان - رضي الله عنه - أنه قال " من تأمل خَلْق امرأة من وراء الثوب وهو صائم أفسد صومه " - ومعنى أفسد صومه - والله أعلم - أنه لم ينزهه عن محارم الله لا أنه مفطر بالنظر، لأن الصائم عليه أن ينزه صومه من كل ما عليه فيه مأثم، ألا ترى أن رسول الله - صلى الله عليه وسلم - قال: " إذا كان يوم صوم أحدكم فلا يرفث يومئذ ولا يجهل، فإن امرؤ قاتله أو شاتمه فليقل: إني صائم إني صائم ".

L9017–9020 Thus, someone who scrutinizes a woman's bodily form while fasting introduces a corrupting defect into his fast, proportionate to the culpability attaching to that scrutiny, and breaches some of its purity. His fast remains valid, and he need not repeat it, just as a worshipper's prayer is impaired by his distracting thoughts, so that a ninth of it, an eighth of it, or a seventh of it is diminished, according to what appears in the report—that is, his reward for it is diminished, but he need not repeat it.[2]

فالمتأمل خلق المرأة في حال صومه مدخل عليه بمقدار ما عليه من خطر التأمل خللاً من الفساد، وهاتكا بعض التنزه، وصومه جائز لا إعادة عليه كما أن المصلي تنثلم صلاته بوسواسه فينقص منها تسعها، وثمنها وسبعها على ما جاء في الخبر، أي ينقص ثوابه عليها ولا إعادة عليه فيها.

L9021–9038 Discussion of Making Hired Service the Price of Marital Sexual Access and Marriage Payments for Women. And His saying, reporting Shuʿayb's words—may Allah bless him ﷺ—"He said, 'I wish to marry one of these two daugh-

ذكر أن أن تجعل الإجارة ثمنًا للبضع ومهورًا للنساء وقوله إخبارًا عن شعيب - صلى الله عليه - (قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِيَ حِجَجٍ فَإِنْ

[1] **Qur'an references (L9005):** Qur'an 15:24 (Al-Hijr).

ters of mine to you, on condition that you serve me for eight years. If you complete ten, that will be of your own accord. I do not wish to make things difficult for you,'" is evidence that a daughter's guardian in marriage is her father, and that hired service may lawfully be made the price of marital sexual access and marriage payments for women, and that a father's disposition is legally effective with respect to his daughters' marriage payments, because Moses' hired service—may Allah bless him ﷺ—was for Shuʿayb, for his daughter who was married to him. It also shows that hiring for something that cannot be freed from uncertainty, and that lies beyond the capacity of the hired worker and the hirer, is valid and lawful; it is not invalidated by the uncertainty of which it cannot be divested. For even if the shepherd or the owner of the sheep were to strive to specify the location of the pasture, the grazing range and its extent, and the watering and its occasions, they would not be able to do so in any way. Nor can a wet nurse specify precisely how the infant will suckle, how she will hold it, and how she will attend to cleaning it whenever it relieves itself, because the two cannot be precisely regulated. Allah has permitted this in His saying: "If they nurse for you, then give them their payments." Yet the attempt of someone who permits all other uncertainties that can be eliminated from hiring contracts to use these two verses as his means of doing so is unsound, nor does he thereby pursue the path of truth. For Allah has excused His servants for what they cannot do, and has not charged them with more than their capacity and ability, saying, "Allah does not charge any soul beyond its capacity." But someone who is

أَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ) دليل على أن ولي البنت في التزويج أبوها. وعلى أن الإجارة جائز أن تجعل ثمنًا للبضع ومهورًا للنساء، وعلى أن الأب جائز الحكم في صدقات بناته، لأن إجارة موسى - صلى الله عليه - كانت لشعيب لابنته المزوجة منه. وعلى أن الإجارة على ما لا يمكن أن يخلص من المجهول، وليس في وسع الأجير والمستأجر جائزة حلال لا يفسدها المجهول الذي لا يمكن تعريتها منه، إذ لو جهد الراعي أو صاحب الغنم أن يسميا موضع المرعى، والمسرح ومقداره، والسقي وأوراده ما قدروا عليه بوجه من الوجوه. ولا الظئر تقدر على تسمية كيفية رضاع المولود، وإمساكه، وتعاهد تنظيفه عند إحداثه، لأنهما لا يضبطان، وقد أجاز الله ذلك في قوله: (فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ) ، وليس توصل من يجيز سائر المجهولات المقدور على استخلاصها منها في الإجارة بهاتين الآيتين بمستقيم، ولا قاصد فيه طريق الحق، لأن الله قد تجاوز لعباده عما لا يقدرون عليه، ولم يكلفهم فوق وسعهم وطاقتهم بقوله: (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا) ، ومن يقدر على شيء غير متجاوز عن إمهال ما فيه من الفساد.

[2]**Translator's note (L9017):** The source has an irregular participial construction in the phrase rendered "and breaches some of its purity." "Culpability" renders khatar here in light of the preceding discussion of sin; the word can also denote danger or gravity.

capable of something is not excused for leaving the invalidating defect in it unaddressed.[3][4][5][6][7][8][9]

L9039–9046 Thus, every hiring contract that can be divested of uncertainty is not to be treated on the same basis as one that cannot be divested of it. If someone hires, the contract is void and is to be rescinded. If the worker performs the work while unaware of its invalidity, he is entitled to the customary wage for someone like him, rather than the stipulated wage. If someone wishes to validate a hiring contract for a particular task for a term of one month or two months, relying on the story of Moses regarding his circumstances, he has been utterly inattentive. For Moses—may Allah bless him ﷺ—contracted his hired service only for eight years, and the decision whether to complete ten was left to him. If he completed it, he would be doing a kindness; otherwise, the eight years were the term fixed between him and his hirer. But someone who hires a worker for one month or two months has not concluded his hiring contract for either of the two terms, so that he would have a choice regarding the payment. Anything of this kind is invalid and

فكل إجارة يمكن تعريتها من المجهول فغير محمولة على ما لا يمكن تعريته منه، فمن استأجر فهي باطل تفسخ، فإن عمل العامل وهو لا يعلم بفسادها فله أجر مثله لا الأجر المسمى، فإن أراد إنسان أن يجيز إجارة على عمل بعينه بأجل شهر أو شهرين اعتمادًا على قصة موسى في سببه فقد أغفل كل الإغفال، إذ موسى - صلى الله عليه، - لم يعقد إجارته إلا على ثماني حِجَج، وجعل الأمر في إتمام العشر إليه، إن أتمه كان محسنًا، وإلا فالثماني هي الأجل المضروب بينه وبين مستأجره، ومن يستأجر الأجير شهرا أو شهرين فلم تنعقد إجارته على أحد الأجلين فيكون مخيرًا في الأجر، وما كان هذا سبيله فهو فاسد لا يجوز. فعمل موسى - صلى الله عليه - أجله المضروب له من الثمانية الحجج، وأَوفَى السنتين الباقيتين لتتمة إحسانه.

[3] **Translator's note (L9022):** The source repeats the particle meaning "that" in the heading. "Marital sexual access" renders the legal term buḍʿ, referring here to the sexual entitlement established by marriage.

[4] **Translator's note (L9028):** The source reads "for his daughter," without a negative. The preceding argument appears to call for "not for his daughter," but no negative has been inserted into the translation.

[5] **Translator's note (L9029):** "That lies beyond the capacity" follows the supplied wording, whose syntax leaves the precise referent unclear. The context concerns an inability to eliminate uncertainty.

[6] **Translator's note (L9031):** The source shifts from dual verbs to a plural verb across this sentence. "Its occasions" renders a term that may also refer to visits to watering places or watering rounds.

[7] **Translator's note (L9033):** The dual expression "the two" apparently refers to the two kinds of hired service under discussion, shepherding and wet nursing, although its immediate antecedents are not explicit.

[8] **Translator's note (L9036):** The pronouns in the expression rendered "eliminated from hiring contracts" are awkward in the source; the context indicates removing avoidable uncertainty from such contracts.

[9] **Qur'an references (L9022):** Qur'an 28:27 (Al-Qasas); Qur'an 65:6 (At-Talaq); Qur'an 2:286 (Al-Baqarah).

impermissible. Thus Moses—may Allah bless him ﷺ—worked the term fixed for him, consisting of the eight years, and fulfilled the remaining two years to complete his kindness.[10][11]

L9047 The Breadth of the Arabic Language.

L9048

L9049–9054 And His saying, exalted is He: "And draw your wing close to yourself against fear," is evidence that it is permissible to put one word in the place of another, because a wing belongs to a bird, and a human being has no wing. It is thus apparently a figurative expression for composure and stillness, and the departure of the terror that had overcome him when his staff was transformed into a serpent. Similar to it is: "And lower for the two of them the wing of humility out of mercy." Humility has no wing; rather, it is a figurative expression for gentleness and humility. And Allah knows best.[12]

L9055–9058 His saying: "Then, when Moses came to them with Our clear signs, they said, 'This is nothing but fabricated sorcery, and we have not heard of this among our forefathers of old'" (36), is evidence that whatever has been established by demonstration is true, even if no earlier pronouncement has preceded it, and that someone who rejects something for which there is no previous pronouncement is imitating these people.[13]

L9059–9062 The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said, "Whoever imitates a people is one of them." And Ibn Masʿud said, "The community is whatever accords with obedience to Allah, even if you are alone."

L9063–9067 His saying, reporting Pharaoh's words: "O assembly, I know of no god for

[10] **Translator's note (L9040):** The source leaves "hires" without an expressed object or qualification. The context indicates a hiring contract containing avoidable uncertainty.

[11] **Translator's note (L9043):** The expression translated "regarding his circumstances" is awkward and may refer more generally to the circumstances of Moses' hiring. The source says "a choice regarding the payment," although the surrounding argument concerns the choice between contract terms.

[12] **Qur'an references (L9049):** Qur'an 28:32 (Al-Qasas); Qur'an 17:24 (Al-Isra).

[13] **Qur'an references (L9056):** Qur'an 28:36 (Al-Qasas).

سعة لسان العرب.

وقوله تعالى: (وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ) دليل على إباحة وضع الكلمة موضع غيرها، لأن الجناح للطائر وليس لابن آدم جناح، فكأنه كناية عن الاستقرار والسكون، وذهاب الفزع الذي قد خامره من تحويل عصاه ثعبانا، ومثله: (وَاخفِض لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ) وليس للذل جناح، ولكنه كناية عنِ اللين والتواضع. والله أعلم.

قوله: (فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرًى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ (٣٦) دليل على أن ما أقيم عليه البرهان حق، وإن لم يسبق به قول متقدم. وأن الراد لما لم يسبق به قول متشبه بهؤلاء القوم.

وقال رسول الله - صلى الله عليه وسلم -: " مَن تشبه بقوم فهو منهم "، وقال ابن مسعود: " الجماعة ما وافق طاعة الله، وإن كنت وحدك ".

قوله إخبارا عن فرعون: (يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى) حجة على من يزعم أن الله بنفسه في الأرض، حال في كل مكان. وينكر كينونته بنفسه في السماء وعلمه في الأرض. إذ محال أن يقول فرعون هذا القول إلا وقد دَلَه موسى - صلى الله عليه - أن إلهه في السماء دون الأرض.

you other than myself. So kindle a fire for me, O Haman, upon the clay, and make me a lofty structure, so that I may look upon the god of Moses," is an argument against anyone who claims that Allah Himself is on earth, indwelling in every place, and denies that He Himself is in heaven while His knowledge is on earth. For it is impossible that Pharaoh should have said this unless Moses—may Allah bless him ﷺ—had indicated to him that his god was in heaven rather than on earth.[14]

L9068–9070 If Pharaoh denied His being in heaven and affirmed Him on earth, then these people have agreed with Pharaoh in what he said.

L9071–9072 And if he denied Him both in heaven and on earth, then they have opposed Moses—may Allah bless him—besides opposing all the prophets, all people, and all adherents of religious communities other than themselves.

L9073 I know of no falsehood on earth more monstrous than this. We seek refuge in Allah from misguidance.

L9074 Building Graves with Fired Bricks.

L9075–9076 Muhammed ibn ʿAli said: I do not think that those who disapproved of building graves and other things with fired bricks did so for any reason other than this, because fired bricks, according to what they claim, were among the innovations of the accursed Pharaoh.

L9077–9080 They were of his making, and he built with them. By my life, imitating the innovations of the pharaohs, whether little or much, is neither praiseworthy nor an approved trait of believers. I therefore prefer avoiding building with it in every circumstance, contrary to its predominant practice, without declaring it forbidden when the intention of the person building with it is free of his intention.[15][16]

L9081–9085 And His saying, "And We made them leaders calling to the Fire," is evidence

[14] **Qur'an references (L9063):** Qur'an 28:38 (Al-Qasas).

[15] **Translator's note (L9079):** The expression translated as "contrary to its predominant practice" is obscure as supplied and may be corrupt.

[16] **Translator's note (L9080):** The referent of "his intention" is unclear; the preceding context associates the practice with the Pharaohs.

فإن كان فرعون أنكر كينونته في السماء وثبته في الأرض فقد وافق القوم فرعون في قوله.

وإن كان أنكره في السماء والأرض معا فقد خالفوا موسى - صلى الله عليه - مع خلافهم لجميع الأنبياء والناس، وأهل الملل كافة سواهم.

ولا أعلم في الأرض باطلاً إلا وهذا أوحش منه، نعوذ بالله من الضلالة.

بناء القبور بالأجر.

قال محمد بن علي: ولا أحسب كراهية من كره بناء القبور وغيرها بالآجر إلا لهذا، لأن الآجر فيما يزعمون من بِدَع فرعون اللعين.

وهو من عمله، وبنى به، ولعمري إن الاقتداء ببدع الفراعنة ما قل منها وما كثر غير محمود ولا مرضي من أخلاق المؤمنين. فأحب اجتناب البناء به على كل حال، خلاف أغلبه من غير أن أحرمه إذا عريت نِية الباني به من نيته.

وقوله: (وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ) دليل على أن الإمامة تكون في الشر كما تكون في الخير، لأن معناها أن يصير المرء قدوة يؤتم فيما يكون به بسبيله ومقيمًا عليه، ومثله قوله (فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ (١٢) .

that leadership can be in evil just as it can be in good, because its meaning is that a person becomes an example followed in whatever course he pursues and persists in. Similar to this is His saying, “Then fight the leaders of unbelief; they have no oaths, so that they may desist” (12).[17]

L9086 This also refutes the Muʿtazilites, because His making them leaders must involve either creation or a becoming, and either is a choking argument against them.

L9087–9088 Analogy.

L9089

L9090–9092 And His saying, “And who is more astray than someone who follows his own desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people” (50), is an argument invalidating juristic preference, unquestioning adherence, and analogy, since all these are desires that do not lead to the realities of truth.[18]

L9093–9095 This also provides evidence that desire may concern truth as well, when it contains guidance from Allah. Allah’s guidance in this passage is His authoritative proof, and He has no authoritative proof other than His Book, His Messenger—may Allah bless him and grant him peace ﷺ—and the unanimous agreement of the community of Muslims upon one thing.

L9096–9101 And His saying, “And We have indeed conveyed the Word to them in succession, so that they may take heed” (51), through His saying, “And they repel evil with good,” is evidence that whoever lived to encounter Muhammed—may Allah bless him and grant him peace ﷺ—while following the religious law of someone who preceded him, having neither altered nor changed it, and then believed in him and in what he brought, would have his reward multiplied twofold.[19]

L9102 The Muʿtazilites.

[17] **Qur’an references (L9082):** Qur’an 28:41 (Al-Qasas); Qur’an 9:12 (At-Tawbah).
[18] **Qur’an references (L9090):** Qur’an 28:50 (Al-Qasas).
[19] **Qur’an references (L9096):** Qur’an 28:51 (Al-Qasas); Qur’an 13:22 (Ar-Ra’d); Qur’an 28:54 (Al-Qasas).

وفيه رد على المعتزلة،، لأن جعله لهم أئمة لا يخلو من أن يكون خلقًا أو صيرورة، وكلاهما حجة عليهم خانقة.

قياس.

وقوله: (وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٥٠) . حجة في إبطال الاستحسان والتقليد والقياس، إذ كل ذلك أهواء غير مؤدية إلى حقائق الحق.

وفيه دليل على أن الهوى قد يكون في الحق أيضاً إذا كان فيه هُدى من الله. وهدى الله في هذا الموضع حجته، ولا حجة له غير كتابه، ورسوله - صلى الله عليه وسلم - وإطباق جماعة المسلمين على شيء واحد.

وقوله (وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ (٥١) إلى قوله (وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ) دليل على أن من لحق محمدا - صلى الله عليه وسلم - وكان على شريعة من مَضَى قبله لم يغير ولم يبدل فآمن به، وبما جاء به - ضُوعِف له الأجر مرتين.

المعتزلة.

L9103

L9104–9106 And His saying, “Indeed, you do not guide whom you love, but Allah guides whom He wills,” is an argument against the Mu‘tazilites and the Qadarites that chokes them from two directions: The first is the unqualified attribution of guidance to Him—majestic and exalted is He—as elsewhere in the Qur’an.[20]

L9107–9109 The other is that their interpretation of guidance as clarification rather than compulsion toward it is an error, necessarily shown to be so by this verse, on grounds they cannot deny if they are fair and discerning.[21]

L9110–9113 For neither we nor they doubt that Allah—majestic is His majesty—has clarified, for everyone He has addressed with the command to believe, the path of guidance, and that the Messenger of Allah—may Allah bless him and grant him peace ﷺ—has clarified it for everyone to whom he was sent and desired it for him, and that he would not have been eager for ‘Umar to believe without having clarified the path of guidance for him time after time.[22]

L9114–9116 Could the guidance that Muhammed—may Allah bless him and grant him peace ﷺ—was unable to provide for his uncle be anything other than guidance through compulsion and coercion, rather than guidance through clarification, which he had already finished providing, and concerning which he had conveyed Allah’s command to those to whom it was addressed?

L9117–9118 Yet, despite this explanation, in which there is no obscurity, we shall make a concession to them concerning guidance through compulsion and coercion in this passage, so that it may disgrace them more severely and demolish their position more effectively.

L9119–9127 We shall ask them a question about it, saying: If, according to you, guidance can only be clarification, and a person necessarily cannot be guided to some-

[20] **Qur’an references (L9104):** Qur’an 28:56 (Al-Qasas).

[21] **Translator’s note (L9109):** The supplied wording lacks an explicit conditional particle before “they are fair and discerning”; the translation reflects the apparent syntactic sense.

[22] **Translator’s note (L9112):** The supplied text names ‘Umar here, whereas the ensuing argument concerns the Prophet’s uncle, Abu Talib. The name has been retained without correction.

وقوله: (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ) حجة على المعتزلة والقدرية خانقة لهم من جهتين: إحداهما: نسبة الهداية إليه - جل وتعالى - جملة كما هو في سائر القرآن.

والأخرى: أن قولهم في تأويل الهداية أنها البيان لا الاضطرار إليها خطأ لا محالة بهذه الآية من حيث لا ينكرون أنصفوا واستبصروا.

فإنا لا نشك وَلا هُم أن الله - جل جلاله - قد بين لكل من خاطبه بالإيمان طريق الهداية، ورسول الله - صلى الله عليه وسلم - قد بينها لكل من أرسل إليه، وأحبها له، وأنه لم يحرص على إيمان عمر إلا وقد بين له طريق الهداية مرة بعد أخرى.

فهل تكون الهداية التي لم يقدر عليها محمد - صلى الله عليه وسلم - لعمه إلا هداية الاضطرار والإجبار، لا هداية البيان التي قد كان فرغ منها، وأدى أمر الله إلى أهله فيها.

ونحن مع هذا البيان الذي لا إشكال فيه نسامحهم في هداية الاضطرار والإجبار في هذا الموضع، لتكون أشد لخزيهم، وأبلغ في كسر قولهم.

ونسألهم عنها سؤالا فنقول: إن كانت الهداية لا تكون عندكم إلا بيانا، والإنسان لا محالة غير مهتد لما لم يبين له، فهل يكون قوله: (إِنَّكَ لَا تهدِى مَن أَحببتَ) إلا خاصًّا في البيان بشاهد العيان، إذ كل من كفر لم يبين له، ولا الله شاء أن يبين له على دعواهم طريق الهداية وليس لله على أبي طالب حجة إن كان ابن أخيه لم يبين له، ولا الله شاء أن يبين هدايته، وهو لا يقدر عليها إلا بالبيان أو بالاضطرار والإجبار،

thing that has not been clarified for him, must His saying, “Indeed, you do not guide whom you love,” not be particular in its reference to clarification, as direct observation attests? For everyone who disbelieves has not had the path of guidance clarified for him, nor has Allah willed to clarify it for him, according to their claim. And Allah has no argument against Abu Talib if his brother’s son did not clarify it for him, nor did Allah will to clarify His guidance, while he cannot attain it except through clarification or through compulsion and coercion. What position, then, is more monstrous and more manifestly erroneous than one whose very reversal against its proponent leads to this enormous disgrace and manifest ugliness? We seek refuge in Allah from His wrath.[23][24]

فأي قول أوحش وأبين غلطا من قول يؤدي نفس قَلبه على قائله إلى هذه الفضيحة العظيمة، والقبح الظاهر. نعوذ بالله من غضبه.

L9128 Concision in Speech.

اختصار الكلام.

L9129–9132 And His saying, exalted is He: “And out of His mercy He made for you the night and the day, that you may rest therein and seek of His bounty, and so that you may give thanks” (73), is an argument for concision in speech and indicating the meaning indirectly, because He—majestic is His majesty—mentioned the night and the day, then mentioned resting therein without saying, “in the night.”[25]

وقوله تعالى: وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ (٧٣) حجة في اختصار الكلام، والإشارة إلى المعنى، لأنه - جل جلاله - ذكر الليل والنهار، ثم ذكر السكون فيه ولم يقل: في الليل.

L9133–9134 He also mentioned seeking of His bounty without saying, “in the day,” dispensing with this—Allah knows best—on account of what He mentioned elsewhere.

وذكر الابتغاء من فضله ولم يقل: في النهار استغناء - والله أعلم - بما ذكره في موضع آخر.

L9135

L9136–9137 His saying, “And We gave him such treasures that their keys,” the pronominal suffix “its”—Allah knows best—refers back to “from.”[26][27]

قوله: (وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ) الهاء - والله أعلم - راجعة على (من) .

(لَتَنُوءُ بِالْعُصْبَةِ) .

[23] **Translator’s note (L9125):** The pronoun in “he cannot attain it” is grammatically ambiguous; the argument appears to concern Abu Talib’s inability to attain guidance.

[24] **Qur’an references (L9119):** Qur’an 28:56 (Al-Qasas).

[25] **Qur’an references (L9129):** Qur’an 28:73 (Al-Qasas).

[26] **Translator’s note (L9137):** The supplied text identifies the antecedent as min, “from.” This is syntactically problematic; mā, “that which,” in the preceding quotation may have been intended. The reading has not been corrected.

[27] **Qur’an references (L9136):** Qur’an 28:76 (Al-Qasas).

"would indeed weigh down a company of men."

L9138

كان بعض أهل الإعراب يزعم أنه من المقلوب: كان العصبة تنوء بالمفاتيح، على ما تفعل العرب مثل مصراع الأعشى. كأننا رعن قف يرفع الآلا ومعناه: يرفعه الآل.

L9139–9144

Some specialists in grammatical inflection used to maintain that this involves inversion: the company of men would strain under the keys, following a usage found among the Arabs, as in al-Aʿsha's hemistich: "As though we were the spur of a stony hill raising the mirage." Its meaning is: the mirage raises it.[28]

قال: ويحتمل عندي أن لا يكون مقلوبا فيوضع (تَنُوءُ) موضع تثقل، ويجعل (الباء) في العصبة معنى (على) فيكون: ما إن مفاتحه لتثقل على العصبة. والله أعلم كيف هو.

L9145–9146

He said: In my view, it is also possible that there is no inversion, with "weigh down" being used in place of "be heavy," and the preposition "with" attached to "the company of men" being given the meaning "upon," so that the sense is: "such that their keys would indeed be heavy upon the company of men." Allah knows best how it is.[29]

[28] **Translator's note (L9142):** The apparent reversal of what raises what is deliberate in the cited example: the next unit explains that the mirage raises the hill.

[29] **Translator's note (L9146):** The grammatical explanation concerns the Arabic verb tanūʾu and the preposition bāʾ, represented here as "with"; the proposed equivalent is ʿalā, "upon."

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة العنكبوت

Surah 29: The Spider (Al-’Ankabut)

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

Return to the reading collection

[The Surah of the Spider]

Discussion of Assuming Liability for People's Burdens of Sin.

His saying, "And those who disbelieved said to those who believed, 'Follow our way, and let us bear your sins.' But they will bear nothing whatsoever of their sins. Indeed, they are liars" (12), is evidence that people's assuming liability for one another's burdens of sin is invalid, and that no one is recompensed except for what he has done.[1]

His saying, "And they will surely bear their own burdens, and burdens along with their burdens," may mean that their burdens are what they have incurred against themselves, and "burdens along with their burdens" Discussion of the Mu'tazilites.[2][3]

"Say: Travel through the earth and observe how He began creation; then Allah brings forth the final coming into being. Indeed, Allah has power over all things (20). He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned (21)." This is evidence against the Mu'tazilites and the Qadarites, because He mentioned the beginning of creation and His bringing them into being in general, without mentioning any righteous or wicked deed of theirs; rather, He mentioned His will concerning having mercy upon some of them and punishing others, as you see.[4]

On this basis, can the unbeliever be anything other than someone intended for punishment, or the believer anything other than someone intended for mercy?

[1] **Qur'an references (L9151):** Qur'an 29:12 (Al-'Ankabut).

[2] **Translator's note (L9156):** The supplied passage ends before the interpretation of the second phrase is given.

[3] **Qur'an references (L9155):** Qur'an 29:13 (Al-'Ankabut).

[4] **Qur'an references (L9159):** Qur'an 29:20 (Al-'Ankabut); Qur'an 29:21 (Al-'Ankabut).

[سورة العنكبوت]

ذكر ضمان أوزار الناس.

قوله: (وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ (١٢) دليل على أن ضمان أوزار الناس بعضهم على بعض باطل، وأن أحدا لا يجازى إلا بما عمل.

قوله: (وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ) يحتمل أن تكون أثقالهم ما جنوه على أنفسهم، (وَأَثْقَالًا مَعَ أَثْقَالِهِمْ) ذكر المعتزلة

) قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٠) يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ (٢١) دليل على المعتزلة والقدرية، لأنه ذكر بدو الخلق، وإنشائهم عامة، ولم يذكرهم بعمل صالح ولا طالح، بل ذكر مشيئته في رحمة بعضهم، وعذاب بعضهم كما ترى.

فهل يكون الكافر على هذا إلا مرادا بالعذاب، والمؤمن إلا مرادا بالرحمة.

L9164 The Breadth of the Arabic Language.

L9165–9168 And His saying, exalted is He, “And those who disbelieve in Allah’s signs and in meeting Him—those have despaired of My mercy,” is an argument for speaking of someone expressed in the third person using the form of one present. Do you not see that He said, “in Allah’s signs and in meeting Him,” then said, “those have despaired of My mercy,” rather than saying, “of His mercy”?[56]

L9169 The Permissibility of Leaving an Account before Completing It.

L9170

L9171–9179 And His saying, “The answer of his people was only that they said, ‘Kill him or burn him,’” is an argument for the permissibility of leaving an account before completing it, taking up another subject, and then returning to it, without this being a fault in its speaker or a lapse in his eloquence. Do you not see that He—majestic is His majesty—began the account of Abraham—may Allah bless him— with His saying, “And Abraham, when he said to his people, ‘Worship Allah and fear Him,’” and then interrupted its completion with His saying, “Have they not seen how Allah originates creation and then repeats it? Indeed, that is easy for Allah” (19), and with His saying, “Say: Travel through the earth,” until He returned to complete the account of Abraham —may Allah bless him—and said, “The answer of his people was.”[7]

L9180–9183 This introduces a flaw into the position of Abu ʿUbaydah—may Allah be pleased with him—in his preference, in the Surah of the Ants, for the reading “that they should not prostrate,” with the consonant doubled, relying on

[5]**Translator’s note (L9167):** “The form of one present” here refers to the first-person expression “My mercy,” as the following unit makes clear.

[6]**Qur’an references (L9166):** Qur’an 29:23 (Al-’Ankabut).

[7]**Qur’an references (L9171):** Qur’an 29:24 (Al-’Ankabut); Qur’an 29:16 (Al-’Ankabut); Qur’an 29:19 (Al-’Ankabut); Qur’an 27:56 (An-Naml); Qur’an 29:29 (Al-’Ankabut).

سعة لسان العرب.

وقوله تعالى: (وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَئِكَ يَئِسُوا مِنْ رَحْمَتِي) حجة في الإخبار عن لفظ الغائب بلفظ الحاضر، ألا ترى أنه قال: (بِآيَاتِ اللَّهِ وَلِقَائِهِ) ثم قال: (أُولَئِكَ يَئِسُوا مِنْ رَحْمَتِي) ، ولم يقل: من رحمته.

جواز ترك الخبر قبل إتمامه.

وقوله: (فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ) حجة في جواز ترك الخبر قبل إتمامه، والأخذ في غيره ثم الرجوع إليه، ولا يكون ذلك عيبا على قائله، وَلا خطأ من فصاحته. ألا ترى أنه - جل جلاله - ابتدأ الخبر عن إبراهيم - صلى الله عليه - بقوله: (وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ) ، ثم حال بين إتمامه بقوله: (أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (١٩) ، وبقوله: (قُلْ سِيرُوا فِي الْأَرْضِ) حتى رجع في تمام قصة إبراهيم - صلى الله عليه - فقال: (فَمَا كَانَ جَوَابَ قَوْمِهِ) .

وفي هذا دخول الخلد على قول أبي عبيدة - رضي الله عنه - في اختياره في سورة النمل: (أَلَّا يَسْجُدُوا) بالتثقيل اعتمادا على أن لا يحول بين قصة الهدهد وملكة سبأ حائل من غيره.

the premise that no intervening material from outside the account should interrupt the story of the hoopoe and the queen of Sheba.[89]

L9184 An Argument against the Mu'tazilites and the Qadarites.

L9185–9192 "And when Our messengers came to Lot, he was distressed on their account and felt powerless concerning them. They said, 'Do not fear or grieve. We shall save you and your family, except your wife; she was among those who remained behind (33). We are sending down upon the people of this town a punishment from heaven because they acted wickedly' (34)." This is an argument against the Mu'tazilites and the Qadarites concerning their refusal to make the will of the servants subordinate to the will of Allah, Satan's making things seem attractive subordinate to His making them seem attractive, and Satan's leading astray and barring from Allah's path subordinate to His leading astray and barring. They do not take into account that Allah—majestic is His majesty—reported of Himself that He saved Lot and those whom He saved with him, saying, "So We saved him and his family, except his wife; We decreed her to be among those who remained behind" (57), and that He rained an evil rain upon those of his people who disbelieved. Then, in this verse, He reported that His messengers to them said to him, "We shall save you," and did not say, "Allah will save you." They also said, "We are sending down upon the people of this town a punishment from heaven." There are absolutely only two possibilities: either the messengers were commanded to send down the stones and save Lot, so that they themselves sent that down at their Lord's command, or they were not commanded. Since it is impossible that they were not commanded—for they do not lie, and they have no power to do this by themselves without a command—it follows that they said this

حجة على المعتزلة والقدرية.

(وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ (٣٣) إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ (٣٤) حجة على المعتزلة والقدرية فيما لا يجعلون مشيئة العباد تبعا لمشيئة الله وتزيين الشيطان تبعا لتزيينه، وإضلاله وصده عن سبيل الله تبعا لإضلاله وصده. لا يعتبرون أن الله - جل جلاله - أخبر عن نفسه بإنجاء لوط ومن أنجى معه فقال: (فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ (٥٧) . وعن إمطاره على من كفر من قومه مطر السوء، ثم أخبر في هذه الآية عن رسله إليهم أنهم قالوا له: (إِنَّا مُنَجُّوكَ) ولم يقولوا: إن الله منجيك، وقالوا: (إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ) وليس يخلو بتة من أن تكون الرسل مأمورين بإنزال الحجارة، وإنجاء لوط، فكانوا هم المنزلين ذلك بأمر ربهم، أو غير مأمورين. فلما لم يجز أن لا يكونوا مأمورين، لأنهم لا يكذبون، وبأنفسهم من غير أمر لا يقدرون - حصل أنهم قالوا ذلك بأمره، وفعلوه بتسليط، وقد أخبر الله به عنهم وعن نفسه.

[8] **Translator's note (L9180):** The supplied word al-khuld ordinarily means "permanence" or "eternity" and makes little sense here. "A flaw" reflects a conjectural reading of al-khalal; the transmitted wording appears corrupt.

[9] **Translator's note (L9181):** The reading allā yasjudū is discussed specifically as having a doubled consonant, distinguishing it from the alternative reading with an undoubled consonant.

أفليس إن جعلنا فعل الله تبعا لفعلهم كفرنا، وإن جعلنا فعلهم تبعا لفعل الله صح لنا.

إن الله وإن أخبر بالفعل عن فاعل فهو مؤهله ومقويه عليه، وفاعله بإرادته ومشيئته كما نجى الرسل لوطا ومن معه، وأنزلوا الرجس على من هلك من قومه بإرادة الله ومشيئته. وكذا قال تبارك وتعالى: (فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ) ثم قال: (فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ) ثم قال: (قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ) ، فعلم أن الإرادة والمشيئة والقوة لله، وأن الفعل منسوب إلى فاعله، فإن كان مطيعا فيه أجر بفضله، وإن كان عاصيا عوقب بعدله. والنظر في كيفيته ذلك العدل، ومعرفته من الخلق له كهيئة ما عنده مزاحمة في ملكه، وتأميل إدراك ما لا سبيل إليه من كشف سره.

قوله تعالى: (وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ (٣٨) لا متعلق لهم فيه، لأنه على ما علمتك من أن تزيينه تبع لتزيينه.

at His command and performed it through power granted to them. Allah has reported it both of them and of Himself.[10]

L9193–9194 Is it not the case that, if we make Allah's action subordinate to their action, we disbelieve, whereas if we make their action subordinate to Allah's action, our position is sound?

L9195–9201 Even when Allah attributes an action to an agent, He is the one who equips that agent and gives him strength to perform it, and its performer acts by His will and volition, just as the messengers delivered Lot and those with him and brought down the scourge upon those who perished among his people, by Allah's will and volition. Likewise, He, blessed and exalted, said: "Then kill the polytheists wherever you find them." Then He said: "You did not kill them, but Allah killed them." Then He said: "Fight them; Allah will punish them by your hands." Thus it is known that will, volition, and power belong to Allah, and that an action is attributed to its agent. If he is obedient in it, he is rewarded through His grace; if he is disobedient, he is punished through His justice. Investigating the manner of that justice, and a creature's knowing it as it is with Him, constitutes rivalry with Him in His dominion, and hoping to attain what there is no way to attain: the disclosure of His secret.[11][12][13][14]

L9202

L9203–9204 His saying, exalted is He: "And ʿĀd and Thamūd—it has become clear to you from their dwellings. Satan made their deeds appear fair to them and barred them from the path, though they possessed insight. (38)" They have

[10] **Qur'an references (L9185):** Qur'an 29:33 (Al-'Ankabut); Qur'an 29:34 (Al-'Ankabut); Qur'an 27:57 (An-Naml).

[11] **Translator's note (L9195):** The final phrase can also be construed as describing Allah as the performer of the action; the syntax is ambiguous.

[12] **Translator's note (L9199):** The wording corresponding to "the manner of that" is grammatically irregular in the supplied text; the sentence continues in the next unit.

[13] **Translator's note (L9200):** The wording concerning a creature's knowing this justice "as it is with Him" is syntactically awkward and possibly corrupt. The translation preserves its apparent sense without supplying a reconstructed Arabic reading.

[14] **Qur'an references (L9195):** Qur'an 9:5 (At-Tawbah); Qur'an 8:17 (Al-Anfal); Qur'an 9:14 (At-Tawbah).

no grounds for an argument in this, for it is as I have taught you: his making things appear fair is subordinate to His making them appear fair.[15][16]

L9205 And his barring is subordinate to His barring.[17]

L9206–9207 The exegetes said concerning "though they possessed insight (38)": that is, in their error, admiring it.

L9208–9210 His saying: "These parables We set forth for people, but none understand them except those who possess knowledge. (43)" is evidence of the excellence of scholars and the permissibility of setting forth parables.[18]

L9211 The Meaning of "Prayer Forbids Indecency and Wrongdoing."

L9212

L9213–9216 And His saying, exalted is He: "Establish prayer; indeed, prayer forbids indecency and wrongdoing." This is a verse that people interpret incorrectly. They think that prayer's forbidding indecency and wrongdoing means that it stands in their way so that none of them is committed. That is not so. Its forbidding these two consists only in the inward restraint against indecency and wrongdoing that the person praying experiences, and in their appearing ugly in his eyes. You will know of no person who establishes prayer for Allah, observing Allah's command in it and seeking the reward Allah has promised him for it, without his experiencing this within himself: indecent acts and wrongful deeds are hateful to him, and hateful is their perpetrator, even if he himself falls into them.[19]

L9217 Such, too, is the wording of the statement's apparent sense: "Indeed, prayer

[15] **Translator's note (L9204):** The identical pronoun forms are understood, from the preceding argument, as referring first to Satan and then to Allah; capitalization makes that interpretation explicit.

[16] **Qur'an references (L9203):** Qur'an 29:38 (Al-'Ankabut).

[17] **Translator's note (L9205):** As in the preceding unit, the pronouns are understood as referring first to Satan and then to Allah.

[18] **Qur'an references (L9209):** Qur'an 29:43 (Al-'Ankabut).

[19] **Qur'an references (L9213):** Qur'an 29:45 (Al-'Ankabut).

وصدوده تبع لصدوده.

وقال المفسرون في (وَكَانُوا مُسْتَبْصِرِينَ (٣٨) : أي في ضلالتهم معجبين بها.

قوله: (وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ (٤٣) دليل على فضيلة العلماء، وجواز لضرب الأمثال.

معنى الصلاة تنهى عن الفحشاء والمنكر.

وقوله تعالى: (وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ) آية يحملها الناس على غير وجهها، فيرون أن نهي الصلاة عن الفحشاء والمنكر هو أن تحول دونها حتى لا يعمل بشيء منها، وليس كذلك إنما نهيهما ما يجده المصلي من الزاجر في نفسه عن الفحشاء والمنكر، وتصورها في عينه بصورة القبح، فلا تعلم مصليا يقيم الصلاة لله قائما فيها بأمر الله محتسبا ما وعده الله من الثواب عليها إلا وهو يجد هذا في نفسه، والفواحش والمناكر عنده ممقوتة، ممقوت فاعلها وإن كان يقع فيها.

وكذا لفظ ظاهر الكلام: (إِنَّ الصَّلَاةَ تَنْهَى) ولم يقل: إن الصلاة تحول بين الفحشاء والمنكر.

forbids." He did not say: "Prayer interposes between indecency and wrongdoing."[2021]

L9218–9219 Allah—majestic and exalted—had already forbidden indecent acts and wrongful deeds before prayer forbade them, yet He did not interpose between everyone He forbade and those deeds.

L9220 In the language, forbidding means restraining someone from an action, and leaving it to perform another.[22]

L9221–9236 The statement of the one who said, "Anyone whose prayer does not forbid him indecency and wrongdoing gains through it only greater distance from Allah," is correct, just as he said. But those meant are the hypocrites, who do not come to prayer except reluctantly, showing off before people, as Allah—mighty and majestic—said. Their prayer forbids them nothing, because they do not establish it out of religious devotion, compliance with a command, or a desire for reward, and they do not believe in its command or in the One who prohibited indecent acts and wrongful deeds. How could their prayer forbid them something whose consequences they do not fear and whose punishment they do not dread? It forbids only the believer who has believed in Allah and in what He sent down in His Book, and has attained certainty concerning the promise . Do you not see that He said to His Prophet—may Allah bless him and grant him peace ﷺ—"Establish prayer"? Thus He began with him: "Indeed, prayer forbids indecency and wrongdoing." It therefore forbids only someone who has entered, together with the Prophet—may Allah bless him and grant him peace ﷺ— into faith and is free of unbelief and hypocrisy. Whoever is like this among even if he is among those who mix good deeds with bad, does not lack prayer's forbidding and wrongdoing, or the restraint we mentioned previously. It is likely that the person being

وقد نهى الله - جل وتعالى - عن الفواحش والمناكير قبل نهي الصلاة ولم يحل بين جميع من نهاه وبينها.

والنهي في اللغة: زجر عن الفعل والترك لفعل غيره.

وقول من قال: " من لم تنهه صلاته عن الفحشاء والمنكر لم يزدد بها من الله إلا بعداً " صحيح كما قال، ولكنهم المنافقون الذين لا يأتون الصلاة إلا وهم كسالى يراؤون الناس، كما قال الله - عز وجل - فهؤلاء لا تنهاهم صلاتهم عن شيء، لأنهم لا يقيمونها ديانة، ولا ائتمارا ولا احتساب ثواب، ولا يؤمنون بأمرها ومن حرم الفواحش والمناكير،، وكيف تنهاهم صلاتهم عما لايحذرون عاقبته، ولا يخشون عقوبته، إنما تنهى المؤمن الذي قد آمن بالله وبما أنزل في كتابه، وأيقن بالوعد ، ألا ترى أنه قال لنبيه - صلى الله عليه وسلم -: (وَأَقِمِ الصَّلَاةَ) فبدأ به، (إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ) فإنما تنهى من قد دخل مع النبي - صلى الله عليه وسلم - الإيمان، وبري من الكفر والنفاق. ومن كان هكذا من وإن كان في جملة المخلطين فهو غير فاقد نهي الصلاة عن والمنكر، والزاجر الذي ذكرناه من قبله، ويوشك المنهي إذا نهي الناهي أن يوفقه الله فيستحي من ناهيه، ويترك ما ينهاه وينزجر عما يزجره عنه وإن لم يتركه جملة واحدة.

[20] **Translator's note (L9217):** The final formulation literally places prayer "between indecency and wrongdoing," without naming a person whom it separates from them. This awkward wording is retained.

[21] **Qur'an references (L9217):** Qur'an 29:45 (Al-'Ankabut).

[22] **Translator's note (L9220):** The definition is awkwardly coordinated: it joins restraint from an action with leaving it to perform another. The wording has not been silently regularized.

forbidden, when the forbidding of the one who forbids [reaches him], will receive Allah's enabling grace, feel shame before the one who forbids him, and abandon what he forbids him and be restrained from what he restrains him from, even if he does not abandon it all at once.[2324252627]

L9237–9238 He said: "Has it not been transmitted that the Prophet—may Allah bless him and grant him peace ﷺ—was told: 'So-and-so prays at night and steals,' and he said: 'His prayer forbids him'?

L9239–9245 This indicates that forbidding is prevention that interposes." The reply is: Even if the report were sound, it would only be an argument for our position; how much more so when it is unsound? As for the support it offers our position, "perhaps" expresses anticipation of what will result from it, and this is what we said: when the one being forbidden is repeatedly forbidden by the one who forbids him, he is likely to desist. If prayer interposed between sins, it would have interposed between this thief and his theft, and sufficient for him would have been the daytime prayer, before he prayed at night. Indeed, a single prayer would have sufficed him.[2829]

L9246–9253 As for its unsoundness, its transmission hinges on al-Aʿmash, and differing versions have been transmitted from him. Thus Ziyād ibn ʿAbd Allāh al-Bakkāʾī transmitted it from him, from Abū Ṣāliḥ, from Jābir. Wakīʿ also

قال: أليس قد روي أن النبي - صلى الله عليه وسلم - قيل له: إن فلانًا يصلي بالليل ويسرق. فقال: " صلاته تنهاه ".

وهذا يدل على أن النهي هو المنع الحائل قيل: لو كان الحديث صحيحا ما كان إلا حجة لقولنا، فكيف وهو سقيم،. فأما ما فيه من تأييد قولنا، فإن (لعل) يتوقع بها ما يكون منها، وهو ما قلناه: إن المنهي إذا كثر عليه نهي الناهي يوشك أن ينتهي، ولو كانت الصلاة تحول بين المعاصي لحالت بين هذا السارق وبين سرقته، ولكفته صلاة النهار قبل أن يصلي بالليل، بل كانت تجزيه صلاة واحدة.

وأما سقمه فإن مداره على الأعمش وقد اختلف عليه، فروى زياد بن عبد الله البكائي عنه، عن أبي صالح عن جابر وروى عنه وكيع فقال: أرى أبا صالح ذكره عن أبي هريرة فشك فيه وقال عن أبي هريرة ولم يقل: عن جابر، ورواه سعد بن الصلت عنه فقال: عن أبي سفيان - ليس عن أبي صالح - عن جابر. وأبو سفيان لم يسمع من جابر - ورواه بغير لفظ أبي صالح فقال: أتى رسول الله - صلى الله عليه وسلم - رجل فقال: إن فلانا يقرأ الليل كله وإذا أصبح سرق.

[23] **Translator's note (L9232):** The final "among" has no expressed complement in the supplied continuation, indicating an apparent textual omission.

[24] **Translator's note (L9233):** The opening follows an incomplete phrase in the preceding unit. At the end, the expected object "indecency" is absent before "and wrongdoing" in the following unit; it has not been supplied.

[25] **Translator's note (L9234):** The opening conjunction lacks its first coordinated term in the supplied text.

[26] **Translator's note (L9235):** The clause beginning "when" lacks a clear predicate in the supplied wording. "[Reaches him]" marks a minimal supplement needed for English; later in the passage the argument is restated in terms of repeated forbidding.

[27] **Qur'an references (L9221):** Qur'an 29:45 (Al-'Ankabut).

[28] **Translator's note (L9242):** The author discusses the word "perhaps," although that word does not occur in the report as quoted in the supplied passage. The apparent quotation discrepancy is retained.

[29] **Translator's note (L9244):** "Interposed between sins" is the source's incomplete formulation; the following clause clarifies the intended separation of the sinner from his sin.

transmitted it from him, saying: "I think Abū Ṣāliḥ related it from Abū Hurayrah." Thus he expressed uncertainty about it and said "from Abū Hurayrah," rather than "from Jābir." Saʿd ibn al-Ṣalt transmitted it from him, saying: "From Abū Sufyān —not from Abū Ṣāliḥ—from Jābir." Abū Sufyān did not hear from Jābir. He also transmitted it in wording different from Abū Ṣāliḥ's, saying: "There came to the Messenger of Allah—may Allah bless him and grant him peace—a man who said: 'So-and-so recites throughout the night, and when morning comes, he steals.'[30]

قال: " ستنهاه قراءته " فلو صح لكان معناه أنه سيقرأ في جملة ما يقرأه: (وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا) فينزجر بها يومًا، وكذا - والله أعلم - قوله: (إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ) أي تنهاه ما يتلو فيها من القرآن - والله أعلم.

L9254–9256 He said: 'His recitation will forbid him.'" If it were sound, its meaning would be that, among the things he recites, he will recite: "As for the male thief and the female thief, cut off their hands," and will one day be restrained by it. Likewise—and Allah knows best—is His saying: "Indeed, prayer forbids indecency and wrongdoing." That is, what he recites of the Quran during it forbids him—and Allah knows best.[31]

وكان بعض أهل التفسير يذهب إلى أن مدة قيام المرء في الصلاة إلى الفراغ منها مشغول بها عن الفحشاء والمنكر، فذلك نهيه عنها عن الفحشاء والمنكر.

L9257–9260 Some exegetes held that, for the duration of a person's standing in prayer until its completion, he is occupied with it to the exclusion of indecency and wrongdoing; that is his forbidding away from it, from indecency and wrongdoing.[32]

L9261

L9262–9263 His saying: "None deny Our signs except the unbelievers. (47)" is evidence that anyone who does not believe in this Quran, or in any part of it, is an unbeliever.[33]

قوله: (وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ (٤٧) دليل على كل من لم يؤمن بهذا القرآن أو شيء منه فهو كافر.

L9264 **An Account of the Meaning of "the Unlettered Prophet."**

ذكر معنى النبي الأمي.

L9265

[30] **Translator's note (L9253):** The opening completes the salutation begun in the preceding unit.

[31] **Qur'an references (L9254):** Qur'an 5:38 (Al-Ma'idah); Qur'an 29:45 (Al-'Ankabut).

[32] **Translator's note (L9259):** The wording "his forbidding away from it, from" is disordered in the source, with an awkward pronoun and repeated preposition. Its apparent intended sense is that prayer keeps him from indecency and wrongdoing while he is engaged in it; the translation retains the textual difficulty.

[33] **Qur'an references (L9262):** Qur'an 29:47 (Al-'Ankabut).

L9266–9270 His saying: “You did not recite any book before it, nor did you write it with your right hand; otherwise, those who uphold falsehood would have doubted. (48)” is evidence that the Prophet—may Allah bless him and grant him peace ﷺ—did not study the books revealed before him, nor was he a writer, and that “unlettered,” as applied to him, means that he neither writes nor reckons, so that this would make the signs of his prophethood more complete and cut off the argument of those who uphold falsehood against him, namely, their saying: “He memorized this Book from an earlier book, or copied it.”[34]

قوله: (وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَارْتَابَ الْمُبْطِلُونَ (٤٨) دليل على أن النبي - صلى الله عليه وسلم - لم يدرس الكتب المنزلة قبله. ولا كان كاتبا، وأن معنى الأمي فيه أنه لا يكتب ولا يحسب ليكون ذلك أتم في آيات نبوته، ولتنقطع حجة المبطلين عليه بأن يقولوا: حفظ هذا الكتاب من كتاب قبله، أو انتسخه.

L9271–9273 Likewise, the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: “We are an unlettered community: we neither write nor reckon. The month is like this and like this!” He bent his thumb on the third occasion, as though he indicated with the fingers of both hands twice to make twenty, and on the second occasion indicated five and four to make twenty-nine. He meant that the month can also be like that.[35]

وكذا قال رسول الله - صلى الله عليه وسلم - “ إنا أُمة أُمية لا نكتب ولا نحسب، الشهر هكذا وهكذا! ” وكسر الإبهام في الثالثة كأنه أشار بأصابع يديه مرتين ليكون عشرين، وأشار في الثانية بخمسة وأربعة ليكون تسعا وعشرين. يريد أن الشهر يكون كذلك أيضا.

L9274–9276 He said to ʿAlī ibn Abī Ṭālib—may Allah be pleased with him—when Suhayl ibn ʿAmr objected to his dictation, “This is what Muhammed, the Messenger of Allah—may Allah bless him and grant him peace ﷺ—has agreed upon”: “Show me where it is.” He erased it and instructed him to write “Muhammed ibn ʿAbd Allāh.”

وقال لعلي بن أبي طالب - رضي الله عنه - حين أنكر سهيل بن عمرو إملاءه، هذا ما قضى عليه محمد رسول الله - صلى الله عليه وسلم -: “ أرني موضعه ” فمحاه وأمره أن يكتب محمد بن عبد الله.

L9277–9279 This indicates that he neither read nor wrote. It is not as those who display cleverness in ignorance say: that he used to write and read, and that “unlettered,” in his description, denotes affiliation with Mecca, because it is the Mother of Towns.[36]

فدل أنه كان لا يقرأ ولا يكتب. وليس كما يقول المتحذلقون في الجهل أنه كان يكتب ويقرأ. والأمي في نعته منسوب إلى مكة، لأنها أم القرى.

L9280

[34] **Qur’an references (L9266):** Qur’an 29:48 (Al-’Ankabut).

[35] **Translator’s note (L9273):** The final word of the quotation is truncated or mistyped in the source and is rendered according to its evident sense, “like this.” The explanation first says “on the third occasion” but subsequently says “on the second occasion” for the gesture completing twenty-nine; the inconsistency is retained.

[36] **Translator’s note (L9279):** This can be read as continuing the preceding account of the opposing position. The Arabic does not explicitly mark where that account ends.

وقوله: (أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ) .

دليل على أن القرآن من كبار آيات النبي - صلى الله عليه وسلم - لآن المشركين قالوا: (لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ) : فقال: (أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ)

وقوله: (وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ) دليل واضح على أن الله - جل جلاله - في السماء لا في الأرض وأن الذي في الأرض علمه المحيط بما فيها.

المعتزلة.

وقوله: (وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (٥٣) حجة على المعتزلة والقدرية واضحة، لأن العذاب في هذا الموضع لا يخلو من أن يكون هلاك بهلاك موت أو غيره من أنواع العذاب وأيهما كان فلا يتقدم أجل المضروب. وهم يزعمون أن الإنسان قد يموت بغير أجله، وينكرون أن الله - جل جلاله - ضرب أجلا - لأحد في هلاك مخافة ما يلزمهم في الكتاب السابق بشيء من الأشياء.

L9281 And His saying: “Is it not sufficient for them that We have sent down to you the Book, recited to them?”[37]

L9282–9284 is evidence that the Quran is among the great signs of the Prophet—may Allah bless him and grant him peace ﷺ—because the polytheists said: “Why have signs not been sent down to him from his Lord?” He therefore said: “Is it not sufficient for them that We have sent down to you the Book, recited to them?”[38]

L9285

L9286–9288 And His saying: “They said: ‘Why have signs not been sent down to him from his Lord?’” is clear evidence that Allah—majestic is His majesty—is in heaven rather than on earth, and that what is on earth is His knowledge, encompassing everything in it.[39]

L9289–9290 The Muʿtazilites.

L9291

L9292–9294 And His saying: “They ask you to hasten the punishment. Were it not for an appointed term, the punishment would have come to them. It will surely come upon them suddenly, while they are unaware. (53)” is a clear argument against the Muʿtazilites and the Qadarites, because the punishment in this passage must be either destruction through the destruction of death or some other kind of punishment. Whichever it is, it does not precede the appointed term that has been set. Yet they claim that a human being may die at a time other than his appointed term, and deny that Allah—majestic is His majesty—has set anyone an appointed term for destruction, fearing what would follow against them concerning anything whatsoever in the prior record.[40][41]

[37] **Qur’an references (L9281):** Qur’an 29:51 (Al-’Ankabut).

[38] **Qur’an references (L9283):** Qur’an 29:50 (Al-’Ankabut); Qur’an 29:51 (Al-’Ankabut).

[39] **Qur’an references (L9286):** Qur’an 29:50 (Al-’Ankabut).

[40] **Translator’s note (L9294):** “Destruction through the destruction of death” reflects the source’s awkward repetition. The phrase rendered “the appointed term that has been set” also has an irregular construction. “The prior record” refers to the antecedent divine recording or decree.

[41] **Qur’an references (L9292):** Qur’an 29:53 (Al-’Ankabut).

L9295–9300 Ellipsis And His saying: “And He says: ‘Taste what you used to do.’ (55)” necessarily contains an ellipsis, indeed an exceptionally strong ellipsis, as though it meant—and Allah knows best—“Taste the recompense for what you used to do,” or “the punishment for what you used to do,” or something approaching this meaning, for they used to commit acts of disobedience, and acts of disobedience cannot be tasted. What language, then, is nobler than the language of the Arabs, or higher in rank, allowing as it does such pronounced ellipsis and indication of the meaning?[42]

اختصار وقوله: (وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ (٥٥) فيه لا محالة اختصار، وهو أشد ما يكون من الاختصار كأنه - والله أعلم - ذوقوا جزاء ما كنتم تعملون، أو عقوبة ما كنتم تعملون، أو ما يقارب هذا المعنى، لأنهم كانوا يعملون المعاصي، والمعاصي لا تُذاق. فأي لسان أشرف من لسان العرب، وأعلى مرتبة أن يجوز فيه هذا الاختصار الشديد والإشارة إلى المعنى.

L9301 Choosing a Land.

اختيار الأرض.

L9302

L9303–9306 And His saying, “O My servants who believe, My earth is indeed spacious, so worship Me alone (56),” is evidence that it is permissible to choose a land and move from one place to another in flight from disobedience, to safeguard religion, and to escape those who do not assist one toward the Hereafter and call to this world[43]

وقوله: (يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ (٥٦) دليل على جواز اختيار الأرض، والنقلة من موضع إلى موضع فرارا من المعصية، وصيانة للدين، وخلاصا ممن لا يساعد على الآخرة ويدعو إلى الدنيا

[42] **Qur’an references (L9295):** Qur’an 29:55 (Al-’Ankabut).
[43] **Qur’an references (L9303):** Qur’an 29:56 (Al-’Ankabut).

سورة الروم

Surah 30: The Romans (Ar-Rum)

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

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[Surah al-Rum: The Romans]

The Mu'tazilah.

And His saying, "Alif, Lam, Mim (1). The Romans have been defeated (2) in the nearest land, but after their defeat they will prevail (3) within a few years. To Allah belongs the command before and after, and on that day the believers will rejoice (4) in Allah's help. He helps whom He wills, and He is the Almighty, the Merciful (5)," is an argument against the Mu'tazilah and the Qadariyyah concerning the justice which, in their ignorance, they claim to understand.[1]

They are therefore asked: What justification is there for Allah's helping the Romans against the Persians, when both are unbelievers—the Romans through professing Christianity, and the Persians through professing Magianism—according to the innate constitution of your intellects, by which you overstep your bounds, and in whose domain you do not defer to your Lord as possessing it exclusively, to your exclusion?

If it is asked, "What, then, does the believers' rejoicing at His helping others mean?" the answer is: Their rejoicing—and Allah knows best—was at collecting the gambling winnings to which they then became entitled.

For, before gambling was prohibited, they had wagered with the polytheists on the Romans' being helped against the Persians and defeating them within a few years. When Allah gave them the upper hand over them within those years, they became entitled to their gambling winnings, their truthfulness became evident, and their Book, revealed to their Prophet— may Allah bless him—was exalted, in that nothing is revealed in it except what proves true; so they rejoiced at that.[2]

His saying, "Allah's promise: Allah does not break His promise," is an ar-

[1] **Qur'an references (L9311):** Qur'an 30:2 (Ar-Rum); Qur'an 30:3 (Ar-Rum); Qur'an 30:4 (Ar-Rum); Qur'an 30:5 (Ar-Rum).

[2] **Translator's note (L9320):** The singular pronoun in "defeating them" is awkward in the Arabic; the surrounding context indicates the Persians as the defeated party.

[سورة الروم]

المعتزلة.

وقوله: (الم (١) غُلِبَتِ الرُّومُ (٢) فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ (٣) فِي بِضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ (٤) بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ (٥) حجة على المعتزلة والقدرية في باب العدل الذي يدعون معرفته لجهلهم.

فيقال لهم: ما وجه نصرة الله الروم على فارس وكلاهما كافر، الروم بالتنصر، وفارس بالتمجس، في فطرة عقولكم التي تعدون بها طوركم، ولا تسلمون فيها لربكم منفردا بها دونكم.

فإن قيل: فما معنى فرح المؤمنين بنصره غيرهم، قيل: فرحهم - والله أعلم - بأخذ القمار الذي وجب لهم عند ذلك.

وذلك أنهم كانوا قامروا المشركين قبل تحريم القمار على نصرة الروم على فارس، وغلبهم عليه في بضع سنين، فلما أظهرهم الله عليهم فيها استوجبوا قمارهم، وبان صدقهم، وعلا كتابهم المنزل على نبيهم - صلى الله عليه - بأن لا ينزل فيه إلا ما يكون حقا ففرحوا بذلك.

قوله: (وَعْدَ اللَّهِ لَا يُخْلِفُ اللَّهُ وَعْدَهُ) حجة عليهم في باب الوعيد، لأنه - جل جلاله - قد أكد في إنجاز وعده، وأخبر عن الوفاء به في غير موضع من كتابه.

gument against them concerning the threat of punishment, for He—majestic is His majesty—has emphatically affirmed the fulfillment of His promise and has declared in more than one place in His Book that He will fulfill it.[3]

L9327–9328 He has not done so concerning the threat of punishment, because refraining from carrying it out is generosity, as we have already explained previously, rather than a breach of promise.

L9329 ## Discussion of Prayer.

L9330

L9331 His saying, “So glory be to Allah when you enter the evening and when you enter the morning (17); and to Him belongs praise in the heavens and the earth, and in the late afternoon and when you enter midday (18).”[4]

L9332 contains an indication that what is meant is prayer, as Ibn ʿAbbas, may Allah be pleased with him, said.[5]

L9333–9338 For if it meant declaring His transcendence according to the apparent sense of His words, it would be impossible for Allah to be free of imperfection at these times to the exclusion of all others; He is free of evil at all times. And there is agreement among the Muslims, with no disagreement among them, that Allah has not commanded anyone to glorify Him at these times or at other times by a verbal glorification; and beyond that there is no glorification except prayer.

L9339–9341 Prayer is called glorification in the language of the Arabs. ʿA’ishah—may Allah be pleased with her—said: “By Allah, the Messenger of Allah ﷺ never performed the prayer of the forenoon, whereas I do perform it.”[6]

L9342–9343 The exegetes have agreed, to my knowledge, that His saying concerning

[3] **Qur’an references (L9324):** Qur’an 30:6 (Ar-Rum).

[4] **Qur’an references (L9331):** Qur’an 30:17 (Ar-Rum); Qur’an 30:18 (Ar-Rum).

[5] **Translator’s note (L9332):** The supplied opening reads “fī layl” (“in a night”), which is syntactically incoherent here. The translation provisionally reflects the likely intended reading “fīhi dalīl” (“in it is evidence”); the supplied text is corrupt.

[6] **Translator’s note (L9341):** The Arabic uses forms of “glorify” for performing this prayer, illustrating the preceding linguistic claim.

ولم يفعل ذلك في باب الوعيد، لأن ترك إنجازه كرم كما قد بينا ذكره قبل هذا لا خُلف.

ذكر الصلاة.

قوله: (فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ (١٧) وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ (١٨) .

فى ليل على أنها الصلاة كما قال ابن عباس، رضي الله عنه.

إذ لو كان تسبيحا على ظاهر قوله لاستحال أن يكون الله منزها في هذه الأوقات دون سائرها، منزه عن السوء في جميع الأوقات. وقدِ اتفق المسلمون لا اختلاف بينهم على أن الله لم يأمر أحدا بأن يسبح في هذه الأوقات، ولا غيرها تسبيح قول، ولا تسبيح بعد ذلك إلا الصلاة.

والصلاة تسمى في لغة العرب تسبيحا، قالت عائشة - رضي الله عنها -: “ والله ما سبح رسول الله - صلى الله عليه وسلم - سُبحة الضحى قط، وإني لأسبحها ”.

واتفق المفسرون فيما أعلم على أن قوله في يونس: (فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (١٤٣) أنه من المصلين.

Jonah, “Had he not been among those who glorify (143),” means that he was among those who pray.[7]

L9344–9346 This is one of the passages in which the apparent meaning is set aside on the evidence of the Book, the Sunnah, and consensus.

L9347 Disagreement.

L9348

L9349–9351 And His saying, “He brings forth the living from the dead, and brings forth the dead from the living, and gives life to the earth after its death; and likewise you will be brought forth (19),” has been interpreted differently by the exegetes. Al-Dahhak ibn Muzahim said: “He brings forth the living man from the dead drop of semen, and brings forth the dead drop of semen from the living man.”[8]

L9352–9353 Al-Hasan and Qatadah said: “He brings forth the believer from the unbeliever, and brings forth the unbeliever from the believer.”

L9354–9355 It is as though, according to them both, the living means the believer and the dead means the unbeliever.

L9356–9359 If it is as they both said, then it is an argument against the Muʿtazilah and the Qadariyyah, and an exoneration of them both from the doctrine attributed to them concerning human determination of acts, for bringing forth the believer from the unbeliever, and the unbeliever from the believer, takes place only when the mother gives birth to them. As for the designation each merits after puberty through the faith or unbelief to which each comes, that is of no account here.[9][10]

L9360–9367 They must either have been born as they were designated, or otherwise than as they were designated and then changed. Since removing the designation from them before their bringing about faith and unbelief after puberty, and

وهذا من المواضع التي يترك فيها الظاهر بشاهد من الكتاب والسنة والإجماع.

الاختلاف.

وقوله: (يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ (١٩) اختلف المفسرون فيه، فقال الضحاك بن مزاحم: “ يخرج الرجل الحي من النطفة الميتة، ويخرج النطفة الميتة من الرجل الحي ”.

وقال الحسن وقتادة: “ يخرج المؤمن من الكافر، ويخرج الكافر من المؤمن ”.

كأن الحي عندهما المؤمن، والميت الكافر.

فإن كان ما قالا فهو حجة على المعتزلة والقدرية، وبراءة لهما مما نُسِبا إليه من القدر، لأن إخراج المؤمن من الكافر، والكافر من المؤمن لا يكون إلا عند إلاد الأم بهما، فأما ما يستوجبانه من الاسم بعد البلوغ بما يصيران إليه من الإيمان والكفر فلا معتبر فيه.

ولا يخلو من أن يكون ولدا كما سميا، أو على غير ما سميا ثم انتقلا. فلما كان إزالة الاسم عنهما قبل إحداث الإيمان والكفر بعد البلوغ، وعند الخروج مزيلا للفظ نص القرآن، ثبت أنهما ولدا كذلك فلم يستطيعا النقلة عما ولدا عليه بعد البلوغ، ولحوق الخطاب بهما، ويؤيده قصة المولود الذي قتله الخضر - صلى الله عليه، وولادته لا

[7] **Qur’an references (L9343):** Qur’an 37:143 (As-Saffat).

[8] **Qur’an references (L9349):** Qur’an 30:19 (Ar-Rum).

[9] **Translator’s note (L9357):** “Human determination of acts” renders qadar here as the doctrine associated with the Qadariyyah, rather than divine predestination.

[10] **Translator’s note (L9358):** The unusual form “ilād” is understood here as giving birth.

at the time of their coming forth, would remove the wording of the Quran's explicit text, it is established that they were born thus, and so could not change from the state in which they were born after puberty and after the divine address became applicable to them, and this is supported by the story of the child whom al-Khidr killed—may Allah bless him—and by his having been born necessarily in unbelief, for al-Khidr could not permissibly kill a child without knowing—as the ignorant claim—whether he would be a Muslim or an unbeliever after puberty.

محالة على الكفر، إذ لا يجوز على الخضر أن يقتل طفلا لا يدري - على زعم الجهلة - يكون بعد البلوغ مسلما أو كافرا.

L9368–9371 Calling the unbeliever dead is evidence that it is permissible to go to extremes in censuring a person and praising him with language whose outward sense differs from its underlying meaning without its being a lie. It also makes clear that the intention in calling him dead is that the benefit of life which would save him has departed from him, even though he possesses a soul.

وفي تسمية الكافر بالميت دليل علي إجازة الإفراط في ذم الإنسان ومدحه بما يكون ظاهره خلاف باطنه ولا يكون كذبا. وبيان على أن الإرادة في تسميته بالميت زوال منفعة الحياة التي تنجيه عنه وإن كان ذا روح.

L9372–9373 Calling the believer living is praise of him, since he is the opposite of the unbeliever in hastening toward faith and what saves him from the punishment of the All-Merciful, because he possesses a soul.[11]

وتسمية المؤمن بالحي مدح له، حيث كان بضد الكافر من المسارعة إلى الإيمان، وما ينجيه من عذاب الرحمن، لأنه ذو روح.

L9374–9376 If, however, it is as al-Dahhak said, then it provides an argument that applying the designation "dead matter" to something does not establish its ritual impurity until a firm proof of its impurity is established, for the Messenger of Allah —ﷺ—has indicated the ritual purity of semen.[12][13]

وإن كان كما قال الضحاك ففيه حجة على وقوع اسم الميتة على الشيء لايكون دليلا على نجاسته حتى تقوم حجة ثابتة بنجاسته، لأن رسول الله - صلى الله عليه وسلم - قد دل على طهارة النطفة.

L9377–9379 His very saying, "And He gives life to the earth after its death," contains evidence of that, for the earth is ritually pure. Its meaning is that it was given life through vegetation after having been bare, with no vegetation in it.[14]

وفي نفس قوله: (وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا) دليل على ذلك، لأن الأرض طاهرة، ومعناه أنها أحييت بالنبات بعد أن كانت جردا لا نبات فيها.

L9380–9381 It has reached me that one of those who affirm analogy used to make His say-

وبلغني أن بعض مثبتي القياس كان يجعل قوله: (وَكَذَلِكَ تُخْرَجُونَ (١٩) وماضاهى من القرآن حجة في تثبيته.

[11] **Translator's note (L9373):** The supplied text says "because he possesses a soul." This sits awkwardly with the contrast just drawn, since the preceding sentence also grants the unbeliever a soul; no negation has been added.

[12] **Translator's note (L9374):** The term rendered "dead matter," maytah, also denotes carrion, a category relevant to ritual impurity.

[13] **Translator's note (L9376):** The salutation means "may Allah bless him and grant him peace."

[14] **Qur'an references (L9378):** Qur'an 30:19 (Ar-Rum).

ing, “And likewise you will be brought forth (19),” and comparable passages of the Quran an argument for establishing it.

L9382–9391 In my view, this is manifest ignorance, for analogy, according to them, is declaring something not expressly named prohibited or permitted because of an operative cause in what is expressly named that requires treating it in the same way. Allah’s bringing forth someone who has died from his grave and restoring his soul to him is not on account of His having brought forth the living from the dead, and the dead from the living, and given life to the earth after its death. Rather, it is an explanation to those possessed of intellect that He who did that is able to give life to the dead and bring them forth from their graves. And those who reject analogy all acknowledge that He who prohibited the six kinds is able to prohibit others, but He has not prohibited them in this world, and no one has any need for their prohibition on the Day of Gathering, just as He indicated that He who gave life to the earth after its death is able to give life to the inhabitants of the graves, although He will give them life only on the Day of Resurrection.[15][16][17]

L9392 The Breadth of the Arabic Language.

L9393

L9394–9395 His saying, “And among His signs is that He created you from dust,” is expressed according to the breadth of the language, for Adam alone was created from dust.[18]

L9396 And the one created for him from his own self was his wife. Allah—blessed and exalted is He—said: “And among His signs is that He created for you,

[15] **Translator’s note (L9383):** The wording “awjabat bihi maslakahu” is awkward; it is understood as requiring the unnamed case to follow the same legal treatment as the named case.

[16] **Translator’s note (L9386):** The supplied “baṭalū al-qiyās” is irregular in this construction. The translation provisionally understands it as referring to those who invalidate or reject analogy.

[17] **Translator’s note (L9387):** The supplied “walākinnahā” (“but it/she”) is grammatically anomalous before “He has not prohibited them”; the translation reflects the apparent intended construction.

[18] **Qur’an references (L9394):** Qur’an 30:20 (Ar-Rum).

وهو عندي جهل بين، وذلك أن القياس عندهم تحريم غير المسمى وتحليله من أجل علة في المسمى أوجبت به مسلكه. وليس إخراج الله من مات من قبره وإعادة الروح فيه من أجل أنه أخرج الحي من الميت، والميت من الحي، وإحياء الأرض بعد موتها، ولكنه بيان لذوي العقول أن الذي فعل ذلك قادر على إحياء الموتى وإخراجهم من قبورهم. وبطلوا القياس كلهم مقرون بأن المحرم للأنواع الستة قادر على تحريم غيرها، ولكنها لم يحرمها في الدنيا ولا حاجة بأحد إلى تحريمها يوم الحشر كما دل على أن من أحيى الأرض بعد موتها قادر على إحياء أهل القبور، وإنما يحييهم يوم النشور.

سعة لسان العرب.

قوله: (وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ) خارج على سعة اللسان، لأن المخلوق من تراب آدم وحده.

والمخلوق له من نفسه زوجته قال الله - تبارك وتعالى - (وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا) ، فلما كان البشر جميعاً من نسله سماهم بذلك على سعة اللسان. والله أعلم.

from yourselves, spouses, that you may find repose in them." Since all human beings are his descendants, He described them thus according to the breadth of the language. And Allah knows best.[19]

L9397 Al-Shafiʿi's Argument—May Allah Be Pleased with Him—for His Omission of the Complementizer "That" (an) in His Speech.

L9398–9402 "And among His signs, He shows you lightning, for fear and hope." This is an argument for al-Shafiʿi—may Allah be pleased with him—for his omission of the complementizer "that" (an) in his speech in this construction, as in his saying: "Even if a slave woman prays with her head uncovered, it is incumbent upon her: she covers herself." He did not say: "that she cover herself."[20][21][22]

L9403 Do you not see that He said, "for fear and hope," and did not say, "that He show you"?[23]

L9404–9410 He does not follow in it the construction of His preceding saying, "And among His signs is that He created you from dust," nor did He cast the predicate of the nominal sentence in the form of verbal nouns and nouns, as He said: "And among His signs is the creation of the heavens and the earth," and "And among His signs is your sleep by night and day." Rather, He expressed it using the future form of verbs and omitted the complementizer "that" (an). Both, then, are eloquent linguistic usages, both occurring in the Quran. However, whatever is in the form of past verbs must retain the complementizer "that" (an), whereas whatever is in the future form leaves the speaker a choice: he may retain it if he wishes, or omit it if he wishes.

[19] **Qur'an references (L9396):** Qur'an 30:21 (Ar-Rum).

[20] **Translator's note (L9399):** The English deliberately retains the finite verbal construction central to the ensuing discussion of the omitted complementizer an.

[21] **Translator's note (L9401):** The awkward English preserves the finite verb without an, the grammatical feature under discussion. The reference to a slave woman is retained as supplied.

[22] **Qur'an references (L9399):** Qur'an 30:24 (Ar-Rum).

[23] **Translator's note (L9403):** The quoted words "for fear and hope" do not themselves exhibit the omission under discussion, which occurs earlier in the verse. The supplied quotation is retained.

حجة الشافعي - رضي الله عنه - فيما يسقط (أن) من كلامه.

(وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا) حجة للشافعي - رضي الله عنه - فيما يسقط (أن) من كلامه في هذا الموضع كقوله: ولو صلت أَمَةٌ مكشوفة الرأس فعليها تستتر. ولم يقل: أن تستتر.

ألا ترى أنه قال: (خَوْفًا وَطَمَعًا) ولم يقل: أن يريكم.

ولا يسلك به مسلك ما تقدمه من قوله: (وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ) ، ولا جعل خبر الابتداء على لفظ المصادر والأسماء كما قال: (وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ) ، (وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ) ، ولكنه جاء به على لفظ المستقبل من الأفعال وأسقط (أَنَ) فكلاهما لغتان فصيحتان واردتان معا في القرآن. إلا أن ما كان على لفظ الأفعال الماضية فلابد من إثبات (أن) فيها، وما كان على لفظ المستقبل فالمتكلم بالخيار إن شاء أثبت وإن شاء أسقط، فإذا أسقط كانت حجته ما ذكرناه من قوله: (وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا) .

When he omits it, his argument is His saying which we have mentioned: "And among His signs, He shows you lightning, for fear."[2425]

L9411 When he retains it, his argument is: "And among His signs is that the heaven and the earth stand by His command." When only retaining it is permissible for him, his argument is: "And among His signs is that He created for you, from yourselves, spouses," and "And among His signs is that He created you from dust; then, behold, you are human beings spreading abroad (20)."[26]

L9412 the Mu'tazilites.

L9413

L9414–9424 And His saying, exalted is He: "Then, when He calls you with a single call from the earth, behold, you come forth" (25) is an argument against the Mu'tazilites and the Qadarites concerning the attribution of an act to its agent, although that act's agent is acted upon. Do you not see that He said before this: "And He gives life to the earth after its death, and likewise you will be brought forth" (19), then said here: "Behold, you come forth" (25)? Why, then, do they deny—woe to them—that acts of disobedience may be performed by the disobedient and attributed to them, while those acts have been decreed for them and they proceed according to the irrevocable decree concerning them in those acts? Nothing would then remain incumbent upon them except acknowledging that their knowledge fails to encompass the justice of One who is just, ignorance of which does them no harm. If He, majestic and exalted is He, were just only in those aspects of His justice that creation understands, without possessing any justice that it does not understand, He would possess an attribute whose essential nature creation encompasses, and someone who vies with Him in knowledge of His justice—

[24]**Translator's note (L9405):** "Future form" renders the author's grammatical terminology for the Arabic imperfect verb.

[25]**Qur'an references (L9404):** Qur'an 30:20 (Ar-Rum); Qur'an 30:22 (Ar-Rum); Qur'an 42:29 (Ash-Shuraa); Qur'an 30:23 (Ar-Rum); Qur'an 30:24 (Ar-Rum).

[26]**Qur'an references (L9411):** Qur'an 30:25 (Ar-Rum); Qur'an 30:21 (Ar-Rum); Qur'an 42:11 (Ash-Shuraa); Qur'an 30:20 (Ar-Rum).

وإذا أثبت كانت حجته: (وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ) ، وإذا لم يجز له إلا الإثبات كانت حجته: (وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا) ، وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ (٢٠) .
المعتزلة.

وقوله تعالى: (ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ (٢٥) حجة على المعتزلة والقدرية في إضافة الفعل إلى فاعل ذلك الفعل مفعول به. ألا ترى أنه قال قبل هذا: (وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ (١٩) ، ثم قال هاهنا: (إِذَا أَنْتُمْ تَخْرُجُونَ (٢٥) فما ينكرون ويحهم أن تكون أفعال المعاصي يفعلها العاصون وتنسب إليهم، وتكون محكوم عليهم بها جارون على محتوم القضاء عليهم فيها، فلا يبقى عليهم عند ذلك إلا الإقرار بعزوب علمهم عن عدل عادل، لا يضرهم جهله. ولو كان جل وتعالى لا يكون عادلا إلا فيما تعقله الخليقة من عدله دون أن يكون له عدل لا يعقله، كانت فيه صفة تحيط الخلق نكتها، ولجاز لمن يزاحمه في معرفة عدله - ولا يعده منكرا من نفسه - أن يزاحمه في معرفة قدرته.

and does not regard this as objectionable on his own part—could equally vie with Him in knowledge of His power.[27][28][29][30]

L9425–9426 He would say: "I accept of His power only what my intellect can accommodate; otherwise, I assign it to the category of the impossible, just as I assign whatever I do not understand of His justice to the category of injustice and therefore do not attribute it to Him."

L9427–9432 He would consequently have to say: "Since it is impossible in my judgment for a just being to impose upon a single soul both a determination concerning something and a decree imposing it upon that soul, then demand that it refrain from it and punish it for doing it, I did not attribute this to Him, and I did not concern myself with contradicting the verses of the Quran on this matter or the testimony of the Messenger and the community of the religious nation, apart from him, concerning it; likewise, it is impossible in that same judgment for the Fire to have a place in which it can exist, when the Garden, whose breadth is like the breadth of heaven and earth, has occupied the whole space.[31][32]

L9433–9437 And it is impossible for there to be a single governor who governs all things, with nothing distracting Him from anything else," and other such instances of the power that is an attribute of the Lord, blessed and exalted is He, which

فيقول: لا أقبل من قدرته إلا ما يتسع لها عقلي، وإلا صرفته في باب المحال، كما أصرف ما لا أعقله من عدله في باب الجور فلا أنسبه إليه.

فيلزمه أن يقول: لما كان محالا في عقلي أن يكون عادل يجمع على نفس واحدة حكما لشيء وقضى عليه به ثم يطالبه بتركه، ويعاقبه على فعله. فلم أنسب هذا إليه، ولم أبالِ بمخالفة آي القرآن فيه، وشهادة الرسول وجماعة الأمة غيره عليه، فهو فيه أيضاً محال أن يكون للنار موضعا يكون فيه والجنة عرضها كعرض السماء والأرض قد أخذت جميع الموضع.

ومحال أن يكون مدبر واحد يدبر جميع الأشياء لا يشغله شيء عن شيء، وما أشبه هذا من القدرة التي هي من صفة الرب تبارك وتعالى، ولا يتسع لها عقول الخلق، وإلا فما الفرق، هذا مع ما بينا عليهم من نظائر نفس ما ينكرونه من العدل مفرقا في فصول كتابنا هذا، والمجرد في الرد عليهم.

[27] **Translator's note (L9415):** The syntax across this segment and the next is defective. The translation understands the intended argument as attributing an act to an agent who is also acted upon; the supplied wording lacks an explicit connective expressing this relationship.

[28] **Translator's note (L9419):** The supplied Arabic has irregular grammatical agreement in the clause concerning what has been decreed for them.

[29] **Translator's note (L9423):** The supplied wording concerning creation encompassing the attribute's essential nature is grammatically awkward; the translation preserves its apparent sense.

[30] **Qur'an references (L9414):** Qur'an 30:25 (Ar-Rum); Qur'an 30:19 (Ar-Rum).

[31] **Translator's note (L9428):** The Arabic shifts awkwardly between verbal constructions. Its full stop falls within an argument continued in the next segment.

[32] **Translator's note (L9430):** "Apart from him" renders the awkwardly placed "other than him," apparently excluding the individual advancing this objection from the community's testimony. The supplied Arabic also has irregular case and gender agreement in the clause about the Fire's place.

the intellects of created beings cannot accommodate. Otherwise, what is the difference? This is in addition to what we have demonstrated against them of parallels to the very justice they deny, scattered throughout the sections of this book of ours and in the work devoted exclusively to refuting them.[33]

L9438–9439 And His saying: "He is the One who originates creation, then brings it back, and that is easier for Him."[34]

L9440–9443 Its meaning—and Allah knows best—is that it is too slight a thing in His estimation for Him to be incapable of it, rather than that originating creation is harder for Him than bringing it back, in the sense that bringing it back is easier for Him. This is unbelief for anyone who becomes an unbeliever through it—and I consider it to be so—because Allah, majestic and exalted is He, has power over all things equally: nothing is too great for Him, and no difficulty befalls Him in creating anything. Glory be to Him.[35]

L9444–9445 Rather, as I have explained to you, it is expressed elliptically. He knows best what He intended by it, majestic and mighty is He.

L9446–9448 Some Quran commentators have said: bringing creation back by His saying "Be" is easier for creation itself, and it is. It is easier for it than originating it from a drop of fluid, then from a clinging clot, then from a morsel of flesh.[36][37]

L9449 Analogy.

L9450

L9451–9453 And His saying: "Rather, those who have done wrong follow their desires without knowledge. Who, then, can guide someone whom Allah has led

وقوله: (وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ) .

معناه - والله أعلم - وهو أقل عنده من أن لايقدر عليه - لا أن إبداء الخلق أصعب عليه من إعادته، بمعنى أن إعادته أيسر عليه. هذا كفر لمن يكفر به - وأحسبه كذلك، لأن الله - جل وتعالى - قدرته على الأشياء كلها واحدة لا يتعاظمه شيء، ولا يلحقه صعوبة في خلق شيء سبحانه.

ولكنه على ما أعلمتك خرج مخرج الاختصار. وهو أعلم بما أراد به جل وعز.

ومن المفسرين من قال: هو أهون على الخلق إعادته بقوله: كن فيكون. أهون عليه من ابتدائه مِن نطفة ثم مِن علقة ثم مِن مضغة.

قياس.

وقوله: (بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ) حجة على من يقول بالتقليد والقياس والاستحسان. وحجة على المعتزلة والقدرية.

[33] **Translator's note (L9437):** "The work devoted exclusively to refuting them" interprets an elliptical expression that may refer to a separate work or a separately devoted discussion.

[34] **Qur'an references (L9439):** Qur'an 30:27 (Ar-Rum).

[35] **Translator's note (L9442):** The wording "This is unbelief for anyone who becomes an unbeliever through it" across this segment and the preceding one is circular and possibly corrupt. It has been retained without supplying a conjectural correction.

[36] **Translator's note (L9447):** "Creation" here appears to mean the created being undergoing origination and restoration. The Arabic arrangement is awkward; the quotation beginning with "Be" continues in the next segment.

[37] **Qur'an references (L9447):** Qur'an 22:5 (Al-Hajj).

astray?" is an argument against anyone who advocates uncritical adherence to authority, analogy, and juristic preference. It is also an argument against the Mu'tazilites and the Qadarites.[38]

L9454–9455 This is one of the places where omitting the object pronoun "him" is appropriate, as though it read: "someone whom Allah has led astray."

L9456–9457 Specific Reference.

L9458

L9459–9460 And His saying: "The original disposition established by Allah upon which He originated people" necessarily has a specific reference: He means that He originated Muslims upon it, to the exclusion of polytheists.[39]

L9461–9463 "There is no changing Allah's creation." Some Quran commentators used to say: "There is no changing Allah's religion," intending by this—and Allah knows best—that His saying, "That is the upright religion," indicates it.[40]

L9464–9465 Ellipsis

L9466

L9467 His saying: "Turning penitently to Him; and fear Him."[41]

L9468–9471 It contains an ellipsis—and Allah knows best—because nothing has previously occurred in the discourse to which "turning penitently" could relate as a circumstantial qualifier. It is as though He included them in the address in which He addressed the Messenger of Allah—may Allah bless him and grant him peace ﷺ—concerning setting their faces toward the religion, turning penitently to Him, or in some other address commanding repentance, or whatever He willed, majestic and mighty is He.

L9472–9474 If someone should suppose that it is a circumstantial qualifier relating to the people whom He originated upon Islam, he is mistaken, in my judgment,

[38] **Qur'an references (L9451):** Qur'an 30:29 (Ar-Rum).

[39] **Qur'an references (L9459):** Qur'an 30:30 (Ar-Rum).

[40] **Qur'an references (L9461):** Qur'an 30:30 (Ar-Rum); Qur'an 9:36 (At-Tawbah); Qur'an 12:40 (Yusuf).

[41] **Qur'an references (L9467):** Qur'an 30:31 (Ar-Rum).

وهو من المواضع التي يحسن فيها حذف (هاء) المفعول كأنه: من أضله الله.

خصوص.

وقوله: (فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا) خصوص لا محالة، يعني فطر المسلمين عليها دون المشركين.

(لَا تَبْدِيلَ لِخَلْقِ اللَّهِ) كان بعض المفسرين يقول: " لا تبديل لدين الله " يذهب به - والله أعلم - إلى أن قوله: (ذَلِكَ الدِّينُ الْقَيِّمُ) قد دل عليه.

اختصار

قوله: (مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ)

فيه اختصار - والله أعلم - لأنه لم يتقدم الكلام بشيء تكون (مُنِيبِينَ) حالا منه، فكأنه أدخلهم في الخطاب الذي خاطب به رسول الله - صلى الله عليه وسلم - من إقامة وجوههم للدين منيبين إليه، أو في خطاب سواه من الأمر بالتوبة، أو ما شاء جل وعز.

فإن توهم متوهم، أنه حال من الناس الذي فطرهم على الإسلام غلط عندي، لأنه لو كان كذلك: (مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ) والله ولي الصواب.

because, if that were so: “Turning penitently to Him; and fear Him.” Allah is the guardian of correctness.[42][43]

L9475–9478 “And establish prayer, and do not be among the polytheists” (31). It may be evidence that whoever does not establish it has committed polytheism, or it may be an independent prohibition—and Allah knows best which it is.[44]

L9479–9481 His saying: “So that they may be ungrateful for what We have given them. Enjoy yourselves, then; soon you will know” (34) is an argument for the permissibility of addressing someone spoken of in the third person using the wording of direct address. Do you not see that He said at the beginning of the verse: “When harm touches people, they call upon their Lord, turning penitently to Him. Then, when He gives them a taste of mercy from Himself, behold, a group of them associates partners with their Lord (33), so that they may be ungrateful for what We have given them”?[45]

L9482–9483 Thus—and Allah knows best—He says to these very people, and to no others: “Enjoy yourselves, then; soon you will know,” because He has not yet finished completing the meaning. The evidence for this is His saying: “Or have We sent down to them an authority that speaks of what they used to associate with Him?” (35).[46]

L9484 What removes all doubt concerning this is His saying near the end of The Spider: “When they board a ship, they call upon Allah, devoting religion sincerely to Him. But when He delivers them to dry land, behold, they associate partners with Him (65), so that they may be ungrateful for what We have given them, and so that they may enjoy themselves; soon they will know” (66).[47]

(وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ (٣١) يحتمل أن يكون دليلا على أن من لم يقمها أشرك، ويحتمل أن يكون نهيا مبتدأ - والله أعلم أيهما هو.

قوله: - (لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ (٣٤) حجة في جواز خطاب الغائب بلفظ الحاضر. ألا ترى أنه قال في ابتداء الآية: (وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ (٣٣) لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ)

فهو - والله أعلم - يقول لهؤلاء بأعيانهم لا لغيرهم: فتمتعوا فسوف تعلمون، لأنه لم يفرغ من تمام المعنى بعد، والدليل عليه قوله: أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ (٣٥) .

والذي يزيل الريب كله عنه قوله في آخر العنكبوت: (فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ (٦٥) لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ (٦٦) .

[42] **Translator’s note (L9473):** The conditional argument is incomplete in the supplied text: no resulting clause or explicit grammatical explanation follows “if that were so.” The quoted wording repeats the earlier quotation.

[43] **Qur’an references (L9472):** Qur’an 30:31 (Ar-Rum).

[44] **Qur’an references (L9476):** Qur’an 30:31 (Ar-Rum).

[45] **Qur’an references (L9479):** Qur’an 16:55 (An-Nahl); Qur’an 30:34 (Ar-Rum); Qur’an 30:33 (Ar-Rum).

[46] **Qur’an references (L9482):** Qur’an 30:35 (Ar-Rum).

[47] **Qur’an references (L9484):** Qur’an 29:65 (Al-’Ankabut); Qur’an 29:66 (Al-’Ankabut).

L9485–9486 Discussion of Gifts.

L9487–9496 “Whatever you give as an increase, so that it may increase within people’s wealth, does not increase with Allah.” Mujahid maintains that this means gifts. Al-Dahhak said likewise, except that he explained it, saying: “It is a man who gives to people in order to receive recompense. He has no reward, nor does he bear any burden of sin; the Prophet—may Allah bless him and grant him peace ﷺ—alone was prohibited from it.” Thus it is as though he gives to people in order to receive recompense greater than his gift. The designation ‘increase’ thus applies to it because of the additional amount, and it is not forbidden, although it is among the baser forms of acquisitiveness. Allah therefore said concerning this: “It does not increase with Allah.” That is, it does not increase as He increases alms. He then clarified it, saying: “But whatever you give as alms, seeking Allah’s face—those are the ones who obtain a multiplied return” (39). That is, those who give in this manner multiply for themselves the reward of their gifts through which they sought Allah’s face.[48][49][50]

L9497 Perhaps, in saying that he—may Allah bless him and grant him peace ﷺ—was prohibited from it, al-Dahhak meant what occurs in

L9498 the surah The Cloaked One: “Do not bestow in order to obtain more” (6).[51]

L9499–9501 For that is how he explained it there, saying: “ Do not give in order to be given more than it.” Thus the Prophet—may Allah bless him and grant him peace ﷺ—was prohibited from baseness in character and acquisitiveness.

ذكر الهدايا.

(وَمَا آتَيْتُمْ مِنْ رِبًا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ) يزعم مجاهد أنها: الهدايا، وكذلك قال الضحاك إلا أنه فسره فقال: “ هو رجل يعطي الناس ليثاب، فليس له أجر، ولا عليه وِزر، ونهُي عنه النبي - صلى الله عليه وسلم - خاصة ”. فكأنه يعطي الناس ليثاب أكثر من عطيته. فهو يقع عليه اسم الربا بالزيادة وليس بمحرم، وإن كان من دناءات المطامع، فقال الله في هذا: (فَلَا يَرْبُو عِنْدَ اللَّهِ) أي لايزيد كما يزيد الزكاة، ثم بينه فقال: (وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ (٣٩) أي أولئك الذين يعطون كذلك يضعفون لأنفسهم ثواب عطاياهم التي أرادوا بها وجه الله.

ولعل الضحاك أراد فيما قال نهي عنه - صلى الله عليه وسلم - في

سورة المدثر: (وَلَا تَمْنُنْ تَسْتَكْثِرُ (٦) .

لأنه كذلك فسره هناك فقال: “ لا تعطِ لِتُعطى أكثر منه ”. فنهي النبي - صلى الله عليه وسلم - عن دناءات الأخلاق والمطامع.

[48] **Translator’s note (L9487):** “Increase” renders the term usually translated as usury or interest, ribā; the following discussion explains its application here to gifts given in expectation of a larger return.

[49] **Translator’s note (L9495):** The unvocalized verb in “as He increases alms” could alternatively be understood intransitively as “as alms increase.”

[50] **Qur’an references (L9487):** Qur’an 30:39 (Ar-Rum).

[51] **Qur’an references (L9498):** Qur’an 74:6 (Al-Muddaththir).

وقد حث الله تعالى على التأسي برسول الله - صلى الله عليه وسلم - تأسياً عاماً في قوله: (لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ) ، وروي عنه - صلى الله عليه وسلم - أنه قال: " إن الله يحب معالي الأمور، ومعالي الأخلاق ويكره سفسافها) ، وصح عنه - صلى الله عليه وسلم - جملة أنه قال: " العائد في هبته كالكلب يعود في قيئه ".

وقد قال أهل العلم من التابعين والأئمة في الهبة للثواب لذي الرحم والأجنبين أشياء. وروي عن عمر بن الخطاب - رضي الله عنه - فيها ما روي، فلا أدري ما أقول فيها إذا فعلها الإنسان. واختار أن لا يفعله اقتداء بالقرآن، وتأسياً برسول الله - صلى الله عليه وسلم - في أخلاقه، وما أخبر عن الله - عز وجل - من كراهة سفسافها.

وقوله: (وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ (٤٩) دليل على جواز التأكيد في القرآن وزيادة البيان، وهو رد على من قال: ليس ذلك في القرآن.

قوله: (وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا) (الهاء) - والله أعلم - راجعة على النبت، أو علي الأثر الذي قال: (فَانْظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَى) أي يحييها بإخراج النبات من الزرع والحشيش وغيره.

L9502–9508 Allah, exalted is He, has urged the emulation of the Messenger of Allah—may Allah bless him and grant him peace ﷺ— in a general manner, in His saying: "You certainly have in the Messenger of Allah an excellent example," and it is related from him—may Allah bless him and grant him peace ﷺ—that he said: "Allah loves lofty pursuits and lofty character, and hates their baser forms." It is also authentically established from him—may Allah bless him and grant him peace ﷺ— in general that he said: "Someone who takes back his gift is like a dog that returns to its vomit."[1][2]

L9509–9514 The learned among the Successors and the leading authorities have made various statements about gifts given in expectation of recompense to relatives and unrelated people. Reports concerning this have been transmitted from ʿUmar ibn al-Khattab—may Allah be pleased with him— as they have been transmitted, so I do not know what to say about it when someone does it. And he chose that one should not do it, following the Quran and emulating the Messenger of Allah—may Allah bless him and grant him peace ﷺ— in his character and in what he reported from Allah, mighty and majestic is He, concerning His hatred of its baser forms.[3]

L9515

L9516–9518 And His saying: "Although, before it was sent down upon them, before it, they had indeed been despairing" (49) is evidence for the admissibility of emphasis and additional clarification in the Quran, and it refutes anyone who says: "That does not occur in the Quran."[4]

L9519–9522 His saying: "If We were to send a wind and they saw it yellowing" The pronoun "it"—and Allah knows best—refers back to the vegetation, or to the effect concerning which He said: "Look, then, at the effects of Allah's mercy: how He gives life to the earth after its death. That One is indeed the giver of

[1] **Translator's note (L9508):** The function of the opening word, rendered "in general," is uncertain in this construction.

[2] **Qur'an references (L9502):** Qur'an 33:21 (Al-Ahzab).

[3] **Translator's note (L9512):** The supplied "he chose" has no clear subject in the immediate context. It may represent an unmarked or corrupt reading for "I choose," but has not been silently changed.

[4] **Qur'an references (L9516):** Qur'an 30:49 (Ar-Rum).

life to the dead." That is, He gives it life by bringing forth vegetation: crops, grasses, and other things.[5]

L9523 Faith.

L9524

L9525–9526 And His saying, exalted is He: "Those who were given knowledge and faith said" is an argument against the Muʿtazilites concerning their claim that faith is acquired rather than bestowed.[6]

L9527–9529 His saying: "Thus Allah seals the hearts of those who do not know" (59) is a clear argument against them.[7]

[5] **Qur'an references (L9520):** Qur'an 30:51 (Ar-Rum); Qur'an 30:50 (Ar-Rum).
[6] **Qur'an references (L9525):** Qur'an 30:56 (Ar-Rum).
[7] **Qur'an references (L9528):** Qur'an 30:59 (Ar-Rum).

إيمان.

وقوله تعالى: (وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ) حجة على المعتزلة فيما يزعمون أن الإيمان مكتسب غير موهوب.

قوله: (كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ (٥٩) حجة عليهم واضحة.

سورة لقمان

Surah 31: Luqman (Luqman)

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

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[Surah Luqman]

[سورة لقمان]

And His saying: “Among people is someone who purchases diverting discourse to lead others astray from Allah’s way without knowledge” It is—and Allah knows best—like His saying, “Those are the ones who have purchased error in exchange for guidance”: he prefers it and occupies himself with it, rather than spending money on it. It may also mean handing money over to singers and spending it on purchasing singing slave women.[1]

وقوله: (وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ) هو - والله أعلم - مثل قوله: (أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى) يؤثره ويشتغل به، لا أنه يخرج فيه مالا. ويحتمل أن يكون رفع الأموال إلى المغنين، وإخراجه في شِرى القينات المغنيات.

This contains evidence that singing is forbidden, as is whatever follows its course in leading people astray from Allah’s path. Likewise, Ibn Abbas and Mujahid—may Allah be pleased with them both—said that it was revealed concerning singing and similar things (1). It thus declares all of that forbidden.

وفيه دليل على تحريم الغناء وما أخذ أخذه مما يضل عن سبيل الله. وكذا قال ابن عباس ومجاهد - رضي الله عنهما -: أنها نزلت في الغناء وأشباهه (١) . فهي تخبر عن تحريم جميع ذلك.

His saying: “And takes it in mockery.”

قوله: (وَيَتَّخِذَهَا هُزُوًا)

The pronoun “it”—and Allah knows best—refers back to “the path,” because that word is feminine.

(الهاء) - والله أعلم - راجعة على السبيل، لأنها مؤنثة.

It is also possible that the verse—although singing is forbidden on other grounds— was revealed concerning discourse of unbelief and whatever invites people to it, because whoever among the Muslims is afflicted with listening to singing does not place himself in the position of those who take Allah’s path in mockery. The evidence for this is[2]

وقد يحتمل أن تكون الآية - وإن كان الغناء محرما من موضع آخر - نازلة في حديث الكفر وما دعا إليه، لأن ما بلي من المسلمين باستماع الغناء لا يضع نفسه موضع المتخذين سبيل الله هزوًا، والدليل على ذلك

His saying: “And when Our signs are recited to him, he turns away arro-

قوله: (وَإِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَنْ لَمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا)

[1] **Qur’an references (L9533):** Qur’an 31:6 (Luqman); Qur’an 2:16 (Al-Baqarah); Qur’an 2:175 (Al-Baqarah).

[2] **Translator’s note (L9543):** The supplied ما بلي is grammatically awkward in this context; the translation takes it as referring to a Muslim afflicted with listening to singing.

gantly, as though he had not heard them, as though there were a heaviness in his ears."[3]

L9547–9551 This is the conduct of an unbeliever. It is also possible that the verse was revealed concerning unbelievers and those who prefer listening to singing and amusement over listening to the Quran, so that the interpretation of Ibn Abbas and Mujahid falls within its scope, and "the path" means the Quran. And Allah knows best how it is.

L9552

L9553 His saying: "And We enjoined the human being concerning his parents; his mother carried him in weakness."[4]

L9554 It is analogous to what has already appeared in Surat al-Ankabut, in His saying: "But his people's answer was only that they said, 'Bring us Allah's punishment, if you are among the truthful'" (29).[5]

L9555 And to the permissibility of interrupting an account with something else before completing it, and then returning to it.

L9556 On holding people in contempt.

L9557–9560 And His saying, reporting Luqman's counsel to his son: "And do not turn your cheek away from people, and do not walk upon the earth exultantly. Indeed, Allah does not love anyone conceited and boastful" (18) is a rebuke against holding people in contempt and walking with a swagger, and an exhortation to humility and the adoption of tranquillity and dignity.[6]

L9561 Loudness in speech.

L9562

L9563–9564 His saying: "And lower your voice" is evidence that excessive loudness in speech is blameworthy.[7]

[3] **Qur'an references (L9546):** Qur'an 31:7 (Luqman).
[4] **Qur'an references (L9553):** Qur'an 31:14 (Luqman).
[5] **Qur'an references (L9554):** Qur'an 29:29 (Al-'Ankabut).
[6] **Qur'an references (L9557):** Qur'an 31:18 (Luqman).
[7] **Qur'an references (L9563):** Qur'an 31:19 (Luqman).

فهذا فعل الكافر. وقد يجوز أن تكون الآية نزلت في الكفار ومن يؤثر استماع الغناء واللهو على استماع القرآن فيدخل فيها تفسير ابن عباس ومجاهد، ويكون السبيل القرآن. والله أعلم كيف هو.

قوله: (وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا)

نظير ما مضى في سورة العنكبوت من قوله، (فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ (٢٩) .

وجواز الحائل بين تمام الخبر بغيره ثم الرجوع إليه.

ذكر احتقار الناس.

وقوله إخبارًا عن لقمان في وصيته ابنه: (وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨) زجر عن احتقار الناس، ومشية الخيلاء، وحث على التواضع وأخذ السكينة والوقار.

الإجهار فى المنطق.

قوله: (وَاغْضُضْ مِنْ صَوْتِكَ) دليل على أن الإجهار الشديد في المنطق مذموم.

L9565–9566 It is reported from the Messenger of Allah—may Allah bless him and grant him peace ﷺ—that he said: “Indeed, Allah loves the person who keeps his voice low and gentle, and hates the loud-voiced person.”[8]

L9567–9568 His saying: “And when it is said to them, ‘Follow what Allah has sent down,’ they say, ‘Rather, we follow what we found our fathers following.’”[9]

L9569–9572 This is an argument against those who follow authorities unquestioningly, in their abandoning adherence to their Lord’s Book for their predecessors, because Allah—majestic is His majesty—did not condemn their following their fathers specifically on account of kinship; rather, He condemned their abandoning His Book.[10]

L9573–9575 The faith of these people and the unbelief of those people do not remove from them the designation of abandonment, since abandonment by anyone who abandons is abandonment. Nor does the unquestioning follower’s favorable opinion of the authority he follows carry greater weight than the Quran’s recitation concerning the matter. Error is possible in the authority followed, but impossible in the Quran.

L9576–9579 It is possible that what he supposes concerning him—some reason he has recognized in the Quran, whose contrary he has witnessed, whether abrogation or interpretation—is an oversight, rather than what he supposed. Allah has relieved him of such a burden, yet has not excused him for abandoning His Book. Rather, He commanded him to follow it unconditionally, without qualification, and forbade him to follow anything else, saying: “Follow what

وروي عن رسول الله - صلى الله عليه وسلم - أنه قال: " إن الله يحب الحافض الصوت الرقيقه، ويبغض المجهار ".

قوله: (وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا) .

حجة على المقلدين في تركهم اتباع كتاب ربهم سلفهم، لأن الله - جل جلاله - لم ينكر منهم اتباع الآباء خاصة من جهة النسب، إنما أنكر ترك كتابه.

وليس في إيمان هؤلاء، وكفر أولئك ما يزيل عنهم اسم الترك، إذ الترك من كل تارك ترك، وليس حسن ظن المقلِّد بالمقلَّد أكثر من تلاوة القرآن في الشيء. والغلط في المقلَّد ممكن، وفي القرآن غير ممكن.

وجائز أن يكون ما يظنه به من سبب عرفه من القرآن الذي شهد خلافه من نسخ أو تأويل إغفال لا ما ظنه. وقد وضع الله عنه مثل هذا ولم يعذره بترك كتابه بل أمره باتباعه مطلقا بلا شرط، ونهاه عن اتباع ما سواه فقال: (اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ (٣) .

[8] **Translator’s note (L9566):** The supplied الحافض الصوت الرقيقه is irregular. The translation follows the apparent sense of keeping one’s voice low and gentle; الحافض appears to stand for الخافض, while الرقيقه has an awkward form or attachment.

[9] **Qur’an references (L9568):** Qur’an 31:21 (Luqman).

[10] **Translator’s note (L9570):** The syntax of تركهم اتباع كتاب ربهم سلفهم is defective or elliptical. The translation understands the accusation to be abandoning the Book in order to follow predecessors.

has been sent down to you from your Lord, and do not follow protectors apart from Him. Little do you take heed" (3).[11][12][13]

The Mu'tazilites:

And His saying: "And no soul knows what it will acquire tomorrow" is a powerful argument against the Mu'tazilites, since they must say that what the soul does not know of its acquisition tomorrow, Allah knows. Indeed, He introduced its mention by declaring that its knowledge is with Him, saying: "Indeed, with Allah is knowledge of the Hour," and such and such and such.[14]

If they say, "He is able not to acquire what Allah knew he would acquire," they have disbelieved, because Allah has made known what will happen concerning his acquisition, so he cannot turn aside from it, just as He knew concerning him that his death would occur in a particular land, so he cannot die in another.[15]

But if they say, "He cannot turn aside from what He knew concerning him, and whatever He knew of anything is precisely what He knew, and nothing else," they have acknowledged everything they denied, and the argument becomes binding upon them concerning what they repudiated.

They must affirm one of the two positions. With knowledge, choice is not possible in the way they claim it is with will; nor is it possible with will, if they were fair.

[11] **Translator's note (L9576):** The syntax across this unit and the next is obscure. Apparently, the follower supposes that his authority knows a reason, such as abrogation or interpretation, for departing from the Quran's apparent import. The supplied wording does not express those relationships clearly.

[12] **Translator's note (L9577):** The attachment of إغفال, rendered "an oversight," is uncertain in the supplied text.

[13] **Qur'an references (L9576):** Qur'an 7:3 (Al-A'raf).

[14] **Qur'an references (L9583):** Qur'an 31:34 (Luqman).

[15] **Translator's note (L9587):** The unvocalized أعلم can mean "has made known" or "knows best." The former is used here; the surrounding argument concerns Allah's prior knowledge.

المعتزلة:

وقوله: (وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا) حجة على المعتزلة شديدة إذ لابد لهم من أن يقولوا ما لم تدره النفس من كسبها غدا يدريه الله، بل قدم ذكره بأن علمه عنده فقال: (إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ) كذا وكذا وكذا.

فإن قالوا: يقدر على أن لا يكسب ما علمه الله من كسبه، فقد كفروا لأن الله أعلم ما يكون من أمره في كسبه فلا يقدر الحيدة عنه، كما علمه منه موته بأرض فلا يقدر أن يموت بغيرها.

وإن قالوا: لا يقدر أن يحيد عما علمه منه، وما علمه من شيء فهو الذي علمه لا غير. أقروا بكل ما أنكروه، ولزمتهم الحجة فيما جحدوه.

ولا بُد من القول بأحدهما، والعلم لا يمكن فيه الاختيار كما يزعمونه في الإرادة، وَلا في الإرادة يمكن لو أنصفوا.

فإن قالوا: إنما العلم أنه سيختار غدا كسبا، لا أنه يعمل كسبا بغير اختيار. قيل: أفيعلم على أيهما يقع اختياره، أو لايعلم.

فلا بُد من أن يقولوا: يعلم، وإلا كفروا.

قيل لهم: أفيقدر بعد ما يقع اختياره على أحدهما أن لا يعمل ويعمل الآخر.

فإن قالوا: بلى. قيل: فالاختيار بعد حادث في العزم على الكسب، لا في الكسب نفسه والله يقول: (وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا) ، ولم يقل: ماذا تعزم على كسب غد. مع أن الخلاف بيننا وبينهم في الكسب لا في العزم.

فيقال لهم: فبد لهذا العزم من أن يكون له آخر يودي إلى كسب.

فإن قالوا: لابد من ذلك. قيل: أفليس هذا الذي لابد منه يعلمه الله منه قبل غدٍ كيف يكون.
فلا بد من الإقرار به.

فيقال: أفليس إن لم يعمله وعمل غيره قد عمل خلاف ما علمه ربه.

فإن قالوا: بل لابد لمن أن يعمل ما علمه ربه ولا يقدر على خلافه.

وكل ما عمله فهو الذي علمه. قيل: فعمل معصية وقد أقررت بأن كل ما عمله فهو الذي منه علمه. ولم يجد بداً من عمله. ومع ذلك فقد أمره بان لا يعملها. فليس دون هذا التباس عند عالم ولا جاهل، ولم يبق فيه إلا الإذعان بالجهل عن بلوغ معرفته هذا العدل عليه المتصور في العقل بضده، وهو الذي قلناه إنه سر ربنا - جلا وعلا - لم يُطلِـع عليه ملكًا مقربًا ولا نبيًّا مرسلًا.

L9593–9595 If they say, “The knowledge is only that tomorrow he will choose an acquisition, not that he performs an acquisition without choice,” it is said: “Does He know which of the two his choice will fall upon, or does He not know?”

L9596 They must say, “He knows”; otherwise they have disbelieved.

L9597–9598 It is said to them: “After his choice has fallen upon one of the two, is he able not to perform it and to perform the other?”

L9599–9603 If they say, “Yes,” it is said: “Then choice still arises in the resolve to acquire, rather than in the acquisition itself. Yet Allah says, ‘And no soul knows what it will acquire tomorrow,’ and He did not say, ‘What it resolves to acquire tomorrow.’ Moreover, the disagreement between us and them concerns acquisition, rather than resolve.”[16]

L9604 It is then said to them: “This resolve must have an endpoint that leads to an acquisition.”[17]

L9605–9606 If they say, “That is inevitable,” it is said: “Does Allah not know, before tomorrow, how this inevitable thing will occur on his part?”

L9607 They must acknowledge it.

L9608 It is then said: “If he does not perform it, and performs something else, has he not performed something contrary to what his Lord knew?”

L9609 If they say, “Rather, he must perform what his Lord knew, and he cannot do otherwise.[18]

L9610–9616 Whatever he performs is precisely what He knew,” it is said: “Then he committed an act of disobedience, while you have acknowledged that everything he performed is precisely what He knew would proceed from him, and he found no escape from performing it. Nevertheless, He commanded him not

[16] **Qur’an references (L9599):** Qur’an 31:34 (Luqman).

[17] **Translator’s note (L9604):** The supplied فبد is defective; the translation follows the apparent intended sense “must,” supported by the response in the next unit. The supplied يودي is understood in the sense of “leads.”

[18] **Translator’s note (L9609):** The supplied لابد لمن is syntactically defective. The translation gives the apparent intended sense, “he must.”

to commit it. Short of this there is no obscurity for either a learned or an ignorant person, and nothing remains in it except acknowledging one's ignorance and inability to attain knowledge of this justice exercised upon him, which the intellect conceives in terms of its opposite. This is what we said is the secret of our Lord—exalted and sublime is He—which He has disclosed neither to an angel brought near nor to a prophet sent as a messenger.[19][20][21]

L9617–9619 It is that concerning which Moses and Jesus—may Allah bless them both ﷺ—were reproached, and there appears, insisting on gaining access to it, Aziz. If anyone were permitted to persist in obstinate denial after this clarity concerning it, obstinate denial would also be permissible concerning a soul's dying in the land in which it dies.[22]

L9620–9622 One could then say: "It is not the land that Allah knew and decreed his death in," just as they claim that the acquisition is not what He knew, because it proceeds from the soul. This is outright unbelief and manifest obstinate denial.[23][24]

وهو الذي عوتب فيه موسى وعيسى - صلى الله عليهما - ويجيء بالإلحاح في الاطلاع عليه عزيز ولو جاز لأحد أن يكابر بعد هذا الوضوح فيه جاز أيضاً المكابرة في موت النفس بالأرض التي تموت فيه.

فيقال: ليست هي الأرض التي علمها الله وقدر موته كما يزعمون أن الكسب ليس هو الذي علم، لأنه منها. وهذا هو الكفر الصراح. والمكابرة الظاهرة.

[19] **Translator's note (L9614):** The expression spanning the preceding unit, فليس دون هذا التباس, is awkward; "Short of this there is no obscurity" preserves its wording, though the intended relation is uncertain.

[20] **Translator's note (L9615):** The syntax of معرفته هذا العدل عليه is difficult. The translation understands the passage as describing human inability to comprehend the justice of a divine act that appears to reason as its opposite.

[21] **Translator's note (L9616):** The supplied جلا وعلا has an irregular first verb; the translation follows the apparent conventional glorification.

[22] **Translator's note (L9618):** The supplied ويجيء بالإلحاح في الاطلاع عليه عزيز is obscure. عزيز is rendered as the name "Aziz"; it may be a corruption of "Uzayr," but the supplied text has not been silently amended. The construction with "appears" is also uncertain.

[23] **Translator's note (L9620):** "In" is supplied to convey the apparent relationship of the land to the decreed death; the Arabic construction is elliptical.

[24] **Translator's note (L9621):** The referent of منها, rendered "from the soul," is not explicit in this unit; it appears to refer back to النفس in the preceding argument.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة السجدة

Surah 32: The Prostration (As-Sajdah)

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

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[Surah of Prostration]

On the refutation of al-Bahili.

And His saying, exalted is He: “He directs the affair from heaven to earth; then it ascends to Him in a day whose measure is” is clear evidence, for anyone who turns away from obstinate denial, that Allah—majestic is His majesty—is Himself in heaven, contrary to what al-Bahili and his companions, and the proponents of divine indwelling and their followers, say.[1]

For He—majestic is His majesty—directs the earth’s affair from heaven, and then it ascends from the earth to Him. This is an explicit text, rather than an interpretation, as you see.

The Mu‘tazilites.

His saying: “And had We willed, We would have given every soul its guidance. But the word from Me has become binding: ‘I shall surely fill Hell with jinn and human beings, all together’” (13) is an argument against the Mu‘tazilites and the Qadarites that chokes them, its overall purport dispensing with the need to explain its details to them.[2]

On prostration.

And His saying, exalted is He: “Only those believe in Our signs who, when reminded of them, fall down prostrating and glorify their Lord with praise, without being arrogant” (15) is evidence for several things: Among them is that prostration is part of faith. This is a refutation of the Murji’ites, since His saying, “Only those believe in Our signs who, when reminded of them, fall down prostrating,” contains evidence that, if they did not fall down prostrating, they would not be believers. This applies when they arrogantly

[1] **Qur’an references (L9627):** Qur’an 32:5 (As-Sajdah).
[2] **Qur’an references (L9635):** Qur’an 32:13 (As-Sajdah).

[سورة السجدة]

ذكر الرد على الباهلي.

وقوله تعالى: (يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ) دليل واضح لمن عدل عن المكابرة. أن الله - جل جلاله “ - بنفسه في السماء، وليس كما يقول الباهلي وأصحابه، والحلولية وأشياعهم.

إذ كان - جل جلاله - يدبر أمر الأرض من السماء، ثم يعرج من الأرض إليه، وهو نص لا تأويل كما ترى.

المعتزلة.

قوله: (وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١٣) حجة على المعتزلة والقدرية خانقة لهم، مستغنية بجملتها عن تفصيلها عليهم.

ذكر السجود.

وقوله تعالى: (إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ (١٥) دليل على أشياء: منها: أن السجود من الإيمان، وهو رد على المرجئة، إذ في قوله : إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا) دليل على أنهم لو لم يخروا سجدا لم يكونوا مؤمنين، وهذا إذا امتنعوا من سجدةٍ فرضٍ أو تطوع

refuse a prostration, whether obligatory or voluntary. But if they recognize it as right, while it is voluntary, and omit it out of laziness or knowledge that it is not obligatory, they do not receive the reward of those who prostrate, but they incur no sin.[3]

L9648–9649 In whatever circumstance they perform it, it is part of faith. If it is obligatory, it is one of the constituent parts of obligatory faith; and if it is voluntary, it is one of the constituent parts of its supererogatory acts.

L9650–9651 Do you not see that among the companions of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—there were those who would say, "Come, let us have faith for an hour," saying this in the mosque?

L9652–9654 He thus regarded his sitting there as faith, although sitting there is not obligatory. It is therefore part of faith that is voluntary.

L9655–9660 Among them is that, when someone is admonished by reference to Allah, fully taking that admonition to heart includes putting his forehead in the dust in prostration to Allah, in humility before Him and submission to His majesty. This is recommended by this verse—and Allah knows best —in opposition to tyrants, unbelievers, and anyone whose pride drives him into sin. Allah—blessed and exalted is He—said: "And when he is told, 'Fear Allah,' pride drives him into sin; Hell is therefore sufficient for him." And He said: "And when they are told, 'Prostrate yourselves to the All-Merciful,' they say, 'And what is the All-Merciful? Shall we prostrate ourselves to whatever you command us?'" Opposing these people is thus among the acts that bring one closest to Allah—majestic and exalted is He. It is related that a man said to Malik ibn Mighwal, "Fear Allah," whereupon he pressed his cheek to the ground.[4][5]

L9661–9665 Another inference from it is that glorification and praise are combined in prostration, and in this there is support for the report of Hudhayfah that the Prophet ﷺ used to say during his prostration, "Glory be to my Lord, the

[3] **Qur'an references (L9640):** Qur'an 32:15 (As-Sajdah).

[4] **Translator's note (L9660):** The supplied closing quotation mark follows the narrator's description of Malik's response, although the direct speech appears to end after "Fear Allah."

[5] **Qur'an references (L9655):** Qur'an 2:206 (Al-Baqarah); Qur'an 25:60 (Al-Furqan).

استكبارًا. فإذا رأوها حقا وهي تطوع فتركوها كسلاً، أو علما بأنها غير مفترضة لم يأخذوا ثواب الساجدين، ولم يكونوا حرجين.

وعلى كل حال جاءوا بها فهي من الإيمان، فإن كانت فرضا كانت جزءا من أجزاء فرضه، وإن كانت تطوعا فهي من أجزاء نوافله.

ألا ترى أن من أصحاب رسول الله - صلى الله عليه وسلم - من كان يقول: " تعالوا نؤمن ساعة " يقولها في المسجد.

فرأى قعوده فيه إيمانا، وليس القعود فيه مفروضا، فهو من الإيمان الذي يكون تطوعا.

ومنها: أن من وُعِظ بالله كان من تمام اتعاظه إتراب جبينه بالسجود لله تواضعا له، وتذللا لجلاله، وهو مندوب إليه بهذه الآية - والله أعلم - خلافا على الجبابرة والكفار، ومن تأخذه العزة بالإثم، قال الله - تبارك وتعالى -: (وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ) ، وقال: (وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا) ، فالخلاف على هؤلاء من أقرب القربة إلى الله - جل وعلا - وروي أن رجلا قال لمالك بن مِغول: " اتقِ الله، فألزق خده بالأرض ".

ومنه: أن السجود يُجمع فيه بين التسبيح والتحميد، وفيه تقوية لحديث حذيفة أن النبي - صلى الله عليه وسلم - كان يقول في سجوده: " سبحان ربي الأعلى وبحمده "، بل قد روي عن عائشة أن النبي - صلى الله عليه وسلم - كان يقول في سجوده وركوعه: "سبحانك اللهم ربنا وبحمدك، اللهم اغفر لي " يتأول القرآن ".

Most High, and with praise of Him." Indeed, it has also been related from Aishah that the Prophet ﷺ used to say during his prostration and bowing: "Glory be to You, O Allah, our Lord, and with praise of You. O Allah, forgive me," putting the Quran into practice.[6]

L9666–9667 It is as though she means this verse. And Allah knows best.

L9668–9669 Another inference is that arrogance consists in refusing to prostrate, and that whoever prostrates himself to Allah and humbles and abases himself by covering his face with dust for Allah is free of it.[7]

L9670 Designations of Transgression.

L9671

L9672–9678 And His saying, "Is one who is a believer like one who is a transgressor? They are not equal (18)," is evidence that the designation 'transgression' applies to both unbelief and disobedience, because he has ventured into unbelief or sin, and thus defied the prohibition. Whoever, then, ventures into unbelief or sin is one who ventures in defiance, since Allah—majestic and exalted is He—has placed the two on an equal footing with respect to prohibiting them, although He has made one graver than the other. Here, however, it means unbelief, because of His saying: "As for those who transgressed, their abode is the Fire. Whenever they wish to leave it, they are returned to it, and they are told, 'Taste the punishment of the Fire which you used to deny' (20)."[8]

L9679 It is thus known that none but an unbeliever denies the punishment of the Fire.

L9680–9682 This also refutes the Mu'tazilah in their failure to distinguish between someone who denies it and someone who affirms it with respect to remaining eternally in it. This assertion of theirs is arbitrary, quite apart from the breach it

[6] **Translator's note (L9665):** "Putting the Quran into practice" renders the practical sense of interpreting the Quran here. The supplied quotation marks are irregular; this phrase is the narrator's description, rather than part of the supplication.

[7] **Translator's note (L9669):** The expression rendered "by covering his face with dust" is compressed and unusually written in the supplied text.

[8] **Qur'an references (L9672):** Qur'an 32:18 (As-Sajdah); Qur'an 32:20 (As-Sajdah).

كأنها تعني هذه الآية. والله أعلم.

ومنها: أن التكبر هو في الامتناع من السجود، وأن من سجد لله وتواضع وتذلل بترب وجهه لله برئ منه.

أسماء الفسق.

وقوله: (أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ (١٨) دليل على أن اسم الفسق واقع على الكفر والمعصية معا، لأنه توثب على الكفر أو على الذنب، فهو متوثب على النهي. فمن توثب على الكفر أو على الذنب فهو متوثب، إذ كان الله - جل وتعالى - قد سوى بين النهي عنهما، وإن جعل أحدهما أغلظ من صاحبه، وهو في هذا الموضع كفر، لقوله: (وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (٢٠) .

فعلم أنه لا يكذب بعذاب النار إلا كافر.

وفيه رد على المعتزلة فيما لا يفرقون بين المكذب والمصدق به في الخلود فيه، وهذا من قولهم تحكم مع ما يلزمهم فيه من ثلم العدل الذي يتخذلقون في معرفته.

necessarily entails in the justice whose understanding they so pretentiously profess.

L9683

L9684–9686 His saying, “And We appointed from among them leaders who guide by Our command,” is evidence that leaders are followed in guidance by Allah’s command, rather than by their own opinions, and that the distinction of their leadership does not establish a binding authority over others when they have not guided them by Allah’s command.[9]

L9687 And His command is His Book. And Allah knows best.

L9688 Although this concerns the leaders of the Children of Israel, there is no difference between our leaders and theirs.

L9689–9693 For Allah—majestic is His majesty—has not granted any of His creatures the right to say, on his own initiative, anything. And since He has not granted him the right to speak, He has not granted anyone the right to follow his example except in that to which he has guided him by His command. Whoever possesses discernment is therefore forbidden to follow authority without examining its proof; whoever lacks the ability to discern the proof is like a blind person following a sighted person, whether the latter saves him or brings him to destruction; nothing else is incumbent upon him.[10]

L9694–9699 Do you not see that Allah—majestic is His majesty—did not oblige His creatures to follow the Messenger of Allah—may Allah’s blessings and peace be upon him—obey his commands, and take him as their example until after He had testified concerning him that he does not speak from desire, does not make alterations on his own initiative, and judges between people by what Allah has shown him? Only then did He say, “And if you obey him, you will be guided,” because he guides them by Allah’s revelation and His message,

[9] **Qur’an references (L9684):** Qur’an 32:24 (As-Sajdah).

[10] **Translator’s note (L9691):** “Follow authority without examining its proof” renders the technical term taqlīd.

قوله: (وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا) دليل على أن الأئمة يتبعون على الهداية بأمر الله لا بآرائهم، وأن فضل إمامتهم لا تثبت حجة على غيرهم، إذ لم يهدوهم بأمر الله.

وأمره كتابه. والله أعلم.

وهذا وإن كان في أئمة بني إسرائيل فليس بين أئمتنا وأئمتهم فرق.

لأن الله - جل جلاله - لم يجعل لأحد من خلقه أن يقول من تلقاء نفسه شيئا، وإذا لم يجعل له أن يقول فلم يجعل لأحد أن يقتدي به إلا فيما هداه بأمره، فمن كان مميزًا فالتقليد محرم عليه، ومن أعوزه تبصر الحجة فهو كالأعمى يتبع البصير أنجاه أم أهلكه، وليس عليه غيره.

ألا ترى أن الله - جل جلاله - لم يلزم الخلق الاقتداء برسول الله - صلى الله عليه وسلم - والائتمار له والتأسي به إلا بعد ما شهد له بأنه لا ينطق عن الهوى، ولا يبدل من تلقاء نفسه، ويحكم بين الناس بما أراه الله ثم حينئذ قال: (وَإِنْ تُطِيعُوهُ تَهْتَدُوا) ، لأنه يهديهم بوحي الله ورسالته، وما وفقه له من عصمته، وليس هذا لأحد بعده وإن كان فاضلاً جليلاً.

and by the protection from error that He has enabled him to enjoy. This belongs to no one after him, however excellent and illustrious he may be.[11]

[11] **Qur'an references (L9694):** Qur'an 24:54 (An-Nur).