

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الأحزاب

Surah 33: The Combined Forces (Al-Ahzab)

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[Surah of the Confederates][1]

And His saying—exalted is He—"Call them after their fathers; that is more equitable in Allah's sight. But if you do not know their fathers, then they are your brothers in religion and your affiliated allies," contains several points of evidence: One is that a person is called after his father on the outward evidence of his mother's marital bed, and that lineage is established thereby, as is inheritance, and legal rulings take effect on that basis; and that Allah—majestic is His majesty—has overlooked whatever misconduct the mother may have committed in secret.[2][3][4]

Another is that the outward basis of attribution constitutes knowledge, rather than ignorance, because of His saying, "But if you do not know their fathers." They can know this only through the outward evidence of the marital bed, rather than through the actuality of knowledge.[5]

Another is that ellipsis in speech is permissible even when what is omitted could be explicitly expressed, since in His saying, "Then your brothers in religion," there is necessarily an ellipsis, as though it were—and Allah knows best— "Then they are your brothers."[6]

Another is that 'patron or client' (mawlā) is a designation applicable to several things: it is used of the superior and the subordinate, the free person and the slave, the Lord and created beings.

Discussion of Error.

[1] **Translator's note (L9701):** The heading is enclosed in square brackets in the supplied text, possibly indicating an editorial addition.

[2] **Translator's note (L9703):** "Affiliated allies" renders mawālī, a term whose multiple senses the author discusses below.

[3] **Translator's note (L9705):** "Marital bed" renders firāsh, the legally recognized relationship on whose basis paternity is attributed.

[4] **Qur'an references (L9703):** Qur'an 33:5 (Al-Ahzab).

[5] **Qur'an references (L9708):** Qur'an 33:5 (Al-Ahzab).

[6] **Translator's note (L9712):** The quotation is deliberately rendered without "they are" here so that the author's explanation of the ellipsis remains intelligible.

[سورة الأحزاب]

وقوله تعالى: (ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ) فيه أدلة: فمنها: أن الإنسان يُدعى لأبيه بظاهر فِراش أُمه، ويثبت به النسب والميراث، وتجري به الأحكام، وأن الله - جل جلاله - قد تجاوز عما يمكن في الباطن من إحداث الأم.

ومنها: أن ظاهر الدعوة علم لا جهل لقوله: (فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ) وهم لا يقدرون أن يعلموه إلا بظاهر الفِراش دون حقيقة العلم.

ومنها: أن الإضمار في الكلام جائز وإن استطيع إظهاره، إذ في قوله فَإِخْوَانُكُمْ فِي الدِّينِ) لا محالة إضمار، كأنه - والله أعلم - فهم إخوانكم.

ومنها: أن المولى اسم واقع على أشياء، ويُسَمَّى به الأعلى والأسفل. والحر والعبد، والرب والخلق.

ذكر الخطأ.

L9717

L9718–9726 And His saying, “There is no blame upon you for that in which you have erred, but for what your hearts have deliberately intended,” is evidence that people are relieved of liability for error in this matter, in oaths, and in other matters, except where the Quran indicates that liability is not lifted, such as accidental killing and wounding, and whatever damage results to Muslims’ property from the actions of those who err. An error in attributing parentage may result in the loss of property through inheritance, yet liability for it is lifted by the explicit wording of the verse, as you see. All this is evidence for invalidating analogy, since errors are not all treated in the same way, nor are all of them without legal consequence. Mujahid held that blame was lifted for their having attributed them, through adoption, to men other than their fathers before the prohibition.[7][8][9]

L9727–9729 It may indeed be as he said—may Allah have mercy on him—and resemble the removal of sins incurred by marrying fathers’ wives during the Age of Ignorance. But this contains no evidence that someone who, after the prohibition, attributes a person to someone other than his father, believing him to be his father, incurs blame, because of his inability to ascertain the reality of his paternity. Blame attaches to whoever attributes him to someone other than his father after having learned who his father is.[10]

L9730–9744 And His saying, “Blood relatives have a greater claim upon one another, in Allah’s Book, than the believers and the emigrants,” is evidence that blood relatives have a greater entitlement to inheritance than believers and emigrants, in accordance with what He prescribed in the inheritance verses. These are the blood relatives named in the Surah of Women, rather than those among them who are not named, for we know of no one who has

وقوله: (وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ) دليل على أن الخطأ مرفوع عن الناس في هذا، وفي الأيمان وغيرها دون مادل عليه القرآن من أنه غير مرفوع مثل قَتْل الخطأ وجَرحِه، وما يحدث من أفعال المخطين على أموال المسلمين. وقد يكون في الخطأ من الدعوة زوال مال بالميراث، ولكنه مرفوع بنص الآية كما ترى، وكل هذا دليل على إبطال القياس، إذا الخطأ كله لا يجري مجرى واحدا. ولا يكون جميعه هدرا. فكان مجاهدٌ يذهب إلى أن الجناح مرفوع فيما دعوهم إلى غير آبائهم بالتبني قبل النهي.

وقد يجوز أن يكون كما قال رحمه الله، ويكون مثل رفع المآثم في نكاح نساء الآباء في الجاهلية، ولكن ليس فيه دليل على أن من دعا بعد النهي مدعواً إلى غير أبيه وهو يرى أنه أبوه حَرَج لعدم طاقته عن إصابة حقيقة أبوته، والحرج لاحِقٌ بمن يدعوه إلى غير أبيه بعد ما عرف أباه.

وقوله: (وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ) دليل على أن ذوي الأرحام أولى بالميراث من المؤمنين والمهاجرين على ما فرض في آي المواريث، وهم أولوا الأرحام المسمون في سورة النساء لا مَن لم يُسم منهم، لأنا لا نعلم أحدا روى في شيء من الأخبار أن المؤمنين والمهاجرين كانوا يرثون ميراث مَن لم يترك من أهل الفرائض المسمين أحدًا، فكانوا يرثون دون من لم يُسم من ذوي الأرحام، ولو كان ميراثهم على ذلك لكان توريث من يورث من ذوي أرحام لم تسم أشبه، ثم كان يحتاج حينئذ إلى نص يفصل ميراثهم كما فصل ميراث المسمين، فأما

[7] **Translator’s note (L9722):** The supplied form al-mukhṭīn appears to be a defective spelling of “those who err.”

[8] **Translator’s note (L9724):** The supplied idhā, literally “if/when,” is syntactically awkward here and may be a transcription error for causal idh, “since.”

[9] **Qur’an references (L9718):** Qur’an 33:5 (Al-Ahzab).

[10] **Translator’s note (L9728):** The supplied expression for inability is syntactically awkward; it is understood as inability to ascertain actual paternity.

related in any of the reports that believers and emigrants used to inherit the estate of someone who left none of the named heirs with prescribed shares, so that they would inherit to the exclusion of the unnamed blood relatives. Had their inheritance operated on that basis, granting inheritance to those granted it among blood relatives who are not named would have been more plausible. There would then, however, have been a need for an explicit text detailing their inheritance, just as He detailed the inheritance of those who are named. But given that mutual inheritance was based on Islam and emigration, to the exclusion of granting inheritance to blood relatives, whether named or unnamed, inferring from this verse an entitlement to inheritance for those among them who are not named has no basis. We have set out the complete argument in the Book of Prescribed Inheritance Shares, in the explanation of the explicit texts Exegesis of the Surah of the Confederates[11][12]

والتوارث كان بالإسلام والهجرة دون توريث أولي الأرحام المسمين وغير المسمين. فالاعتبار على ميراث من لم يسم منهم بهذه الآية لا وَجْهَ له. وقد ذكرنا تمام الاحتجاج في كتاب الفرائض في شرح النصوص تفسير سورة الأحزاب

L9745

L9746–9753 His saying, "Except that you may do a kindness to your allies," then the course of the verse substituted, on the understanding that the exception concerning doing kindness applies to someone who was an ally of the deceased among the believers and emigrants, with the kindness being a bequest made to him when inheritance was abrogated in his case and transferred to the blood relative. Al-Hasan and Qatadah, however, both said, "The exception applies to the deceased's polytheist relatives, to whom bequests are made; may they not be deprived of inheritance." I recall no statement from any-

قوله: (إِلَّا أَنْ تَفْعَلُوا إِلَى أَوْلِيَائِكُمْ مَعْرُوفًا) فأبدل سياق الآية على أن الاستثناء في فعل المعروف واقع على من كان وَليا للميت من المؤمنين والمهاجرين، ويكون المعروف وصية يوصى له حيث نسخ الميراث عنه إلى ذي الرحم. ولكن الحسن وقتادة جميعا قالا: " إن الاستثناء واقع على أقرباء الميت من المشركين يوصى لهم لا حرموا الميراث "، ولا أحفظ عن غيرهما قولاً ولم يجرِ في الآية ذكر المشرك. فالله أعلم كيف هو.

[11] **Translator's note (L9744):** The supplied word tafsibr appears to be a typographical error for tafsīr, "exegesis." This repeated heading may be an editorial running header.

[12] **Qur'an references (L9731):** Qur'an 33:6 (Al-Ahzab).

one other than these two, and the verse contains no mention of a polytheist. Allah therefore knows best how the matter stands.[13][14][15]

L9754

L9755–9757 And His saying, “O you who believe, remember Allah’s favor upon you when armies came against you, and We sent against them a wind and armies you did not see,” refutes whoever says that when a designation applies to something, it cannot apply to anything else unless the latter resembles it in all its attributes.[16]

L9758–9761 Here the angels and the polytheists among the confederates are both encompassed by the designation ‘armies,’ despite the difference in their attributes. How, then, can designations not agree while attributes differ? Or is there anything in a shared status as persons that requires the persons’ attributes to agree—were it not for the ignorance of the ignorant and the strained reasoning of the innovators?[17][18]

L9762 The Mu‘tazilah.[19]

L9763

L9764–9766 And His saying—exalted is He—“Say: Who is there who can protect you from Allah if He intends harm for you, or intends mercy for you?” is a powerful,

[13] **Translator’s note (L9747):** The supplied fa-abdala, “then … substituted,” produces an incomplete construction. A reading such as fa-dalla, “thus … indicated,” would fit the argument, but the supplied wording has not been silently replaced.

[14] **Translator’s note (L9750):** The supplied lā before ḥurimū is problematic. Taken literally with the following perfect verb, it can express “may they not be deprived.” The argument appears instead to require “because they were deprived,” perhaps reflecting a corruption of lammā. The supplied negative has been retained.

[15] **Qur’an references (L9746):** Qur’an 33:6 (Al-Ahzab).

[16] **Qur’an references (L9755):** Qur’an 33:9 (Al-Ahzab).

[17] **Translator’s note (L9759):** The connective am mā is awkward here. It is retained as an interrogative continuation; the intended argument appears to deny that sharing a designation entails sharing attributes.

[18] **Translator’s note (L9760):** “A shared status as persons” renders the unusual expression ittifāq al-shakhṣiyyah. Its precise technical force here is uncertain.

[19] **Translator’s note (L9762):** This isolated phrase appears to be a heading, although it could also identify the innovators mentioned immediately before it.

وقوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا) رد على من يقول: إن الاسم إذا وقع على شيء لم يجز أن يقع على غيره إلا أن يشبهه بجميع صفاته.

وهذه الملائكة والمشركون من الأحزاب قد شملهما معا اسم الجنود على اختلاف صفاتهما، فكيف لا تتفق الأسماء وتختلف الصفات، أم ما في اتفاق الشخصية ما يوجب اتفاق صفة الأشخاص لولا جهل الجاهلين. وتعسف المبتدعين.

المعتزلة.

وقوله تعالى: (قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً) حجة على المعتزلة والقدرية شديدة مسكتة، لذكر إرادة السوء بلفظه.

silencing argument against the Muʿtazilah and the Qadariyyah, because it explicitly mentions the intention of harm.[20]

L9767–9770 If they say, "He does not intend harm; He merely posed a hypothetical, saying, 'If He intends,' although He does not intend it," he is told: "What objection, then, do you have to someone saying to you, 'He did not intend mercy either; He merely posed a hypothetical'?" Both this and that are ignorance. Allah intends harm for His creatures; none can overturn His judgment. And He intends mercy for them. He bestows favor through harm by His justice, and through mercy by His grace.[21][22]

فإن قالوا: لايريد سوءا، إنما مثل فقال: إن أراد، وهو لا يريد. قيل له: فما تنكرون على من يقول لكم: والرحمة أيضاً لم يردها ولكنه مثل، وهذا وذاك جهل. يريد الله بخلقه السوء لا معقب لحكمه، ويريد بهم الرحمة، وهو متفضل بالسوء بعدله، والرحمة بفضله.

L9771

L9772–9774 His saying, "Allah indeed knows those among you who hinder others, and those who say to their brothers, 'Come to us,'" uses 'come' (halumma) in the singular form—and Allah knows best—according to the dialect of those who retain its singular form for the dual and plural, just as they retain it for a single person.[23][24]

قوله: (قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا) وحد (هَلُمَّ) - والله أعلم - على لغة من يوحده في التثنية والجمع. كما يوحده في الواحد.

L9775–9777 His saying, "And when the believers saw the confederates," through His saying, "And it increased them only in faith and submission (22)," An argument against the Murjiʾah concerning the increase of faith.[25]

قوله: وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ) إلى قوله: (وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا (٢٢) حجة على المرجئة في زيادة الإيمان.

L9778

L9779 His saying: "And Allah turned back those who disbelieved in their rage; they attained no good. Allah spared the believers the fighting, and Allah is Strong, Almighty (25). And He brought down from their fortresses those among the

قوله: (وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا (٢٥) وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا (٢٦)

[20] **Qur'an references (L9764):** Qur'an 33:17 (Al-Ahzab).

[21] **Translator's note (L9768):** The source shifts from the plural "they" to the singular "he," then returns to the plural "you"; this shift is retained.

[22] **Translator's note (L9770):** The supplied text explicitly describes Him as "bestowing favor through harm" (mutafaḍḍil bi-l-sūʾ). This unusual formulation has been retained.

[23] **Translator's note (L9773):** The cited form in this unit has an irregular final diacritic in the supplied text. The discussion concerns the dialect in which halumma remains unchanged regardless of the number addressed.

[24] **Qur'an references (L9772):** Qur'an 33:18 (Al-Ahzab).

[25] **Qur'an references (L9775):** Qur'an 33:22 (Al-Ahzab).

People of the Book who supported them, and cast terror into their hearts: a group you killed, and a group you took captive (26)."[26]

L9780–9785 An argument against the Muʿtazilah concerning acts that He attributes sometimes to Himself and sometimes to His servants, neither attribution affecting the other in the sense they maintain. Do you not see Him say, "And Allah turned back those who disbelieved in their rage," and say, "And He brought down those who supported them," then say, "A group you killed"? He has also said in the surah al-Anfal: "You did not kill them, but Allah killed them; and you did not throw when you threw, but Allah threw." This meaning has already been discussed in many sections of this book, and some of that discussion suffices to refute their position.[27][28]

L9786–9788 We repeat it only in the sequence of the verses, as we stipulated, so that they may perceive it clearly, if they are granted success in understanding, and may know that, although an act is attributed to its agent among created beings, this does not prevent him from being impelled to it, and performing it through his Creator's facilitation of it for him—majestic is His majesty.[29]

L9789 ## Discussion of the Rafidah.

L9790

L9791–9792 And His saying, exalted is He: "O Prophet, say to your wives: If you desire the life of this world and its adornment," through His saying: "Then Allah has prepared for those of you who do good a tremendous reward (29)."[30]

L9793–9794 An argument against the Rafidah concerning their disparagement of the

[26] **Qur'an references (L9779):** Qur'an 33:25 (Al-Ahzab); Qur'an 33:26 (Al-Ahzab).

[27] **Translator's note (L9781):** "Neither attribution" interprets the referents of "neither of the two … the other"; the Arabic leaves these implicit.

[28] **Qur'an references (L9780):** Qur'an 33:25 (Al-Ahzab); Qur'an 33:26 (Al-Ahzab); Qur'an 8:17 (Al-Anfal).

[29] **Translator's note (L9788):** The Arabic construction is awkward, especially the full stop before "and its performer." The translation takes the intended subject to be the created agent, who is impelled to the act and performs it through his Creator's facilitation.

[30] **Qur'an references (L9791):** Qur'an 33:28 (Al-Ahzab); Qur'an 33:29 (Al-Ahzab).

حجة على المعتزلة في باب الأعمال التي يضيفها تارة إلى نفسه، وتارة إلى عباده، ولا يكون أحدهما مؤثرا في صاحبه من حيث يذهبون إليه، ألا تراه يقول: (وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ) ، وقال: (وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ) ، ثم قال: (فَرِيقًا تَقْتُلُونَ) ، وقد قال في سورة الأنفال: (فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى) وقد مضى هذا المعنى في كثير من فصول هذا الكتاب، وفي بعضه كفاية لنقض قولهم.

وإنما تكريرنا إياه على نسق الآيات كما شرطناه ليتبصروه إن وفقوا لفهم، ويعلموا أن الفعل وإن كان مضافا إلى فاعله من الخلق فغير مانعه أن يكون محمولا عليه. وعامله بتيسير خالقه له جل جلاله.

ذكر الرافضة.

وقوله تعالى: (يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا) إلى قوله: (فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا (٢٩) .

حجة على الرافضة فيما ينتقصون أم المؤمنين عائشة - رضي الله عنها - من جهتين.

Mother of the Believers, ʿA’ishah—may Allah be pleased with her —on two grounds.

L9795–9796 The first is that the Prophet ﷺ began with her despite her young age.

L9797 He instructed her to consult her parents, but she chose Allah and His Messenger before consulting them.

L9798–9800 The rest of his wives then followed her example, and she was blessed with the distinction of taking the initiative in such an illustrious deed of merit. Allah says, “Race toward forgiveness from your Lord,” and He said: “Those of you who spent before the conquest are not equal.”[31][32]

L9801–9803 And the Prophet ﷺ said, “Whoever establishes a good practice in Islam.” Thus the Book and the Sunnah indicate that those who take the initiative in virtuous deeds and acts of devotion possess a distinction over those who follow.[33]

L9804–9806 The second is that Allah—majestic and exalted is He—did not declare her false in what she chose, and knew her truthfulness, and so made due to her the tremendous reward He had promised her. How, then, can a woman be disparaged when Allah—majestic and exalted is He—has confirmed her truthfulness in desiring Allah, His Messenger, and the abode of the Hereafter?

L9807–9817 Or what harm can her setting out on the Day of the Camel do her, when Allah—majestic and exalted is He—had made due to her what He made due on account of her choice? Allah certainly knew that she would undertake the journey she undertook, yet He sent down no revelation concerning her to His Messenger ﷺ that would lower her rank. This is in addition to the verses He sent down concerning her in Surat al-Nur, and the fact that she is the wife of the Messenger of Allah ﷺ in Paradise, dwelling in the rank in which she dwells with him. For it is impossible that he should occupy one rank

إحداهما: أن النبي - صلى الله عليه وسلم - بدأ بها مع حداثة سِنها.

وأمر أن تستشير أبويها فاختارت الله ورسوله قبل استشارتهما.

فاستن بها سائر أزواجه، فسعدت بفضل المبادرة بمثل هذه المنقبة الجليلة، والله يقول: (سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ) ، وقال: (لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ) .

وقال النبي - صلى الله عليه وسلم -: " مَن سَن في الإسلام سنة حسنة " فدل الكتاب والسنة على أن للمباردين إلى الفضائل والقربات فضل على المتبعين.

والثانية: أن الله - جل وتعالى - لم يكذبها فيما اختارت، وعرف صدقها، فأوجب لها ما وعدها من الأجر العظيم فكيف تنتقص امرأة قد صدقها الله - جل وتعالى - في إرادتها الله ورسوله والدار الآخرة.

أم أي شيء يضرها مسيرها يوم الجمل، والله - جل وتعالى - قد أوجب لها ما أوجب باختيارها، وكان الله لا محالة عالمًا بأنها ستسير مسيرها فلم ينزل فيها وحي على رسوله - صلى الله عليه وسلم - يحط درجتها، هذا مع ما أنزل فيها في سورة النور من الآيات، وأنها زوجة رسول الله - صلى الله عليه وسلم - في الجنة، نازلة في الدرجة التي ينزلها معه. إذ محال أن يكون هو في درجة وأزواجه دونه وإن كان له فضل كرامات من الله مشتهرة معهن واتخذوا فيه من جهة الفقه دليلاً على أن الرجل إذا خَير امرأته. فاختارته لم يكن ذلك طلاقا. وقد لخصناه في كتاب الطلاق من شرح النصوص، فأغنى عن إعادته في هذا الموضع.

[31] **Translator’s note (L9800):** The quotation stops before the verse completes its comparison; the translation preserves that incompleteness.

[32] **Qur’an references (L9798):** Qur’an 57:21 (Al-Hadid); Qur’an 57:10 (Al-Hadid).

[33] **Translator’s note (L9803):** The supplied المباردين appears to be a transcription error for المبادرين, “those who take the initiative.”

while his wives are below him, although he possesses an additional measure of honors from Allah, well known in their company. From the standpoint of jurisprudence, they took this as evidence that, when a man gives his wife a choice and she chooses him, that does not constitute a divorce. We have already set this out concisely in the Book of Divorce in the Explanation of the Texts, which makes repeating it here unnecessary.[34][35]

L9818

L9819 His saying: "O wives of the Prophet, you are not like any other women, if you are mindful of Allah."[36]

L9820 And Allah knows best—the women of their own time, because they cannot be superior to Maryam daughter of 'Imran; for if Maryam is not above them, she cannot be below them.[37]

L9821–9822 Exegesis of Surat al-Ahzab.[38]

L9823

L9824–9826 And His saying: "Do not be soft in speech, lest he in whose heart is disease become desirous." Evidence that a woman must guard against everything that invites desire for her and infatuation with her.[39]

L9827–9829 His saying: "Remain in your homes." An argument for a woman's remaining

قوله: (يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ)

والله أعلم - نساء زمانهن، لأنهن لا يكن أفضل من مريم بنت عمران، فإن مريم إن لم تكن فوقهن فلا تكون دونهن.

نفسبر سورة الأحزاب

وقوله: (فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ) دليل على أن على المرأة احتراز من كل ما دعا إلى شهوتها، والفتنة عليها.

قوله (وَقَرْنَ فِي بُيُوتِكُنَّ) حجة في لزوم المرأة بيتها، وترك البراح عنه فيما لا يعنيها.

[34] **Translator's note (L9814):** The phrase مشتهرة معهن, literally "well known with them," is awkward and its intended connection is uncertain. The translation preserves its apparent reference to honors belonging to him while he is with his wives.

[35] **Translator's note (L9815):** The source places a full stop after an unfinished conditional clause; the clause continues in the next unit.

[36] **Qur'an references (L9819):** Qur'an 33:32 (Al-Ahzab).

[37] **Translator's note (L9820):** "The women of their own time" is an elliptical gloss on "women" in the preceding quotation; the supplied Arabic contains no explicit introductory verb.

[38] **Translator's note (L9822):** The supplied نفسبر is apparently a corruption of تفسير, "exegesis." The line appears to be a running heading.

[39] **Qur'an references (L9824):** Qur'an 33:32 (Al-Ahzab).

in her home and refraining from leaving it for matters that do not concern her.[40]

L9830 Disagreement.

L9831–9832 They disagreed concerning: "And do not display yourselves as in the display of the former age of ignorance." Some of them said: It is ritual wailing.[41]

L9833 Others said: It is walking with a swaying, coquettish gait.

L9834–9835 The women of the age of ignorance used to walk in that manner, so the wives of the Prophet—may Allah bless him and grant him peace—were forbidden to do so. This is more plausible. And Allah knows best.

L9836–9837 His saying: "Allah only desires to remove defilement from you, people of the household."[42]

L9838–9839 Evidence that all the wives of the Prophet ﷺ are included among the people of the household.

L9840 Discussion of Marriage without Witnesses.

L9841

L9842–9846 And His saying, exalted is He: "Then, when Zayd had fulfilled his need of her, We married her to you." Evidence that a marriage contracted by the guardian without witnesses is valid before Allah, and that it makes lawful sexual intercourse before witnesses are called, because the purpose of witnesses to marriage is protection against the prescribed punishment in the event of mutual denial, rather than that it is invalid before Allah.[43]

L9847–9848 Do you not see that Allah—majestic is His majesty—married Zaynab to the Messenger of Allah—may Allah bless him and grant him peace—without human witnesses, nor did He mention that He called His angels to witness?

L9849–9853 There is also evidence here that women's guardians are Allah's agents in

[40] **Qur'an references (L9827):** Qur'an 33:33 (Al-Ahzab).
[41] **Qur'an references (L9831):** Qur'an 33:33 (Al-Ahzab).
[42] **Qur'an references (L9837):** Qur'an 33:33 (Al-Ahzab).
[43] **Qur'an references (L9842):** Qur'an 33:37 (Al-Ahzab).

الاختلاف.

واختلفوا في: (وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى) فمنهم من قال: هو النياحة.

ومنهم من قال: هي المشية بالتكسير والتغنج.

كانت نساء الجاهلية يمشين كذلك فنهي أزواج النبي - صلى الله عليه وسلم - عنها، وهذا أشبه. والله أعلم.

قوله: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ)

دليل على أن أزواج النبي - صلى الله عليه وسلم - كلهن داخلات في أهل البيت.

ذكر النكاح بلا شهود.

وقوله تعالى: (فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا) دليل على أن النكاح إذا عقده الولي بلا شهود واقع عند الله، وحلال الوطء به قبل الإشهاد، لأن المراد في شهود النكاح الاحتراز من الحد عند التجاحد، لا أنه باطل عند الله.

ألا ترى أن الله - جل جلاله - زوج زينب من رسول الله - صلى الله عليه وسلم - بلا شهود من البشر، وَلا ذكر أنه يشهد ملائكته.

وفيه دليل على أن أولياء النساء وكلاء الله في تزويجهن، لأنهن إماؤه فإذا ولي الإنكاح هو - جل وعز - لم يكن لوكلائه معه وِلاية. ألا ترى أن زينب لم يزوجها أولياؤها من

marrying them off, because they are His female servants. Thus, when He Himself—majestic and mighty is He—undertakes the marriage, His agents have no authority alongside Him. Do you not see that Zaynab was not married off by her guardians among created beings, and that she used to boast of this to the wives of the Messenger of Allah ﷺ, saying: "Your guardians married you off, whereas the Lord of the Throne married me off."

L9854–9855 The Adopted Son.

L9856

L9857 His saying: "So that there should be no constraint upon the believers concerning the wives of their adopted sons when they have fulfilled."[44][45]

L9858–9863 Evidence that wives are forbidden when they have been married to sons of one's own loins, and that the adopted son—even if he is called a son—has wives who are lawful for his adopter. This confirms what we said concerning Surat al-Nisaʾ: that the wife of a daughter's son is forbidden to the grandfather, because he is his son, even though he is one degree further down, because the meaning of His saying, "Who are from your loins," is those whom you have begotten, rather than those whom you have adopted. And Allah knows best.[46]

L9864 Discussion of Each Prophet's Being the Father of His People.[47]

L9865

L9866–9868 His saying, exalted is He: "Muhammed is not the father of any of your men, but the Messenger of Allah." That is, he did not beget Zayd when he adopted

[44] **Translator's note (L9857):** The quotation ends at "have fulfilled," before stating what is fulfilled; the translation preserves this truncation.

[45] **Qur'an references (L9857):** Qur'an 33:37 (Al-Ahzab).

[46] **Qur'an references (L9858):** Qur'an 4:23 (An-Nisa).

[47] **Translator's note (L9864):** The heading نبي كل أبو قومه has a disordered or incomplete construction. The translation follows the clear formulation كل نبي أبو قومه, "every prophet is the father of his people," in the ensuing discussion.

المخلوقين، وكانت تفخر بذلك على أزواج رسول الله - صلى الله عليه وسلم - وتقول: " زوجكن أولياؤكن. وزوجني رب العرش ".

المتبنى.

قوله: (لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا)

دليل على أن الحلائل يحرمن إذا كُن تحت أبناء الأصلاب وأن المتبنى - وإن سمي ابنا - فنساؤه حِل لمتبنيه، وفي هذا تأكيد لما قلناه في سورة النساء من أن حليلة السبط حرام على الجد، لأنه ابنه وإن كان منحطًا بدرجة، لأن معنى قوله: (الَّذِينَ مِنْ أَصْلَابِكُمْ) وَلَدْتموه لا مَن تبنيتموه. والله أعلم.

ذكر أن نبي كل أبو قومه.

قوله تعالى: (مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ) أي لم يلد زيدا حيث يتبناه، فيكون أباه بالنسب لا أنه ليس له حظ في أبوته التي هي لسائر المؤمنين، فإن كل نبي أبو قومه.

him, such that he would be his father by lineage; it does not mean that he has no share in that fatherhood of his which extends to all the believers, for every prophet is the father of his people.[48]

L9869–9873 Ibn ʿAbbas and others used to recite: "The Prophet has a greater claim upon the believers than their own selves, and his wives are their mothers"—and he is a father to them— Likewise, the interpretation of His saying, "These are my daughters; they are purer for you," according to them, is that he meant the women of his people, rather than his own daughters, because he is their father.[49][50]

وكان ابن عباس وغيره يقرأ: (النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ) - وهو أب لهم - وكذا تأويل قوله: (هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ) عندهم يذهبون به إلى أنه عنى نساء قومه، لا بناته. لأنه أبوهن.

L9874 The Honor of the Believer.

كرامة المؤمن.

L9875

L9876 And His saying, exalted is He: "O you who believe, remember Allah with much remembrance (41), and glorify Him morning and evening (42). He is the One who bestows blessings upon you, as do His angels, to bring you out of darkness into light."[51]

وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (٤١) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (٤٢) هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ) .

L9877–9880 Evidence of the honor believers enjoy with Allah, in that He included them in His bestowal of blessings upon His Prophet ﷺ, then singled out His Prophet ﷺ by commanding believers to invoke blessings upon him, while He did not command them to invoke blessings upon one another.

دليل على كرامة المؤمنين على الله، أنه حيث أشركهم في صلاته على نبيه - صلى الله عليه وسلم - ثم خَصَّ نبيه - صلى الله عليه وسلم - بأن أمر المؤمنين بالصلاة عليه، ولم يأمر بعضهم بالصلاة على بعض.

L9881–9882 He placed this in the testimony recited during ritual prayer, through the words of His Messenger ﷺ, and included with it his family.[52]

وجعله في تشهد الصلاة على لسان رسوله - صلى الله عليه وسلم - وضمه إليها آله.

فاختلف الناس في آله: فمنهم مَن قال: آله كل تقي من أمته. وفيه حديث مرفوع ومنهم مَن قال: هم آل علي، وآل عباس، وآل جعفر.

[48] **Qur'an references (L9866):** Qur'an 33:40 (Al-Ahzab).

[49] **Translator's note (L9869):** The author reports "and he is a father to them" as part of a reading attributed to Ibn ʿAbbas and others; it is additional to the wording of the standard Qur'anic text.

[50] **Qur'an references (L9869):** Qur'an 33:6 (Al-Ahzab); Qur'an 11:78 (Hud).

[51] **Qur'an references (L9876):** Qur'an 33:41 (Al-Ahzab); Qur'an 33:42 (Al-Ahzab); Qur'an 33:43 (Al-Ahzab).

[52] **Translator's note (L9881):** The supplied وضمه إليها آله in this and the next unit is syntactically irregular. The translation follows the apparent sense that the Prophet's family was included in the invocation of blessings.

L9883–9886 People disagreed concerning his family: Some said: His family comprises every pious person of his community. There is a hadith on this attributed to the Prophet. Others said: They are the family of ʿAli, the family of ʿAbbas, and the family of Jaʿfar.

L9887–9892 This establishes the permissibility of invoking blessings upon every believer, and that no restriction applies to someone who invokes blessings upon him when mentioning him, because, although he has not been commanded to do so as he has been commanded regarding the Prophet—may Allah bless him and grant him peace—he has done nothing objectionable. Rather, he has done what the Qur'an was revealed with. Perhaps the report of Ibn ʿAbbas, "No one should invoke blessings upon anyone except the Prophet —may Allah bless him and grant him peace ﷺ—," is an error on the narrator's part.

L9893–9894 Discussion of Divorce, Marriage.[53]

L9895

L9896–9902 And His saying, exalted is He: "O you who believe, when you marry believing women and then divorce them." Evidence that there is no divorce before marriage, and that if someone pronounces divorce before marriage, it is not a divorce. This applies when he says to her, "If I marry you, you are divorced." But if he had said to her, "If I marry you and you then enter Zayd's house, you are divorced," she would be divorced, once he had married her, through her entering Zayd's house, because the divorce would then take effect after the marriage through a condition he had imposed upon himself; thus the condition would be fulfilled while the woman was in his marital possession.[54]

L9903–9907 At most, he has specified a condition whose time is unknown, and this is how an oath contingent upon a condition works. In my view, there is no difference between someone who first makes this oath while the woman is in his marital possession and one who initiates it when she is not his by virtue

[53] **Translator's note (L9894):** The supplied heading ذكرالطلاق النكاح lacks a clear grammatical connection between "divorce" and "marriage." The following discussion concerns divorce before marriage, but "before" is absent from the heading.

[54] **Qur'an references (L9896):** Qur'an 33:49 (Al-Ahzab).

وفي ذلك إباحة الصلاة على كل مؤمن، وأنه ليس يضيق على من صلى عليه إذا ذكره، لأنه وإن لم يكن مأمورا به كما أمر في النبي - صلى الله عليه وسلم - فلم يفعل منكرا. بل فعل ما نزل به القرآن. ولعل حديث ابن عباس: " لا ينبغي الصلاة مِن أحد على أحد إلا على النبي - صلى الله عليه وسلم - " وَهْمٌ من الراوي.

ذكرالطلاق النكاح.

وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ) دليل على أن لا طلاق قبل نكاح، وأن من طلق قبل النكاح فليس بطلاق. وهذا إذا قال لها: إذا تزوجتك فأنت طالق. ولو كان قال لها: إذا تزوجتك فدخلت دار زيد فأنت طالق، طلقت إذا تزوجها بدخول دار زيد، لأن الطلاق حينئذ واقع بعد النكاح بصفة عقدها على نفسه، فوقعت الصفة والمرأة في ملكه.

فأكثر ما فيه أنه وصف صفة مجهولة الوقت، وهكذا تكون يمين بصفة، ولا فرق عندي بين من يبتدئ بهذه اليمين والمرأة في ملكه. وبين من يبتد بها وليست له بملك العقد، اليمين على صفة يقع الطلاق بها لا على الطلاق نفسه، وقد يجوز أن يكون كلاهما سواء فلا يقع بواحد منهما طلاق، والله أعلم كيف هو.

of a marriage contract: the oath concerns a condition through which divorce takes effect, rather than divorce itself. It is also possible that both are alike, so that no divorce takes effect through either of them. Allah knows best how the matter stands.[55]

Discussion of the Waiting Period.

His saying, "Then you divorce them before you have touched them, you have no waiting period incumbent upon them for you to count," is evidence that the divorcing husband has the right to keep the woman with whom he has consummated marriage from marrying until her waiting period expires, because of the attribution of the waiting period to them. Thus, the waiting period of divorced women now has three purposes: devotional obedience, ascertaining that the womb is free of pregnancy, and the divorcing husband's right to keep the woman from marrying. The waiting period following a husband's death after consummation is likewise.[56]

If it follows his death before consummation, it lacks the element of allowing time to ascertain that the womb is free of pregnancy, while devotional obedience remains and keeping her from marrying, lest the deceased incur the disgrace of suspicion should it arise.[57]

Discussion of the Consolatory Gift upon Divorce.

And His saying, "Then give them a consolatory gift," is abrogated by the verse in al-Baqarah, and, when she is divorced, her entitlement is restricted

[55] **Translator's note (L9905):** The wording "يبتد بها" appears defective, apparently referring to initiating this oath. The syntax around "بملك العقد، اليمين" is also awkward; the translation preserves the apparent connection with the surrounding discussion.

[56] **Qur'an references (L9910):** Qur'an 33:49 (Al-Ahzab).

[57] **Translator's note (L9913):** The expression "مُضِي الاستبراء," literally the passing or completion of ascertainment that the womb is free of pregnancy, is awkward in this construction.

ذكر العدة.

قوله: (ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا) دليل على أن للمطلق تحصين المدخول بها إلى انقضاء عدتها، لإضافة العدة إليهم، فعدة المطلقات الآن على ثلاثة معاني، تعبد واستبراء، وحق المطلق في التحصين. وعدة الوفاة بعد الدخول كذلك.

فإن كانت قبل الدخول خلا منها مُضِي الاستبراء، وبقي التعبد والتحصين، لئلا يلحق بالميت عارُ رِيبةٍ إن حدثت.

ذكر المتعة.

وقوله: (فَمَتِّعُوهُنَّ) منسوخة بآية البقرة، ومقتصر بها إذا طلقت على نصف الصداق دون المتعة، وكذا قال ابن عمر، وابن عباس، وسعيد بن المسيب.

to half the bridal due, without the consolatory gift. Ibn Umar, Ibn Abbas, and Said ibn al-Musayyab also said this.

L9921–9924 And His saying, "And release them with a gracious release" (49), reinforces the position of those who say that "release" is not among the expressions explicitly effecting divorce, because Allah said, "And release them," after divorce had already irrevocably separated her from him.

L9925 "Releasing" here means sending her out, rather than pronouncing divorce upon her.

L9926–9929 And His saying, "We already know what We have prescribed for them concerning their wives and those whom their right hands possess, so that there may be no constraint upon you," is analogous to what was discussed previously in Surat al-Nahl and al-Ankabut concerning the permissibility of departing from the completion of an account before finishing it, then returning to complete it.[58]

L9930–9932 Do you not see that He began the account with "Indeed, We have made lawful for you your wives," continuing until there intervened before its completion, "We already know what We have prescribed for them concerning their wives"; then He returned to addressing him and said, "So that there may be no constraint upon you."[59]

L9933 A Distinction between the Prophet ﷺ and His Community concerning a Woman Who Gives Herself in Marriage.

L9934–9937 His saying: Some of the Successors held that His saying, "We already know what We have prescribed for them concerning their wives," distinguishes between the Prophet ﷺ and his community concerning a woman who gives herself in marriage: she became lawful to him without a marriage guardian or bridal due, whereas no woman became lawful to his community except

وقوله: (وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا (٤٩) يؤكد قول من قال: لا يكون السراح من ألفاظ التصريح، لأن الله قال: (وَسَرِّحُوهُنَّ) بعدما أبانها الطلاق.

والتسريح في هذا الموضع إخراجها، لا إيقاع الطلاق عليها.

وقوله: (قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ) نظير ما مضى في سورة النحل والعنكبوت من جواز الخروج من تمام قصة قبل الفراغ منها، ثم الرجوع إلى إتمامها.

ألا ترى أنه بدأ القصة بـ (إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ) إلى أن حال بين تمامها: (قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ) ثم رجع إلى مخاطبته فقال: (لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ).

فرق بين النبي، صلى الله عليه وسلم، وبين أُمته في الموهوبة.

قوله: وكان بعض التابعين يذهب أن قوله: (قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ) فرق بين النبي - صلى الله عليه وسلم - وبين أُمته في الموهوبة حلت له بغير ولي ولا صَداق، ولم تحل لأُمته امرأة إلا بولي وصداق. وأحسبه قتادة.

[58] **Qur'an references (L9927):** Qur'an 33:50 (Al-Ahzab).
[59] **Qur'an references (L9930):** Qur'an 33:50 (Al-Ahzab).

with a marriage guardian and a bridal due. I believe the person who held this was Qatadah.[60][61]

L9938–9939 If that is so, it reinforces the invalidity of a previously married woman's marriage without a marriage guardian.

L9940 As for his statement, "Nor a bridal due," others have also said this.

L9941–9944 Most scholars hold that the marriage is contracted without specifying a marriage payment. If the two agree upon something before consummation, then so it is; otherwise, after consummation she is entitled to the customary bridal due of a woman of her standing. In the Quran there is evidence of its permissibility, and it is set out in the Book of Divorce in the Explanation of the Texts.

L9945–9947 It is also possible that by his statement, "Nor a bridal due," he meant that women's private parts may not be penetrated without a bridal due, except for the Prophet's ﷺ intercourse with a woman who gives herself to him.

L9948

L9949 His saying, "You defer whichever of them you wish and take to yourself whichever you wish; and whichever you seek of those you have set aside, there is no blame upon you."[62]

L9950–9953 Al-Hasan and Qatadah used to say, "This grants permission to the Prophet—may Allah bless him and grant him peace —to refrain from apportioning turns among his wives." Concerning His saying, "That is more likely to bring comfort to their eyes, so that they do not grieve and are all content with what you give them," they would say: that is, they will not grieve when they know that you do that with them by virtue of Allah's concession to you regarding them.[63][64]

فإن كان كذلك فهو تأكيد لإبطال نكاح الثيب بغير ولي.

وأما قوله: " ولا صداق ". فقد قال به غيره أيضا.
وأكثر أهل العلم على أنه ينعقد بغير تسمية مهر. فإن توافقا قبل الدخول على شيء، وإلا كان لها صداق مثلها بعد الدخول، وفي القرآن دليل على جوازه وهو موضوع في كتاب الطلاق من شرح النصوص.

وقد يجوز أن يكون قوله: " ولا صداق " عنى أن الفروج لا توطأ بغير صداق إلا وَطْءَ النبي - صلى الله عليه وسلم - الموهوبة.

قوله: (تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ)

كان الحسن وقتادة يقولان: " هو إباحة للنبي - صلى الله عليه وسلم - أن لايقسم لنسائه، ويقولان في قوله: (ذَلِكَ أَدْنَى أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ) أي لا يحزن إذا علمن أنك تفعل ذلك بهن برخصة الله لك فيهن.

[60] **Translator's note (L9934):** The introductory "His saying" is retained, although its relationship to the following sentence is unclear.

[61] **Qur'an references (L9934):** Qur'an 33:50 (Al-Ahzab).

[62] **Qur'an references (L9949):** Qur'an 33:51 (Al-Ahzab).

[63] **Translator's note (L9950):** The salutation continues across the segment boundary; its English wording is supplied here, while the next segment begins with its closing dash.

[64] **Qur'an references (L9950):** Qur'an 33:51 (Al-Ahzab).

L9954–9955 And al-Hasan's differing from the other Quran reciters regarding the kasrah vowel on the initial alif in "if she gives herself," and his giving it a fathah vowel.[65]

L9956–9957 Likewise—if Allah wills—this would not concern a single woman, and the words "You defer whichever you wish" would not refer back to the women who give themselves; rather, it would concern his other wives, with no apportionment of turns.[66][67][68]

L9958–9961 I do not suppose Qatadah recited it any differently either, since he followed him in this interpretation. Indeed, it has been transmitted from him that the passage concerning the woman who gives herself was revealed about Maymunah bint al-Harith, the maternal aunt of Ibn Abbas. I do not know the basis for this statement of theirs.

L9962–9966 For the Muslims are unanimous, apart from the person whose position we have reported, and the transmitted accounts agree that the Prophet ﷺ married Maymunah by a marriage contract. They differ only over whether he married her while outside the state of pilgrimage consecration or while in it. It is also transmitted that he placed her marriage arrangements in the hands of al-Abbas, who then married her to him.[69]

L9967–9971 As for apportioning turns, the Prophet ﷺ used to be taken around to his wives, being carried during his illness, until they released him from that obligation. Had Allah—Mighty and Majestic— granted him a concession to abandon apportioning turns, he would not have needed their release, and he

ومفارقة الحسن سائر القراء في كسر الألف في: (إِن وَهبَت) . وفتحه لها.

كذلك - إن شاء الله - لا يكون ذلك في امرأة واحدة، ولا ترجع: (تُرْجِي مَنْ تَشَاءُ) على الموهوبات، ويكون لغيرهن من أزواجه من غير القسم.

ولا أحسب قتادة قرأه إلا كذلك أيضاً، لمتابعته له في هذا المعنى، بل قد روي عنه أن الموهوبة نزلت في ميمونة بنت الحارث، خالة ابن عباس ولا أدري ما وجه هذا من قولهما.

فقد أجمع المسلمون إلا ما حكينا عنه، واتفقت الروايات على أن النبي - صلى الله عليه وسلم - تزوج ميمونة تزويجا، إنما اختلفت في أنه تزوجها حلالاً أو محرماً وروي أنه جعل أمرها بيد العباس فزوجها منه.

وأما القَسْم، فقد كان النبي - صلى الله عليه وسلم - يطاف به محمولاً على نسائه في مرضه حتى حللنه. فلو كان الله عز وجل - قد رخص له في ترك القَسْم لما احتاج إلى تحليلهن، وكان لا يشق على نفسه، ويكون عند من أحب منهن.

[65] **Translator's note (L9954):** The discussion contrasts the conditional reading in wahabat, with kasrah, and an wahabat, with fathah. The syntax identifying who reads which vowel is awkward and continues into the next segment.

[66] **Translator's note (L9956):** The connection of "Likewise" to the preceding discussion of the readings is unclear in the supplied text.

[67] **Translator's note (L9957):** The final phrase "من غير القسم" is compressed; it is rendered as exemption from apportioning turns, in keeping with the position under discussion.

[68] **Qur'an references (L9956):** Qur'an 33:51 (Al-Ahzab).

[69] **Translator's note (L9966):** The subject of "he placed" is not explicitly identified in this sentence.

would not have imposed hardship upon himself, but would have stayed with whichever of them he wished.

L9972–9975 It is also transmitted that His saying, “And if a woman fears ill-treatment or aversion from her husband, there is no blame upon the two of them if they reach a settlement between themselves,” was revealed concerning Sawdah, when the Prophet ﷺ reached a settlement with her whereby her day would belong to Aishah—may Allah be pleased with her— and he would not divorce her.[70]

L9976–9979 Had she possessed no right to an apportioned turn, his settlement with her would have had no meaning, nor would it have been impossible to make a settlement over something to which there was no right. And the Messenger of Allah—may Allah bless him and grant him peace—would draw lots among his wives when he traveled, and no wife would go out with him without a drawing of lots.[71]

L9980–9983 Had he been permitted to abandon apportioning turns, he would not have needed this, and the lot, when it fell to a woman, would have conferred no entitlement upon her; and his giving Umm Salamah a choice when he married her between staying seven nights with her and seven with each of the others, or staying three nights with her and then resuming the rotation, would have had no basis.

L9984–9986 All this indicates the contrary of what those two said—may Allah be pleased with them both—and requires that His saying, “You defer whichever of them you wish and take to yourself whichever you wish,” should concern the women who give themselves, in accordance with the reciters’ reading with a kasrah vowel; and that the comfort of the deferred woman’s eyes and the removal of her grief concern those left aside among the women who offer

وقد روي أن قوله: (وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا) نزل في سَودة حيث صالحها النبي - صلى الله عليه وسلم - على أن يكون يومها لعائشة - رضي الله عنها - ولا يطلقها.

فلو لم يكن لها حق في القَسْم ما كان لصلحه إياها معنى، ولا استحال أن يصلح على غير حق، وكان رسول الله - صلى الله عليه وسلم - يقرع بين نسائه إذا سافر، ولا تخرج امرأة معه بغير قرعة.

فلو كان مأذونا له في ترك القَسْم لما احتاج إلى هذا، ولكان سَهم القُرعة إذا خرج لامرأةٍ لا يوجب لها شيئا، ولكان تخيير أم سلمة حين تزوج بها في التسبيع عندها وعندهن، أو التثليث والدوران بعده - لا وَجه له.

فكل هذا يدل على خلاف ما قالا - رضي الله عنهما - ويوجب أن يكون قوله: (تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ) في الموهوبات على ما قرأت القراءة من كسر، وتكون قرة عَين المرجاة، وزوال الحزن عنها في المتروكات من الواهبات، لا في ترك القَسْم للمتزوجات.

[70] **Qur’an references (L9972):** Qur’an 4:128 (An-Nisa).

[71] **Translator’s note (L9978):** The wording “ولا استحال” means “nor would it have been impossible,” which sits awkwardly with the argument. It has been retained without emendation. The salutation is incomplete here and continues in the next segment.

themselves, rather than abandoning the apportionment of turns among wives married by contract.[72][73]

L9987

L9988–9989 And His saying, “Women are not lawful for you hereafter, nor may you exchange them for other wives, even if their beauty pleases you, except those whom your right hand possesses,” is evidence that the exception concerning those possessed by the right hand applies to females rather than males.[74]

L9990–9994 For the discourse begins by mentioning women, and then makes an exception from among them by referring to women. Although this is established through the community’s consensus—and intercourse with males possessed by the right hand is counted among acts of sexual indecency—the accompanying Quranic evidence more effectively suppresses the temptation of those led astray and more powerfully upholds the argument of those preserved from error against the doubters. Similar to this is His saying, “And if you fear that you will not act equitably toward the orphans, then marry such women as are pleasing to you, two, three, or four. But if you fear that you will not act justly, then one, or those whom your right hands possess.”[75][76]

L9995–9997 The discourse begins by mentioning women, and the exception from among those possessed by the right hand applies to them. Likewise, His saying in Surat al-Muminun and in the surah of the Questioner is similar; none doubts it except someone led astray who fabricates lies against Allah, Majestic and Exalted.[77]

وقوله: (لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ) دليل على أن الاستثناء واقع في ملك اليمين على الإناث دون الذكور.

لابتداء الكلام بذكر النساء ثم الاستثناء منهن بهن. وهذا وإن كان في إجماع الأُمة محصلاً - والذكران من مُلْك اليمين معدود وطؤهم في عداد الفاحشة - كان دليل القرآن معه أقمع لفتنة المفتونين، وأعلى لحجة المعصومين على المرتابين، ومثل هذا قوله: (وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ) .

الكلام مبتدأ بذكر النساء، والاستثناء واقع من ملك اليمين عليهن، فكذلك قوله في سورة المؤمنين، والسائل مثله لا يشك فيه إلا مفتون، مفترى على الله جل وتعالى.

[72] **Translator’s note (L9986):** The source reads “قرأت القراءة,” an awkward expression apparently referring to the reciters’ reading; this apparent transcription defect has not been silently treated as an unproblematic wording. The kasrah refers back to the initial vowel of “if she gives herself.”

[73] **Qur’an references (L9984):** Qur’an 33:51 (Al-Ahzab).

[74] **Qur’an references (L9988):** Qur’an 33:52 (Al-Ahzab).

[75] **Translator’s note (L9990):** “الاستثناء” appears to be a transcription error for “الاستثناء,” meaning exception.

[76] **Qur’an references (L9990):** Qur’an 4:3 (An-Nisa).

[77] **Translator’s note (L9996):** “The Questioner” refers to Surat al-Maarij, named here by reference to its opening words.

L9998

L9999–10003 And His saying, Exalted is He, “O you who believe, do not enter the Prophet’s houses unless permission is given to you for a meal, without waiting for it to be ready,” is evidence that timing one’s arrival for a meal to which one has not been invited is forbidden. It has also reinforced the transmitted report and confirmed its soundness: “Whoever enters for a meal to which he has not been invited enters as a thief and leaves as a raider,” or, “enters as an evildoer and eats what is unlawful.”[78][79]

وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ) دليل على أن التحين بطعام من لم يُدعَ إليه منهي عنه، وقد أكد الحديث المروي وصححه: “ من دخل إلى طعام لم يُدع إليه دخل سارقا، وخرج مغيراً ”، أو “ دخل فاسقا، وأكل حراماً ”.

[78] **Translator’s note (L10002):** The preceding subject is understood to be the Quranic passage: it reinforces and confirms the transmitted report.

[79] **Qur’an references (L9999):** Qur’an 33:53 (Al-Ahzab).

ذكر مُلكِ يمين المرأة.

وقوله تعالى: (لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ) . إلى قوله: (وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ) دليل على أن ملك يمين المرأة محرمها، إذ قد جعله - جل وتعالى - في جملة من لا تستتر عنه، ويدخل عليها بغير إذن.

وملك اليمين في هذا الموضع جامع الذكور والإناث، فيكون عَبْد المرأة في ذلك مثل أبيها وأخيها، وأمَتها مثل نسائها.

ذكر مَنِ انتقص واحدا من أصحاب رسول الله، صلى الله عليه وسلم وقوله تعالى: إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ) إلى قوله: (فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا (٥٨) دليل على أن مَنِ انتقص عَلِيًا أو عائشة أو واحدًا من أصحاب رسول الله - صلى الله عليه وسلم - أو ذكرهم بغير الجميل فهو ملعون، لأن رسول الله - صلى الله عليه وسلم - لا محالة يؤذيه ذلك، وما آذى رسول الله - صلى الله عليه وسلم - آذى الله جل وتعالى.

وأن من آذى سائرهم من المؤمنين ظالما لهم فقدِ احتملوا بهتانا وإثما مبينا كما قال جل وعز.

Discussion of Those Whom a Woman's Right Hand Possesses.

And His saying, Exalted is He, "There is no blame upon them regarding their fathers or their sons," through His saying, "Nor those whom their right hands possess," is evidence that a person possessed by a woman's right hand is her unmarriageable intimate, since He—Majesty and Exalted—has included him among those from whom she need not veil herself and who may enter her presence without permission.[1][2]

Possession by the right hand here encompasses males and females, so a woman's male slave is in this respect like her father and her brother, and her female slave is like her womenfolk.

Discussion of One Who Disparages Any of the Companions of the Messenger of Allah ﷺ. And His saying, Exalted is He, "Indeed, those who cause hurt to Allah and His Messenger," through His saying, "They have indeed borne the burden of slander and manifest sin" (58), is evidence that whoever disparages Ali, Aishah, or any of the Companions of the Messenger of Allah ﷺ, or speaks of them in terms other than praise, is accursed, because the Messenger of Allah ﷺ is inevitably hurt by that; and whatever causes hurt to the Messenger of Allah ﷺ causes hurt to Allah, Majestic and Exalted.[3][4]

And whoever causes hurt to the rest of the believers, wronging them, has indeed borne the burden of slander and manifest sin, as He, Majestic and Mighty, has said.[5]

[1] **Translator's note (L10009):** "Unmarriageable intimate" renders mahram, a person before whom the relevant veiling and access restrictions do not apply, as the author argues here.

[2] **Qur'an references (L10007):** Qur'an 33:55 (Al-Ahzab).

[3] **Translator's note (L10017):** The source's "عَلِئًا" appears to be a corrupt spelling of Ali's name.

[4] **Qur'an references (L10013):** Qur'an 33:57 (Al-Ahzab); Qur'an 33:58 (Al-Ahzab).

[5] **Translator's note (L10022):** The Arabic shifts from singular "whoever" to plural "they have borne"; English follows the referent without reproducing that grammatical shift.

Concerning One Who Swears to Avoid Residing Near a Man.

فيمن حلف على اجتناب مجاورة رجل.

And His saying, Exalted is He, “Then they will reside near you therein only a little while” (60), is evidence that residing as a neighbor applies to the entire town. Thus, whoever swears to avoid residing as a man’s neighbor, without any particular intention, breaks his oath if he resides in the same town as him, even if he avoids his neighborhood—unless he has a particular intention, in which case the oath is interpreted accordingly. For the application of residing as a neighbor to the entire town does not preclude its application to part of it when that is what the person swearing the oath intends.[6]

وقوله تعالى: (ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا (٦٠) دليل على أن المجاورة واقعة على البلدة كلها، فمن حلف على اجتناب مجاورة رجل وَلا نِية له، حنث إذا جاوره في بلدة، وإن اجتنب محلته إلا أن تكون له نية فيحمل عليها، لأن وقوع المجاورة على جميع البَلدَة لا يمنع من وقوعه على بعضها إذَا قصد الحالف له.

Looking at private parts when necessary.[7]

النظر إلى العووات عند الحاجة.

And His saying, exalted is He: “O you who believe, do not be like those who offended Moses; then Allah cleared him of what they said.”[8]

وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا) .

is evidence that looking at private parts is permissible when necessary to implement Allah’s rulings, as in this instance, or as in examining the area covered by the captives’ loincloths so that those among them who have grown pubic hair may be killed, and when giving testimony concerning unlawful sexual intercourse, and women’s examination of girls’ hymens. For Allah—majestic is His majesty—would not have exposed His prophet Moses—may Allah bless him ﷺ—to those among the Children of Israel who offended him except so that they might ascertain his innocence, and they would not be accursed for that single look at the one cleared of blame through it; nor would Moses—may Allah bless him ﷺ—be neglecting the obligation to cover himself through the circumstance by which he was cleared, in the people’s

دليل على أن النظر إلى العورات مباح عند الحاجة إلى إمضاء أحكام الله مثل هذا، أو مثل النظر إلى مُؤْتَزر السبي ليقتل مَن أنبت منهم، وعند الشهادة على الزنا، ونظر النساء إلى عذرة الجواري، لأن الله - جل جلاله - لم يكن ليكشف نبيه موسى - صلى الله عليه - لمن آذاه من بني إسرائيل إلا ليقفوا على براءته، ولا يكونوا ملعونين في تلك النظرة الواحدة إلى المبرأ بها، وَلا موسى - صلى الله عليه - يكون مضيعا فرض الاستتار بالمعنى الذي بَرِئَ به عند القوم مما رموه به، وكان بعيدا منه وجيهًا عند خالقه.

[6] **Qur’an references (L10027):** Qur’an 33:60 (Al-Ahzab).

[7] **Translator’s note (L10033):** The heading reads العووات, apparently a transcription error for العورات, ’private parts,’ as confirmed by the discussion that follows.

[8] **Qur’an references (L10035):** Qur’an 33:69 (Al-Ahzab).

eyes, of what they accused him of—something far removed from him—while he was held in honor by his Creator.[9]

L10046–10047 Truthfulness and obedience.

L10048

L10049–10051 And His saying, exalted is He: “O you who believe, be mindful of Allah and speak upright words. (70) He will set your deeds right for you and forgive you your sins,” is evidence that the good of this world and the Hereafter, altogether, is called down through mindfulness of Allah, truthfulness, and obedience to Allah—majestic and exalted is He. It is comparable to His saying: “O you who believe, if you are mindful of Allah, He will grant you a criterion, expiate your evil deeds, and forgive you”; and His saying: “Whoever is mindful of Allah, He will make a way out for him, (2) and provide for him from where he does not expect. And whoever puts his trust in Allah, He is sufficient for him.”[10]

[9]**Translator’s note (L10043):** المبرأ بها is compressed and somewhat awkward: literally, ’the one exonerated by it.’ The pronoun refers to the look or exposure through which his innocence was established.

[10]**Qur’an references (L10049):** Qur’an 33:70 (Al-Ahzab); Qur’an 33:71 (Al-Ahzab); Qur’an 8:29 (Al-Anfal); Qur’an 65:2 (At-Talaq); Qur’an 65:3 (At-Talaq).

الصدق والطاعة.

وقوله تعالى: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (٧٠) يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ) دليل على أن خير الدنيا والاَخرة جامعا يستنزل بالتقوى، والصدق والطاعة لله - جل وتعالى - وهو نظير قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ) ، وقوله: (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ)

سورة سبإ

Surah 34: Sheba (Saba)

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

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[Surah Saba’]

L10052–10053

L10054 An excellence belonging to the people of knowledge.

L10055

L10056–10058 And His saying, exalted is He: “Those who have been given knowledge see that what has been sent down to you from your Lord is the truth,” indicates an excellence belonging to the people of knowledge, and praises whoever regards argumentation by Allah’s Book as the truth that no truth can equal and no proof can approach.[1]

L10059

L10060 His saying: “Those who disbelieve say: ‘Shall we direct you to a man who informs you that, when you have been torn utterly to pieces, you will indeed be in a new creation? (7) Has he fabricated a lie against Allah, or is there madness in him?’”[2]

L10061–10064 is comparable to what has already been discussed in Surah al-Mu’minun, in the section on His saying, reporting the words of Noah’s people: “He is only a man who has fabricated a lie against Allah, and we do not believe him. (38)” It is exactly the same as that.[3][4]

L10065

L10066 His saying: “We certainly bestowed favor upon David from Us: ‘O mountains, echo praises with him,’ and the birds.”[5][6]

[1] **Qur’an references (L10056):** Qur’an 34:6 (Saba).

[2] **Qur’an references (L10060):** Qur’an 34:7 (Saba); Qur’an 34:8 (Saba).

[3] **Translator’s note (L10062):** The attribution to Noah’s people is retained. In the Quranic narrative, the following quotation, 23:38, belongs to the account of a subsequent generation after Noah’s people.

[4] **Qur’an references (L10062):** Qur’an 23:38 (Al-Mu’minun).

[5] **Translator’s note (L10066):** The supplied wording has ’the birds’ in the accusative, without an explicit repeated verb or vocative particle. The translation preserves the compressed construction; the following comment supplies an implicit ’We said.’

[6] **Qur’an references (L10066):** Qur’an 34:10 (Saba).

[سورة سبأ]

فضيلة لأهل العلم.

وقوله تعالى: (وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقَّ) فضيلة لأهل العلم، ومدح لمن يعد الاحتجاج بكتاب الله الحق الذي لا يضاهيه حق، ولا تدانيه حجة.

قوله: (وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ (٧) أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ)

نظير ما مضى في سورة المؤمنين في فصل قوله إخبارا عن قوم نوح: (إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ (٣٨) مثله سواء.

قوله: (وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ)

فيه - والله أعلم - ضمير: وقلنا: يا جبال.

There is here—and Allah knows best—an implicit expression: “And We said: ‘O mountains.’”

His saying: “And We softened iron for him. (10)” It is said in Quranic commentary: He softened it for him without fire, so that he could make whatever he wished with it.

قوله: (وَأَلَنَّا لَهُ الْحَدِيدَ (١٠) يقال في التفسير: ألانه له بغير نار يعمل به ما شاء.

And His saying: “Make ample coats of mail, and observe due measure in linking the rings,” is evidence for earning a livelihood through manual labor, exercising care in one’s work, measuring it properly, and executing it soundly.[7]

وقوله: (أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ) دليل على الاكتساب بعمل اليد، والتثبت في العمل، وتقديره وإحكامه.

It is also evidence that wearing coats of mail and trading in weapons are permissible, and that they do not impair trust in Allah or constitute flight from one’s appointed time of death; rather, they serve as protection between their wearer and the thrusts and wounds against which he guards, and as a shield preventing harmful things from reaching the place, while trust in Allah remains as it was.[8][9]

ودليل على إباحة لبس الدروع، والتجارة في السلاح، وأنها لا تكون مؤثرة في التوكل، والفرار من الأجل، وتكون حرزًا بين لابسها وبين ما يتقيه من الطعن والجرح، وجُنة من وصول المكاره إلى المكان، والتوكل قائم على حاله.

His saying: “Iblis certainly made his conjecture about them come true, and they followed him, except for a group of the believers. (20) He had no authority over them except that We might know who believes in the Hereafter as distinct from whoever is in doubt about it,” is a clear proof against the Mu‘tazilites and the Qadarites.[10]

قوله: (وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ (٢٠) وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ) حجة على المعتزلة والقدرية واضحة.

And His saying: “Intercession is of no avail with Him except for one to whom He has given permission,” is a rebuttal of whoever denies it, and evidence that the Prophet—may Allah bless him and grant him peace ﷺ— and

وقوله: (وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ) رَد على من يكذب بها، ودليل على أن النبي - صلى الله عليه وسلم - وغيره يشفع، إذ استثناؤه - تبارك وتعالى - بالإذن في الظاهر عام لا خاص.

[7] **Qur’an references (L10072):** Qur’an 34:11 (Saba).

[8] **Translator’s note (L10076):** The Arabic coordinates ’affecting trust’ and ’flight from the appointed time’ awkwardly. The translation takes both as falling under the preceding negation.

[9] **Translator’s note (L10078):** The source reads ’the place’ (المكان), without specifying it further; the bodily area protected by the armor appears to be intended.

[10] **Qur’an references (L10080):** Qur’an 34:20 (Saba); Qur’an 34:21 (Saba).

others intercede, since His exception—blessed and exalted is He—concerning permission is, in its apparent meaning, general rather than specific.[11]

L10087–10088 The Jahmites—

L10089

L10090–10094 And His saying: "Until, when fear is removed from their hearts, they say: 'What did your Lord say?' They say: 'The truth,'" is a proof against the Muʿtazilites and the Jahmites concerning the speech they deny and the attributes they reject. It has been transmitted from the Prophet—may Allah bless him and grant him peace ﷺ— that he said: "When Allah speaks revelation, the inhabitants of heaven hear a ringing from heaven like the dragging of a chain over smooth rock. Then, when fear is removed from their hearts, they say: 'What did your Lord say?'[12]

L10095 They say: 'The truth.'

L10096 Then they say: 'The truth, the truth.'[13]

L10097–10100 And His saying: "On the day when He gathers them all together, then says to the angels: 'Was it you that these people used to worship?' (40)" is comparable to what has already been discussed in Surah Ta Ha concerning the permissibility of asking about something the questioner knows better than the person questioned.[14]

L10101

L10102–10103 His saying: "Say: 'The truth has come, and falsehood neither originates nor brings back.' (49)" The Quranic commentators said: The truth is justice.[15]

L10104–10107 "And falsehood neither originates nor brings back. (49)" Qatadah used to take "ma" here as expressing negation, as though He were saying: Iblis is falsehood; he neither brings anyone into being nor brings him back, as Allah

[11] **Qur'an references (L10083):** Qur'an 34:23 (Saba).

[12] **Qur'an references (L10090):** Qur'an 34:23 (Saba).

[13] **Translator's note (L10096):** The repetition is present in the supplied report and has been retained. The source does not explicitly close the report's quotation.

[14] **Qur'an references (L10098):** Qur'an 34:40 (Saba).

[15] **Qur'an references (L10102):** Qur'an 34:49 (Saba).

الجهمية -

وقوله: (حَتَّى إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ) حجة على المعتزلة والجهمية فيما يجحدون من الكلام. وينكرون من الصفات. وقد روي عن النبي - صلى الله عليه وسلم - أنه قال: (إذا تكلم الله بالوحي سمِعَ أهلُ السماء للسماء صلصلة كجر السلسلة على الصفا، فإذا فزع عن قلوبهم قالوا: ماذا قال ربكم.

قالوا: الحق.

فيقولون: الحق الحق.

وقوله: (وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ (٤٠) نظير ما مضى في سورة طه من جواز المسألة عما السائل أعلم به من المسؤول.

قوله: (قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ (٤٩) قال المفسرون: الحق العدل.

(وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ (٤٩) كان قتادة يجعل (مَا) هاهنا بمعنى الجحد، كأنه يقول: إبليس هو الباطل، لا يبدي أحدًا ولا يعيده، كما يبدي الله الخلق ثم يعيده لخلقه، ثم يبعثه بعد موته. وهو حسن.

brings creation into being, then restores it to its created form, then raises it after its death. This is a good interpretation.[16][17]

L10108–10110 And His saying: "Say: 'If I go astray, I go astray only to my own detriment; and if I am guided, it is through what my Lord reveals to me.'" That is, through the Quran. And Allah knows best. It is a proof against whoever turns away from it in presenting proofs and does not make it a guide whom he follows in them. Our discussion of attributing error to the human being has already appeared in many sections of this book, sufficiently to dispense with repeating it.[18]

وقوله، (قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي) أي بالقرآن. والله أعلم. وهو حجة على من يحيد في الحجج عنه. ولا يجعله إماما يأتم به فيها. وقد تقدم قولنا في نسبة الضلال إلى الإنسان في كثير من فصول هذا الكتاب بما يغني عن إعادته.

[16] **Translator's note (L10107):** The wording 'then restores it to its created form' renders the somewhat awkward ثم يعيده لخلقه. Its sequencing with the subsequent resurrection clause is retained.

[17] **Qur'an references (L10104):** Qur'an 34:49 (Saba); Qur'an 29:19 (Al-'Ankabut).

[18] **Qur'an references (L10108):** Qur'an 34:50 (Saba).

سورة فاطر

Surah 35: Originator (Fatir)

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

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[Surah of the Angels]

[سورة الملائكة]

His saying, exalted is He: “Whatever mercy Allah opens up for people, none can withhold it; and whatever He withholds, none can release it after Him,” is a proof against the Mu‘tazilites and the Qadarites.[1]

قوله تعالى: (مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ) حجة على المعتزلة والقدرية.

His saying: “Satan is indeed an enemy to you, so take him as an enemy,” informs whoever has disregarded his enmity and has thus been deceived by his whispering and stirred up by it, while it has appeared to him in the guise of sincere counsel. This verse informs him that Satan is an enemy to the human being and therefore will never be a sincere adviser to him. Rather, it imposes upon him the duty of taking him as an enemy as a binding obligation. Thus every Muslim must refrain from following the path to which he calls, for he calls to the Blaze, as Allah has said.[2][3]

قوله: (إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا) معرف مَن أغفل عداوته فاغتر بوسواسه واستفزته، وتصورت عنده في صورة النصح، فهذه الآية تعرفه أن الشيطان عدو للإنسان فلا يكون له ناصحا أبدا، بل يوجب عليه اتخاذه عدوا إيجاب فرض. فعلى كل مسلم أن لايسلك مسلك دعائه، لأنه داع إلى السعير كما قال الله.

And His word is the truth.

وقوله الحق.

His saying: “Is one whose evil deed has been made fair to him, so that he sees it as good—then indeed Allah leads astray whomever He wills and guides whomever He wills,” is a proof against the Mu‘tazilites and the Qadarites.[4][5]

قوله: (أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ) حجة على المعتزلة والقدرية.

Mention that Allah is in heaven upon the Throne.

ذكر أن الله في السماء على العرش.

His saying: “To Him good speech ascends, and righteous action raises it,” is a

قوله: (إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ) حجة قاطعة لكل لُبسة على مَن يزعم أن الله بنفسه في الأرض.

[1] **Qur’an references (L10114):** Qur’an 35:2 (Fatir).

[2] **Translator’s note (L10118):** The supplied واستفزته is syntactically awkward in this construction. The translation follows the apparent sense that Satan’s whispering has agitated or incited the person; no textual emendation is assumed.

[3] **Qur’an references (L10117):** Qur’an 35:6 (Fatir).

[4] **Translator’s note (L10124):** The quoted question does not supply its comparison or conclusion. The translation retains that incompleteness rather than inserting an explanatory completion.

[5] **Qur’an references (L10124):** Qur’an 35:8 (Fatir).

proof that dispels every ambiguity against whoever claims that Allah Himself is on earth.[6][7]

فكيف يصعد إليه - ويحهم - العمل الصالح وهو مع عامله بزعمهم في الأرض، بل هو في السماء على العرش بلا مِرية ولا شك، وعلمه بكل مكان لا يخلو من علمه مكان.

L10129–10130 How, then, does righteous action ascend to Him—woe to them—when, according to their claim, He is with its doer on earth? Rather, He is in heaven upon the Throne, without misgiving or doubt, and His knowledge is in every place; no place is devoid of His knowledge.

وهذه الآية مع ما فيها من الحجة على هؤلاء حجة على المرجئة فيما يعرون الإيمان من العمل الصالح، وهذا القول نفسه لا يرفعه إلا العمل الصالح كما ترى، فكيف لا يكون من الإيمان، والقول الذي هو عندهم كمال الإيمان لا يرفعه إلا العمل.

L10131–10135 This verse, besides containing a proof against these people, is also a proof against the Murji'ites concerning their stripping faith of righteous action. Yet this very speech is raised only by righteous action, as you see. How, then, can it fail to be part of faith, when the speech that, according to them, constitutes the entirety of faith is raised only by action?[8]

التماس العز.

L10136–10137 Seeking honor.

L10138

وقوله تعالى: (مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا) دليل على أن التماس العز لايكون إلا بطاعة الله، وأن ملتمس العز بغيرها لايزداد إلا ذُلاً.

L10139–10141 And His saying, exalted is He: "Whoever desires honor, all honor belongs to Allah," is evidence that honor can be sought only through obedience to Allah, and that whoever seeks honor through anything else only increases in humiliation.[9]

ومن الناس من يقول: في العز ضمير العلم، كأنه يقول: مَن كان يريد عِلم العزة. وما قلنا أحسن، والله أعلم.

L10142–10143 Some people say that, in the reference to honor, "knowledge" is implicit, as though He were saying: "Whoever desires knowledge of honor." What we have said is better, and Allah knows best.

المعتزلة والقدرية.

L10144 The Mu'tazilites and the Qadarites.

L10145

وقوله: (وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ (١١) حجة على المعتزلة والقدرية خانقة لهم، إذ الأنثى لا محالة تحمل من حلال وحرام فيقال لهم: أرأيتم علمه في أنثى حملت من حرام، أكان متقدما على الحمل أو حدث بعد الحمل؟.

L10146–10149 And His saying: "No female conceives or gives birth except with His knowl-

[6] **Translator's note (L10127):** The pronouns and syntax admit more than one interpretation. The translation follows the author's subsequent argument, in which righteous action raises good speech.

[7] **Qur'an references (L10127):** Qur'an 35:10 (Fatir).

[8] **Translator's note (L10134):** The implied subject of 'fail to be part of faith' is righteous action. كمال can mean 'perfection' or 'completeness'; 'entirety' reflects the polemical argument here.

[9] **Qur'an references (L10139):** Qur'an 35:10 (Fatir).

edge; and no long-lived person is granted a long life, nor is anything diminished from his lifespan, except in a Book. Indeed, that is easy for Allah. (11)" is a proof against the Muʿtazilites and the Qadarites that chokes them, since a female undoubtedly conceives through lawful and unlawful intercourse. They are therefore asked: Tell us about His knowledge concerning a female who conceived through unlawful intercourse: did it precede the conception, or did it arise after the conception?[10]

L10150–10153 If they say, "It arose after the conception," they openly profess unbelief and agree with whoever says that Allah knows a thing only after it comes into being. This is unbelief in itself, since, with regard to knowing a thing after it comes into being, creatures and the Creator, the knowledgeable and the ignorant, are on an equal footing.

L10154–10157 But if they say, "Before it came into being," they are asked: How, then, was the person who deposited the sperm-drop in her womb capable of not depositing it, when Allah knew that he would deposit it and that He would create a creature from it? Indeed, He knew her before her conception, and He has confirmed this in His saying: "Indeed, that is in a Book; indeed, that is easy for Allah."[11][12][13]

L10158–10160 And in the interpretation of His saying: "No long-lived person is granted a long life, nor is anything diminished from his lifespan, except in a Book," with this newborn being either granted a long life or having his lifespan diminished, there is a dispelling of every ambiguity concerning the fact that

فإن قالوا: حدث بعد الحمل، صرحوا بالكفر ووافقوا من قال: إن الله لا يعلم الشيء إلا بعد حدوثه، وهذا كفر بنفسه، إذِ العلم بالشيء بعد حدوثه يستوي فيه الخلق والخالق، والعالم والجاهل.

وإن قالوا: قبل حدوثه. قيل لهم: فكيف استطاع طارح النطفة في رحمها ألا يطرحها، وقد عَلِم الله أنه سيطرحها ويخلق منها خلقًا، بل كان علمها قبل حملها وقد أكد ذلك في قوله: إن ذلك في كتاب إن ذلك على الله يسير.

وفي تفسير قوله: (وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ) وهذا المولود مُعمَّر أو مُنقص عمره قطع لكل لُبسة في أن خلقه في كتاب، وإذا كان خلقه في كتاب فلا محالة فعل خلقه في كتاب.

[10] **Qur'an references (L10146):** Qur'an 35:11 (Fatir).

[11] **Translator's note (L10156):** علمها is unvocalized and its feminine object could refer to the woman or the sperm-drop. 'He knew her' follows the woman as the antecedent; the wording is not silently replaced with 'He knew it.'

[12] **Translator's note (L10157):** The first clause is an authorial reformulation rather than the exact wording of 35:11, which says 'except in a Book.' The supplied formulation is retained.

[13] **Qur'an references (L10154):** Qur'an 22:70 (Al-Hajj).

his creation is in a Book. And if his creation is in a Book, then necessarily the act of bringing him into being is in a Book.[14][15][16]

L10161–10170 and its doer is unable to escape it, since it is impossible for Allah to decree the creation of a creature in His Book and then not create it, or for anyone to be able to avert it, Their claim that the fornicator is able to refrain from the act from which the creature came into being entails the nullification of Allah's decree, His subjugation and defeat, and the attribution to Him of placing in His Book falsehood and impossibility, and what will not occur and what a created being is capable of altering—exalted is Allah above that, and elevated far above it! This is among their greatest arguments, in their view, and something most outrageous in outward appearance, from which the souls of the common people recoil, as do those who have recourse to no substantial knowledge or penetrating understanding. Thus you see the ignorant rebels agitating those souls with their insipid, obscene speech, whose wording strikes them as deranged: "Does Allah bring the fornicator and the fornicatress together and then punish them for it?[17][18]

L10171–10178 Why, then, did He forbid them to do it and impose the prescribed punishment upon the two of them for it?" This speech strikes those souls as momentous, while they do not know what lies beneath it of what we have brought against them concerning the creation of the newborn, and what we have previously mentioned throughout all the chapters: that scrutinizing His justice in this and similar matters is a claim to share in lordship, a rending of the veils of His secret, and a departure from servitude. And they put out

وفاعله غير قادر على الفرار منه، إذ محال أن يقضي الله خَلْقَ خَلْقٍ في كتابه فلا يخلقه، أو يستطيع أحد دفعه، وفي زعمهم أن الزاني قادر على ترك الفعل الذي حدث منه الخلق إبطال لحكم الله، واضطهادا له وغلبة عليه، ونسبة إليه إيداع كتابه كذبا ومحالا، وما لا يكون ويقدر المخلوق تغييره - جل الله عن ذلك وعلا عنه علوا كبيرًا - وهذا من أكبر حججهم فيما يرون، وأفحش شيء ظاهرًا تشمئز منه أنفس العامة، ومن لا يأوي إلى طائل من علم. وثاقب من فهمهم فترى الجهلة المردة يستفزونها بقولهم الغث الفاحش الهابل اللفظ عندها، أيجمع الله بين الزاني والزانية ثم يعاقبهما عليه.

فَلِم نهاهم إذاً عنه، وحدهما عليه. فيتعاظمها هذا الكلام، ولا يدرون ما تحته مما أخرجناه عليهم في خلق المولود، وما قدمنا ذكره في الفصول كلها من أن الفحص عن عدله في ذلك وما ضاهاه مشاركة في الربوبية، وهتك لأستار سره، وخروج من العبودية، ويُنْسِئون ما أثرناه عليهم من مرض الصغار، وخَول العبيد، وعقوبة من لم يعص من ولد آدم ولم يشاركه في أكل الشجرة، وأشباه ذلك مما يجدونه مفرقَا من هذا الكتاب، ومجموعا في كتابنا المجرد بالرد عليهم.

[14] **Translator's note (L10159):** The Arabic construction is compressed: the statement about the newborn intervenes between the introductory reference to interpretation and 'a dispelling of every ambiguity.'

[15] **Translator's note (L10160):** فعل خلقه is ambiguous: it may mean 'the act of creating him' or 'the action of His creature(s).' The preceding discussion of conception and the following reference to the act's performer favor the act that brings the child into being, as rendered here.

[16] **Qur'an references (L10158):** Qur'an 35:11 (Fatir).

[17] **Translator's note (L10168):** The source places a full stop here, although the following fragment appears to continue the description.

[18] **Translator's note (L10170):** The unusual expression containing hābil is uncertain; "deranged" is a tentative rendering.

of mind what we have raised against them concerning the sickness of young children, the servile condition of slaves, and the punishment of those who did not disobey among Adam's offspring and did not join him in eating from the tree, and similar matters which they will find scattered throughout this book and collected in our book devoted exclusively to refuting them.[19][20]

L10179 The Jahmiyyah:

L10180

L10181–10188 His saying: "The blind and the seeing are not equal (19), nor the darknesses, nor the light (20), nor the shade, nor the scorching heat (21). And the living are not equal, nor the dead. Indeed, Allah makes whomever He wills hear, and you cannot make those in the graves hear (22)" is an argument against the Mu'tazilah and the Jahmiyyah, for we have no doubt that Allah—majestic and exalted—set forth these comparisons for the unbeliever and the believer, and that the living person is the believer, while the dead person is the unbeliever. Since the one who makes others hear is Allah—majestic and exalted—and a person possessed of hearing cannot hear through his hearing until Allah makes him hear, while both the believer and the unbeliever possess hearing, we know that the believer heard the admonition through Allah's granting him success, so that his hearing apprehended it and conveyed it to his heart through His will for his salvation, whereas the unbeliever became deaf to it through Allah's abandonment of him and the withdrawal of His granting him success, so that his ear did not apprehend it and his heart did not accept it, because he was without the will Allah exercised concerning the believer, and came within His leading him astray.[21]

Discussion of Knowledge.

L10189–10190

[19] **Translator's note (L10174):** The supplied vocalization of the verb ordinarily means "cause to be deferred"; "put out of mind" reflects its apparent contextual sense, but the reading is uncertain.

[20] **Translator's note (L10175):** The expression rendered "the servile condition of slaves" is awkward and may be corrupt; the supplied word concerns servants or dependants.

[21] **Qur'an references (L10181):** Qur'an 35:19 (Fatir); Qur'an 35:20 (Fatir); Qur'an 35:21 (Fatir); Qur'an 35:22 (Fatir).

الجهمية:

قوله: (وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ (١٩) وَلَا الظُّلُمَاتُ وَلَا النُّورُ (٢٠) وَلَا الظِّلُّ وَلَا الْحَرُورُ (٢١) وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَنْ فِي الْقُبُورِ (٢٢) حجة على المعتزلة والجهمية، لأنا لا نشك أن الله - جل وتعالى - ضرب هذه الأمثال للكافر والمؤمن وأن الحي هو المؤمن، والميت هو الكافر. فإذا كان المسمع هو الله - جل وعلا - ولا يستطيع ذو سمع أن يسمع بِسَمعه حتى يُسْمِعه الله، وكلاهما من المؤمن والكافر ذو سمع. علمنا أن المؤمن سَمِع بتوفيق الله الموعظة فوعيها سمعه، وأوصلها إلى قلبه بمشيئته في نجاته، والكافر صَمَّ عنها بخذلان الله، وزوال توفيقه عنه فلم تعيها أذنه، ولم يقبلها قلبه لخلوه من مشيئة الله في المؤمن، ودخوله في إضلاله.

ذكر العلم.

L10191

L10192–10199 And His saying: “Thus, only the knowledgeable among His servants fear Allah” is evidence that fear is established in those who possess it only through knowledge, and that knowledge becomes complete for those who possess it only through reflection upon Allah’s creation and faith in the beauty of His workmanship and His power encompassing His creation, for He—majestic and exalted—began the verse by saying: “Have you not seen that Allah sent down water from the sky, and We brought forth through it fruits whose colors differ?” He mentioned the streaks and the marvels, people and livestock, and the differences in their colors, then said: “Thus, only the knowledgeable among His servants fear Allah.” This indicates that the knowledgeable find in what He mentioned an occasion for taking heed and reflection, and the arising of fear of a powerful One whose action is this and whose workmanship is this.[22][23][24][25]

وقوله: (كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) دليل على أن الخشية لا تثبت لأهلها إلا بالعلم، والعلم لا يتكامل لأهله إلا بالفكر في خلق الله، والإيمان بجميل صُنعه وقدرته المحيطة بخلقه، لأنه - جل وعلا - ابتدأ الآية فقال: (أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا) وذكر الطرائق والغرائب، والناس والأنعام واختلاف ألوانها، ثم قال: (كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ) ، فدل على أن العلماء لهم فيما ذكره معتبر وفكر، وتولد خشية مِن قادر هذا فعله وصنعه.

L10200 Combining the Third Person and the Present Person in a Single Statement.[26]

L10201–10204 And His saying: “And We brought forth through it fruits whose colors differ” is among the clearest evidence permitting the combination of third-person and present-person wording in a single statement. Do you not see that He

الجمع بين الغائب والحاضر في الخبر الواحد.

وقوله: (فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا) من أوضح الدليل على إجازة الجمع بين لفظ الغائب والحاضر في الخبر الواحد. ألا تراه قال: (أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ) ثم قال: (فَأَخْرَجْنَا بِهِ) ، ولم يقل: فاخرج به.

[22] **Translator’s note (L10192):** “Thus” belongs to the preceding clause in the usual division of the verse; its placement within this quotation is retained.

[23] **Translator’s note (L10196):** The supplied word means “marvels” or “strange things.” In this context it may be a corruption of the Qur’anic expression describing intensely black mountains; the supplied reading is retained.

[24] **Translator’s note (L10197):** The placement of “Thus” follows the supplied quotation, as in unit 10192:0.

[25] **Qur’an references (L10192):** Qur’an 35:28 (Fatir); Qur’an 35:27 (Fatir).

[26] **Translator’s note (L10200):** “Present person” renders the grammatical term contrasted here with the third person; the example concerns a shift from third person to first person.

said, “Have you not seen that Allah sent down,” then said, “And We brought forth through it,” and did not say, “And he brought forth through it”?[27][28]

Discussion of the Recitation of al-Qazān.[29]

And His saying, exalted is He: “Indeed, those who recite Allah’s Book, establish prayer, and spend secretly and openly from what We have provided them hope for a trade that will never perish (29)” through His saying: “Indeed, He is Forgiving, Appreciative (30)” is evidence that reciting the Qur’an is an act of worship in its own right, for which the reciter is rewarded.[30]

Allah has mentioned the godly scholars in connection with teaching the Book and studying it, making such study a commendation of them. This indicates that it is an act of worship both within prayer and outside prayer.

The verse also contains the beneficial teaching that spending both secretly and openly is praiseworthy, and that an act of obedience may be called trade. The permissibility of that is evidence that trade involving purchase and sale is likewise so named because it increases wealth and brings benefits and profits. Thus there is no justification for invalidating purchase and sale when neither is expressed verbally at the conclusion of the contract, if what he sold has passed and he has taken what he purchased, after what is prohibited has been

[27] **Translator’s note (L10204):** The final Arabic verb lacks the hamzah and vocalization needed to make its form unambiguous; the surrounding grammatical argument indicates the third-person past tense rendered here.

[28] **Qur’an references (L10202):** Qur’an 35:27 (Fatir); Qur’an 22:63 (Al-Hajj); Qur’an 39:21 (Az-Zumar).

[29] **Translator’s note (L10205):** The supplied al-Qazān appears to be a transcriptional corruption of “the Qur’an.” It is not silently replaced.

[30] **Qur’an references (L10207):** Qur’an 35:29 (Fatir).

ذكر تلاوة القزان.

وقوله تعالى: ﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَنْ تَبُورَ (٢٩) إلى قوله: ﴿إِنَّهُ غَفُورٌ شَكُورٌ (٣٠) دليل على أن تلاوة القرآن عبادة برأسها، يثاب التالي عليها.

وقد ذكر الله الربانيين بتعليم الكتاب ودراسته، فجعل الدراسة مدحًا لهم، فدل على أنها عبادة في صلاة وغير صلاة.

وقد حوى الآية من الفائدة أيضاً أن نفقة السر والعلانية معا ممدوحة وأن طاعة تسمى تجارة، وفي إجازة ذلك دليل على أن التجارة في الشرى والبيع أيضًا سميت كذلك، لأنها تنمي المال، وتسوق المنافع والأرباح، فليس لإبطال الشرى والبيع إذ خليا من إعمال اللفظ بهما عند العقد معنى إذا وقع ما باع وأخذ ما اشترى بعد أن يعرف من نهُي في نفس الدفع والأخذ ولا يضره من خلو لفظ الشرى والبيع.

recognized in the very act of handing over and taking; the absence of the words of purchase and sale does him no harm.[31][32]

L10219–10220 We have already explained this in the chapter al-Baqarah.

L10221 **Discussion of Allah's Giving Every Doer More Than His Recompense.**[33]

L10222

L10223–10225 His saying, exalted is He: "That He may pay them their recompenses in full and give them more from His bounty" is evidence that Allah—majestic is His majesty—gives every doer more than his recompense, because He possesses bounty. The doer thus obtains two bounties.[34]

L10226 One of them: through the first bounty, He made one good deed count as ten.

L10227 The second bounty is whatever exceeds the ten.

L10228–10229 The increase cannot be understood as referring to the nine, because that is the fulfillment of a promise in

L10230

L10231–10232 His saying: "Whoever brings a good deed shall have ten times its like." Thus ten times the deed is its recompense, and the increase comes after the recompense. Likewise, He said: "Who is it that will lend Allah a good loan, so that He may multiply it for him many times over?" And He said: "The likeness of those who spend their wealth in Allah's path is that of a grain that produces seven ears, in each ear a hundred grains; and Allah multiplies for

[31] **Translator's note (L10217):** The wording "if what he sold has passed" is awkward, and the concluding phrase appears corrupt. The supplied text seems to refer to recognizing a prohibition, but its syntax and intended contractual condition are uncertain.

[32] **Translator's note (L10218):** This continues the uncertain contractual wording of the preceding unit; the supplied syntax is irregular.

[33] **Translator's note (L10221):** The supplied final word literally reads "a wage"; the context indicates "his recompense," the reading used in the ensuing discussion.

[34] **Qur'an references (L10223):** Qur'an 35:30 (Fatir).

وقد بيناه في سورة البقرة.

ذكر أن الله يزيد كل عامل على أجرة.

قوله تعالى: (لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ) دليل على أن الله - جل جلاله - يزيد كل عامل على أجره، لأنه ذو فضل، فالعامل فائز بفضلين.

أحدهما: بالفضل الأول جعل الحسنة عشرة.

والفضل الثاني: ما يزيد على العشرة.

ولا يجوز أن تكون الزيادة مصروفة إلى التسعة، لأن ذلك إنجاز وعد في

قوله: (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا) ، فعشر أمثال العمل أجره، والزيادة تكون بعد الأجر، وكذا قال: (مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً) ، وقال: (مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ) ، وقال: (إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ (١٠)

whomever He wills." And He said: "Only those who are patient will be paid their recompense in full without reckoning (10)."[35]

L10233–10234 Glad Tidings for This Community.

L10235

L10236–10238 And His saying, exalted is He: "Then We caused those of Our servants whom We chose to inherit the Book. Among them is one who wrongs himself, among them is one who follows a middle course, and among them is one who outstrips others in good deeds by Allah's permission. That is the great bounty (32). Gardens of perpetual residence, which they shall enter" is great glad tidings for this community, since, despite their differing conditions of wrongdoing, following a middle course, and outstripping others, they have all been promised Paradise.[36]

L10239–10246 Qatādah and al-Ḥasan used to say: "The one who wrongs himself is the hypocrite." I do not know the grounds for this, for the hypocrite has no share in Paradise and cannot be chosen, whereas Allah— majestic and exalted— began the verse by mentioning those chosen, then said, "Among them." Thus the letter hāʾ and the letter mīm necessarily refer back to those chosen, and all three categories are chosen according to the purport of the verse and the apparent meaning of its recited wording. He has said: "Gardens of perpetual residence, which they shall enter." How, then, can the wrongdoer, in view of this, be a hypocrite?[37][38]

L10247 The hypocrite is abandoned, not chosen, and his promised destination is the Fire—indeed, its lowest depth.

L10248–10249 This verse is among the strongest arguments against the Muʿtazilah con-

[35] **Qur'an references (L10231):** Qur'an 6:160 (Al-An'am); Qur'an 2:245 (Al-Baqarah); Qur'an 2:261 (Al-Baqarah); Qur'an 39:10 (Az-Zumar).

[36] **Qur'an references (L10236):** Qur'an 35:32 (Fatir).

[37] **Translator's note (L10244):** The letters hāʾ and mīm form the pronominal suffix meaning "them."

[38] **Qur'an references (L10240):** Qur'an 13:23 (Ar-Ra'd); Qur'an 16:31 (An-Nahl); Qur'an 35:33 (Fatir).

بشارة لهذه الأمّة.

وقوله تعالى: (ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (٣٢) جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا) بشارة كبيرة لهذه الأمة، إذ قد وُعِدوا على اختلاف أحوالهم من الظلم، والقصد، والمسابقة معا بالجنة.

وكان قتادة والحسن يقولان: " الظالم لنفسه هو المنافق " ولا أدري ما وجهه، فإن المنافق لا حَظ له في الجنة، ولا يكون مصطفى، والله جل وعلا - بدأ الآية بذكر المصطفين، ثم قال: (فمنهم) فالهاء والميم راجعتان على المصطفين لا محالة، والثلاثة الأنواع كلهم مصطفون في حكم الآية، وظاهر التلاوة، وقد قال: (جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا) فكيف يكون الظالم مع هذا منافقًا.

والمنافق مخذول لا مصطفى، وموعده النار بل أسفل دركها.

وهذه الآية من أكبر الحجة على المعتزلة في باب الوعيد، وعلى الشراة في باب إعدادهم الذنوب كفرًا.

cerning the threat of punishment, and against the Shurāt concerning their reckoning sins as unbelief.[39]

L10250–10251 As for its argument against the Muʿtazilah, it lies in admitting the one who wrongs himself into Paradise together with the one who follows a middle course and the one who outstrips others in good deeds by Allah's permission.

L10252 Allah's permission itself also contains an argument against them, because permission is authorization, not knowledge.

L10253 We have already demonstrated this elsewhere.

L10254–10262 For anyone who reflects upon it, the one who wrongs himself in this verse is the person who dies without repentance, because if he had repented, he would necessarily have been among those who follow a middle course and those who outstrip others, since repentance removes sins and turns them into good deeds. Allah—majestic and exalted—divided those chosen in the verse into three groups, so we may not reduce them to two groups. Through repentance, the repentant person returns to one of the two, and the designation of wrongdoing against himself necessarily ceases to apply to him. Thus the wrongdoer, according to the purport of the verse, is the one who dies without repentance. There is nothing objectionable in a chosen person wronging himself, since it is possible for him to commit sins, and every sinner wrongs himself. Thus a chosen person may be a sinner without being a hypocrite.[40][41][42]

L10263–10265 We shall now concede to the Muʿtazilah that this wrongdoer, who is included among those chosen, may not enter Paradise until he has been requited for wronging himself—and I hope that Allah will not do this to him. Has he

فأما على المعتزلة ففي إدخال الظالم نفسه الجنة مع المقتصد والسابق بالخيرات بإذن الله.

وفي نفس إذن الله حجة عليهم أيضًا، لأن الإذن إطلاق لا علم.

قد دللنا في غير هذا الموضع.

والظالم نفسه في هذه الآية هو لمن تدبره: الذي يموت بغير توبة، لأنه لو كان تاب لكان مع المقتصدين والسابقين لا محالة، إذا التوبة حاطة للذنوب، ومبدلها حسنات والله - جل وتعالى - فَرَق المصطفين في الآية ثلاث فِرق، فلا يجوز أن نردهم إلى فريقين، والتائب راجع بتوبة إلى أحدهما زائل عنه اسم الظلمة لنفسه لا محالة، فالظالم في حكم الآية هو الميت بغير توبة، وليس بمستنكر أن يظلم المصطفى نفسه لجواز الذنوب عليه فكل مذنب ظالم نفسه، فالمصطفى يكون مذنبا ولا يكون منافقا.

فنحن الآن نسامح المعتزلة في أن هذا الظالم الداخل في جملة المصطفين يمكن أن لا يدخل الجنة حتى يجازى بظلمه نفسه، وأرجو أن لايفعل الله به؛ أليس قد وُعِدَ الجنة بعد ذلك مع المقتصدين والسابقين.

[39] **Translator's note (L10249):** Shurāt is a designation used for the Khārijites.

[40] **Translator's note (L10256):** The supplied connective literally reads "if/when"; the syntax appears to require the causal "since."

[41] **Translator's note (L10257):** The source shifts awkwardly from a feminine participle describing repentance to a masculine participle for "turns them"; the intended subject is uncertain.

[42] **Translator's note (L10259):** The supplied designation has an irregular form, literally resembling "the wrongdoers" or "darkness," rather than the expected singular "wrongdoer."

not nevertheless been promised Paradise thereafter, together with those who follow a middle course and those who outstrip others?

L10266–10267 How, then, according to their claim, will sinners remain eternally in the Fire with the unbelievers, when Allah has promised them Paradise, to the exclusion of the unbelievers?

L10268–10270 This is clear and contains no difficulty, if they pause to understand it and abandon contentiousness, obstinacy, and willful denial.

L10271 As for the argument against the Shurāt, they reckon both minor and major sins as unbelief.

L10272–10276 If a chosen person had become an unbeliever when he wronged himself, he would never enter Paradise, whether he repented or did not repent, because they do not recognize repentance or affirm it. It has been related from ʿUmar ibn al-Khaṭṭāb—may Allah be pleased with him—that he recited this verse on the pulpit and then said: "I heard the Prophet—may Allah bless him and grant him peace ﷺ—say: 'The one among us who outstrips others is one who outstrips others; the one among us who follows a middle course is saved, and the wrongdoer among us is forgiven.'"

L10277 This refutes the statement of anyone who says that the wrongdoer is the hypocrite.

L10278–10280 And Allah's saying—majestic and exalted is He—"Indeed, your Lord possesses forgiveness for people despite their wrongdoing" corroborates this report of ʿUmar.[43]

L10281

L10282–10285 His saying, exalted is He: "Those who disbelieve shall have the Fire of Hell. No sentence shall be passed upon them so that they die, nor shall any of its punishment be lightened for them. Thus do We recompense every persistent disbeliever. (36)" confirms what we have said and brings them back from their erroneous assertion, for they do not call the sinner a disbeliever, even if

[43] **Qur'an references (L10279):** Qur'an 13:6 (Ar-Ra'd).

فكيف يخلد إذاً المذنبون مع الكافرين في النار على زعمهم، والله قد وعدهم الجنة دون الكافرين.

فهذا واضح لا إشكال فيه إن وقفوا لفهمه، وأضربوا عن اللجاج والعناد والمكابرة.

وأما الحجة على الشراة، فإنهم يعدون صغير الذنب وكبيره كفرا.

فلو كان المصطفى لما ظلم نفسه كفر لما دخل الجنة أبدا، تاب أو لم يتب، لأنهم لا يرون التوبة ولايقولون بها. وقد روي عن عمر بن الخطاب - رضي الله عنه - أنه تلا على المنبر هذه الآية ثم قال: سمعت النبي - صلى الله عليه وسلم - يقول: (سابقنا سابق. ومقتصدنا ناجٍ، وظالمنا مغفور له ".

وفي هذا إبطال قول من قال: الظالم هو المنافق.

وقول الله - جل وتعالى -: (وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ) يشيد حديث عمر هذا.

قوله تعالى: (وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ (٣٦) يؤكد ما قلناه، ويُثبِهم عن خطأ قولهم، لأنهم لا يسمون المذنب وإن مات بغير توبة كافرا، والله جعل الخلود في النار للكفار كما ترى.

he dies without repentance, whereas Allah has assigned everlasting residence in the Fire to the disbelievers, as you see.[44][45]

L10286–10304 And He said: "Thus do We recompense every persistent disbeliever. (36)" He did not say: "Every sinner." Would that I knew, then, who is forgiven and shown gracious favor, and what it means for Allah to call Himself All-Forgiving and All-Pardoning, if the disbeliever remains forever in the Fire, and the sinner who dies without repentance remains there forever, while the repentant person is a doer of good against whom there is no ground for action, whose evil deeds are changed into good deeds, and who never enters the Fire at all, according to them. Nor does the description of being pardoned or forgiven apply to him, since forgiveness applies only to sin and wrongdoing, and pardon applies only to these, whereas the repentant person has met Allah free of them, clean of any trace of either, repentance having purified him and turned the two, through it, into good deeds for which he becomes entitled to honors. According to their claim, there is no one who, if he enters the Fire, leaves it through His pardon and forgiveness, or who does not enter it, even though he has deserved it, through His gracious favor and mercy, His compassion and beneficence. Thus I see that, on their claim, many of Allah's names have been rendered void and become mere borrowed designations—woe to them!—with no significance, such as the All-Pardoning, the All-Forgiving, the Merciful, the Compassionate, and the Beneficent. This is a departure from Islam and an entry into disbelief. If only they would reflect upon it with piety and fear, abandoning partisanship, support for falsehood, and the defense of their prideful refusal to return to the truth, they would know that no obstructive ambiguity stands in the way of what we

وقال: ﴿كَذَٰلِكَ نَجْزِي كُلَّ كَفُورٍ (٣٦)﴾ ولم يقل: كل مذنب، فليت شعري مَن المغفور والمتفضل عليه إذاً، وما معنى تسمية الله نفسه غفورا وعفوا إذا كان الكافر يخلد في النار، والمذنب الميت بغير توبة يخلد، والتائب محسن لا سبيل عليه مبدل سيئاته حسنات لا يدخل النار عندهم بتة، ولا يقع عليه اسم العفو عنه، ولا المغفرة له، إذا المغفرة لا تكون إلا لذنب وجناية، والعفو لا يكون إلا عنها، والتائب قد لقي الله بريئًا منها، نقيا مِن رسمهما، قد طهرته التوبة وأعادتهما به حسنات، يستوجب عليهما الكرامات. وليس هناك بزعمهم من إذا دخل النار خرج منها بعفوه ومغفرته، أو لا يدخلها وإنِ استوجبها بتفضله ورحمته، ورأفته وإحسانه، فأرى على زعمهم قد بطل كثير من أسامي الله، وعادت عَواري - ويلهم - لا فائدة فيها مثل العفو والغفور، والرحيم والرءوف، والمحسن، وهذا خروج من الإسلام، ودخول فى الكفر، فلو تدبروه باتقاء وخشية، وإضراب عن العصبية، ونصرة الباطل، والمحاماة عن الأنفة من الرجوع إلى الحق. لعلموا أن ليس دون ما قلناه التباس يمنع، وأن دونه من البيان لمن أراد الحق مقنع.

[44] **Translator's note (L10283):** The reading يُثْبِهم is problematic in this construction. "Brings them back" renders its apparent contextual sense, but the wording may be corrupt.

[45] **Qur'an references (L10282):** Qur'an 35:36 (Fatir).

have said, and that there is sufficient clarification concerning it to convince anyone who seeks the truth.[46][47][48]

L10305–10308 If they say: "The meaning of the All-Pardoning is that He pardons the wrongdoer in this world and does not hasten to visit him with punishment; and the All-Forgiving, because He conceals him in this world and does not expose him; and the Merciful, that He shows mercy to the child and the beasts, and has compassion for them; and the Beneficent, that He does good to them in this world."

L10309–10310 Is it then impossible for Him who does this to His servants in this world to do for them in the Hereafter the like?

L10311–10314 If they say, "It is impossible," they have disbelieved and openly declared their opposition to the entire community. But if they say: "It is possible for Him to do this for them in the Hereafter just as He did for them in this world," they are asked: "Who, then, is it whom He forgives in the Hereafter, or pardons, or shows mercy?"

L10315–10316 As for the inhabitants of Paradise, no: through His bliss He has made them have no need of these; and the perpetrators of major sins remain forever with the disbelievers, having no share, according to their claim. The people of the Heights belong to neither group, since they are in neither Paradise nor Fire. There is no other group guilty of wrongdoing and in need of forgiveness and pardon.

L10317–10319 Can it be—woe to you!—any but the perpetrators of major sins and the sinners who die without repentance, whom you have wronged and concerning whom you have fabricated lies against Allah?

فإن قالوا: معنى العفو، أنه يعفو عن المسيء في الدنيا، فلا يعاجله بالعقو بة. والغفور لأنه يستره في الدنيا فلا يفضحه. والرحيم يرحم الطفل والبهائم، ويرأف بهم. والمحسن يحسن إليهم في الدنيا.

أفيستحيل على من يفعل هذا في الدنيا بعبيده أن يفعل بهم في الآخرة مثله.

فإن قالوا: يستحيل، كفروا وكاشفوا كافة الأُمُة بالخلاف وإن قالوا: يجوز أن يفعل ذلك بهم في الآخرة كما فعل بهم في الدنيا. قيل لهم: فمن الذي يغفر له في الآخرة، أو يعفو عنه أو يرحمه.

وأهل الجنة فلا، أغناهم بنعيمه عنها، وأهل الكبائر مع الكفرة مخلدون لاَ حَظ لهم بزعمهمْ، وأصحاب الأعراف ليسوا من هؤلاء ولا أولئك، إذ ليسوا في جَنة وَلاَ نار، وليس هناك فرقة جانية محتاجة إلى المغفرة والعفو.

هل تكون - ويلكم - إلا أصحاب الكبائر والمذنبين الميتين بغير توبة، الذين ظلمتموهم، وافتريتم على الله فيهم.

[46] **Translator's note (L10292):** The supplied إذا is syntactically awkward; the context calls for the causal sense "since."

[47] **Translator's note (L10294):** The wording وأعادتهما به is awkward: the dual pronoun apparently refers to sin and wrongdoing, while the masculine pronoun in به has no clear antecedent. The translation preserves the apparent sense without treating the reading as certain.

[48] **Translator's note (L10298):** عَواري literally denotes borrowed things; here it appears to characterize names as merely borrowed or nominal designations.

فخلدتموهم مع الكفار مِن عَبدَة الأوثان والمتخذين مع الله، إذ كان أهل الجنة بجنتهم مستغنين، والكفار بخلودهم في النار آيسين، وأصحاب الأعراف في الجنة طامعين، ومن النار فرقين.

فإن قالوا هم أصحاب الأعراف. قيل لهم: أليسوا هم مذنبون، وقد زعمتم أن المذنب يخلد في النار مع المجرم من الكفار.

فإن قالوا: يخلد أصحاب الكبائر، ويغفر لأصحاب الصغائر. تحكموا تحكما ثانيا، وطولبوا بإقامة الدليل عليه، فإن احتجوا بقوله: (إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا (٣١) . قيل: هؤلاء قوم لا يدخلون النار بتة، لأن سيئاتهم تكفر عنهم بمصائب الدنيا، فيلقون الله ولا خطيئة عليهم، وأصحاب الكبائر مع الله - جل وعلا - في منزلتين، إما أن يجود عليهم فلا يدخلون النار بتة لقوله: (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (٥٣) ، ولقوله: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ) .

وإما أن يدخلهم النار ثم ينجيهم لقوله: (وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا (٧١) ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (٧٢) على ما بيناه ولخصناه في سورة مريم.

L10320–10322 You have thus consigned them to everlasting residence alongside the disbelievers who worship idols and take others alongside Allah, since the inhabitants of Paradise have their needs met by their Paradise, the disbelievers are in despair through their everlasting residence in the Fire, and the people of the Heights hope for Paradise and fear the Fire.[49]

L10323–10326 If they say: "They are the people of the Heights," they are asked: "Are they not sinners? Yet you have claimed that the sinner remains forever in the Fire alongside the criminal among the disbelievers."

L10327–10334 If they say: "The perpetrators of major sins remain forever, while the perpetrators of minor sins are forgiven," they have made a second arbitrary assertion and are required to establish evidence for it. If they adduce His saying as an argument: "If you avoid the major sins among the things you are forbidden, We shall expiate your evil deeds for you and admit you through an honorable entrance. (31)" the reply is: "These are people who never enter the Fire at all, for their evil deeds are expiated for them through the afflictions of this world, so that they meet Allah with no sin upon them. The perpetrators of major sins, however, have, with Allah—majestic and exalted is He—two possible conditions: either He bestows His bounty upon them, so that they do not enter the Fire at all, because of His saying: 'Say: O My servants who have transgressed against themselves, do not despair of Allah's mercy. Indeed, Allah forgives all sins. Indeed, He is the All-Forgiving, the Merciful. (53)' And because of His saying: 'Indeed, Allah does not forgive that partners be associated with Him, but He forgives what is less than that for whomever He wills.'[50]

L10335–10337 Or He causes them to enter the Fire and then delivers them, because of His saying: 'There is not one of you but will come to it; this is, with your Lord, an irrevocably decreed necessity. (71) Then We shall deliver those who were

[49] **Translator's note (L10320):** The object of "take" in والمتخذين مع الله is absent from the supplied text. "Others" supplies the minimum required by the apparent sense; what is taken alongside Allah is not explicitly stated.

[50] **Qur'an references (L10327):** Qur'an 4:31 (An-Nisa); Qur'an 39:53 (Az-Zumar); Qur'an 4:48 (An-Nisa); Qur'an 4:116 (An-Nisa).

mindful of Allah and leave the wrongdoers therein on their knees. (72)' as we have explained and set out concisely in Surah Maryam.[51]

L10338–10340 Furthermore, if they were required to name the major sins, they would not give a fully adequate account of them, in view of the proofs of the Book, the Sunnah, and consensus. For everything that Allah—majestic and exalted is He—has forbidden is grave, even if its perpetrator regards it as minor.

ثم إنهم لو طولبوا بتسمية الكبائر ما وفوا بها حق الوفاء، لحجج الكتاب والسنة والإجماع. إذ كل ما نهى الله - جل وعلا - عنه كبير، وإن كان عند جانيه صغيراً.

[51] **Qur'an references (L10335):** Qur'an 19:71 (Maryam); Qur'an 19:72 (Maryam).

سورة يس

Surah 36: Ya Sin (Ya-Sin)

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

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[Surah Ya Sin]

The Muʿtazilah.

And His saying, exalted is He: “The word has indeed become binding upon most of them, so they do not believe. (7)” is an argument against the Muʿtazilah and the Qadariyyah. It is the word that He uttered—and Allah knows best—: “But the word from Me has become binding: I shall surely fill Hell with jinn and human beings all together. (13)” Immediately afterward He said what removed [1451/a] every doubt and disclosed every ambiguity, saying: “Indeed, We have placed shackles upon their necks, reaching to their chins, so that their heads are forced upward. (8) And We have placed a barrier before them and a barrier behind them, and have covered them over, so that they do not see. (9)” Has He not explicitly stated that He has interposed these impediments, which He mentioned, between them and faith and Paradise?[1][2]

After this, has He left these people anything to cling to, were it not for their ignorance and obstinacy?

Then He reinforced this for them with a second confirmation, saying: “It is all the same to them whether you warn them or do not warn them: they do not believe. (10)” Faith.[3][4]

And His saying, exalted is He: “We have enumerated everything in a clear register. (12)” is an argument against them, since faith and disbelief, good

[1] **Translator’s note (L10348):** “1451/a” appears to be an editorial manuscript folio marker embedded in the sentence, rather than part of the author’s argument.

[2] **Qur’an references (L10345):** Qur’an 36:7 (Ya-Sin); Qur’an 32:13 (As-Sajdah); Qur’an 36:8 (Ya-Sin); Qur’an 36:9 (Ya-Sin).

[3] **Translator’s note (L10354):** The supplied أكدهم literally makes “them” the object of “reinforced” or “confirmed”; the construction is awkward. The translation gives its apparent contextual sense.

[4] **Qur’an references (L10354):** Qur’an 36:10 (Ya-Sin).

[سورة يس]

المعتزلة.

وقوله تعالى: (لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ (٧) حجة على المعتزلة والقدرية، وهو القول الذي قال - والله أعلم -: (وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١٣) . وقال على إثره ما أزال ١٤٥١/ أ، به كل ريب، وكشف كل لُبسة فقال: (إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ (٨) وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (٩) . أفليس قد أخبر نصا أنه حال بينهم وبين الإيمان والجنة بهذه الموانع التي ذكرها.

وهل ترك متعلقا للقوم بعد هذا لولا جهلهم ومكابرتهم.

ثم أكدهم بتأكيدٍ ثانٍ فقال: وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ (١٠) . الإيمان.

وقوله تعالى: (وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ (١٢) . حجة عليهم، إذا الإيمان والكفر، والخير والشر شيء كله، فإذا كان محصى في كتابه قبل الفعل، فهل يجري الفعل - ويحهم - إلا عليه.

and evil, are all things. Thus, if it is enumerated in His Book before the act, can the act take place—alas for them!—except in accordance with it?[56]

L10361 Discussion of the Martyr.

L10362–10380 And in His saying: "It was said: 'Enter Paradise.' He said: 'Would that my people knew (26) how my Lord has forgiven me and made me one of the honored.' (27)" there is evidence that the martyr enters Paradise before the Day of Resurrection, because he is alive and speaking, as you see. Similar to this is His saying: "Do not think those who have been killed in the path of Allah dead. Rather, they are alive with their Lord, receiving provision, (169) rejoicing in what Allah has given them of His bounty, and welcoming glad tidings concerning those left behind who have not yet joined them: that no fear shall be upon them, nor shall they grieve. (170)" If someone says: "Why, then, did you say in Surah 'The Angels,' at His saying: 'Those who disbelieve shall have the Fire of Hell. No sentence shall be passed upon them so that they die,' when you disputed with the Mu'tazilah concerning the threat of punishment, that the repentant person has no need of pardon and forgiveness because of his repentance, when Allah, exalted is He, says concerning Habib the Carpenter, as you see, reporting his words, although he died a doer of good and a martyr?" The reply is: "I said it there only by way of refutation, so that the error of their doctrine might become clear to these people concerning the threat of punishment, since they consider punishments and honors alike to result purely from the servants' acquisition of deeds, unmixed with gracious favor toward a doer of good or divine decree concerning a criminal. I therefore showed them, by following through the implications of their doctrine, what demolished the edifice they had built, both concerning the threat of punishment and concerning this matter, upon falsehood, so that they might have certainty that their assertion was broken and their creed corrupt. As for us, we do not deny that the angels brought near and the prophets sent as messengers need the bounty of Allah's mercy. The deeds of none of them save him unless Allah envelops them in His bounty and mercy, as the Messenger of Allah—may Allah bless him and

ذكر الشهيد.

وفي قوله: (قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ (٢٦) بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ (٢٧) دليل على أن الشهيد يدخل الجنة قبل يوم القيامة لأنه حي يتكلم كما ترى، ومثل هذا قوله: (وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (١٦٩) فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١٧٠) . فإن قال قائل: فَمَالَك قلت في سورة الملائكة عند قوله: (وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا) ، إذ ناقضت المعتزلة في باب الوعيد والتائب مستغن بتوبته عن العفو والمغفرة، والله تعالى يقول في حبيب النجار كما ترى إخبارا عنه، وقد مات محسنا شهيدا، قيل: إنما قلته هناك على وجه المناقضة، ليتبين للقوم خطأ مذهبهم في الوعيد، إذ هم يرون العقوبات والكرامات معا باكتساب العبيد محضا لا يشوبه تفضل على محسن، ولا قضاء على مجرم، فأريتهم على قياد مذهبهم ما هدم بنيانهم الذي بنوه في الوعيد، وفي هذا معا على الباطل، ليكونوا على يقين من كسر قولهم، وفساد نحلتهم، فأما نحن فلا ننكر أن الملائكة المقربين، والأنبياء المرسلين محتاجون إلى فضل رحمة الله لا ينجي أحدا منهم عمله إلا أن يتغمدهم الله بفضله ورحمته، كما قال رسول الله - صلى الله عليه وسلم - وكيف تنجيهم أعمالهم ويدخلون الجنة بها وحدها، وهي لو قِيست بنعمة واحدة من نِعم الله عليهم في الدنيا ما وَفت، فكيف بجميع نعمه وما لا يحصى منها، وكل محتاج إلى مغفرته وتفضله، وإن حسن عمله.

[5] **Translator's note (L10358):** The supplied إذا appears to function causally here: "since."

[6] **Qur'an references (L10357):** Qur'an 36:12 (Ya-Sin).

grant him peace ﷺ—said. How could their deeds save them, and how could they enter Paradise through those deeds alone, when, if they were weighed against a single one of Allah's blessings upon them in this world, they would not suffice? How, then, could they suffice for all His blessings and their countless multitude? Everyone needs His forgiveness and gracious favor, however good his deeds may be.[7][8]

L10381–10382 If it is asked: "What, then, is the meaning of His saying: 'Eat and drink with enjoyment for what you sent ahead in days gone by. (24)' and His saying in more than one place: 'As a recompense for what they used to do'?"[9]

L10383–10386 The reply is: "This is additional bounty from Him, mighty and majestic is He, and a doubling of generosity and munificence: that He should thank them for what He moved them to undertake, and praise them for what He enabled them to do and made easy for them, until they did it.

L10387 Do you not see Him saying: 'That is because no thirst, weariness, or hunger afflicts them in the path of Allah, nor do they tread any ground that enrages the disbelievers, nor do they inflict any loss upon an enemy, without a righteous deed being recorded for them on its account'?"[10]

L10388–10391 He has also said: "You did not kill them, but Allah killed them; and you did not throw when you threw." Thus He praised them for an act whose reality derives from Him, and which was accomplished through His strength and assistance; He attributed it to them in one respect and recorded a righteous deed for them on its account. All this refutes the Muʿtazilites and the Qadarites: although an act is attributed to its agent, its reality comes from its Creator. Whatever He rewards the doer of good for is grace, and whatever He punishes the evildoer for is justice. Both "Why?" and "How?" are precluded in both cases alike, since the servant has no right to object to his Creator concerning His judgments. The Creator does things beyond

فإن قيل: فما معنى قوله: (كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (٢٤) . وقوله في غير موضع: (جَزَاءً بِمَا كَانُوا يَعْمَلُونَ) .

قيل: هذا زيادة فضل منه عز وجل، وثنية كرم وجود أن يشكر لهم ما أنهضهم إليه، ويثني عليهم بما وفقه لهم، ويسره عليهم حتى فعلوه.

ألا تراه يقول: (ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطَئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ) .

وقد قال: (فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ) فأثنى عليهم بفعل حقيقته منه، وبقوته وعونه فأضاف إليهم في حال، وكتب لهم به عملاً صالحًا، وكل هذا رد على المعتزلة والقدرية في أن الفعل وإن نسب إلى فاعله فحقيقته من عند خالقه، وما يثيب المحسن عليه فضل، وما يعاقب المسيء عدل. ولم، وكيف، منقطعان في الحالين معًا، إذ ليس للعبد أن يعترض على خالقه في أحكامه، والخالق يفعل ما لا يبلغه علم عبيده، وعليهم التسليم به على ما تصرفت أحكامه في أفهامهم، وعقولهم الناقصة ولذلك - والله أعلم - قال: (وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ) .

[7] **Translator's note (L10366):** Surah 'The Angels' is an alternative title for Surah Fatir.

[8] **Qur'an references (L10362):** Qur'an 36:26 (Ya-Sin); Qur'an 36:27 (Ya-Sin); Qur'an 3:169 (Ali 'Imran); Qur'an 3:170 (Ali 'Imran); Qur'an 35:36 (Fatir).

[9] **Qur'an references (L10381):** Qur'an 69:24 (Al-Haqqah); Qur'an 56:24 (Al-Waqi'ah).

[10] **Qur'an references (L10387):** Qur'an 9:120 (At-Tawbah).

the knowledge of His servants, and they must submit to Him, however His judgments unfold within their understanding and their deficient intellects. For that reason—and Allah knows best—He said: "Allah judges; none can reverse His judgment."[11][12]

L10392

L10393–10394 And His saying: "And We caused springs to gush forth therein (34), so that they might eat of its fruit and what their hands have made. Will they not, then, give thanks? (35)" The pronoun "its"—and Allah knows best—refers back to fruit as a kind.[13][14]

L10395–10400 "And what their hands have made." That is, what they have planted and sown—and Allah knows best. Some of them take the particle "mā" in "what their hands have made" as a negation, meaning that they themselves did not really make it, even though they handled it directly with their hands. Rather, Allah is its maker, since He brings it forth from nonexistence into existence. They adduce as evidence the verse that comes after it: "Have they not seen that We created for them, from what Our hands have made?"[15][16]

L10401

L10402–10403 And His saying: "Livestock, which they then own (71). And We have subjected them to them: some they ride, and some they eat (72). And they have benefits and drinks in them. Will they not, then, give thanks? (73)" This is

وقوله: (وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ (٣٤) لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ (٣٥) (الهاء) - والله أعلم - راجعة على جنس الثمر.

(وَمَا عَمِلَتْهُ أَيْدِيهِمْ) أي ما غرسوا وزرعوا - والله أعلم - ومنهم من يجعل (ما) فيما عملته أيديهم جحدا، بمعنى أنهم لم يعملوه في الحقيقة هم. وإن باشروه بأيديهم، بل الله عامله إذ هو مخرجه من العدم إلى الوجود ويحتجون بالآية التي بعدها: (أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا) .

وقوله: (أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ (٧١) وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ (٧٢) وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ (٧٣) نظير ما مضى في سورة الأنعام عند قوله: (وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا) .

[11] **Translator's note (L10390):** The wording concerning how His judgments unfold within human understanding is awkward; the translation preserves its apparent sense.

[12] **Qur'an references (L10388):** Qur'an 8:17 (Al-Anfal); Qur'an 13:41 (Ar-Ra'd).

[13] **Translator's note (L10393):** The relative interpretation of "what their hands have made" follows the author's first explanation below; he subsequently discusses taking the same particle as a negation.

[14] **Qur'an references (L10393):** Qur'an 36:35 (Ya-Sin).

[15] **Translator's note (L10400):** "The verse that comes after it" refers to a later verse in the surah, rather than the immediately following verse.

[16] **Qur'an references (L10396):** Qur'an 36:35 (Ya-Sin); Qur'an 36:71 (Ya-Sin).

analogous to what preceded in the Surah of Livestock, at His saying: "And among livestock are beasts of burden and those low to the ground."[17][18]

[17] **Translator's note (L10403):** "Those low to the ground" renders farsh, a term variously interpreted as smaller livestock or livestock unsuitable for carrying burdens.

[18] **Qur'an references (L10402):** Qur'an 36:72 (Ya-Sin); Qur'an 36:73 (Ya-Sin); Qur'an 6:142 (Al-An'am).

سورة الصافات

Surah 37: Those who set the Ranks (As-Saffat)

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

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[Surah of Those Ranged in Rows]

[سورة الصافات]

His saying, exalted is He: “Then he looked down and saw him in the midst of the Blazing Fire (55). He said: ‘By Allah, you nearly brought me to ruin! (56) Were it not for my Lord’s favor, I would have been among those brought there.’ (57)” is an argument against the Mu‘tazilites and the Jahmites. Do you not observe how this man addresses his companion, who had been eager to lead him astray in this world by saying to him: “When we have died and become dust and bones, shall we really be requited? (53)” He thus informed him that he had escaped what his companion had been calling him to and making attractive to him only through his Lord’s favor, rather than through his own power and capacity.[1]

قوله تعالى: (فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ (٥٥) قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينِ (٥٦) وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ (٥٧) حجة على المعتزلة والجهمية، ألا ترى إلى مخاطبة هذا لقرينه الذي كان حريصا على إغوائه في الدنيا بما يقول له: (أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ (٥٣) . فأعلمه أنه لم ينجُ مما كان يدعوه إليه قرينه، ويزينه له إلا بنعمة ربه لا بطاقته واستطاعة نفسه.

The Mu‘tazilites.[2]

المعتزلة.

And His saying, exalted is He: “Is that better as hospitality, or the tree of Zaqqūm? (62) We have indeed made it a trial for the wrongdoers. (63)” is an argument against the Mu‘tazilites and the Qadarites. The import of this argument is that, when the wrongdoers heard mention of the tree of Zaqqūm in the Surah of the Children of Israel, in His saying, “And the accursed tree in the Qur’an,” the wrongdoers were put to trial by its mention and said: “Muhammed claims that there is a tree in the Fire, although fire burns trees and consumes them.” The Surah of the Children of Israel was revealed before the Surah of Those Ranged in Rows, and both are Meccan. Thus He explicitly said, as you see, in this surah: “We have indeed made it a trial for the wrongdoers. (63)” For what they say about the tree necessarily amounts to declaring the Qur’an false and attributing forgetfulness to the Lord.[3]

وقوله تعالى: أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ (٦٢) إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ (٦٣) حجة على المعتزلة والقدرية، ومعنى هذه الحجة أن الظالمين لما ذكرت شجرة الزقوم في سورة بني إسرائيل في قوله: (وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ) افتتن بذكرها الظالمون فقالوا: “ يزعم محمد أن في النار شجرة، والنار تحرق الشجر، وتأكله ”، وكان نزول بني إسرائيل قبل نزول الصافات، وكلاهما مكيتان، فقال نصا كما ترى في هذه السورة: (إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ (٦٣) ، إذ قولهم لا محالة في الشجرة تكذيب في القرآن ونسبة الرب إلى النسيان.

This is among the most extreme unbelief that they added to their unbelief.

وهذا من أكفر الكفر الذي ازدادوه إلى كفرهم، فليعدوا الجعل كيف شاؤوا في هذا الموضع فإنه حجة عليهم.

[1] **Qur’an references (L10407):** Qur’an 37:55 (As-Saffat); Qur’an 37:56 (As-Saffat); Qur’an 37:57 (As-Saffat); Qur’an 37:53 (As-Saffat).

[2] **Translator’s note (L10412):** This isolated designation appears to function as a topical heading.

[3] **Qur’an references (L10413):** Qur’an 37:62 (As-Saffat); Qur’an 37:63 (As-Saffat); Qur’an 17:60 (Al-Isra).

So let them construe the "making" however they wish in this passage: it remains an argument against them.[4]

L10421–10423 I have already explained the distinction between a trial (fitnah) and repeated testing (futūn) sufficiently to make repeating it here unnecessary. Following authority without examining its evidence.[5][6]

وقد دللت إلى الفرق بين الفتنة والفتون بما يغني عن إعادته في هذا الموضع التقليد.

L10424

L10425–10433 And His saying: "They indeed found their fathers astray (69), and so they hasten in their footsteps. (70)" is a condemnation of following authority without examining its evidence, as you see. By this statement we do not mean that following scholars in matters of knowledge is like these people's following their fathers in every respect. Rather, we alert those who follow authority without examining its evidence that whoever neglects seeking the proof, investigating matters, and exerting effort in exhaustive inquiry into religious affairs, and relies on following authority without examining its evidence, is led by it to something whose outcome is not praiseworthy and whose path is not approved, as it led these people when they neglected the signs of the messengers and what they brought them of truth from their Lord. They supposed that their fathers were more truthful than their messengers and better acquainted than they themselves were with where the proof lay.[7][8]

وقوله: (إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ (٦٩) فَهُمْ عَلَى آثَارِهِمْ يُهْرَعُونَ (٧٠) ذم للتقليد كما ترى، ولسنا نريد بهذا القول: أن تقليد العلماء في العلم كتقليد هؤلاء آباءهم جميع جهاته، ولكنا ننبه المقلدين أن من لهى عن طلب الحجة والفحص عن الأشياء، وبذل الجهد في الاستقصاء في أمر الدين، وعول على التقليد أداه إلى ما لا تحمد عاقبته، ولا يرتضى طريقه، كما أدى هؤلاء حين لهوا عن آيات الرسل، وما أتوهم به من الحق عن ربهم، فظنوا أن آباءهم أصدق من رسلهم، وأعرف بمواضع الحجة من أنفسهم.

L10434 The Muʿtazilites.[9]

المعتزلة.

L10435

L10436–10446 And His saying: "He said: 'Do you worship what you carve? (95) Yet Allah

وقوله: (قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ (٩٥) وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ (٩٦) حجة على المعتزلة في خلق الأفعال، لأن الله - جل جلاله - لم يخلق الصنم صنما منحوتا صورة كما خلق سائر الصور، والقوم لم يعبدوا ما نَحتوا منه الصنم كهيئة ما خلقه الله. فكيف يجوز أن يكذب عليهم إبراهيم - صلى الله عليه وسلم - مع نبوته وخلته، فيوبخهم على ما لم يفعلوا. إذا القوم لم يعبدوا حجرا، ولا خشبا قبل النحت، وإنما وبخهم على ما فعلوا، وفعلهم في العبادة واقع على صورة الصنم لا على الشيء الذي نحت منه الصنم،

[4] **Translator's note (L10419):** The unvocalized expression fa-l-yuʿaddū al-jaʿl is uncertain; it may specifically concern how the verb "make" is construed as taking its objects.

[5] **Translator's note (L10422):** The distinction between fitnah and futūn refers to an earlier discussion not supplied here; the English equivalents are provisional.

[6] **Translator's note (L10423):** This appears to be a topical heading. The technical term is taqlīd.

[7] **Translator's note (L10427):** The Arabic omits an expected preposition before "every respect"; the intended relationship is nevertheless apparent.

[8] **Qur'an references (L10425):** Qur'an 37:69 (As-Saffat); Qur'an 37:70 (As-Saffat).

[9] **Translator's note (L10434):** This appears to be a topical heading.

created you and what you do.' (96)" is an argument against the Mu'tazilites concerning the creation of acts, because Allah—majestic is His glory—did not create the idol as an idol carved into a form, as He created all other forms; and the people did not worship the material from which they carved the idol in the condition in which Allah had created it. How, then, could it be permissible for Abraham—may Allah bless him and grant him peace ﷺ—with his prophethood and his intimate friendship with Allah, to make a false allegation against them, rebuking them for something they had not done? The people did not worship stone or wood before it was carved; rather, he rebuked them for what they did. Their act of worship was directed toward the idol's form, rather than toward the thing from which the idol was carved. Thus His saying, "And what you do," must refer either to the carving itself, which is an act, or to it together with other acts. Whichever of these two it refers to, the argument against them is evident.[10][11][12]

فليس يخلو قوله: (وَمَا تَعمَلُونَ) من أن يكون واقعا على نص النحت وهو عمل، أو عليه وعلى غيره من الأعمال. وعلى ما وقع من هذين فالحجة ظاهرة عليهم.

L10447–10450 And His saying: "And he said: 'I am going to my Lord; He will guide me.' (99)" is an argument against them, in Abraham's—may Allah bless him—disavowing possession of guidance and seeking guidance from his Lord.[13][14]

وقوله: (وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ (٩٩) حجة عليهم في تبري إبراهيم - صلى الله عليه - من الهداية والاستهداء من ربه.

L10451 The Mu'tazilites:[15]

المعتزلة:

L10452

L10453–10454 And His saying: "When he reached the age to work alongside him, he said: 'My son, I see in a dream that I am slaughtering you, so consider what you think.' He said: 'My father, do what you are commanded. You will find me, if Allah wills, among the patient.' (102)" is evidence that the dreams of the

وقوله: (فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (١٠٢) دليل على أن رؤيا الأنبياء حَق، يعلمون به كما يعلمون بالرسالة.

[10] **Translator's note (L10436):** The phrase "what you do" can also mean "what you make"; the author argues below for its application to acts.

[11] **Translator's note (L10441):** The supplied idhā ("if/then") is awkward here and may stand for idh ("since"), which suits the argument.

[12] **Qur'an references (L10436):** Qur'an 37:95 (As-Saffat); Qur'an 37:96 (As-Saffat).

[13] **Translator's note (L10449):** The supplied salutation contains only a request for blessing, without the request for peace found in the complete formula.

[14] **Qur'an references (L10448):** Qur'an 37:99 (As-Saffat).

[15] **Translator's note (L10451):** This appears to be a topical heading.

prophets are true: through them they acquire knowledge just as they acquire knowledge through the prophetic message.[16][17]

L10455 Through them, too, the binding proof is established against people just as it is established through the prophetic message.

L10456–10474 And His saying, reporting the boy's words: "You will find me, if Allah wills," is an argument against the Mu'tazilites and the Qadarites. Do you not observe how the boy qualified his patience with "if Allah wills," knowing that he did not possess control over it, and that Allah—exalted is His praise—is the One who makes him patient? Likewise Allah said to His Prophet Muhammed—may Allah bless him and grant him peace ﷺ—"Be patient; your patience is only through Allah." Patience is therefore to be sought, for it is neither possessed nor within one's capacity except through Allah. And Allah has commanded all people to exercise it, saying: "You who believe, be patient, outdo one another in patience, and remain stationed in readiness." Is it permissible for anyone to say: "Allah has commanded the believers to do something that He has stated they cannot do except through Him, and that is injustice on His part," as they claim —woe to them!—that whoever asserts of Allah—majestic is His glory—that He decrees disobedience for someone whom He commands to abandon it thereby attributes injustice to Him? Do they not consider that all acts are like patience? Allah has commanded those addressed by His commands to perform them all, and their power with respect to all of them is one and the same: they cannot perform any of them except through Him, just as they cannot exercise patience except through Him. And Allah—majestic and exalted—is just in what He commands them, gracious toward anyone He assists in it, and does not act unjustly toward anyone from whom He withholds assistance and whom He then punishes for the offense and to whom He attributes it, calling him a wrongdoer on its account and Himself just. All of this is coherent judgment and a truthful report. Knowledge of how it is so and how it is true is withheld from one who is a servant, humbled by servitude and ignorant of everything he has

[16] **Translator's note (L10454):** The supplied verb means "they know," although the closely resembling "they act" would also fit the discussion. The supplied reading is retained.

[17] **Qur'an references (L10453):** Qur'an 37:102 (As-Saffat).

ويثبت به الحجة على الناس ثبوتها بالرسالة.

وقوله إخبارًا عن الغلام: (سَتَجِدُنِي إِنْ شَاءَ اللَّهُ) حجة على المعتزلة والقدرية، ألا ترى أن الغلام كيف استثنى في صبره عِلْما منه بأنه غير مالك له، وأن الله - جل ثناؤه - هو الذي يصبره وكذا قال الله لنبيه محمد - صلى الله عليه وسلم -: (وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ) فيسأل الصبر، إنه غير مملوك ولا مستطاع إلا بالله، وقد أمر الله به الناس كافة فقال: (يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا) ، أفيجوز لأحد أن يقول: أمر الله المؤمنين بشيء قد أخبر أنهم لا يستطيعونه إلا به، وذلك ظلم منه كما يزعمون - ويلهم - أن المدعي على الله - جل جلاله - بقضاء المعصية على من أمره بتركها مجوره. أَوَلا يعتبرون أن الأعمال كلها أسوة الصبر قد أمر الله المأمورين بجميعها، وطاقتهم فيها معا طاقة واحدة لا يقدرون على شيء منها إلا به، كما لا يقدرون على الصبر إلا به، والله - جل وتعالى - عادل فيما أمرهم، ومتفضل على من أعانه عليه، وغير جائز على من حجب عنه المعونة ثم عاقبه على الجناية، ونسبها إليه وسماه بها ظالما، ونفسه عادلا، وكل ذلك حكم منتظم وخبر صادق، وعلم كيفيته وكيفية صدقه محجوب عمن هو عبد ذليل بالعبودية جاهل بكل ما لم يعلم. ألا ترى إلى قول الملائكة: (قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا) ، وهذا علم لم يُعلِّمه اللهُ بشرًا ولا مَلَكاً، بل ألزم الجميع أن يؤمنوا بعدله عرفوه أم لم يعرفوه، كما ألزمهم سائر الفرائض ليكونوا عبيدا مقهورين مؤتمرين غير مقحمين على ما لم يطلعوا عليه من سره في قضائه وقدره.

not been taught. Do you not observe the angels' words: "They said: 'Glory be to You! We have no knowledge except what You have taught us.'" This is knowledge that Allah has taught to no human or angel. Rather, He has required everyone to believe in His justice, whether they understand it or do not understand it, just as He has imposed all the other obligations upon them, so that they may be servants, subject to His power and obedient to His commands, without intruding into what has not been disclosed to them of His secret concerning His decree and predestination.[18][19][20][21][22]

L10475 What He reports of the boy also provides evidence for placing the qualification "if Allah wills" before or after the statement it qualifies.

L10476 It is a qualification credited to the person who makes it. Here it precedes, whereas in His saying, "You will surely enter the Sacred Mosque," it follows.[23][24]

L10477–10478 And His saying, exalted is He: "And We called to him: 'Abraham! (104) You have indeed fulfilled the vision.'"[25]

L10479 is evidence that Allah's speech is uncreated.

L10480–10484 It also provides evidence that he saw in the dream that he was presenting

وفيما أخبر عن الغلام أيضاً دليل على الاستثناء مقدما ومؤخرا.

استثناء محسوب لمستثنيه، فهو هاهنا مقدم، وفي قوله: (لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ) مؤخر.

وقوله تعالى: (وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (١٠٤) قَدْ صَدَّقْتَ الرُّؤْيَا) .

دليل على أن كلام الله غير مخلوق.

وفيه دليل على أنه رأى في المنام أنه يقدمه للذبح لا أنه يذبحه، إذ لو كان رأى ذبحه ما صدق رؤياه بالتقديم للذبح، فيكون قوله: (أَنِي أَذبحكَ) أسوة سائر ما ضاهاه في القرآن على سعة اللسان مثل قوله: (فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ) ، فإنما هو مقاربة الأجل - وهذا مقاربة الذبح. والله أعلم كيف هو.

[18] **Translator's note (L10459):** The supplied word in the praise formula is corrupt: ʾināʾuhu apparently stands for thanāʾuhu, "His praise."

[19] **Translator's note (L10460):** "Patience is therefore to be sought" follows a passive reading of the unvocalized verb; an active reading, "he therefore asks for patience," is also possible.

[20] **Translator's note (L10463):** The supplied muj waww iruhu, conventionally read muj awwiruhu (mujawwiruhu), means "one who attributes injustice to Him." The question begun in the preceding units closes here.

[21] **Translator's note (L10468):** The supplied jāʾiz ("permissible" or "passing") does not fit the syntax and argument; the translation follows the apparent intended jāʾir ("unjust").

[22] **Qur'an references (L10456):** Qur'an 18:69 (Al-Kahf); Qur'an 28:27 (Al-Qasas); Qur'an 37:102 (As-Saffat); Qur'an 16:127 (An-Nahl); Qur'an 3:200 (Ali 'Imran); Qur'an 2:32 (Al-Baqarah).

[23] **Translator's note (L10476):** The reference to the qualification following concerns "if Allah wills" in the continuation of the cited verse, which is not quoted in this unit.

[24] **Qur'an references (L10476):** Qur'an 48:27 (Al-Fath).

[25] **Qur'an references (L10478):** Qur'an 37:104 (As-Saffat).

him for slaughter, rather than slaughtering him. For if he had seen himself slaughtering him, he would not have fulfilled his vision by presenting him for slaughter. Thus his saying, "That I am slaughtering you," is like other comparable expressions in the Qur'an, reflecting the latitude of the language, such as His saying: "When they have reached the end of their appointed term, retain them honorably." This means only approaching the end of the appointed term— and this means approaching the slaughter. Allah knows best how it is.[26]

L10485–10489 And in His saying, "This indeed is the manifest trial (106)," there is confirmation of what we have said. "Trial" here means testing—and Allah knows best—and slaughtering one's child is among the severest and most firmly established forms of testing. He found both His intimate friend and his son willing to undertake it, seeking the pleasure of the One testing them—majestic and exalted is He.[27][28]

L10490–10494 His saying: "And We gave him good tidings of Isaac, a prophet among the righteous (112)," is evidence that the one to be sacrificed was Ishmael. Abū al-Khaṭṭāb Qatādah ibn Diʿāmah used to agree with those who said that it was Isaac, and maintained that Allah made him a prophet as a reward for his submission to being slaughtered.[29]

L10495–10500 I do not regard this as carrying weight, because the boy who was ransomed from slaughter had already merited prophethood through Abraham's prophethood before being tested with slaughter. Rather, the most telling thing he said was that Allah made him a prophet to gladden Abraham's eyes—may Allah bless him—through him, as a reward to him for his patience and for having reconciled himself to slaughtering Ishmael—may Allah bless him—because the glad tidings of Isaac came after the boy had been ransomed with

وفي قوله: ﴿إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ (١٠٦)﴾ تأكيد لما قلنا، والبلاء في هذا الموضع الاختبار - والله أعلم - ونحر الولد من أشد الاختبار وأثبته، فوجد الخليل وابنه معا سمحين به متبعين رضا مختبرهما - جل وعلا -.

قوله: ﴿وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ (١١٢)﴾ دليل على أن الذبيح إسماعيل، وكان أبو الخطاب قتادة بن دعامة يوافق من قال: هو إسحاق، ويزعم أن الله جعله نَبيا جزاء لاستسلامه للذبح.

وليس عندي في هذا معتبر، لأن الغلام المفدا من الذبح قد كان استحق النبوة بنبوة إبراهيم قبل ابتلائه بالذبح، بل أدل ما قال: إن الله جعله نبيا لِيُقر عَيَن إبراهيم - صلى الله عليه - به جزاء له على ما صبر، وَوَطن نفسه على ذبح إسماعيل - صلى الله عليه - لأن البشارة بإسحاق كانت بعد أن فدي الغلام بالكبش، فلو كان المفدى إسحاق لكان: وبشرناه نبيا.

[26] **Qur'an references (L10480):** Qur'an 65:2 (At-Talaq).

[27] **Translator's note (L10488):** "Most firmly established" renders the supplied athbatihi; the choice of adjective is unusual in this context.

[28] **Qur'an references (L10486):** Qur'an 37:106 (As-Saffat).

[29] **Qur'an references (L10490):** Qur'an 37:112 (As-Saffat).

the ram. Had the one ransomed been Isaac, it would have read: "And We gave him glad tidings of a prophet."[30][31]

[30]**Translator's note (L10497):** The construction spanning this and the preceding segment is awkward; the translation takes it as introducing the more telling argument. The vocalization of the expression translated as "gladden Abraham's eyes" is irregular.

[31]**Translator's note (L10500):** The quoted formulation is hypothetical, rather than a verbatim Quranic quotation.

والله أعلم كيف هو مع أن قول الرجل للنبي - صلى الله عليه وسلم - " يا ابن الذبيحين " وترك إنكار النبي - صلى الله عليه وسلم - يؤيده.

والخبر وإن كان في إسناده بعض المقال فشهرته واستفاضته تؤيده وقوله في موسى وهارون: (وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ (١١٨) . حجة على المعتزلة.

ذكر القول فى عمل السىء.

وقوله تعالى: (فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (١٤٣) لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ (١٤٤) دليل على أن العمل السيىء لا يعدِم ما تقدمه من الصالح، وأن المرء يحفظ صالح عمله، وينجو به من المهلكات.

وفيه دليل على أن المسلم وإن عُوقِب بجنايته لا يخلد بها في العذاب. وأن الصالي بالخلود في عذاب جنايته هو الكافر دون المسلم، وفي ذلك دحض الحجة على المعتزلة في باب الوعيد بَينا لمن تدبره.

قوله: (فَإِنَّكُمْ وَمَا تَعْبُدُونَ (١٦١) مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ (١٦٢) إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ (١٦٣)

L10501–10504 Allah knows best how the matter stands, although the man's saying to the Prophet—may Allah bless him and grant him peace ﷺ— "O son of the two men offered for slaughter," and the Prophet's—may Allah bless him and grant him peace ﷺ—refraining from objecting support it.

L10505–10508 Although the report's chain of transmission is open to some criticism, its fame and widespread circulation support it. And His saying concerning Moses and Aaron, "And We guided them both to the straight path" (118), is an argument against the Mu'tazilites.[1]

Discussion of the Position on Doing Evil.

L10509

L10510

L10511–10513 And His saying, exalted is He, "Had he not been among those who glorify (143), he would have remained in its belly until the day they are resurrected" (144), is evidence that an evil deed does not obliterate the righteous deeds that preceded it, and that a person preserves his righteous deeds and is saved through them from things that bring destruction.[2][3]

L10514–10517 It also contains evidence that a Muslim, even if punished for his offense, will not remain eternally in torment because of it, and that the one who burns eternally in torment for his offense is the unbeliever rather than the Muslim. In this there is a refutation of the Mu'tazilites' argument concerning the threat of punishment, plain to anyone who reflects upon it.[4]

L10518

L10519 His saying: "Indeed, you and what you worship (161), you cannot tempt anyone away from Him (162), except one who is to burn in Hellfire" (163).[5]

[1] **Qur'an references (L10505):** Qur'an 37:118 (As-Saffat).

[2] **Translator's note (L10513):** The supplied vocalization makes the person the subject of "preserves"; the unvocalized wording could alternatively express his being protected through his righteous deeds.

[3] **Qur'an references (L10511):** Qur'an 37:143 (As-Saffat); Qur'an 37:144 (As-Saffat).

[4] **Translator's note (L10517):** The Arabic construction literally combines "refutation of the argument" with "against the Mu'tazilites"; its syntax is awkward.

[5] **Qur'an references (L10519):** Qur'an 37:161 (As-Saffat); Qur'an 37:162 (As-Saffat); Qur'an 37:163 (As-Saffat).

كان الحسن البصري - رحمه الله - يقول: " يعني: يا بني إبليس. إنكم لن تستطيعوا أن تُضِلوا أحدا إلا مَن كان في علم الله أن يَصلَى الجحيم ".

وهو حَسَن من قوله، وبراءة مما رُمي به من القدر، وحجة على من يحسب أنه منهم.

وقوله: (وَإِنَّا لَنَحْنُ الصَّافُّونَ (١٦٥) وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ (١٦٦) فيها إضمار - والله أعلم - كانت تقول الملائكة: وإنا لنحن الصافون، لأنه لم يجرِ لهم ذكر قبل هذا إلا في قوله: (أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ (١٥٠) ، إلى قوله: (وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ (١٥٨) .

فيحتمل أن يكون معنى هذا الفصل أن يقول: كيف تكون الملائكة أولادَ الله، وهم مقرون بأنهم صافون والمسبحون، يفعلون فِعل العبيد، ولو كانوا أولادا ما كانوا عبيدا.

فيكون حينئذ كقوله: (إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (٩٣) تكذيبًا لمنِ ادعى له ولدا، وإذا كان ذلك كذلك كان أيضا حجة في أن الابن يعتق على الأب إذا مَلَكه، إذ محال أن يجتمع على نفس واحدة بنوة وعبودة لشخص في حكم التلاوة.

وكان عكرمة يقول في قوله: (وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا) قال: " جعلوا بنات سراة الجِن بنات الله - تبارك وتعالى - ".

L10520–10522 Al-Hasan al-Basri—may Allah have mercy on him—used to say: "It means: O children of Iblis, you will never be able to lead anyone astray except someone who, in Allah's knowledge, is to burn in Hellfire."

L10523–10524 This is a fine statement of his, an exoneration of him from the doctrine of independent human determination with which he was accused, and an argument against anyone who supposes that he belonged to them.[6]

L10525–10528 And His saying: "Indeed, it is we who stand in ranks (165), and indeed, it is we who glorify" (166). There is an ellipsis here—Allah knows best—namely: the angels used to say, "Indeed, it is we who stand in ranks," because they have not been mentioned before this except in His saying, "Or did We create the angels female while they were witnesses?" (150), through His saying, "And the jinn certainly knew that they would be brought forth" (158).[7]

L10529–10530 The meaning of this passage may therefore be that He is saying: How can the angels be Allah's children when they acknowledge that they stand in ranks and glorify, acting as slaves act? Had they been children, they would not have been slaves.

L10531–10534 It would then be like His saying, "There is no one in the heavens and the earth who does not come to the All-Merciful as a slave" (93), giving the lie to anyone who claims that He has a child. If that is so, it is also an argument that a son becomes free upon his father's acquiring ownership of him, since it is impossible that one individual should simultaneously be someone's son and slave, according to the ruling conveyed by the recited text.[8]

L10535–10536 And ʿIkrimah used to say concerning His saying, "And they established a kinship between Him and the jinn"— he said: "They made the daughters of the chiefs of the jinn daughters of Allah—blessed and exalted is He."[9]

[6] **Translator's note (L10523):** "Independent human determination" renders qadar in its polemical reference to the doctrine associated with the Qadarites.

[7] **Qur'an references (L10526):** Qur'an 37:165 (As-Saffat); Qur'an 37:166 (As-Saffat); Qur'an 37:150 (As-Saffat); Qur'an 37:158 (As-Saffat).

[8] **Qur'an references (L10531):** Qur'an 19:93 (Maryam).

[9] **Qur'an references (L10535):** Qur'an 37:158 (As-Saffat).

It is as though He is saying: How can there be kinship between the jinn and Allah, when they know that they will be brought forth into His torment? Had they been children, He would have averted from them His torment.

Allah knows best everything He intended by that.

The Muʿtazilites and the Qadarites.

His saying: "Indeed, they used to say (167), 'If only we had a reminder from the people of old (168), we would certainly be Allah's chosen servants'" (169), is an argument against the Muʿtazilites and the Qadarites, for had they possessed mastery over themselves, exercising control over their capacity in the manner those people maintain, they would have believed when there came to them the reminder of their predecessors. Do they not take heed that, when someone wishes for something for the sake of something else and is granted it, having no doubt about attaining the latter once his wish has been granted, but then fails to attain it, there is a deprivation that has held him back from it, and a missing share that was never allotted? Their unbelief in this passage cannot be interpreted as willful denial, because a willful denier does not entertain wishes but persists in obstinacy in the face of direct observation. And the communication that removes doubt about what we have said and confirms what we have embraced and drawn out as an inference is His saying, reporting the words of the people of the Fire: "If only we could be sent back, and not deny the signs of our Lord, and be among the believers!" (27).[1011]

Then He said: "Even if they were sent back, they would return to what they had been forbidden; indeed, they are liars" (28). After witnessing the

[10] **Translator's note (L10551):** The supplied taḥaqquq ("confirmation") and iḥtabaynāhu ("we embraced it," literally "we gathered it to ourselves") produce an awkward construction. The rendering is tentative; the wording may be corrupt. The sentence continues through the following two segments.

[11] **Qur'an references (L10544):** Qur'an 37:167 (As-Saffat); Qur'an 37:168 (As-Saffat); Qur'an 37:169 (As-Saffat); Qur'an 6:27 (Al-An'am).

فكأنه يقول: كيف تكون بين الجِنة وبين الله نَسَب. وهم عالمون بانهم محضرون في عذابه، فلو كانوا أبناء صرف عنهم عذابه.

والله أعلم بكل ما أراد من ذلك.

المعتزلة والقدرية.

قوله: (وَإِنْ كَانُوا لَيَقُولُونَ (١٦٧) لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ (١٦٨) لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ (١٦٩) حجة على المعتزلة والقدرية، إذ لو كانوا مِن مَالكي أنفسهم. متصرفين في استطاعتها على نحو ما يذهبون إليه لآمنوا بمجيئهم ذكر أوليهم فلا يعتبرون أن مَن تمَنى شيئًا لشيء فأعطيه وهو لا يشك في الوصول إليه بعد إعطائه مُنَاه، ثم لم يصل إليه أن هناك حِرمان أقعده عنه، وَفَوات قَسْم لم يقسم، ولا يجوز صرف كفرهم في هذا الموضع إلى الجحود، لأن الجاحد لا يتمنى الأماني بل يُصر على العِناد في العيان والبلاغ الذي يزيل الريب عما قلناه، وتحقق ما احتباناه فانتزعناه. قوله إخبارا عن قوم النار (يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ (٢٧)

ثم قال: (وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ (٢٨) فهل بعد معاينة أهوال الموت والحشر والقيامة والنار ارتياب يصد المرء عن الإيمان، لولا زوال استطاعة عن شيء لم يُقْسَم له، ولم يُمتن به عليه بل حِيل بينه وبين الوصول إليه.

terrors of death, the gathering, the resurrection, and the Fire, can there be any doubt that would turn a person away from faith, were it not for the loss of the capacity to attain something that had not been allotted to him and had not been bestowed upon him as a favor, but which he had instead been prevented from attaining?[12]

L10559

L10560–10561 And His saying, "Our word has already gone forth concerning Our servants sent as messengers (171): it is they who will surely be helped (172), and it is Our host who will surely prevail" (173), is a clear argument against them.[13]

وقوله: (وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ (١٧١) إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ (١٧٢) وَإِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ (١٧٣) حجة عليهم واضحة.

[12] **Qur'an references (L10554):** Qur'an 6:28 (Al-An'am).

[13] **Qur'an references (L10560):** Qur'an 37:171 (As-Saffat); Qur'an 37:172 (As-Saffat); Qur'an 37:173 (As-Saffat).

سورة ص

Surah 38: The Letter “Saad” (Sad)

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

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[Surah Sad]

His saying, mighty and majestic is He, “Has the Reminder been sent down upon him out of all of us?” is a refutation of anyone who says that Allah—glory be to Him—is Himself on earth.[1][2]

Discussion of the Believer’s Being Subjected to Service Even Though Divinely Granted Success.

“We subjected the mountains to glorify with him in the evening and at sunrise (18), and the birds, gathered together; each turned repeatedly to him” (19). This is a refutation of anyone who says that the believer is not subjected to service, but is only divinely granted success. Although the believer is divinely granted success, the language does not preclude his being subjected to service in doing good. Do you not see that in this verse the mountains and the birds are subjected to service in glorifying with David—may Allah bless him—and glorification is an act of obedience, and for that reason (1), His saying: “And He subjected to you the night and the day, the sun and the moon; and the stars are subjected by His command.”[3][4][5]

They persist in obedience, traveling in the celestial orbit by night and by day.

Compulsory service is a term established for making a person do something under compulsion. Thus, anyone who is compelled to do good or evil is subjected to service—that is, made to do it—even if he does not desire it.

Glorification applies both to prayer and to declaring Allah free of imperfec-

[1] **Translator’s note (L10565):** The first word appears as radh, an apparent transcription error for radd, “refutation.”

[2] **Qur’an references (L10564):** Qur’an 38:8 (Sad).

[3] **Translator’s note (L10567):** The pronoun in “to him” can refer to David or to Allah; the Arabic does not make the referent explicit.

[4] **Translator’s note (L10573):** The connective “and for that reason” is syntactically awkward here; the supplied wording has been retained. The marker (1) refers to a note not supplied.

[5] **Qur’an references (L10567):** Qur’an 38:18 (Sad); Qur’an 38:19 (Sad); Qur’an 16:12 (An-Nahl).

[سورة ص]

قوله عز وجل: (أَأُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا) رد على من قال: إن الله سبحانه بنفسه في الأرض.

ذكر أن المؤمن يكون مسخراً وإن كان موفقًا.

(إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ (١٨) وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ (١٩) رد على مَن قال: إن المؤمن لا يكون مسخرا، إنما يكون موفقا والمؤمن وإن كان موفقا فليست تمتنع اللغة أن يكون مسخرا للخير، ألا ترى أن الجبال والطير مسخران في هذه الآية للتسبيح مع داود - صلى الله عليه - والتسبيح طاعة، فلذلك (١) قوله: (وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ) .

وهم دائبون في طاعة، يسيرون في الفلك ليلا ونهارًا.

فالسخرة: اسم موضوع لحمل الإنسان على شيء مكره. فمن أُكره على الخير، أو على الشر فهو مسخر، أي محمول عليه وإن لم يشتهيه..

والتسبيح يقع على الصلاة وعلى التنزيه معا، فقد يجوز أن يكون داود - صلى الله عليه وسلم - كان مع تنزيهه لله عن السوء يصلي الضحى، والطير والجبال ساعدون على التنزيه دون الصلاة، وذلك أنه رُوي عن ابن عباس أنه قال: “ كنت أَمرُّ بهذه الآية: (بِالعشي والإشراق) فلا أدري ما الإشراق، حتى حدثتني أم هانئ أن النبي - صلى الله عليه وسلم - صَلى يوم الفتح الضحى ثماني ركعات. وقال: ” هذه صلاة الإشراق “ وقوله: (وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ (٢١) إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ

tion. It is therefore possible that David —may Allah bless him and grant him peace ﷺ—was, alongside declaring Allah free of evil, performing the prayer of the forenoon, while the birds and mountains joined in declaring Him free of imperfection, rather than in prayer. This is because it is related from Ibn ʿAbbas that he said: "I used to come across this verse, 'In the evening and at sunrise,' without knowing what 'sunrise' meant, until Umm Hani' told me that the Prophet—may Allah bless him and grant him peace ﷺ—performed eight units of prayer in the forenoon on the day of the conquest." And he said: "This is the sunrise prayer." And His saying: "Has the account of the disputants reached you, when they climbed over the wall into the prayer chamber (21), when they entered David's presence and he was alarmed by them?" The noun "disputant" applies to both an individual and a group. It is therefore possible that more than two angels climbed over the wall to him, while two angels addressed him, because He said, "When they climbed over the wall into the prayer chamber," and "When they entered," then said, "Two disputants; one of us has wronged the other," and, "This is my brother; he has." And it is said that the two were Gabriel and Michael—may Allah bless them both—because Allah established brotherhood between them in heaven. His saying, "This is my brother; he has," confirms it.[6][7][8][9][10]

L10591–10593 And in His saying, "Ninety-nine ewes, while I have a single ewe," there is clear, unambiguous evidence that equivocal expressions are permissible, for they are not counted among lies.[11]

مِنْهُمْ) اسم الخصم واقع على الواحد والجماعة، فقد يحتمل أن يكون تسور عليه من أكثر من مَلَكين، وخاطبه ملكان، لأنه قال: (إِذْ تَسَوَّرُوا الْمِحْرَابَ) ، و (إِذْ دَخَلُوا) ، ثم قال: (خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ) ، و (إِنَّ هَذَا أَخِي لَهُ) ، ويقال: إنهما كانا جبريل وميكائيل - صلى الله عليهما - لأن الله آخى بينهما في السماء، ويحققه قوله: (إِنَّ هَذَا أَخِي لَهُ) .

وفي قوله: (تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ) دليل واضح غير مشكل على إباحة المعاريض، فإنها غير معدودة في عداد الكذب.

[6] **Translator's note (L10582):** The subject of "he said" is not explicitly identified; it may refer to Ibn ʿAbbas or to the Prophet. The supplied quotation marks do not fully resolve the attribution.

[7] **Translator's note (L10586):** The wording "more than two angels climbed" is grammatically awkward in the supplied Arabic. The argument contrasts plural verbs with the subsequent dual noun.

[8] **Translator's note (L10587):** "He has" is an incomplete Quranic quotation in the source and is retained as such.

[9] **Translator's note (L10590):** The Quranic quotation again ends at "he has" in the supplied text.

[10] **Qur'an references (L10578):** Qur'an 38:21 (Sad); Qur'an 38:22 (Sad); Qur'an 38:23 (Sad).

[11] **Qur'an references (L10591):** Qur'an 38:23 (Sad).

وقد قيل: إن النعجة ليست بكناية عن المرأة بل نفس المرأة تُسمى نعجة كما قال عنترة يا شاة ما قنص بمن حلت له حرمت عليَّ وليتها لم تحرم وهذا وإن كان كذلك فليس يمنع من أن يكون الخطاب حجة في جواز المعاريض، لأن الملكَين لم يكن لهما نعاج النساء، وَلاَ نعاج الغنم.

وقد قال مخاطبًا له، (وَلِيَ) كما قال، ولم يكن لهما في الحقيقة.

ولكنهما أرادا تنبيه داود - صلى الله عليه - على خطيئة فانتبهوا لها.

(وَخَرَّ رَاكِعًا وَأَنَابَ (٢٤) وفي قوله: (وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ) دليل على أن العرب وإن سمتِ النساء بالنعاج، فهي في هذا الموضع نعاج الغنم، لأن الخلطاء لا يكونون في النساء إنما يكونون في الغنم.

وفي قولهما له: (وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ) دليل على أن الخصوم إذا خاطبوا الحاكم بمثله، وقالوا: اعدل في حكمك، ولا تجر علينا لم يكن ذلك منهما سوء أدب، ولا يجاز للحاكم أن يحد عليهما ولا يعاقبهما.

L10594–10600 It has also been said that “ewe” is not an indirect expression for a woman; rather, a woman herself is called a ewe, as ʿAntarah said: “O ewe—what a quarry for the one to whom she is lawful! She is forbidden to me; would that she were not forbidden!” Even if that is so, it does not prevent the address from constituting an argument for the permissibility of equivocal expressions, because the two angels had neither ewes in the sense of women nor ewes in the sense of sheep.[12]

L10601 Yet, addressing him, he said, “While I have,” as he said, although in reality neither of them had any.[13]

L10602 But the two intended to alert David—may Allah bless him—to a sin, and they became aware of it.[14]

L10603–10607 “And he fell down bowing and turned in repentance” (24). And in His saying, “Indeed, many partners wrong one another,” there is evidence that, although the Arabs call women ewes, here they are ewes among sheep, because partnership does not concern women; it concerns sheep.[15]

L10608–10611 And in the two of them saying to him, “Indeed, many partners wrong one another,” there is evidence that, if litigants address a judge in such terms and say, “Be just in your judgment, and do not treat us unjustly,” this is not

[12] **Translator’s note (L10597):** The supplied wording of this poetic hemistich is compressed and awkward; the exclamatory interpretation is tentative.

[13] **Translator’s note (L10601):** The Arabic shifts from a singular speaker to the two angels and leaves the object of possession unstated.

[14] **Translator’s note (L10602):** The supplied final verb is plural, “they became aware,” although the context would suggest David as a singular subject. This discrepancy has been retained.

[15] **Qur’an references (L10603):** Qur’an 38:24 (Sad).

bad manners on their part, and it is not permissible for the judge to become angry with them or punish them.[16][17][18]

L10612–10617 If it is said: Did the Prophet—may Allah bless him and grant him peace ﷺ—not rebuke the man who stood up before him while he was distributing an allotment and commanded him to be just, It has been said: He objected only to his saying, "For you have not acted justly." Had he said to him, "Act justly," and stopped there, he would not have objected to him, because commanding justice through the abandonment of unfairness is enjoining what is right and speaking the truth.

L10618–10621 His saying to the Prophet—may Allah bless him and grant him peace ﷺ—"For you have not acted justly" is objectionable; indeed, it is unbelief for anyone who intends it deliberately. These two angels addressed Allah's vicegerent David—may Allah bless him ﷺ— and litigants after them have an example in the two of them, while judges have an example in David—may Allah bless him ﷺ.

L10622–10625 In the unanimous agreement of the reciters and the orthography of the codices of the regional centers upon "He said: My Lord, judge with truth"—apart from al-Dahhak ibn Muzahim, who recited, "Say: My Lord is more judicious"— there is a removal of every uncertainty concerning the permissibility of that, because Allah—majestic is His glory—judges only with truth, and He has . . . judging with truth, as you see.[19][20]

L10626

L10627–10628 And His saying, "And David thought that We had only put him to the test":

فإن قيل: أفليس قد أنكر النبي - صلى الله عليه وسلم - على الرجل الذي قام عليه وهو يقسم قسما فأمره بالعدل، قيل: إنما أنكر عليه قوله: " فإنك لم تعدل ". ولو قال له: اعدل وسكت ما أنكر عليه، لأن الأمر بالعدل بترك الحيف أمر بالمعروف وكلام حق.

وقوله: فإنك لم تعدل للنبي - صلى الله عليه وسلم - منكر، بل كفر لمن تعمده. وهذان الملكان خاطبا خليفة الله داود - صلى الله عليه - وللخصوم بعدهما قدوة بهما، وللحكام قدوة بداود - صلى الله عليه.

وفي إطباق القراء وهجاء مصاحف الأمصار على: (قَالَ رَبِّ احْكُمْ بِالْحَقِّ) سوى الضحاك بن مزاحم فإنه قرأ: (قُل رَبي أَحْكَمُ) قطع من كل لبسة في أن ذلك جائز، لأن الله - جل جلاله - لا يحكم إلا بالحق وقد. . . الحكم بالحق كما ترى.

وقوله: (وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ) الظن بمعنى العلم - والله أعلم - أي علم داود.

[16] **Translator's note (L10608):** The source attributes this quotation to the two disputants, whereas in the Quranic narrative it belongs to David's speech. The attribution has been retained.

[17] **Translator's note (L10611):** The unvocalized verb yaḥidda is understood as "become angry"; the spelling of "it is permissible" in the preceding segment is irregular.

[18] **Qur'an references (L10608):** Qur'an 38:24 (Sad).

[19] **Translator's note (L10625):** The supplied text has a lacuna after "He has"; the missing wording is needed to complete the syntax.

[20] **Qur'an references (L10622):** Qur'an 21:112 (Al-Anbya).

"Thought" here means knowledge—and Allah knows best—that is, David knew.[21]

والدليل عليه استغفاره وتوبته، لأن بالشك لا يتحقق الذنب.

L10629 The evidence for this is his seeking forgiveness and his repentance, because sin is not established through doubt.

فللتائبين بعده أن يقتدوا به - صلى الله عليه - في التوبة، فيستغفروا خارين بين يدي ربهم في السجود، لأنه أجدر بالغفران لصاحبه إذا تذلل بالسجود لخالقه.

L10630–10632 Those who repent after him may therefore follow his example—may Allah bless him ﷺ—in repentance, seeking forgiveness as they fall down before their Lord in prostration, because this is more conducive to forgiveness for the person who does it when he humbles himself by prostrating to his Creator.

L10633

قوله: (يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ) حجة على المعتزلة، ألا تراه - جل جلاله - بعد أن أخبر بالإضلال عن نفسه، وعن عدوه الشيطان، أخبر به في هذا الموضع عن الهوى وأخبر بعد الهوى عمن له الهوى بأنه يضل هو عن الهوى. فأي شيء يلتمس أوضح من هذا، وهل يكون كل من أخبر عنه بذلك إلا تبعا له، إذ لا يجوز بتة أن يجعل تبعا لهم، فقد بَان كل البيان أن الضلال مقضي به على صاحبه أضيف إليه أو إلى غيره.

L10634–10641 His saying, "O David, We have made you a vicegerent upon the earth, so judge between people with truth, and do not follow desire, lest it lead you astray from the path of Allah," is an argument against the Mu'tazilites. Do you not see that He—majestic is His glory—after attributing the leading astray to Himself and to His enemy Satan, attributes it in this passage to desire, and, after desire, states of the person who has that desire that he himself goes astray because of desire? What could be sought that is clearer than this? Can everyone to whom He attributes this be anything but subordinate to Him, since it is absolutely impossible for Him to be made subordinate to them? It has thus become entirely clear that misguidance is decreed for the person who undergoes it, whether it is attributed to him or to someone else.[22][23]

L10642

قوله: (كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ) حجة لمن يجعل القرآن نصب حججه في أحكام إسلامه، وشرائع دينه وانتزاعاته في جميع علومه، فمن تدبر آياته أدته إلى حقائق الأحكام.

L10643–10645 His saying, "A blessed Book that We have sent down to you, so that they may ponder its verses," is an argument for whoever makes the Quran the focus of his proofs concerning the rulings of his Islam, the ordinances of his religion,

[21] **Qur'an references (L10627):** Qur'an 38:24 (Sad).

[22] **Translator's note (L10638):** The phrase "because of desire" renders the causal sense of ʿan al-hawā here; a directional reading, "away from desire," would be difficult in this argument.

[23] **Qur'an references (L10634):** Qur'an 38:26 (Sad).

and his deductions in all his branches of knowledge. Whoever ponders its verses is led by them to the true substance of the rulings.[24]

L10646 Those possessed of understanding can take heed only through it. Likewise, He said, “And this is a blessed Book that We have sent down, so follow it and be mindful, that you may receive mercy (155).” These two passages have counterparts in the Quran.[25]

L10647–10649 His saying, “When, in the late afternoon, the swift horses standing with a foreleg raised were presented to him (31), he said: Indeed, I have loved,” is evidence for several things.[26]

L10650 Among them is that a child is a gift from Allah to his father; if he is righteous, he is not a trial for him.

L10651–10652 Another is that portions of a discourse can suffice in place of its beginning, through what its context indicates, because He did not mention his missing the remembrance before reporting Solomon’s statement and his punishment of himself.

L10653–10654 Another is that, at times, an indication of the meaning suffices in place of an explicit expression, as in His saying, “Until it disappeared behind the veil,” although no mention of the sun had occurred.[27]

L10655–10657 Another is the permissibility, alongside that, of repetition and emphasis on different occasions: “Indeed, I have loved the love of good.” Another is that prayer is called “remembrance” in its entirety, even though it includes physical actions.[28][29]

L10658–10659 Another is that this prayer was the afternoon prayer, because He mentions the late afternoon and the disappearance of the sun behind the veil thereafter.

وتذكر أولي الألباب لا يكون إلا به، وكذا قال: (وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ (١٥٥) ، ولهما أشباه في القرآن.

قو له: (إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ (٣١) فَقَالَ إِنِّي أَحْبَبْتُ) دليل على أشياء.

فمنها: أن الولد من هِبة الله لأبيه، فإذا كان صالحا لم يكن عليه فِتنة.

ومنها: الاستغناء بأجزاء الكلام عن أوله بما يدل عليه سياقه، لأنه لم يذكر فوات الذكر له قبل الإخبار عن سليمان بقوله، ومعاقبة نفسه.

ومنها: الاستغناء بالإشارة إلى المعنى في الأوقات عن اللفظ. لقوله: (حَتَّى تَوَارَت بِالْحِجَابِ) ولم يجر للشمس ذكر.

ومنها: إجازة التكرير والتأكيد مع ذلك تارة وتارة (إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ) ومنها: أن الصلاة يقال لها: ذكر كما هي، وفيها أفعال.

ومنها أن هذه الصلاة كانت صلاة العصر، لذكره العشي، وتواري الشمس بالحجاب بعده.

ومنها: أن النفس تعاقب على اشتغالها بالدنيا عن الآخرة، إذ فعل سليمان - عليه السلام - في الجياد عقوبة لنفسه، وحملها على ما كرهته من فوات ما أحبته ونبي الله سليمان - عليه السلام - قدوة مَنِ اقتدى به، وقد اقتدى به عمر بن الخطاب - رضي

[24] **Qur’an references (L10643):** Qur’an 38:29 (Sad).
[25] **Qur’an references (L10646):** Qur’an 6:155 (Al-An’am).
[26] **Qur’an references (L10648):** Qur’an 38:31 (Sad).
[27] **Qur’an references (L10653):** Qur’an 38:32 (Sad).
[28] **Translator’s note (L10656):** The deliberately repetitive rendering preserves the verbal noun “love” following “have loved,” which is the feature cited by the author.
[29] **Qur’an references (L10656):** Qur’an 38:32 (Sad).

الله عنه - حيث خرج إلى أرضٍ له، ففاتته صلاة العصر فتصدق بها. وقيمتها مائة ألف.

ومنها: أن أكل الخيل جائز، إذ لا يجوز على نبي الله سليمان في منزلته من الله أن يعاقب نفسه تقربا إلى الله في شيء يعود ظلمه على بهيمة أو حيوان إلا وتلك البهيمة تمسح بالسوق والأعناق مجعولة للمساكين يأكلونها، فتكون زيادة في قربته، ولا تكون إفاتة نفسها إلا منفعة لا عبثا وظلما. ألا ترى أن رسول الله - صلى الله عليه وسلم - قال: " من قتل عصفورًا عبثًا عَجَّ إلى الله - تبارك وتعالى - فقالت: يا رب إن فلانا قتلني عبثا ولم يقتلني لمنفعة ".

ونهى عن صبر البهائم.

وأن تتخذ شيئا فيه الروح غرضًا، لأن الله - جل جلاله - لم يبح قتل الروحانيين من غير الناس إلا ما ذبح لمأكلة مما أباح لحمه، أو كان مؤذيا فيقتل مثل الحية، والعقرب، والفأرة، والكلب العقور، وأشباه ذلك مما أباح قتله في كتابه أو على لسان رسوله - صلى الله عليه وسلم -، فكل هذا دليل على أن سليمان - صلى الله عليه - وإن عاقب نفسه بقتل جياده فلم يقتلها إلا لمنفعة المساكين ومأكلهم.

L10660–10666 Another is that the self is punished for being preoccupied with this world to the neglect of the Hereafter, since what Solomon—peace be upon him ﷺ—did to the swift horses was a punishment of his self and a forcing of it to undergo what it disliked: the loss of what it loved. Allah's prophet Solomon—peace be upon him ﷺ—is an example for whoever follows him, and he was followed in this by Umar ibn al-Khattab—may Allah be pleased with him—when he went out to some land of his and missed the afternoon prayer, so he gave it away in charity. Its value was one hundred thousand.[30]

L10667–10675 Another is that eating horses is permissible, since it is inconceivable that Allah's prophet Solomon, given his standing with Allah, would punish himself in seeking nearness to Allah through something whose injustice falls upon a beast or an animal, unless that beast, being struck on the shanks and necks, was designated for the poor to eat, thereby increasing his act of devotion; and taking its life would be only for a benefit, rather than frivolity and injustice. Do you not see that the Messenger of Allah—may Allah bless him and grant him peace ﷺ— said, "Whoever kills a sparrow frivolously, it cries out to Allah—blessed and exalted is He—and says: 'My Lord, so-and-so killed me frivolously; he did not kill me for any benefit.'"[31][32]

L10676–10677 And he prohibited restraining beasts to kill them.

L10678–10685 And using anything possessing a soul as a target, because Allah—majestic is His glory—has not permitted killing living creatures other than human beings except those slaughtered for food whose flesh He has permitted, or those that are harmful and are therefore killed, such as snakes, scorpions, mice, vicious dogs, and similar creatures whose killing He has permitted in His Book or through the tongue of His Messenger—may Allah bless him and grant him peace ﷺ. All this is evidence that Solomon—may Allah bless him

[30] **Translator's note (L10666):** No monetary unit is specified for the valuation.

[31] **Translator's note (L10670):** The unvocalized verb tُمْsaḥ/tamsaḥ, literally involving wiping or stroking, is syntactically awkward here. It is rendered passively as "being struck," following the author's ensuing interpretation of the horses' killing.

[32] **Translator's note (L10674):** The Arabic shifts from a masculine verb for the sparrow's crying out to a feminine verb for its speaking. English "it" preserves the referent without reproducing the grammatical gender shift.

ﷺ—even though he punished himself by killing his swift horses, killed them only for the benefit of the poor and for their food.

ومنها: أن المذبوح إذا أبين رأسه جاز أكله، ولم يكن مكروها في الذبائح، لأنه روي أن سليمان - عليه السلام - ضرب أعناقها بعدما عقر سُوقها.

L10686–10688 Another is that when the head of a slaughtered animal is severed, eating it is permissible, and this is not reprehensible in slaughtering animals, because it is reported that Solomon—peace be upon him ﷺ—struck their necks after hamstringing their legs.

ومعنى عَقْر السُوق - والله أعلم - كمعنى الإشعار في البدن في شريعتنا ليدل بها على أنها مجعولة شعائر تذبح لله، فكأنه مسح سوقها ليدل بها على أنها مجعولة لله.

L10689–10692 The meaning of hamstringing the legs—and Allah knows best—is like the meaning of marking sacrificial camels by an incision in our religious law, to indicate thereby that they have been designated as sacrificial offerings to be slaughtered for Allah. It is as though he struck their legs to indicate thereby that they were designated for Allah.[33]

L10693

قوله: (وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِهِ وَلَا تَحْنَثْ) دليل على جواز ضرب النساء فيما دعا إلى صلاحهن وأدبهن. وأوبهن إلى الله - جل وتعالى - لأن امرأة أيوب - صلى الله عليه - كان لقنها إبليس شيئا تُشير به على أيوب، وأريها أن شفاءه من بلائه في ذلك، فكان قبولها ذلك منه، ومشورتها به على أيوب معصية.

L10694–10698 His saying, “And take in your hand a bundle of stalks, then strike with it and do not break your oath,” is evidence for the permissibility of beating women in matters conducive to their reform and discipline, and their return to Allah—majestic and exalted is He—because, as for the wife of Job—may Allah bless him ﷺ— Iblis had taught her something to recommend to Job, and made it seem to her that his recovery from his affliction lay in that. Her accepting that from him and recommending it to Job were therefore an act of disobedience.[34][35][36]

فحلف أن يضربها عليه مائة جلدة. وفي هذا تأكيد قول أهل الشام فيما رأوا التعزير مائة.

L10699–10701 So he swore to give her one hundred lashes for it. This reinforces the position of the people of Syria in holding that discretionary punishment may be one hundred lashes.

وقد أباح الله ضرب الناشز في كتابه، ونشوزها معصية.

L10702 Allah has permitted beating a recalcitrant wife in His Book, and her recalcitrance is an act of disobedience.

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[33] **Translator’s note (L10691):** “Struck” renders masaḥa, literally “wiped” or “stroked,” in keeping with the author’s interpretation of this action as an incision marking consecration.

[34] **Translator’s note (L10695):** The Arabic places a full stop after “discipline,” although the following unit continues the coordinated phrase.

[35] **Translator’s note (L10697):** The supplied form arayhā appears irregular or corrupt; it is rendered according to its apparent sense, “made it seem to her.”

[36] **Qur’an references (L10694):** Qur’an 38:44 (Sad).

فللزوج أن يضربها على كل ما كان معصية منها، وأذى عليه.

فأما ما آذاه مما ليس بمعصية منها فليس له أن يضربها، بل ينهاها بلسانه نهيا، ولا يفضي إلى الضرب.

وفي براءة أيوب - صلى الله عليه، - من يمينه وبِرّه فيها بإعمال الضِغث مرة واحدة دليل واضح، وحجة لمنِ يقول: الأيمان على الأسماء ليس على المعاني، لإحاطة العلم بأن مُاسة شماريخ الضِغث لا يؤلم المضروب كما يؤلمه تفريق عدد الضرب عليه. وأيوب - عليه السلام - لا محالة حين حلف عليها قَصد لضرب مفرقٍ يُعدُّ عدًّا واحدًا بعد آخر. إذ محال أن يكون عَرَف الضِغث قبل أن يأمره الله به، وكذا ضَرْب النبي - صلى الله عليه وسلم - الزاني النّضْو الخلق بِعثكال النخل ضربة واحدة بما فيه مائة شمراخ، وقد أمر الله بجلد مائة، فهو يؤكد هذا.

وكان وكيع بن الجراح يفتي فيمن حلف أن يضرب رجلا ضربة بالسيف أن يضربه بعرضه، فيخرج به من يمينه، وقصد الحالف لم يكن للعرض، فهذا حجة له، لأن اسم الضرب في الظاهر شامل لما كان بالعرض والحد، فيخرج من هذا أن الحالف على ترك لبس ما غزلته امرأته، إذا باعه واشترى بثمنه غيره فلبسه لم يحنث. وما ضاهى هذا من أيمان الحالفين.

وقوله: (إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ (٤٦) حجة على المعتزلة والقدرية.

L10703 Thus a husband may beat her for anything that constitutes disobedience on her part and harm to him.

L10704–10705 As for something that harms him but does not constitute disobedience on her part, he may not beat her; rather, he should forbid her verbally, expressly forbidding it, without proceeding to beating.

L10706–10715 In Job's—may Allah bless him ﷺ—being discharged from his oath and fulfilling it through using the bundle of stalks a single time, there is clear evidence and an argument for whoever says: Oaths concern the terms used, rather than the meanings intended, since it is certainly known that contact with the slender stalks of the bundle does not hurt the person struck as much as inflicting the numbered blows separately upon that person would. And Job—peace be upon him ﷺ— certainly intended, when he swore concerning her, separate blows counted one after another, since it is impossible that he knew of the bundle of stalks before Allah commanded him to use it. Likewise, the Prophet's—may Allah bless him and grant him peace ﷺ—striking the emaciated, worn-out fornicator a single blow with a date-palm fruit stalk containing one hundred slender branches, although Allah had commanded one hundred lashes, reinforces this.

L10716–10722 Wakiʿ ibn al-Jarrah used to give the legal opinion, concerning someone who swore to strike a man a blow with a sword, that he should strike him with its flat, thereby discharging his oath, even though the swearer's intention had not concerned the flat. This is an argument in his favor, because the term "striking," in its apparent meaning, encompasses what is done with the flat and with the edge. It follows from this that someone who swears to refrain from wearing what his wife has spun does not break his oath if he sells it, buys something else with its price, and wears that. The same applies to comparable cases among the oaths that people swear.

L10723

L10724–10725 And His saying, "Indeed, We singled them out with a special quality: re-

membrance of the Abode (46)," is an argument against the Mu'tazilites and the Qadarites.[37]

[37] **Qur'an references (L10724):** Qur'an 38:46 (Sad).



سورة الزمر

Surah 39: The Troops (Az-Zumar)

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

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[Surah of the Companies]

[سورة الزمر]

His saying, exalted is He, “And those who have taken protectors apart from Him: ‘We worship them only so that they may bring us close to Allah in nearness,’” contains an implicit “they say,” or “they said,” or something similar; and Allah knows best.[1]

قوله تعالى: (وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى) فيه ضمير " يقولون "، أو " قالوا " وما أشبهه، والله أعلم.

His saying, “Indeed, Allah does not guide anyone who is a liar, an inveterate unbeliever (3),” is evidence that Allah guided the believer to his faith. It is an argument against the Muʿtazilites concerning several things: Among them is their claim that Allah—majestic is His glory—has no agency in the servant’s action, through assistance or otherwise, whereas He has stated explicitly here that the unbeliever needs Allah to guide him—and the believer has been guided through Him.[2]

قوله: (إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (٣) دليل على أن المؤمن هداه الله إلى إيمانه. وهو حجة على المعتزلة في أشياء: فمنها: ما يزعمون: أن الله - جل جلاله - ليس له في فعل العبد صنع بمعونة ولا غيرها، وقد أخبر - نصًّا ها هنا - أن الكافر محتاج إلى هداية الله إيَّاه - والمؤمن به اهتدى.

Another is what they must answer for in their claim to justice—which they do not understand—concerning the requirement that the unbeliever have faith, and his punishment for unbelief, although he is incapable of what he has been commanded to do except through the guidance of the One who commands him, as you see.

ومنها: ما يلزمهم في ادعاء العدل - الذي لا يعقلونه - من مطالبة الكافر بالإيمان، وعقوبته على الكفر، وليس يقدر على ما أمر به إلا بهداية آمره، كما ترى.

Among these is their claim that it is impermissible for Allah to bring those guilty of major sins out of the Fire on the grounds that this would constitute a breach of His word. Yet He has said—explicitly, here—“Indeed, Allah does not guide anyone who is a liar, an inveterate disbeliever” (3). And He has guided countless disbelievers. Is it not clear —to anyone who reflects upon it—that, when the punishment threatened against someone is waived for him, this is generosity on the part of the one who waives it, not a breach of his word; and that His statement concerning those disbelievers and liars whom He does not guide must either be specific to particular people whom He has irrevocably determined not to guide, because of the prior determination

ومنها: يزعمون: أن إخراج أهل الكبائر من النار لا يجوز على الله من جهة أنه خُلْف، وقد قال - نصًّا ها هنا -: (إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ (٣) وقد هدى من الكفار من لا يحُصى. أفليس بينًا - لمن تدبره - أن الموعَد بالعقوبة، إذا تركت له فهو من تاركه كرم، لا خلف وأن من قال: لا يهديه من الكفار، والكذابين، إما أن يكون خصوصًا في قوم بأعيانهم، حتم أن لا يهديهم، لما سبق في قضائه من شقوتهم، أو يكون بمعنى لا يهديهم طريق الجنة، إذا ماتوا على كفرهم وكذبهم، كما قال: (إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ) .

[1] **Qur’an references (L10729):** Qur’an 39:3 (Az-Zumar).
[2] **Qur’an references (L10732):** Qur’an 39:3 (Az-Zumar).

in His decree of their wretchedness, or mean that He does not guide them along the path to Paradise if they die in their disbelief and falsehood, as He said: "Indeed, Allah does not forgive associating partners with Him, but He forgives what is less than that."[3][4]

فهو لمن مات على شركه.

L10750 This concerns someone who dies while associating partners with Him.

L10751

وقوله: (قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ) . لمن تاب في حياته. وأيهما كان - من هذين المعنيين - فهو حجة عليهم، إذ توهم معنًى سواهما كفرٌ صراحٌ لا التباس فيه.

L10752–10755 And His saying: "Say to those who disbelieve: If they desist, what has previously occurred will be forgiven them," concerns someone who repents during his lifetime. Whichever of these two meanings is intended —it is an argument against them, for imagining a meaning other than these two is outright disbelief, admitting no ambiguity.[5]

L10756

قوله: (لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَى مِمَّا يَخْلُقُ مَا يَشَاءُ) .

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

هو حجة فيما نمثله - للمخالفين - في الاحتجاج عليهم.

L10757 His saying: "Had Allah wished to take a child, He would have chosen whatever He willed from what He creates."[6]

L10758 This parallels His previously discussed saying: "Say: Had there been gods alongside Him, as they say, they would then have sought a way to the Possessor of the Throne" (42).[7]

L10759 It provides evidence for the hypothetical examples we put to our opponents when arguing against them.

L10760

قوله: (خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا) دليل على أن الله - جل جلاله - خلق ذرية آدم في صلبه، مودعين على صور الذر، كما روي في الخبر، قبل خلق حواء، لأن " ثم " حرف يستأنف به الكلام، ويقطع الأول عن الآخر.

L10761–10765 His saying: "He created you from a single soul, then made from it its mate," is evidence that Allah—majestic is His majesty—created Adam's descendants in his loins, deposited there in the forms of tiny ants, as related in the re-

[3] **Translator's note (L10746):** The wording "those ... whom He does not guide" supplies the referential connection in the compressed Arabic construction.

[4] **Qur'an references (L10741):** Qur'an 39:3 (Az-Zumar); Qur'an 4:48 (An-Nisa); Qur'an 4:116 (An-Nisa).

[5] **Qur'an references (L10752):** Qur'an 8:38 (Al-Anfal).

[6] **Qur'an references (L10757):** Qur'an 39:4 (Az-Zumar).

[7] **Qur'an references (L10758):** Qur'an 17:42 (Al-Isra).

port, before creating Eve, because “then” is a particle used to begin a fresh statement and to separate the former from the latter.[8][9]

L10766

L10767–10768 His saying: “And He sent down for you eight paired kinds of livestock,” is evidence that they were sent down from Paradise. This is supported by the Messenger of Allah’s hadith—may Allah bless him and grant him peace ﷺ—concerning the she-goat: “Wipe its nasal discharge, for it is one of the animals of Paradise.”[10][11][12]

L10769 If it is said: Has it not been related from him concerning camels: “For they are jinn; from jinn they were created”?

L10770–10777 It is answered: What in that prevents them from being among the animals of Paradise—as though the jinn were forbidden to enter Paradise?! Do not the Muslims among the jinn enter it? And why should it be denied that some of the jinn were in Paradise and were sent down to earth, just as Adam was sent down? Is not Iblis the chief of the jinn and their progenitor, and was he not in Paradise, then sent down with Adam to earth? Allah—blessed and exalted is He—said: “So they prostrated, except Iblis; he was one of the jinn.” He said: “And He created the jinn from a mingled flame of fire” (15).[13]

L10778

L10779–10782 His saying: “And He does not approve disbelief for His servants,” is a verse to which the Muʿtazilites and the Qadarites appeal and by which they mislead the common people among us.[14]

قوله: (وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ) دليل على أنها منزلة من الجنة. ويؤيده حديث رسول الله، صلى الله عليه وسلم، في الماعزة: “ امسحوا رُغامها فإنها من دواب الجنة ”.

فإن قيل: أليس قد رُوي عنه في الإبل: “ فإنها جنٌّ، من جنٍّ خُلقت ”.

قيل: وما في ذاك ما يمنع أن تكون من دواب الجنة، كأن الجن محرمٌ عليهم دخول الجنة؟! أليس مسلمو الجن يدخلونها. وما ينكر أن يكون من الجنّ من كان في الجنة، فأهبط إلى الأرض، كما أهبط آدم. أليس إبليس رأس الجن وأصلهم، وكان في الجنة، فأهبط مع آدم إلى الأرض، قال الله - تبارك وتعالى -: (فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ) ، قال: (وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ (١٥) .

قوله: (وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ) آية يتعلق بها المعتزلة والقدرية ويُغالطون بها العامَّة منّا.

[8] **Translator’s note (L10763):** The word dharr denotes tiny ants and can also suggest minute particles; “the forms of tiny ants” preserves the report’s imagery.

[9] **Qur’an references (L10761):** Qur’an 39:6 (Az-Zumar).

[10] **Translator’s note (L10767):** “Eight paired kinds” renders eight members constituting male–female pairs, rather than eight separate pairs.

[11] **Translator’s note (L10768):** The supplied reading rughām is understood here as nasal discharge; the word also has associations with dust or earth, making the precise sense uncertain.

[12] **Qur’an references (L10767):** Qur’an 39:6 (Az-Zumar).

[13] **Qur’an references (L10771):** Qur’an 18:50 (Al-Kahf); Qur’an 55:15 (Ar-Rahman).

[14] **Qur’an references (L10779):** Qur’an 39:7 (Az-Zumar).

His lack of approval of it does not make it impossible that He should be its creator. He created Iblis, who is the chief of evil and is not approved by Him; and He created this world, which is hateful to Him: He encourages His allies to renounce it, while allowing His enemies enjoyment in it. What, then, prevents disbelief from being something He created, although He hates it, does not approve it, and does not approve His servants' embracing it, just as He does not approve their embracing this world, since it is the enjoyment of delusion, and "play, diversion, and adornment" in life, as Allah—blessed and exalted is He—said.[15]

If it is said: How, then, did He create what He does not approve?

It is answered: Knowledge of this does not fall to His servants; He has not addressed them concerning it in His Book, nor through the tongue of His Messenger, may Allah bless him and grant him peace ﷺ.

His saying: "When harm touches the human being, he calls upon his Lord, turning to Him in repentance. Then, when He bestows upon him a blessing from Himself, he forgets what he previously called upon Him about, and sets up rivals to Allah to lead others astray from His path."[16][17]

This rebukes anyone who neglects supplication in ease and resorts to it in hardship. Such is not the character of believers, for their character includes frequent supplication in ease as preparation for hardship, and taking advantage of the angels' intercession with their Lord for his supplication to be answered. For it has been related that the Prophet, may Allah bless him and grant him peace ﷺ, said to Ibn ʿAbbas: "Make yourself known to Allah in ease, and He will know you in hardship."

And it has been related: "When a servant supplicates frequently in ease, then hardship befalls him and he supplicates, the angels say: 'A familiar voice, from

[15] **Qur'an references (L10783):** Qur'an 57:20 (Al-Hadid).

[16] **Translator's note (L10794):** The phrase "what he previously called upon Him about" reflects one interpretation of the ambiguous mā kāna yadʿū ilayhi; it can also be understood as referring to the One whom he previously invoked.

[17] **Qur'an references (L10794):** Qur'an 39:8 (Az-Zumar).

وليس في زوال رضاه عنه ما يحيل أن يكون هو خالقه، فقد خلق إبليس، وهو رأس الشر، وليس بمرضي عنده، وخلق الدنيا، وهي بغيضته، يُزَهِّد فيها أولياءه، ويُمَتِّع فيها أعداءه. فما يمنع أن يكون الكفر من خلقه، وهو يبغضه، ولا يرضاه، ولا يرضى لعباده أن يأخذوا به، كما لا يرضى لهم أن يأخذوا الدنيا، إذ هي متاع الغرور، و (لَعِبٌ وَلَهْوٌ وَزِينَةٌ) في الحياة، كما قال الله تبارك وتعالى.

فإن قيل: فكيف خلق ما لا يرضاه؟.

قيل: ليس علمُ هذا إلى عباده، وما خاطبهم به في كتابه، ولا على لسان رسوله، صلى الله عليه وسلم.

قوله: (وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ) .

تقريع لمن يهمل الدعاء في الرخاء، ويفزع إليه في الشدة، وليس ذلك من أخلاق المؤمنين، إذ من أخلاقهم إكثار الدعاء في الرخاء عُدة للشدة، واستغناماً لشفاعة الملائكة - إلى ربهم - في إجابته، فقد رُوي أن النبي، صلى الله عليه وسلم، قال لابن عباس: " تعرَّف إلى الله في الرخاء، يعرفك في الشدة ".

ورُوي: " أن العبد إذا أكثر الدعاء في الرخاء، ثم نزلت به الشدة فدعا. قالت الملائكة: صوت معروفٌ، من آدمي كان يكثر الدعاء في الرخاء. فنزلت به الشدة، فتشفع له إلى الله، وإذا لم يكثر الدعاء، فنزلت به الشدة، فدعا، قالت الملائكة: صوت مجهول من آدمي لم يدع الله في الرخاء، فنزلت به الشدة فدعا، ولا يشفعون له ".

a human being who used to supplicate frequently in ease, and then hardship befell him.' So they intercede for him with Allah. But if he does not supplicate frequently, and there befalls him hardship, and he supplicates, the angels say: 'An unfamiliar voice, from a human being who did not supplicate to Allah in ease; then hardship befell him and he supplicated.' And they do not intercede for him."

L10804 There are passages like this in various places in the Quran, such as His saying: "Then, when harm touches you, to Him you cry out" (53), and His saying: "When they board a ship, they call upon Allah, devoting religion sincerely to Him," and other passages.[18]

L10805 A believer should therefore not follow the disbeliever's example by resorting to supplication only in hardships.

L10806

L10807–10813 And His saying: "Or one who is devoutly obedient during the hours of the night, prostrating and standing, fearing the Hereafter and hoping for his Lord's mercy," is evidence that all the hours of the night, when spent in prayer, are praiseworthy; that the devoutly obedient person is one who obeys, rather than simply one who stands; and that the conjunction "and," although coordinating expressions verbally, does not necessarily coordinate them in meaning in every instance. Do you not see that He mentioned standing after prostration? Is anyone permitted to place prostration before standing?[19][20]

L10814 This refutes anyone who considers it obligatory to wash the bodily members of ritual ablution in a prescribed order.

L10815

L10816–10817 And His saying, exalted is He: "Say: Are those who know equal to those

[18] **Qur'an references (L10804):** Qur'an 16:53 (An-Nahl); Qur'an 29:65 (Al-'Ankabut).

[19] **Translator's note (L10811):** In context, the author is concerned specifically with whether verbal coordination entails the stated order of the actions.

[20] **Qur'an references (L10807):** Qur'an 39:9 (Az-Zumar).

ومثل هذا في القرآن في مواضع، مثل قوله: (ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ (٥٣) ، وقوله: (فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ) ، وغير ذلك.

فلا ينبغي للمؤمن أن يستن بالكافر، ولا يفزع إلى الدعاء إلا عند الشدائد.

وقوله: (أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ) دليل على أن أوقات الليل - كلها - في الصلاة ممدوحة، وأن القانت هو المطيع، لا القائم، وأن الواو وإن كانت ناسقة باللفظ، فغير موجبة أن تكون ناسقة بالمعنى في كل موضع، ألا تراه ذكر القيام بعد السجود، فهل يجوز لأحد أن يقدم السجود على القيام؟.

وهذا رد على من يرى ترتيب أعضاء الوضوء في الغَسل فرضًا.

وقوله تعالى: (قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ) مَدَحَ العلماءَ، وذم الجهلاءَ، ودليلٌ على أن التذكر لا يمكن إلا بالعلم.

who do not know?" He praised the learned and censured the ignorant, and this is evidence that taking heed is possible only through knowledge.[21]

L10818–10823 It also contains an argument for whoever says that a learned person—even if he does not act upon his knowledge— is superior to an ignorant person who does not act upon the transmitted report, because Allah—majestic and exalted is He—has made knowledge and action obligatory together. Whoever obeys Him with respect to knowledge has fulfilled half the command, while the other half remains incumbent upon him; and it is likely that the half in which he obeyed will bring him to the other half. The ignorant person neglects the whole of it, and does not acquire the equipment for action or the guide to salvation.[22]

L10824–10830 As for the transmitted report, "Seventy sins are forgiven an ignorant person before a single sin is forgiven a learned person," it is not from the Messenger of Allah, may Allah bless him and grant him peace ﷺ, and it has no validity, for we do not know of Allah praising ignorance in His Book or through the tongue of His Messenger, may Allah bless him and grant him peace ﷺ. Were that so, ignorance would be higher in rank than knowledge. And the ignorant person is more likely to have the deed he considers righteous rejected than to have his sin forgiven, because he does not perform it with knowledge, nor does he devote it sincerely to his Lord.[23]

L10831–10837 He may count sin as obedience and obedience as sin, and admiration for his own deeds comes more readily to him than to the learned person, who, when he does good, thanks the One who enabled him to do it and knows that he is being put to work, not knowledgeable through his own power. Self-admiration is therefore far removed from such a person, and gratitude is a deed in its own right. When he commits an evil deed, he knows its

وفيه حجة لمن قال: العالم - وإن لم يعمل بعلمه - أفضل من جاهل لا يعمل بالخبر، لأن الله - جل وتعالى - فرض العلم والعمل - معًا - فمن أطاعه في العلم فقد جاء بشطر الأمر، وبقي عليه الشطر، ويوشك الشطر الذي أطاع فيه أن يُلحقه بالشطر الآخر، والجاهل مضيعٌ لجميعه. وغير آخذ عدة العمل، ودليل النجاة.

والخبر المروي: " يُغفر للجاهل سبعون ذنبًا قبل أن يغفر للعالم ذنب واحد" ليس هو عن رسول الله، صلى الله عليه وسلم، وليس بشيء، لأنَّا لا نعلم الله مدح الجهل في كتابه، ولا على لسان رسوله، صلى الله عليه وسلم، ولو كان كذلك، لكان الجهل أرفع درجة من العلم، والجاهل إلى أن يكون عمله الذي يحسبه صالحًا - غير مقبول منه - أقرب إلى أنْ يغفر له خطيئته، لأنه لا يقيمه بعلم. ولا يخلصه لربه.

وربما أعدَّ الخطيئة طاعة، والطاعة خطيئة، والإعجاب بعمله أسرع إليه منه إلى العالم، الذي إذا عمل خيرا شكر من وفَّقه له، وعلم أنه مستعمل، لا عالم بقوته، فالإعجاب بعيد من هذا، والشكر عمل برأسه، وإذا عمل سيئة عرف وزنها، وطريق الاستغفار منها. والندم عليها، فتسره حسنته، وتسوؤه سيئته، فيستوجبُ الإيمان. كما قال رسول الله - صلى الله عليه وسلم -: " من سرته حسنته، وساءته سيئته، فهو مؤمن ".

[21] **Qur'an references (L10816):** Qur'an 39:9 (Az-Zumar).

[22] **Translator's note (L10820):** The supplied text reads "the transmitted report" (al-khabar). It has not been changed to "good" (al-khayr), a possible alternative reading.

[23] **Translator's note (L10829):** The Arabic literally has "closer ... to having his sin forgiven," where the comparison appears to require "than to having his sin forgiven." The translation expresses the apparent intended comparison; the supplied wording is syntactically defective.

weight and the way to seek forgiveness for it and to regret it. Thus his good deed pleases him and his evil deed distresses him, so he merits being counted a believer, as the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: "Whoever is pleased by his good deed and distressed by his evil deed is a believer."[2425]

والجاهل لا للخطيئة يعرف وزن ثقلها، وعظم بليتها، ولا للحسنة يعرف وزنها، بل يرى نفسه مستعلياً بها، ومتكبراً على القاعدين عنها.

L10838–10839 The ignorant person knows neither the weight of a sin's burden and the enormity of its affliction, nor, concerning a good deed, does he know its weight. Rather, he considers himself elevated by it and behaves arrogantly toward those who refrain from it.

وكل هذا خطايا برؤوسها، فكيف يستويان، ومتى يلتقيان؟!.

L10840 All these are sins in their own right. How, then, can the two be equal, and when can they ever meet?!

فلو قُلب هذا الخبر، وقيل: يُغفر للعالم سبعون ذنباً، قبل أن يُغفر للجاهل ذنب واحد، لكان الكتاب والسنة والإجماع ونظر المحصلين أدل عليه، إن شاء الله.

L10841–10844 If this report were reversed, and it were said, "Seventy sins are forgiven a learned person before a single sin is forgiven an ignorant person," the Book, the Sunnah, consensus, and the reasoning of discerning scholars would provide stronger evidence for it, if Allah wills.

وعلى العالم - مع ذلك - أن يعرف حق المنعم عليه فيما علمه.

L10845 Nevertheless, the learned person must recognize the right that the One who bestowed knowledge upon him has over him.

ويصون ما أكرم به من تدنيسه، وسلكه به مسلك الجاهلين، ويحذر سطوة الله في تضييع شُكره - فعلاً وقولاً - على ما أعطي.

L10846–10847 He must protect that with which he has been honored from being sullied and from his pursuing with it the path of the ignorant, and he must beware Allah's might when he neglects to thank Him—in deed and word—for what he has been given.

فعليه أن يَنْفِس على ميراث الأنبياء، فلا يخلطه بميراث إبليس. وأعدائه من الشياطين.

L10848–10849 He must therefore jealously guard the inheritance of the prophets, and not mingle it with the inheritance of Iblis and his enemies among the devils.[26]

L10850

[24] **Translator's note (L10831):** The supplied verb aʿadda is unusual in the sense "count" or "regard"; that contextual sense is used here without altering the Arabic.

[25] **Translator's note (L10834):** The supplied text reads "not knowledgeable through his own power" (lā ʿālim bi-quwwatihi). The context may suggest "not acting through his own power" (lā ʿāmil bi-quwwatihi), but the supplied reading is retained.

[26] **Translator's note (L10849):** The possessive in "his enemies" is ambiguous. In context it apparently refers to Allah's enemies among the devils, rather than enemies of Iblis; the supplied wording is retained.

وقوله: (قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (١١) دليل على الإخلاص فرض عليه، وعلى أمته مع أنه قد نص القرآن على أمر الأمة -أيضاً - حيث يقول: (وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ) .

L10851–10852 And His saying: “Say: I have been commanded to worship Allah, devoting religion sincerely to Him” (11), is evidence that sincerity is obligatory upon him and his community, although the Quran has also explicitly stated the command to the community, where He says: “They were commanded only to worship Allah, devoting religion sincerely to Him, inclining exclusively to the true faith.”[27]

L10853

وقوله: (وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ (١٢) يحتمل أن تكون اللام فيه بمعنى " الباء "، ويحتمل أن يكون وأمرت بالعبادة المُخْلَصة، لأن أكون أول المسلمين. والله أعلم كيف هو.

L10854–10855 And His saying: “And I have been commanded so that I may be the first of those who submit” (12), may contain a lām with the meaning of the preposition bāʾ; or it may mean, “And I have been commanded to worship with sincerity so that I may be the first of those who submit.” Allah knows best which it is. The lām in it may have the meaning of the preposition bāʾ; alternatively, the meaning may be: “And I have been commanded to worship with undivided devotion, so that I may be the first of those who submit.” Allah knows best how it is.[28][29]

وهذا يؤكد أن قوله - في الأعراف، إخبارًا عن موسى -: (وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (١٤٣) ، أنه أول مؤمني زمانه، إذ محال أن يؤمر النبي. صلى الله عليه وسلم، أن يكون أول من أسلم، من الخلق - كلهم - وقد تقدمه بالإسلام من تقدم.

L10856–10859 This confirms that His statement in al-Aʿrāf, reporting Moses’ words, “And I am the first of the believers” (143), means that he was the first believer of his time, since it is impossible that the Prophet should be commanded — may Allah bless him and grant him peace ﷺ—to be the first of all created beings to submit, when those who preceded him had already preceded him in submission.

ولكنه أول من يسلم من أمته.

L10860 Rather, he is the first of his community to submit.

L10861

وقوله: (فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ) .

L10862 And His statement: “So worship whatever you wish apart from Him.”[30]

هو على طريق التهدد ليس على ما يتأوله المعتزلة والقدرية.

[27] **Qur’an references (L10851):** Qur’an 39:11 (Az-Zumar); Qur’an 98:5 (Al-Bayyinah).

[28] **Translator’s note (L10854):** The first grammatical interpretation takes the lām as introducing the content of the command: “I have been commanded to be the first of those who submit.” The second takes it as expressing the purpose of the command to worship sincerely.

[29] **Qur’an references (L10854):** Qur’an 39:12 (Az-Zumar).

[30] **Qur’an references (L10862):** Qur’an 39:15 (Az-Zumar).

L10863 This is expressed as a threat, rather than in the sense in which the Muʿtazilites and Qadarites interpret it.

L10864 It is comparable to His statement, “Do whatever you wish,” concerning which we have already answered them.[31]

L10865 The way it provides confirmation is that Moses was described as the first of the believers, and our Prophet Muhammed—may Allah bless him and grant him peace ﷺ—was described as the first of those who submit. If being first were intended in relation to all people, this would entail a contradiction: how could He describe one prophet as the first of all believers, and then, elsewhere, describe another prophet as being the first? Thus, what occurs here confirms that being first there means being first in a relative, rather than an absolute, sense.[32]

L10866–10868 And His statement: “Say: Indeed, the losers are those who have lost themselves and their families.” It is reported from Qatādah that he said: “They are their families who were prepared for them in Paradise.”[33]

L10869 Thus they lost them through their unbelief. I think it can only be as he said.

L10870–10871 For a report has been transmitted from the Messenger of Allah—may Allah bless him and grant him peace ﷺ—that corroborates it: “There is not one of you who does not have two dwellings: a dwelling in Paradise and a dwelling in the Fire.

L10872 If he dies and enters the Fire, the people of Paradise inherit his dwelling. That is His statement: ‘Those are the inheritors’ (10).”[34]

L10873–10878 And in some reports concerning questioning in the grave, transmitted from the Prophet—may Allah bless him and grant him peace ﷺ— it is related that he said concerning the unbeliever: “Then a door from Paradise is opened for

[31] **Qur’an references (L10864):** Qur’an 41:40 (Fussilat).

[32] **Translator’s note (L10865):** This appears to be an editorial explanatory note elaborating on the author’s preceding statement, “This confirms.”

[33] **Qur’an references (L10867):** Qur’an 39:15 (Az-Zumar).

[34] **Qur’an references (L10872):** Qur’an 23:10 (Al-Mu’minun).

وهو نظير قوله: (اعْمَلُوا مَا شِئْتُمْ) ، وقد أجبناهم عنه.

وجه التأكيد فيه: أن موسى وصف أنه أول المؤمنين، ووصف نبينا محمد، صلى الله عليه وسلم، أنه أول المسلمين فلو كان المراد الأولية بالنسبة للناس جميعا لاقتضى التناقض، إذ كيف يصف نبيا أنه أول المؤمنين جميعًا، ثم في مكان آخر يصف نبيًّا - آخر أنه هو الأول، فما جاء هنا أكد أن المراد بالأولية هناك أولية نسبية، لا مطلقة.

وقوله: (قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ) رُوي عن قتادة أنه قال: هم أهلوهم الذين أعدوا لهم في الجنة.

فخسروهم بكفرهم. وما أظنه إلا كما قال.

فقد رُوي عن رسول الله، صلى الله عليه وسلم، حديث يصدّقه: " ما منكم من أحد إلا وله منزلان: منزل في الجنة، ومنزل في النار.

فإن مات فدخل النار، ورث أهل الجنة منزله. فذلك قوله: (أُولَئِكَ هُمُ الْوَارِثُونَ (١٠) ".

وفي بعض أخبار المساءلة في القبر عن النبي، صلى الله عليه وسلم. أنه قال - في الكافر -: " ثم يفتح له باب من الجنة، فيُقال له: هذا كان مكانك، لو آمنت بربك. فأمَّا إذ، كفرت به، فإن الله أبدلك به هذا. فيفتح له باب من النار. ويفتح للمؤمن باب من النار، فيقال له: هذا مكانك لو كفرت بربك فأمَّا إذ آمنت به، فإن الله أبدلك به هذا، فيفتح له باب إلى الجنة ".

him, and he is told: ‘This would have been your place, had you believed in your Lord. But since you disbelieved in Him, Allah has given you this in its place.’ Then a door from the Fire is opened for him. And a door from the Fire is opened for the believer, and it is said to him: ‘This would have been your place had you disbelieved in your Lord. But since you believed in Him, Allah has given you this in its place.’ Then a door into Paradise is opened for him.”

L10879–10881 And His statement: “So give good tidings to My servants (17), who listen to what is said and follow the best of it,” is a verse concerning which the proponents of juristic preference make an error.[35][36]

L10882–10884 They therefore adduce it as evidence, although it supports them neither; rather, it is evidence against them, because they listen to what is said, and the words heard belong to others.[37]

L10885–10886 Juristic preference, however, belongs to them. It is therefore impossible for them to follow themselves in juristic preference, while the words heard belong to others, such that they would be praised for something other than that with which they were described.

L10887–10890 Moreover, once their error has been explained, the verse is evidence against those who follow authority without examining its proof, since the words heard must be either the words of someone whose words constitute authoritative evidence, or the words of someone whose words do not constitute authoritative evidence.[38]

L10891–10892 Since the words of one who constitutes an authority are entirely good, with nothing spurious in them, it is known that they are what is to be followed, rather than the words of someone who does not constitute an authority.

وقوله: (فَبَشِّرْ عِبَادِ (١٧) الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ) آية يغلط فيها القائلون بالاستحسان.

فيحتجون بها، وليست لهم، بل هي عليهم، لأنه يستمعون القول، والقول المسموع لغيرهم.

والاستحسان لهم. فمحال أن يتبعوا أنفسهم في الاستحسان. ويكون القول المسموع لغيرهم، فيُمدحُوا بغير ما وُصفوا.

والآية - بعد بيان غلطهم - حُجَّةٌ على المقلدين، إذ القول المسموع لا يخلو من أن يكون قول من يكون قوله حجة، أو قول من لا يكون قوله حجة.

فلما كان قول من يكون حجة، حسنًا كله، لا تزييف فيه، عُلم أنه المتبع، دون قول من لا يكون حجة.

[35] **Translator’s note (L10881):** “Juristic preference” renders istiḥsān, the legal method under discussion.

[36] **Qur’an references (L10880):** Qur’an 39:18 (Az-Zumar).

[37] **Translator’s note (L10882):** The Arabic has a grammatical irregularity in li-annahu yastamiʿūna, literally “because he/it—they listen.” The translation follows the evident connection to the plural listeners.

[38] **Translator’s note (L10887):** The description of following authority without examining its proof renders taqlīd.

وقد لخصناه في كتاب الأصول من " شرح النصوص " ما أغنى عن إعادته ها هنا.

We have already set this out concisely in the Book of Legal Foundations within "The Explanation of the Texts," in a manner that obviates repeating it here.

وقوله: (أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ) نظير ما مضى من قوله: (فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ) في جواز تذكير فعل المؤنث، لما يدل عليه اسمه.

And His statement: "Then, one against whom the word of punishment has become binding …" is comparable to His previously discussed statement, "Then whoever receives an admonition from his Lord," with respect to the permissibility of using a masculine verb with a feminine noun, on account of what that noun denotes.[39]

وهو حجة على المعتزلة، وهو - والله أعلم - مثل قوله: (لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١١٩) وقوله: (اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ) إلى قوله: (فَمَا لَهُ مِنْ هَادٍ (٢٣) حجة على المعتزلة والقدرية.

It is evidence against the Mu'tazilites, and it is—Allah knows best—like His statement: "I shall surely fill Hell with jinn and people, all together" (119). And His statement: "Allah has sent down the best discourse: a Book whose parts resemble one another, repeatedly recounted," through His statement, "Then he has no guide" (23), is evidence against the Mu'tazilites and Qadarites.[40][41]

وقوله: (وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ) دليل على أن الصدق الثاني ليس بعطف على الصدق الأول " لأن " الذي " يخبر به عن واحد، و " أولئك " عن جميع، ففيه دليل على أن الذي جاء بالصدق هو رسول الله، صلى الله عليه وسلم، جاء بالقرآن، وهو صدق، وصدق به أصحابه في حياته، وسائر المؤمنين بعد وفاته.

And His statement: "And the one who brought the truth and affirmed its truth," is evidence that the second occurrence of "truth" is not coordinated with the first occurrence of "truth," because "the one who" is used to speak of one person, whereas "those" is used of a plurality. Thus it contains evidence that the one who brought the truth is the Messenger of Allah—may Allah bless him and grant him peace ﷺ—who brought the Quran, which is truth,

[39] **Qur'an references (L10896):** Qur'an 39:19 (Az-Zumar); Qur'an 2:275 (Al-Baqarah).

[40] **Translator's note (L10899):** The supplied quotation begins directly with "I shall surely fill," omitting the prefixed lām found in the Quranic wording of 11:119; the translation follows the supplied text.

[41] **Qur'an references (L10899):** Qur'an 11:119 (Hud); Qur'an 32:13 (As-Sajdah); Qur'an 39:23 (Az-Zumar).

and whose truth his Companions affirmed during his lifetime, and all the other believers after his death.[42][43]

L10909–10910 Everyone who affirms the truth of the Quran deserves the designation of piety and merits what was promised to these affirmers of its truth, in the form of reward and the expiation of evil deeds.

وكل من صدَّق بالقرآن استحق اسم التقوى، واستوجب ما وُعد - هؤلاء - المصدِّقون من الثواب، وتكفير السيئات.

L10911

L10912–10917 And His statement: "Is Allah not sufficient for His servant?" is evidence that He suffices for whoever puts his trust in Him and holds fast to Him, and protects him from the evil of everything feared apart from Him, so that he rises above every domineering power other than them. So let the believers fear this from Him when they seek His sufficiency and entrust their affairs to Him; for whoever He takes into His care will never be overcome, and whoever He guards and suffices for will never be wronged.[44][45][46]

وقوله: (أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ) دليل على أنه يكفي من توكل عليه، واعتصم به، ويقيه شر كل محذور - دونه - فاستعلى على كل متسلط سواهم فليتق المؤمنون بهذا منه، إذا استكفوه، وفوضوا أمورهم إليه، فلن يُغلب من تولاه، ولن يهُضم من حرسه وكفاه.

L10918

L10919–10920 And His statement: "Whomever Allah leads astray has no guide (36), and whomever Allah guides has none to lead him astray," is a refutation of the Mu'tazilites and Qadarites. It is also one of the places where omitting the object pronoun hā' is appropriate.[47]

وقوله: (وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٦) وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ) رد على المعتزلة والقدرية. وهو من المواضع التي يحسن فيها حذف هاء المفعول.

L10921

[42] **Translator's note (L10906):** The text calls both expressions "truth," although the quoted verse has the noun "truth" followed by the verb "affirmed its truth." The author's grammatical point appears to concern whether the two clauses have the same subject; the wording has not been silently corrected.

[43] **Qur'an references (L10905):** Qur'an 39:33 (Az-Zumar).

[44] **Translator's note (L10915):** The subject of "rises above" is not explicit. It may refer to the protected servant, as translated, or to Allah.

[45] **Translator's note (L10916):** The plural "other than them" has no clear antecedent in the preceding singular wording. The supplied fa-l-yattaqi means "so let … fear," which is difficult in this context; a reading meaning "so let … trust" may have been intended, but has not been substituted.

[46] **Qur'an references (L10912):** Qur'an 39:36 (Az-Zumar).

[47] **Qur'an references (L10919):** Qur'an 13:33 (Ar-Ra'd); Qur'an 39:23 (Az-Zumar); Qur'an 39:36 (Az-Zumar); Qur'an 40:33 (Ghafir); Qur'an 39:37 (Az-Zumar).

L10922–10924 His statement: “Allah takes souls at the time of their death, and those that have not died during their sleep. He then retains those for which He has decreed death and releases the others until an appointed term,” is a refutation of the Mu‘tazilites and Qadarites concerning their claim that a person who is killed dies at a time other than his appointed term, and that his killer cuts short the life bestowed upon him by his Lord.[48]

قوله: (اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَى إِلَى أَجَلٍ مُسَمًّى) ردّ على المعتزلة والقدرية فيما يزعمون: أن المقتول ميت بغير أجله. وقاتله قاطعٌ حياته الموهوبة له من عند ربه.

L10925

L10926–10929 His statement: “And there will appear to them from Allah what they had not reckoned with” (47), through His statement, “And what they used to mock will encompass them” (48), is evidence that they are not believers—for a believer does not mock his Lord’s threat, even if he is deluded concerning his sin. They are the Jews and Christians, and those among the unbelievers who think that the deeds through which they seek nearness to Allah will earn them a good recompense; then there appears to such a person, from his Lord, the contrary of what he had anticipated. Allah knows best.[49]

قوله: (وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ (٤٧) إلى قوله: (وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (٤٨) دليل على أنهم ليسوا بمؤمنين - لأن المؤمن لا يستهزئ بوعيد ربه، وإنْ اغترَّ بذنبه - وهم اليهود والنصارى، ومن يرى من الكفار أن عمله الذي يتقرب به إلى الله يجازى عليه بخير، فيبدو له - من ربه - خلافُ ما قدَّر. والله أعلم.

L10930

L10931–10932 And His statement: “Say: O My servants who have transgressed against themselves, do not despair of Allah’s mercy,” and the rest of the verse, is evidence against the Mu‘tazilites on the subject of the threat of punishment. We have explained this elsewhere.[50]

وقوله: (قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ) الآية، حجة على المعتزلة في باب الوعيد، وقد بيناه في غير هذا الموضع.

L10933–10936 And His statement: “And turn back to your Lord and submit to Him before the punishment comes upon you; then you will not be helped” (54), is evidence that relief from torment and punishments is to be sought by has-

وقوله: (وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُونَ (٥٤) دليل على أن استكشاف العذاب، والعقوبات بالمسارعة في الطاعات، والمسارعة إلى التوبة والندامات.

[48] **Qur’an references (L10922):** Qur’an 39:42 (Az-Zumar).

[49] **Qur’an references (L10926):** Qur’an 39:47 (Az-Zumar); Qur’an 11:8 (Hud); Qur’an 16:34 (An-Nahl); Qur’an 39:48 (Az-Zumar); Qur’an 40:83 (Ghafir); Qur’an 45:33 (Al-Jathiyah); Qur’an 46:26 (Al-Ahqaf).

[50] **Qur’an references (L10931):** Qur’an 39:53 (Az-Zumar).

tening in acts of obedience, and hastening to repentance and expressions of remorse.[51][52]

L10937–10941 Included in this meaning is the encouragement given to people to renew their repentance and proceed in obedience when they intend to go out—except for seeking rain—at a time of drought and aridity. That is because rain is withheld only through displeasure, and rain is granted only through mercy. Thus, when they first perform acts of obedience, they are closer to having their prayers answered and more deserving of having punishments lifted.[53]

L10942

L10943–10944 And His statement: "Or it should say: Had Allah guided me, I would have been among the pious" (57), offers the Muʿtazilites no basis for argument, because it is comparable to what was previously discussed in Sūrat al-Anʿām, namely[54]

L10945 His statement: "Those who associate partners will say."[55]

L10946 He censures their adducing as evidence something that provides no valid argument, rather than their saying something untrue.

L10947–10950 And His statement: "Allah is the Creator of everything," offers no basis for argument to anyone who says that the Quran was created by Allah. For we have already established that the Quran is Allah's speech, which He spoke. Since that is so, it is one of His attributes, and His attribute—even if it is called a thing—is not created, because it is an uncreated thing. Moreover, we have not known that Allah is the Creator of everything except through

ويدخل في هذا المعنى ما نُدب إليه الناس من إحداث التوبة، والتقدّم في الطاعة إذا أرادوا الخروج إلا الاستسقاء، في حين الجدب. والقحط، وذلك أن منع القطر لا يكون إلا بسخطة، ولا السقيا إلا برحمة. فإذا قدموا الطاعات، كانوا أقرب إلى الإجابات، وأجدر برفع العقوبات.

وقوله: (أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ (٥٧) لا متعلق للمعتزلة فيه، لأنه نظير ما مضى - في سورة الأنعام - من

قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا)

يعيب احتجاجهم بما لا حجة فيه، لا أنهم يقولون غير الحق.

وقوله: (اللَّهُ خَالِقُ كُلِّ شَيْءٍ) لا متعلق لمن يقول بخلق القرآن لله، إذ قد دللنا على أن القرآن كلام الله، تكلم به، وإذا كان كذلك فهو نعت من نعته ولا يكون نعتُه - وإن سُمي شيئًا - مخلوقًا، لأنه شيء غير مخلوق. مع أنا لم نعلم أن الله خالق كل شيء إلا بهذا القول، فمحال أن يدخل في الشيء ما عرف به الشيء.

[51] **Translator's note (L10935):** Istikshāf here is understood as seeking removal or relief, rather than its other sense of investigation or discovery.

[52] **Qur'an references (L10934):** Qur'an 39:54 (Az-Zumar).

[53] **Translator's note (L10938):** The supplied illā means "except," producing an awkward construction. Ilā, "to," appears likely to have been intended: "go out to seek rain." The supplied reading has been retained.

[54] **Qur'an references (L10943):** Qur'an 39:57 (Az-Zumar).

[55] **Qur'an references (L10945):** Qur'an 6:148 (Al-An'am).

this statement; it is therefore impossible for that through which the thing became known to be included within the thing.[56][57]

L10951

L10952–10955 And His statement: “It has indeed been revealed to you and to those before you: If you associate partners, your work will surely come to nothing, and you will surely be among the losers” (65), is evidence for several matters. Among them is giving the verb grammatical governance over the first rather than the second, referring to it in the singular, and leaving the second without grammatical effect, both in association and in individual reference, by referring expressly to it rather than alluding to the meaning.[58][59]

L10956–10957 This exposes a flaw in Abū ʿUbayd’s choices—may Allah be pleased with him— among the readings, in giving grammatical effect to the nearer verb rather than the more distant one, as in His statement, “Security—slumber overtaking,” with yāʾ, because it follows “slumber,” while “security” precedes it.[60][61]

L10958–10966 And likewise His statement, “Like molten metal, boiling in the bellies” (45), because of the distance of “the tree” from it; and likewise His statement, “And shake the trunk of the palm tree toward yourself; it will drop fresh, ripe dates upon you” (25), with tāʾ, because “the palm tree,” rather than “the trunk,” is adjacent to it; and likewise His statement, “Was he not a drop of semen emitted?” (37), with yāʾ, because of the proximity of “semen” and the

وقوله: (وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ (٦٥) دليل على غير شيء: فمنه: إعمال الفعل الأول، دون الثاني، والإخبار عنه على التوحيد، وإهمال الثاني على الإشراك، وعلى الإفراد - معًا - بالإخبار عنه، لا بالإشارة إلى المعنى.

وفي ذلك دخول الخلل على اختيارات أبي عبيد - رضي الله عنه - في القراءات إعمال الفعل الأقرب، دون الأبعد، مثل قوله: (أَمَنَةً نُعَاسًا يَغْشَى) بالياء، لأنه يلي النعاس، والأمنة قبله.

ومثل قوله: (كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ (٤٥) ، لتباعد الشجرة منه، ومثل قوله: (وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا (٢٥) ، بالتاء، لمجاورة النخلة له، دون الجذع، ومثل قوله: (أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى (٣٧) ، بالياء، لقرب المني، وبعد النطفة، وأشباه ذلك، لأن اللغة إذا وردت في القرآن في موضع فقد - تكاملت الفصاحة فيها، فسواء كانت في موضع أو في مواضع لا يزيد للمكرر على الموحد في الفصاحة شيئًا، إنما يُغلَّب الكثرة على القلة، فيختار فيما لم ينزل بها القرآن - وهي متداولة في الشعر والخطب - من كلام البشر.

[56] **Translator’s note (L10950):** The repeated “thing” is retained. In context, the argument excludes the revelatory statement through which the scope of “everything” is known from that scope.

[57] **Qur’an references (L10948):** Qur’an 13:16 (Ar-Ra’d); Qur’an 39:62 (Az-Zumar).

[58] **Translator’s note (L10955):** The grammatical exposition is compressed and difficult. “Association” and “individual reference” render ishrāk and ifrād; the former may concern joining the addressees, but also echoes the verse’s association of partners with Allah. The wording does not establish an unambiguous technical analysis.

[59] **Qur’an references (L10952):** Qur’an 39:65 (Az-Zumar).

[60] **Translator’s note (L10957):** The text says “the nearer verb,” although the example concerns choosing the nearer noun as the antecedent governing the verb’s gender. “Slumber” is grammatically masculine and “security” feminine; the yāʾ marks the masculine reading.

[61] **Qur’an references (L10956):** Qur’an 3:154 (Ali ’Imran).

remoteness of “the drop,” and similar examples. For when a linguistic usage occurs in the Quran in one place, its eloquence has thereby been fully established. Thus, whether it occurs in one place or in several places, repetition adds nothing to its eloquence over a single occurrence. Greater frequency is given preference over lesser frequency only when making a choice among usages in which the Quran has not been revealed, but which circulate in poetry and orations, as part of human speech.[62][63]

فإذا نزل بها القرآن، ذهب موضع اختيار بعضه على بعض، إلا أن يكون حرف يختلف القراء في نزوله، كيف نزل، فتقول طائفة: نزل كذا. وطائفة: كذا.

L10967–10968 But once the Quran has been revealed in them, there is no longer any scope for preferring some over others, unless there is a reading concerning whose revelation the reciters disagree as to how it was revealed, one group saying, “It was revealed thus,” and another, “Thus.”

فيختار حينئذٍ ما تشهد له الكثرة، والأشهر - من كلام العرب - دون الآخر.

L10969–10970 Then one chooses what is supported by the greater number and by the more prevalent usage in Arab speech, rather than the other.

وقد يجوز أن يكون هذا المعنى حجة لبيت امرئ القيس، حيث أعمل الفعل الأول في قوله: فلو أن ما أسعى لأدنى معيشة كفاني ولم أطلب قليل من المال.

L10971–10974 This interpretation may also provide support for the verse of Imru’ al-Qays, where he assigns grammatical governance to the first verb in his words: “For if my striving were for the barest livelihood, a little wealth would suffice me—and I would not seek.”[64]

بمعنى كفاني قليل من المال، ولم أطلب، كتأويل: (وَلَقَدْ أُوحِيَ إِلَيْكَ) ، لئن فعلت كذا كان كذا (وَإِلَى الَّذِينَ مِنْ قَبْلِكَ) ، أوحي مثله والله أعلم.

L10975–10976 Meaning: “A little wealth would suffice me, and I would not seek,” like the interpretation: “And it has indeed been revealed to you”—if you do such-and-such, such-and-such will happen—“and to those before you”: the like of it was revealed. And Allah knows best.[65]

ومنه: أن المرتد وإن رجع إلى الإسلام فعليه إعادة كل ما سبق له - قبل الردة - في ظاهر هذه الآية، لأن العمل المحبوط محتاج صاحبه إلى استئنافه.

L10977–10979 Another implication is that an apostate, even if he returns to Islam, must repeat everything he previously performed— before apostasy—according to

[62] **Translator’s note (L10960):** The tā’ reading agrees with the grammatically feminine “palm tree,” while the yā’ reading in the final quotation agrees with the masculine “semen,” rather than the feminine “drop.”

[63] **Qur’an references (L10959):** Qur’an 44:45 (Ad-Dukhan); Qur’an 19:25 (Maryam); Qur’an 75:37 (Al-Qiyamah).

[64] **Translator’s note (L10974):** The Arabic places “a little wealth” after both verbs. The translation follows the author’s ensuing explanation that it is governed by the first verb, “would suffice me,” while “I would not seek” is parenthetical and has no expressed object.

[65] **Qur’an references (L10976):** Qur’an 39:65 (Az-Zumar); Qur’an 42:3 (Ash-Shuraa).

the apparent meaning of this verse, because a person whose deed has been rendered void needs to perform it anew.

L10980–10984 I think that when the Kufans said this, they understood it in this sense, which— as they understood it—would be clear in this verse, were it not for the other verse, where He says: "And whoever among you turns back from his religion and dies while he is an unbeliever—those are the ones whose deeds have become void in this world and the Hereafter." He thus makes clear that the one whose deeds are rendered void is the one who dies in apostasy, not the one who abandons it.[66][67]

L10985–10989 In His words, "and dies while he is an unbeliever," there is, by implication, clear and unambiguous evidence that an apostate's repentance is accepted, and that apostasy does not make his blood lawful unless he refuses to desist from the false religion to which he has turned; for if apostasy made his blood lawful without waiting for his return, His stipulation, "and dies while he is an unbeliever," would have no meaning—for he would die in his apostasy—if every apostate were killed for his offense.[68][69]

L10990 For it is inconceivable that repentance should restore him to Islam and then his blood be shed while he is a Muslim.

L10991–10998 This is unlike the prescribed punishments, such as taking the life of an adulterer possessing the requisite marital status by stoning while he is a Muslim, because stoning is punishment for an act that has been committed. If he repents, his act does not thereby become an act that was never committed; he therefore remains liable to its punishment until he is punished. Apostasy, however, is the abandonment of conduct, consisting of speech and action, through which he had protected his blood. When he abandoned the two, they

وأحسب الكوفيين - حيث قالوا ذلك - تأولوا هذا المعنى، وهو - كما تأولوه - بيناً في هذه الآية، لولا الآية الأخرى، إذ يقول: (وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ) فأبان أن المحبط عمله هو الميت على الردة، لا النازع عنها.

وفي قوله: (فَيَمُتْ وَهُوَ كَافِرٌ) - معنًى - دليل واضح لا إشكال فيه أن المرتد تقبل توبته، ولا تبيح الردة دمه، دون الامتناع من الإقلاع عما أمقل إليه من دين الباطل، إذ لو كانت الردة تبيح دمه من غير تلوم برجوعه، لم يكن لاشتراطه (فَيَمُتْ وَهُوَ كَافِرٌ) معنى - لأنه كان يموت على ردته - إذا قُتل بجنايته كل مرتد.

إذ محال أن ترده التوبة إلى الإسلام فيشاط دمه وهو مسلم.

وهذا لا يشبه الحدود، من إفاتة نفس الزاني الحصن بالرجم، وهو مسلم، لأن الرجم عقوبة عمل معمول فإذا تاب لم يعد عليه عمله غير معمول، فهو مستوجب عقوبته، حتى يعاقب، والردة ترك عمل، من قول وفعل، كان حاقنا بها دمه، فلما تركهما أوقعاه في إباحة الدم. ما دام مقيمًا عليها فإذا أقلع عن حال إباحة دمه، وعاد في حال ما حقن به حرم أيضًا، وكان كفره ساعة نهاره ككفر الكافر مدة عمره. قبل إسلامه، فمحال أن يجب الإسلام كفر مئة عام، ولا يجبُّ كفر ساعة من نهار.

[66] **Translator's note (L10981):** The supplied bayyinan has an unexpected accusative ending after "it is." The translation preserves the apparent intended sense without reproducing the grammatical irregularity.

[67] **Qur'an references (L10980):** Qur'an 2:217 (Al-Baqarah).

[68] **Translator's note (L10986):** The supplied amqala in "to which he has turned" is an obscure or corrupt reading. The rendering follows its apparent contextual sense; the precise verb is uncertain.

[69] **Qur'an references (L10985):** Qur'an 2:217 (Al-Baqarah).

brought him into a state in which his blood was lawful, so long as he persists in it. But when he leaves the state in which his blood is lawful and returns to the state of that which had protected it, it becomes inviolable again. His unbelief for an hour of his day is like an unbeliever's unbelief throughout his lifetime before embracing Islam. It is inconceivable that Islam should efface a hundred years of unbelief but fail to efface the unbelief of an hour of a day.[70]

L10999–11004 Whoever sheds an apostate's blood for his apostasy and pays no heed to his repentance, relying on the words of the Prophet, may Allah bless him and grant him peace ﷺ, "Whoever changes his religion, kill him," has displayed ignorance of the utmost degree, and through his own supposition has attributed to the Messenger, may Allah bless him and grant him peace ﷺ, something he did not say, and has declared a Muslim's blood lawful when he repents of his apostasy. For the designation "changing" applies only to someone who persists in the apostasy to which he has turned.[71][72]

ومن هِرَاق دم المرتد بردته، ولم يلتفت إلى توبته، اعتمادًا على قول النبي، صلى الله عليه وسلم: " من بدَّل دينه فاقتلوه "، فقد جهل كل الجهل، وتأوَّل على الرسول، صلى الله عليه وسلم، بتوهمه ما لم يقله، وأباح دم مسلم إذا تاب من ردته، إذ لا يقع اسم التبديل إلا على المصر على الردة، التي أمقل إليها.

[70] **Translator's note (L10991):** The supplied al-ḥaṣn appears to be a defective form of al-muḥṣan, the legal term for someone possessing the marital status required for this punishment.

[71] **Translator's note (L10999):** The supplied hirāq is morphologically irregular in this construction; the context indicates the act of shedding blood.

[72] **Translator's note (L11004):** The verb amqala is again obscure or corrupt; "has turned" renders its apparent contextual sense.

L11005 As for shedding his blood after he has become a Muslim through repentance, that is killing a Muslim, not an apostate.

فأمّا هراقة دمه، وقد صار بالتوبة مسلمًا، فهو قتل مسلم لا مرتد.

L11006–11009 Another implication is the objection that arises against the Muʿtazilites in the matter of threatened punishment from the acceptance of the repentance of someone threatened with the nullification of his deeds and with incurring loss. For it is inconceivable that what they call a failure to keep one's word should occur in the Hereafter but not in this world, since this world and the Hereafter are two abodes, while the one issuing the threat is one and the same.[1]

ومنه: ما يدخل على المعتزلة في باب الوعيد من قبول توبة من أوعد بحبط العمل، واللحوق بالخسارة، إذ محال أن يكون ما يسمونه خُلْفًا، يكون في الآخرة، ولا يكون فى الدنيا، لأن الدنيا والآخرة داران، والموعَد واحد.

L11010–11012 Can any rational person maintain that, if Zayd threatened ʿAmr with something harmful, and he had two houses, then pardoned him, his pardon should be considered generosity in one of the two houses and, in the other, a failure to keep his word?

فهل يجوز لذي عقل أن يزعم: أن زيدًا لو أوعد عمرًا مكروهًا، وله داران، فعفا عنه، أن يُعدَّ عفوه في إحدى الدارين كرمًا، وفي الأخرى خُلفًا.

L11013–11014 Or does this establish for them that pardoning someone the threatened harm is generosity—in both abodes— and that failure to keep one's word occurs only in failing to deliver the good promised?

أم يحقّق ذلك عندهم أن العفو عن المكروه كرم - في كلا الدارين - والخلف لا يكون إلا في ترك إنجاز الخير.

L11015–11016 And His words: "They have not esteemed Allah as He deserves to be esteemed, while the earth in its entirety will be His grasp on the Day of Resurrection, and the heavens will be folded up in His right hand."[2]

وقوله: (وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ) .

L11017–11019 A Refutation of the Muʿtazilites and the Jahmites concerning the grasp and the right hand, which makes repeating it here unnecessary.[3]

رد على المعتزلة والجهمية في القبضة، واليمين، فأغنى عن إعادته في هذا الموضع.

[1] **Translator's note (L11009):** The supplied al-mūʿad is ambiguous or irregular here. The argument appears to require "the one issuing the threat"; "the person threatened" is another possible reading.

[2] **Qur'an references (L11016):** Qur'an 39:67 (Az-Zumar).

[3] **Translator's note (L11019):** This is a sentence fragment whose preceding clause is absent from the supplied text.

سورة غافر

Surah 40: The Forgiver (Ghafir)

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

Return to the reading collection

[Surah of the Believer]

[سورة المؤمن]

His words, exalted is He: “Those who bear the Throne and those around it glorify their Lord with praise, believe in Him, and seek forgiveness for those who believe,” through His words: “And that is the great triumph” (9), are evidence of the believer’s honored standing with Allah, since He has inspired the bearers of His Throne —and those around it—to seek forgiveness for him, to supplicate, and to ask for that wherein lies deliverance for him, his forefathers, his spouses, and his descendants.[1]

قوله تعالى: (الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا) إلى قوله: (وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٩) دليل على كرامة المؤمن على الله، إذ قد ألهم حملة عرشه - ومن حوله - الاستغفار له، والدعاء، وما فيه له ولآبائه وأزواجه وذرياته النجاة.

Their prayer for forgiveness for those who repent and follow Allah’s path is evidence of what we have said: that both the repentant and the unrepentant need Allah’s forgiveness and good pleasure.

وفي دعائهم للتائبين المتبعين سبيل الله - بالمغفرة - دليل على ما قلنا: من أن التائب، وغير التائب محتاج إلى مغفرة الله ورضوانه.

A person’s deeds do not save him unless his Master bestows His mercy upon him.

لا ينجيه عمله، دون أن يجود عليه مولاه برحمته.

“Exalted in degrees, Possessor of the Throne,” is evidence that He is in heaven, upon the Throne, because “Possessor” is an attributive description, and can only describe His dwelling there and His settling upon it. Likewise, He says in the Surah of the Constellations: “Possessor of the Throne, the Glorious”; it is thus an attributive description.[2]

(رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ) دليل على أنه في السماء، على العرش، لأن " ذو " نعت، ولا يكون إلا نعت حلوله، واستوائه عليه، وكذا قال في سورة البروج: (ذُو الْعَرْشِ الْمَجِيدُ) ، فهو نعت.

His words: “Nothing concerning them is hidden from Allah,” address His servants in accordance with their minds’ innate disposition to regard what is exposed as more readily present to the watcher’s eye. Yet the Majestic One, in reality, has nothing of His servants’ affairs hidden from Him, whether they are exposed or unexposed, and they are not concealed from Him by any covering or veil. If it is said: “Did the Prophet, may Allah bless him and grant him peace, not say in the report of Yaʿla, when he instructed someone

قوله: (لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ) خطاب للعباد، على ما في سجيَّة عقولهم من أن البارز أحضر لعين الرقيب، والجليل في الحقيقة لا يخفى عليه شيء من أمور عباده، بارزين وغير بارزين، ولا يسترهم عنه ستر ولا حجاب. فإن قيل: أفليس قد قال النبي، صلى الله عليه وسلم، في حديث يَعلى حين أمر المغتسل بالاستتار في الخلوة -: " فالله أحق أن في يستحيا منه "؟.

[1] **Qur’an references (L11023):** Qur’an 40:7 (Ghafir).

[2] **Qur’an references (L11032):** Qur’an 40:15 (Ghafir); Qur’an 85:15 (Al-Buruj).

bathing to cover himself even when alone: ‘ Allah is more entitled that one should feel shame before Him’?”[3][4]

L11042–11044 The answer is: This is simply the servant’s expending his full capacity in worship—between himself and his Creator—not that he thereby conceals himself from Him as he conceals himself from His servants. To imagine this is unbelief on the part of whoever imagines it.

L11045–11047 Allah has required His servants, as an act of worship, to wash the bodily parts washed in ritual ablution, without there being any impurity upon them to be removed with water. Covering oneself for His sake is worship, just as ritual ablution with water is worship, and as is casting the pebbles at the ritual pillars and similar acts. These are worship, not because of a meaning inherent in them, but because of something beyond them; and likewise[5]

قيل: إنما ذلك إفراغ طاقة العبد في عبادته - بينه وبين خالقه - لا أنه يستتر به عنه، كما يستتر من عبيده، وتوهم ذلك كفر ممن توهمه.

وقد استعبد الله عباده بغسل أعضاء الوضوء، من غير نجاسة عليها تزال بالماء، والاستتار له عبادة، كما الوضوء بالماء عبادة، وكرمي الجمار، وأشباهه، فهي عبادة، لا لمعنى فيها بل، لغيرها، وكذا

L11048

L11049 His words: “To whom belongs sovereignty today?” Yet sovereignty has always belonged to Him alone.[6]

L11050–11054 Those kings who possessed it in this world are His servants: He granted them dominion and gave it to them. But He said this in accordance with the innate dispositions of minds, as though informing them—and Allah knows best—that abasement at the Resurrection encompasses everyone who used to assert his might in this world and exercise dominion over others. On the Day of Resurrection he thus comes to occupy the same rank as the person over whom he used to exercise dominion, and the two become equal.[7]

L11055–11056 But in His sight—majestic and exalted is He—his abasement was the same

قوله: (لِمَنِ الْمُلْكُ الْيَوْمَ) وقد كان - أبدًا - الملك له وحده.

ومن كان له من الملوك في الدنيا عبيده، هو ملّكهم وأعطاهم، ولكنه قاله على ما في سجايا العقول، كأنه يخبرهم - والله أعلم - بأن الذل في القيامة شاملٌ كل من كان يتعزَّز - في الدنيا - ويتملك على غيره، فصار - يوم القيامة - في مثل درجة من كان يتملك عليه، واستويا معًا.

فأما عنده - جل وتعالى - فكان ذله في جميع الأوقات واحدًا، والملك له دونه، وهو عبد من عبيده.

[3] **Translator’s note (L11041):** The supplied quotation contains an intrusive fī between “that” and “one should feel shame,” leaving the Arabic syntactically defective. The translation renders the intelligible sense.

[4] **Qur’an references (L11035):** Qur’an 40:16 (Ghafir).

[5] **Translator’s note (L11047):** The segment ends with an unfinished comparison. “The pebbles at the ritual pillars” renders the pilgrimage rite referred to by al-jimār.

[6] **Qur’an references (L11049):** Qur’an 40:16 (Ghafir).

[7] **Translator’s note (L11050):** The Arabic construction is awkward; “it” is understood as sovereignty from the preceding segment.

at all times, and sovereignty belonged to Him rather than to that man, who is one of His servants.

L11057–11058 His words: "And warn them of the Day that draws near, when hearts are at the throats, as they suppress their anguish."[8]

L11059 This has a specific scope—and Allah knows best—because of His words in the Surah of the Ants: "Whoever brings a good deed shall have something better than it, and they shall be safe from terror that Day" (89).[9]

L11060–11061 If it is said: "Has He, mighty and majestic is He, not said: 'On the Day Allah gathers the messengers and says, "What response did you receive?" They will say, "We have no knowledge; indeed, You are the Knower of things unseen"' (109), and this indicates that they experience terror?" The answer is: According to the apparent meaning of the reports, terror was not what prompted them to disclaim knowledge.[10]

L11062 We have been relieved of investigating that, and nothing whose wording occurs in the Quran is known to have abrogated it.[11]

L11063–11067 The specific scope of His words, "And warn them of the Day that draws near," is confirmed by His words: "The wrongdoers shall have neither an intimate friend nor an intercessor who is heeded" (18). The wrongdoers are the unbelievers in this passage, and Allah knows best.[12]

L11068–11070 The statement of those who say, "The terror of the questioning made their minds reel, so that they did not know what response they had received," is not a statement of a prophet, a Companion, or a Successor whom one could not readily contradict. (1) Allah knows best how that actually is.

L11071

قوله: (وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ) .

خصوص - والله أعلم - لقوله في سورة النمل: (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ (٨٩) .

فإن قيل: أليس قد قال - عز وجل -: (يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (١٠٩) وهذا يدل على أنهم يفزعون، قيل: ليس ذلك - في ظاهر الأخبار - الذي حملهم على التبرؤ من العلم الفزع.

وقد وُضع عنّا تفتيش ذلك، ولا يُعلم شيء - بلفظه في القرآن - نسخه.

وقد حقق الخصوص في قوله: (وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ) قولُه: (مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ (١٨) والظالمون هم الكافرون، في هذا الموضع، والله أعلم.

وليس قول من قال: من هول السؤال طاشت عقولهم، فلم يدروا ما أجيبوا - قول نبي، ولا صحابي، ولا تابعي، يضيق خلافه (١) . والله أعلم بذلك، كيف هو.

[8] **Qur'an references (L11058):** Qur'an 40:18 (Ghafir).
[9] **Qur'an references (L11059):** Qur'an 27:89 (An-Naml).
[10] **Qur'an references (L11060):** Qur'an 5:109 (Al-Ma'idah).
[11] **Translator's note (L11062):** The syntax and reference of "abrogated it" are uncertain in the supplied Arabic. The translation follows the apparent construction without supplying a missing explanation.
[12] **Qur'an references (L11063):** Qur'an 40:18 (Ghafir).

قوله: (أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ)

إلى قوله: (وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ (٢١) دليل على أن اعتبار المأمور به العباد ليس ما يذهب إليه القائسون

(١) بل هو مروي عن بعض الصحابة والتابعين، فأخرجه سفيان الثوري في تفسيره ص (١٠٥) عن مجاهد، ومن طريق سفيان هذا أخرجه عبد الرزاق في تفسير القرآن (١/ ٢٠١) عن مجاهد -أيضاً- وأخرجه الطبري في تفسيره (٧/ ٨١ - ٨٢) عن الحسن البصري ومجاهد والسدي. وأورده أبو جعفر النحاس في معاني القرآن (٢/ ٣٨١) عن مجاهد. وأورده السيوطي في الدر (٢/ ٣٤٤ - ٣٤٥) عن ابن عباس.

وهو الذي أجاب به الإمام أحمد في كتابه الرد على الجهمية والزنادقة ص) ٩٤) .

واختار الطبري التفسير الآخر المروي عن ابن عباس من طريق علي بن أبي طلحة أنه قال: لا علم لنا إلا علم أنت أعلم به منا. انظر تفسيره (٧/٨٢) . قال ابن كثير: ولا شك أنه قول حسن، وهو من باب التأدب مع الرب جل جلاله. انظر تفسيره (٢/ ١١٥) .

من أنه من حمل الأشكال على الأشكال، وإلحاق الأشباه بالأشباه في التحليل والتحريم، إنما هو لادِّكار كل امرئ في نفسه، بما يوصل الله حظه من الخوف، والخشية اللذين ينجو بهما من عذاب الله.

L11072 His words: “Have they not traveled through the earth and seen what was the outcome of those who were before them?”[13]

L11073–11074 through His words: “And they had no protector against Allah” (21), are evidence that the drawing of lessons commanded of His servants is not what the proponents of analogy maintain[14][15]

L11075

L11076 (1) Rather, it is transmitted from some of the Companions and Successors. Sufyan al-Thawri included it in his Commentary, p. 105, from Mujahid. Through this same Sufyan, ʿAbd al-Razzaq also included it in his Commentary on the Quran (1/201), from Mujahid. Al-Tabari included it in his Commentary (7/81–82), from al-Hasan al-Basri, Mujahid, and al-Suddi. Abu Jaʿfar al-Nahhas cited it in Meanings of the Quran (2/381), from Mujahid. Al-Suyuti cited it in al-Durr (2/344–345), from Ibn ʿAbbas.[16]

L11077 This is also the answer given by Imam Ahmad in his book Refutation of the Jahmiyyah and the Heretics, p. 94.[17]

L11078 Al-Tabari preferred the other interpretation transmitted from Ibn ʿAbbas through ʿAli ibn Abi Talhah, namely that he said: “We have no knowledge except knowledge of which You know more than we do.” See his Commentary (7:82). Ibn Kathir said: “There is no doubt that this is a good statement, and it is an expression of proper courtesy toward the Lord, majestic is His glory.” See his Commentary (2:115).[18]

L11079–11082 that it consists in applying the treatment of like cases to like cases, and

[13] **Qur’an references (L11072):** Qur’an 40:21 (Ghafir).

[14] **Translator’s note (L11074):** The Arabic has an irregular construction around “the drawing of lessons commanded of His servants.” The statement also ends before the argument is completed.

[15] **Qur’an references (L11073):** Qur’an 40:21 (Ghafir).

[16] **Translator’s note (L11076):** This is a modern editor’s footnote disputing the author’s preceding claim. The page reference for ʿAbd al-Razzaq appears with separated digits in the supplied text; it is rendered as 201.

[17] **Translator’s note (L11077):** This continues an editorial source note.

[18] **Translator’s note (L11078):** This continues the editorial source note, distinguishing the editor’s references from Ibn Kathir’s quoted assessment.

assimilating similar cases to similar cases in declaring things lawful and unlawful; it is only for each person to take heed within himself, through that by which Allah conveys to him his share of fear and reverent dread, through which he escapes Allah's punishment.[19]

L11083–11086 Likewise His statement in Surat al-Hashr: "So take heed, you who possess insight" (2). Do you not see His account, at the beginning of the surah, of the expulsion of those who disbelieved from their homes, and their supposition that their fortresses would protect them from their Lord's might and His punishment, and their destruction of their houses with their own hands and the hands of the believers?

L11087–11089 Would that I knew! What taking of heed constitutes analogy on the part of those taking heed, when they reflect upon what Allah did to those expelled, beyond their refraining, in what they have been addressed about, from acting as those people acted, lest what befell those people duly befall them?

L11090–11097 Even if the only argument against whoever counted taking heed here as analogy were the very content of the passage, when he reflected upon it, that would suffice. Were not the similarities in individual existence, humanity, activity, movement, and whatever follows the same course already present between them and those expelled from their homes before the occurrence of the acts through which they deserved the punishments? Thus no punishment became due against them except through something arising in the individuals who were similar and alike, just as the resemblance between wheat and rice consists only in something like what these people maintain: that they are two staple foods measured by volume, produced from the vegetation of the earth.[20][21]

وكذا قوله - في سورة الحشر: (فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ (٢) ألا ترى إلى إخباره - في أول السورة - عن إخراج الذين كفروا من ديارهم، وما ظنوا من منع حصونهم من سطوة ربهم، وعذابه. وإخراب بيوتهم بأيديهم وأيدي المؤمنين.

فليت شعري! ما الاعتبار الذي يكون قياسا من المعتبرين، إذا تدبروا ما فعل الله بالمخرَجين! أكثر من أن لا يعملوا - فيما خوطبوا - بأعمالهم، فيحق عليهم ما حق على أولئك.

ولو لم يكن من الحجة - - على من أعدَّ الاعتبار قياسًا في هذا - إلا نفس ما فيه إذا تدبره، لكفى، أليس أشباه الشخصية، والإنسانية، والسعي، والحركة، وما أخذ أخذها قائمًا بينهم وبين المخرَجين من ديارهم قبل حدث الأحداث التي استوجبوا بها العقوبات، فلم تحق عليهم عقوبة إلا بشيء يحدث على الأشخاص التي هي أشباه وأشكال، كما كان الشبه بين الحنطة والأرُز، فإنما في نحو ما يذهب إليه القوم، من أنهما قوتان مكيلان حادثان من نبات الأرض.

[19] **Translator's note (L11082):** The construction spanning this and the preceding segment is awkward, particularly the relationship of "through that by which" to "Allah conveys." The translation preserves the apparent sense without treating the wording as certain.

[20] **Translator's note (L11090):** The supplied "counted" has an unusual form in this context; it is rendered according to its apparent sense.

[21] **Translator's note (L11091):** "Individual existence" renders an abstract term that here appears to concern being an individual person, rather than personality in the modern psychological sense.

L11098–11101 Thus we did not affirm the prohibition of exchanging unequal quantities of wheat itself—which is the original case—until a religious obligation concerning it arose, whereupon the prohibition of exchanging unequal quantities was attached to it. If similarities brought religious obligations into existence, they would have brought about for wheat, before divine prescription, what was brought about by divine prescription.[22][23]

فَلَمْ نوجب تحريم التفاضل في نفس الحنطة - التي هي الأصل - حتى حدث عليها العبادةُ، فألحق بها تحريم التفاضل، ولو كانت الأشباه تحدث بها العبادات لأحدث على الحنطة قبل التعبد ما أحدثه التعبد.

L11102–11103 Those who reason by analogy then claimed that its arising in wheat brought it about in rice as well, because of rice's preexisting resemblance to wheat.

فزعم القائسون: أن حدوثه في الحنطة أحدث في الأرز - أيضاً - بما كان فيه من متقدّم شبه الحنطة.

L11104 Yet they also adduce as evidence: "So take heed, you who possess insight" (2).

وهم - مع ذلك - يحتجون بـ (فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ (٢) .

L11105–11111 Why, then, did they not say that the corresponding resemblance of the persons taking heed to those expelled from their homes brought about for them what it brought about for those expelled, before they committed acts through which they deserved the punishment of the Majestic One, just as they claim that prohibition arose in rice without any divine prescription arising concerning it by wording naming it, as arose concerning wheat by wording naming wheat? I think that they—may Allah forgive us and them—imagine that those who reject analogy deny the resemblance between wheat and rice, whereas those opponents do not deny the extent of resemblance these people maintain: that both are edible, measured by volume, and products of the vegetation of the earth, even if they deny their other similarities.[24]

فهلا قالوا: إن وفاق شبه أشخاص المعتبِرين بالمخرَجين من ديارهم أحدث عليهم ما أحدث على المخرَجين، قبل إحداث أعمال يستوجبون بها عقوبة الجليل، كما يزعمون: أن التحريم حدث في الأرز بلا تعبد حدث عليه - بلفظه - كما حدث على الحنطة بلفظها. وأحسبهم - غفر الله لنا ولهم - يقدرون في رادي القياس أنهم ينفون الشبه عن الحنطة والأرز، وهم لا ينفون مقدار ما ذهبوا إليه من أنهما مأكولان مكيلان من نبات الأرض، وإن نفوا بقية أشباههما.

L11112–11113 Rather, they say that rice's resemblance to wheat requires a divine prescrip-

ولكنهم يقولون: إن شبه الأرز من شبه الحنطة محتاج إلى حدوث تعبد عليه يحرمه، كما حدث على الحنطة فحرمها.

[22] **Translator's note (L11099):** "Religious obligation" renders the supplied term for worship or religious observance in its apparent legal sense here; the following segments use the related term "divine prescription."

[23] **Translator's note (L11100):** The supplied verb is singular despite the preceding plural noun "similarities"; the translation follows the apparent argument while noting this grammatical irregularity.

[24] **Translator's note (L11109):** The supplied expression rendered "those who reject analogy" appears irregular or corrupt; this is its likely intended sense.

tion to arise concerning it that prohibits it, just as one arose concerning wheat and prohibited it.[25]

L11114

L11115–11118 And His statements: “Whomever Allah leads astray has no guide” (33), “Thus Allah leads astray whoever is excessive and doubting” (34), and “Thus Allah seals every heart of an arrogant tyrant” (35)— all of this is an argument against the Muʿtazilah and the Qadariyyah. The excessive person means: the polytheist, in most verses of the Qur’an.[26][27]

L11119–11120 The mention of the arrogant tyrant parallels the preceding discussion of the permissibility of naming a created being with names of the Creator.

L11121

L11122–11128 And His statement: “Pharaoh said, ‘Haman, build me a lofty structure, so that I may reach the ways (36), the ways of the heavens’”—the verse is an argument against the Muʿtazilah in two respects: The first: they do not claim that He Himself is not in heaven, and this notion comes from Pharaoh’s statement. Pharaoh is an unbeliever who has dispelled every doubt that He is necessarily in heaven, since it is impossible that Pharaoh would have said this except after hearing Moses—upon him be peace—calling him to the One who is in heaven. We also mentioned this in Surat al-Qasas, when He relates concerning Pharaoh: “Pharaoh said, ‘You chiefs, I know of no god for you other than myself.’”[28][29][30]

وقوله: (وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (٣٣) ، و (كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ (٣٤) ، و (كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ (٣٥) كله حجة على المعتزلة والقدرية، والمسرف: المشرك، في أكثر آي القرآن.

وما ذكر من المتكبر الجبار نظير ما مضى من جواز تسمية المخلوق بأسامي الخالق.

وقوله: (وَقَالَ فِرْعَوْنُ يَا هَامَانُ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ (٣٦) أَسْبَابَ السَّمَاوَاتِ) ، الآية حجة على المعتزلة من جهتين: إحداهما: لا يزعمون: أنه ليس - بنفسه - في السماء، وهذا المعنى من قول فرعون، وفرعون كافر قد قطع كل ريب أنه - لا محالة - في السماء، إذ محال أن يقول فرعون إلا بعد أن سمع موسى - عليه السلام - يدعوه إلى من هو في السماء، وقد ذكرناه في سورة القصص أيضاً عند إخباره عن فرعون (وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي) .

[25] **Translator’s note (L11112):** The literal construction is “the resemblance of rice from the resemblance of wheat,” an awkward expression rendered according to its apparent sense.

[26] **Translator’s note (L11115):** The last quotation is translated according to the supplied genitive construction, “every heart of an arrogant tyrant.”

[27] **Qur’an references (L11115):** Qur’an 13:33 (Ar-Ra’d); Qur’an 39:23 (Az-Zumar); Qur’an 39:36 (Az-Zumar); Qur’an 40:33 (Ghafir); Qur’an 40:34 (Ghafir); Qur’an 40:35 (Ghafir).

[28] **Translator’s note (L11123):** The supplied text contains a double negative: “they do not claim that He … is not.” This appears at odds with the surrounding polemic but has been preserved.

والثانية: ما ذكر من التزيين لفرعون سوء عمله، فإن كان أراد به هو الذي زين له كما قال: (إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ) ، فهو ما يريدون، وإن أراد أن الشيطان زين له كقوله: (وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ) فقد دللنا على أنه تبع لله في ذلك، إذ لا يجوز أن يكون الله - جل جلاله - تبعًا له.

L11129–11132 The second: the mention that the evil of Pharaoh's deed was made attractive to him. If He meant by this that He Himself was the one who made it attractive to him, as He said, "Those who do not believe in the Hereafter—We have made their deeds attractive to them," then that is what they want. If He meant that Satan made it attractive to him, as in His statement, "Satan made their deeds attractive to them," then we have already demonstrated that in this he follows Allah, since Allah—majestic is His glory—cannot be following him.[31][32]

(وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ (٣٨) حجة على المعتزلة والقدرية، لو تدبروها وأنصفوا من أنفسهم، وذلك أن هذه اللفظة - بعينها - قد أخبر بها عن فرعون قبل هذا بقليل، وهو (قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ (٢٩) .

L11133–11137 "The man who believed said, 'My people, follow me; I will guide you to the path of right direction'" (38) is an argument against the Mu'tazilah and the Qadariyyah, if they would reflect upon it and judge fairly even against themselves. For this very expression has been related concerning Pharaoh shortly before this, namely: "Pharaoh said, 'I show you only what I see, and I guide you only to the path of right direction'" (29).[33]

ولسنا نشك في أن قوله خلاف قول المؤمن، إذ قوله غرور وظن، وقول المؤمن علم وحقيقة، فنظرنا في هذا العلم والحقيقة، فإذا هما هداية بيان، التي ينسبونها إلى الرحمن، في قوله: (وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ) ، إذ محال أن يقدر مؤمن آل فرعون من هداية قومه، على ما لم يقدر عليه رسول الله. صلى الله عليه وسلم، من هداية قريش وهداية عمه، حيث يقول الله - تبارك وتعالى -: (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ) ، فعلمنا - بذلك - أن كل هداية منسوبة إلى البشر فهداية بيان وتبصر، وما كانت منسوبة إلى الله فهو على وجهين: تجوز أن تكون دعاءً وبيانًا، وتجوز أن تكون إرادة وإجباراً، فأيهم دل عليه سياق الكلام كان الحكم له فيها.

L11138–11143 We have no doubt that his statement differs from the believer's statement, since his statement is deception and conjecture, whereas the believer's statement is knowledge and truth. We therefore examined this knowledge and truth, and found them to be guidance through clarification, which they attribute to the All-Merciful in His statement, "As for Thamud, We guided them," since it is impossible that the believer from Pharaoh's household should be capable, in guiding his people, of what the Messenger of Allah was incapable of, may Allah bless him and grant him peace ﷺ, in guiding Quraysh and guiding his uncle, as Allah—blessed and exalted is He—says: "You do not guide whom you love, but Allah guides whom He wills." Through

[29] **Translator's note (L11124):** The wording about Pharaoh "dispelling every doubt" is awkward and its precise logical relationship to the surrounding argument is uncertain; it has not been silently rewritten.

[30] **Qur'an references (L11122):** Qur'an 40:36 (Ghafir); Qur'an 28:38 (Al-Qasas).

[31] **Translator's note (L11130):** "That is what they want" follows the supplied wording, although it appears inconsistent with the author's argument against the Mu'tazilah. No negation has been added.

[32] **Qur'an references (L11129):** Qur'an 27:4 (An-Naml); Qur'an 27:24 (An-Naml); Qur'an 29:38 (Al-'Ankabut).

[33] **Qur'an references (L11133):** Qur'an 40:38 (Ghafir); Qur'an 40:29 (Ghafir).

this we learned that every guidance attributed to human beings is guidance through clarification and the gaining of insight. Guidance attributed to Allah, however, is of two kinds: it may be invitation and clarification, or it may be will and compulsion. Whichever of these is indicated by the context of the discourse determines how the guidance is to be understood.[34][35]

L11144–11161 Thus, when He said, “As for Thamud, We guided them, but they preferred blindness to guidance,” it was known to be guidance through invitation and clarification, since it cannot be guidance through compulsion and will, for, had it been so, they would have been unable to overcome His will and overpower His compulsion by defying His command and hamstringing His she-camel. When He said, “You do not guide whom you love, but Allah guides whom He wills,” it was known to be guidance through compulsion and a will that forces the person guided to do what is willed of him, since He cannot say, “You do not clarify for whom you love,” or “You do not invite whom you love,” while He knows—majestic and exalted is He— that he had indeed clarified for Abu Talib and invited him, but could not make him accept it and force him into it, and that the one who does this is Allah—majestic and exalted is He. Thus He said: “You cannot save Abu Talib through guidance by compulsion, but I Myself do this to whomever I will.” No one doubts that the Prophet, may Allah bless him and grant him peace ﷺ, wanted his uncle to be such, but could not bring it about. If these people would make distinctions, set aside obstinate disputation, and examine things with deliberation and reason, they would perceive—with Allah’s help— the path of right direction, and know that attributing acts to those who perform them does not preclude their having been decreed for them, nor does the decree impair Allah’s justice toward His creation; that it is not impossible for Him to know, concerning His justice, what His creatures do not know; and that the conception in their minds arising from the apparent injustice of combining decree

فلما قال: (وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى) عُلم أنها هداية دعاء وبيان، إذ محال أن تكون هداية إجبار وإرادة، إذ لو كانت كذلك ما استطاعوا أن يغلبوا إرادته. ويقهروا إجباره بالعتو عن أمره، وعقر ناقته، ولما قال: (إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ) عُلم أنه هداية إجبار وإرادة اضطرار المهدي إلى ما أريد منه، إذ محال أن يقول: إنك لا تبين لمن أحببت، أو لا تدعو من أحببت، وهو يعلم - جل وتعالى - أنه قد بين لأبي طالب ودعاه، ولكنه لا يقدر على حمله عليها. واضطراره إليها، وأن الذي يفعل هذا هو الله - جل وتعالى - فقال: إنك لا تقدر على أن تنجي أبا طالب بهداية إجبار، ولكني أفعل أنا هذا بمن أشاء. ولا يشك أحد أن النبي، صلى الله عليه وسلم، أراد من عمه أن يكون كذلك فلم يقدر عليه، فلو ميز القوم، وأضربوا عن اللجاج، وتبصّروا الأشياء برويَّة وعقل لأبصروا - بعون الله - طريق الرشد، وعلموا أن إضافة الأفعال إلى فاعليها ليست بمانعة من أن يكون مقضيًّا بها عليهم، ولا القضاء بمؤثر في عدل الله على بريته، وأنه غير مستحيل أن يعلم من علم عدله ما يجهله خلقه، وأن التصور في عقولهم من لوح الجور - في جمع القضاء والعقاب على نفس واحدة - كلوح استحالة كينونة الرب فيها بلا أول - ولا بدو.

[34] **Translator’s note (L11142):** The spelling of “will” is irregular, and “whichever” has a grammatically unexpected form in the supplied text; neither appears to alter the intended distinction.

[35] **Qur’an references (L11138):** Qur’an 41:17 (Fussilat); Qur’an 28:56 (Al-Qasas).

and punishment for a single soul is like the apparent impossibility, in those minds, of the Lord's existence without a first point or a beginning.[36][37][38][39][40]

L11162–11169 Do they then permit themselves to derive this from resemblance to His creation, just as they derive knowledge of His justice from the justice of His creatures, and thus claim that, since it was impossible— in their minds—for a human master, if he compelled his slave to do something and then punished him for it, to be unjust to him, it was impermissible to attribute to Allah that He forces any of His servants to perform a particular act—through the decree previously made concerning him—and then punishes him for performing it, and that, if He did so, He would be unjust? It would likewise be impossible for a living being to exist in beginningless eternity without a first point, since that is not possible among created beings. Indeed, it is impossible for a created being to exist before it is brought into being and created.[41][42]

L11170–11171 Thus they allow concerning Allah—exalted is Allah—only what their intellects accept, whose existence they find easy to conceive, and from which they do not recoil.

L11172–11179 And what difference is there between someone who derives a likeness of the Creator's justice from a likeness of the creature's justice, and someone

فهل يجيزون لأنفسهم أن يأخذوا ذلك من شبه خلقه، كما يأخذون معرفة عدله من عدل خلقه، فيزعموا: أنه لَمَّا كان محالاً - في عقولهم - أن يكون مالك من الآدميين إذا أجبر عبده على فعل شيء، ثم عاقبه عليه، كان ظالمًا له، لم يجز أن ينسب إلى الله أنه يضطر أحدًا من عبيده إلى فعل بعينه - في القضاء السابق عليه - ثم يعاقبه على فعله، وأنه إن فعل كان جائرًا. كان - أيضاً - محالاً أن يكون حي موجودًا في الأزل بلا أول، إذ ليس ذلك بممكن في الخلق، بل هو محال أن يكون خَلْق قبل يُكَوَّن، ويُخَلَّق.

فلا يجيزون على الله - جل الله - إلا ما يقبله عقولهم، ويسهل عندها كونه، ولا تنبو عنه.

وما الفرق بين من يأخذ شبه عدل الخالق، من شبه عدل المخلوق، وبين من يأخذ ما مثلناه من شبه خلقه، وكلاهما مُقحِم على ما ليس له، وعاد طوره فيما لم يجعل إليه، ولا خوطب بتعريفه. فلما كان ممكنًا - عند المؤمنين الموحدين - أن يكون الله أزليًّا بلا أول، ودائمًا بلا آخر منقطع، ويكون أوّل كل شيء وآخره، كما قال: (هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٣) . وإن نَبَتْ عقول المرتابين عنه، ولم يجدوا شبهه في الخلق، كان - أيضاً - ممكنًا عندها أن يكون الله - جل جلاله - يجمع على نفس واحدة قضاء بشيء، وعقوبة عليه، ويكون عدلاً، وإن نبت عقول المرتابين عنه، ولم يجدوا شبهه في عدل الخلق.

[36] **Translator's note (L11149):** The construction connecting "will" and "forcing the person guided" is compressed and grammatically awkward; the translation gives its apparent sense.

[37] **Translator's note (L11152):** This is the author's explanatory paraphrase of the divine statement, rather than a verbatim Qur'anic quotation.

[38] **Translator's note (L11153):** The opening completes the author's explanatory paraphrase begun in the preceding segment.

[39] **Translator's note (L11159):** The expression literally repeats "know" and "knowledge of His justice" in an awkward construction. Its apparent sense is retained.

[40] **Qur'an references (L11144):** Qur'an 41:17 (Fussilat); Qur'an 28:56 (Al-Qasas).

[41] **Translator's note (L11164):** The clause spanning this and the next segment literally makes it "impossible" for the coercing and punishing master to be unjust. This conflicts with the apparent argument, which would require an assertion that he is unjust; the supplied wording has been retained.

[42] **Translator's note (L11167):** The syntax of the conditional argument across these segments is uneven. The translation preserves the claims and their apparent connection without removing the difficulty noted at 11164:0.

who adopts what we have illustrated concerning the likeness of His creating? Both intrude upon what does not belong to them and overstep their bounds concerning what has not been entrusted to them and what they have not been addressed with a view to making known to them. Since it was possible—in the view of believers who affirm divine oneness—for Allah to be pre-eternal, without a beginning, and everlasting, without a terminating end, and to be the first and last of everything, as He said: "He is the First and the Last, the Manifest and the Hidden, and He knows all things (3)," even though the intellects of the doubters recoiled from this and they found nothing like it in creation, it was likewise possible, in those intellects' estimation, for Allah—majestic is His majesty—to combine, for a single soul, a decree that something occur and punishment for it, and for this to be justice, even though the intellects of the doubters recoiled from this and they did not find anything like it in the justice of creatures.[43][44][45]

فليت شعري! لِمَ يسمونا المشبهة؟! لأن قلنا: إن لله سمعًا، وبصرًا، ويدين مبسوطتين ينفق كيف يشاء، وهم يأبون أن يجيزوا على الله شيئًا إلا ما وجدوا شبهه في المخلوق، ولم ينب عنه العقل المخلوق.

L11180–11184 If only I knew! Why do they call us those who liken Allah to His creatures?! Because we said that Allah has hearing, sight, and two outstretched hands—He spends as He wills—while they refuse to allow concerning Allah anything except that for which they find a likeness in a creature and from which the intellect does not recoil, though that intellect is itself created.

L11185

L11186–11191 And His saying: "And grievous punishment encompassed Pharaoh's people (45): the Fire, to which they are exposed morning and evening." The verse is evidence concerning several matters: Among them is that this exposure occurs before the gathering, since after the gathering, when they enter it, they remain in it perpetually, tormented with everlasting punishment: "They are not finished off so that they die, nor is any of its punishment lightened for

وقوله: (وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ (٤٥) النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا) الآية حجة في غير شيء: فمنه: أن هذا العرض قبل الحشر، إذ هم بعد الحشر، إذا دخلوها دائمين - فيها - معذبين بسرمد العذاب، (لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا) فإنما العرض بالغدو، والعشي على من ليس دائمًا فيها، وقد أكد ذلك قوله: (وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (٤٦) .

[43] **Translator's note (L11174):** "His creating" renders khalqihi, which can also mean "His creation." The surrounding argument concerns comparing divine creating with creaturely processes.

[44] **Translator's note (L11178):** The referent of "in those intellects' estimation" is grammatically uncertain: it may refer back to the believers' intellects rather than those of the doubters.

[45] **Qur'an references (L11172):** Qur'an 57:3 (Al-Hadid).

them." Exposure morning and evening applies only to someone who is not perpetually in it. His saying confirms this: "And on the day the Hour arises: 'Admit Pharaoh's people to the severest punishment' (46)."[46]

فهذا عذاب سوى العرض، وفي محل غير محل العرض.

L11192 This, then, is punishment other than the exposure, and in a place other than the place of exposure.

ومنه: أن للعذاب درجات في الشدة والخفة، فقد يجوز أن يكون أشد للكافر، وأخفه لمن يلي من المسلمين المذنبين بدخولها.

L11193–11194 Another is that punishment has degrees of severity and lightness. It may therefore be that the severest is for the unbeliever, and its lightest for those who come next among the sinful Muslims who enter it.[47][48]

ورُوي عن النبي، صلى الله عليه وسلم، أنه قال: " ما أحسن من محسن كافر، أو مسلم إلا أثابه الله " قلنا: يا رسول الله: ما إثابة الكافر.

L11195–11196 It was transmitted from the Prophet, may Allah bless him and grant him peace ﷺ, that he said: "No doer of good, whether an unbeliever or a Muslim, does good without Allah rewarding him." We said: "O Messenger of Allah, what is the unbeliever's reward?"

قال: "إن كان قد وصل رحمًا، أو تصدق بصدقة، أو عمل حسنة أثابه الله، وإثابته إياه المال والولد، وأشباه ذلك " قال: قلنا: ما إثابته في الآخرة، قال: " عذاب دون عذاب " وقرأ (أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ (٤٦) .

L11197–11199 He said: "If he has maintained a bond of kinship, given charity, or performed a good deed, he is rewarded by Allah; and His reward to him is wealth, children, and things of that kind." He said: We said: "What is his reward in the Hereafter?" He said: "A punishment less than another punishment." And he recited: "Admit Pharaoh's people to the severest punishment (46)."[49]

فإن كان محفوظًا فلا متكلم فيه، وعلينا التسليم له، والإقرار على أنفسنا بالجهل، وإن لم يكن محفوظًا، فلإثابته في الدنيا بالمال. والولد، وأشباه ذلك نظير من سنة ثابتة، وهو أسوة رزقه وعافيته. وصرف كثير من المكاره عنه.

L11200–11204 If this has been accurately preserved in transmission, there can be no objection to it, and we must submit to it and acknowledge our own ignorance. If it has not been accurately preserved in transmission, then His rewarding him in this world with wealth, children, and things of that kind has a parallel in established Prophetic practice; it is on the same footing as His providing for him, granting him well-being, and averting many disagreeable things from him.

وأما إثابته في الآخرة فالقرآن شاهد بخلافه، وقد دللنا عليه في غير موضع من هذا الكتاب، مثل قوله: (إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ) الآية. وقوله: (وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا (٢٣) .

L11205–11206 As for rewarding him in the Hereafter, the Quran bears witness to the

[46] **Qur'an references (L11186):** Qur'an 40:45 (Ghafir); Qur'an 40:46 (Ghafir); Qur'an 35:36 (Fatir).

[47] **Translator's note (L11193):** The supplied ashadd, "severest," lacks the possessive suffix found in the parallel "its lightest" in the next unit. The intended comparison is intelligible but the wording is irregular.

[48] **Translator's note (L11194):** "Those who come next" renders the awkward and underspecified liman yalī; the text does not explicitly state whom they follow.

contrary. We have demonstrated this in more than one place in this book, as in His saying: “Indeed, those who denied Our signs and were too arrogant to accept them—the gates of heaven will not be opened for them,” and the rest of the verse. And His saying: “And We shall turn to whatever deeds they have done and make them scattered dust (23).”[50]

L11207 And in His saying: “To Him good speech ascends, and righteous action raises it.”[51][52]

L11208 The unbeliever has no good speech that ascends to Him, so how can his action ascend, or carry any weight in the Hereafter?!

L11209–11212 It appears likely that this has not been accurately preserved in transmission, because it was transmitted by ʿAmir ibn Mudrik, from ʿUtbah ibn Yaqẓan, from Qays ibn Muslim, from Ṭariq ibn Shihab, from ʿAbd Allah ibn Masʿud.

L11213–11214 ʿAmir ibn Mudrik and ʿUtbah ibn Yaqẓan do not possess such a degree of reliability that their transmission can be set against the Quran.

L11215–11223 What is indicated by Pharaoh’s people being exposed to the Fire morning and evening contains something that conflicts with what we have mentioned in more than one place in this book: that the dead person perceives nothing—after the questioning—after a prolonged stay in the intermediate realm, until Allah resurrects him. We have demonstrated this through explicit wording in the recited revelation concerning both the unbeliever and the Muslim. And there has been transmitted from the Prophet—may Allah bless him and grant him peace ﷺ—through the transmission of trustworthy narrators something that supports it, concerning the seats of the inhabitants of the graves being shown to them—the very seats themselves— morning and evening. It is possible that this exposure is a remainder of the questioning that continues

وفي قوله: (إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ) .

والكافر لا كلم له طيب يصعد إليه، فكيف يصعد عمله، أو يكون له وزن في الآخرة؟!.

ويشبه أن لا يكون محفوظًا، لأنه رواه عامر بن مدرك، عن عتبة بن يقظان، عن قيس بن مسلم، عن طارق بن شهاب، عن عبد الله بن مسعود.

وعامر بن مدرك، وعتبة بن يقظان ليسا من الثبت بمحل يعارض بروايتهما القرآن.

وفيما دل عليه عرضُ آل فرعون على النَّار غدوًّا وعشيًّا ما يعارض ما ذكرناه في غير موضع من هذا الكتاب من أن الميت لا يشعر - بعد المساءلة - بعد طول المكث في البرزخ، حتى يبعثه الله، ودللنا عليه في التلاوة - نصًّا - في الكافر والمسلم، ورُوي عن النبي - صلى الله عليه وسلم - بنقل الثقات ما يؤيده من عرض مقاعد أهل القبور عليهم - إيَّاها - بكرة وعشية، فقد يحتمل أن يكون هذا العرض بقية من المساءلة تمتد عليه، وطائفة من عذاب القبر تطول عليه بكرة واحدة وعشية واحدة.

[49] **Qur’an references (L11197):** Qur’an 40:46 (Ghafir).

[50] **Qur’an references (L11205):** Qur’an 7:40 (Al-A’raf); Qur’an 25:23 (Al-Furqan).

[51] **Translator’s note (L11207):** The pronoun in “raises it” is open to differing interpretations. The translation follows the surface syntax, with “righteous action” as the subject, while the author’s ensuing argument concerns the ascent of deeds.

[52] **Qur’an references (L11207):** Qur’an 35:10 (Fatir).

for him, and a portion of the punishment of the grave that lasts for him for one morning and one evening.[53][54]

L11224 Then he becomes still and perceives nothing until the gathering, as we have demonstrated.

L11225–11226 If it is said: "How can that be, when among the dead are those who die in the evening of a day whose morning has already passed, or die at night, when both the morning and the evening have already passed?"

L11227–11230 It is answered: "This very thing is evidence that the process of showing it to him does not begin immediately upon his burial. When it has been shown to him on the morning of one day and the evening of the second, a morning and an evening have elapsed, the possible interpretation has been fully accounted for, and the contradiction is removed." If it is said: "Has it not been transmitted that 'their seats are shown to them morning and evening for as long as the world endures'?"[55][56]

L11231–11237 It is answered: "No one supplied this expression except Qabiṣah, transmitting from Sufyan. Malik is more reliable: he transmitted from Nafiʿ, from Ibn ʿUmar, without mentioning it. And Qabiṣah, although he is among the reliable narrators, failed to preserve matters accurately on several occasions, and erred in many matters concerning which the recollections of others con-

ثم يخمد فلا يشعر إلى الحشر بشيء، كما دللنا عليه.

فإن قيل: وكيف يكون ذلك وفي الموتى من يموت عشية يوم قد مضت بكرته، أو يموت ليلاً قد مضت البكرة والعشية معًا؟.

قيل: نفس هذا دليل على أنه لا يؤخذ في العرض عليه من فور دفنه، فإذا عرض عليه غدوة يوم، وعشية الثاني فقد ارتفعت غدوة وعشية، واستغرق الاحتمال، وزال التعارض. فإن قيل: أفليس قد رُوي: " أنه تُعرض عليهم مقاعدهم غدوة وعشية، ما دامت الدنيا ".

قيل: لم يأت بهذه اللفظة إلا قَبيصة عن سفيان، ومالك أثبت، رَوى عن نافع، عن ابن عمر فلم يذكرها، وقبيصة وإن كان من الأثبات، فقد أغفل الحفظ في غير شيء، وأخطأ في كثير مما يواطأ عليه حفظ غيره، فلا يعارض بزيادة زادها القرآن الذي لا يأتيه الباطل من بين يديه، ولا من خلفه.

[53] **Translator's note (L11218):** The repeated "after" is present in the supplied text. The relationship between "after the questioning" and "after a prolonged stay" is awkward and has been preserved.

[54] **Translator's note (L11221):** "Supports it" reproduces the supplied wording, although the report initially appears to support the opposing position; the author subsequently offers a reconciliation.

[55] **Translator's note (L11228):** The supplied text explicitly says "the evening of the second," apparently meaning the second day. This has not been changed to "the evening of the same day."

[56] **Translator's note (L11229):** "Have elapsed" renders the unusual irtafaʿat, literally "have risen" or "have been removed." The wording of this reconciliation is obscure.

cur. Thus an addition he supplied cannot be set against the Quran, to which falsehood comes neither from before it nor from behind it."[57][58]

L11238

L11239 And His saying: "He is the Living; there is no deity except Him. So call upon Him, devoting religion sincerely to Him."[59]

L11240 It is possible that supplication is obligatory, such that someone who omits it sins by omitting it.

L11241–11243 It is also possible that it is recommended, something to which He has invited His creatures. The same applies to His saying: "To Allah belong the most beautiful names, so call upon Him by them." His saying before this verse—"And your Lord said: 'Call upon Me; I shall answer you'"—indicates that He urged them to do so out of compassion for them, so that the benefit of His answering might reach them. Whoever is too arrogant to call upon Him has disbelieved, while whoever is too lazy to do so has forfeited his share, for it is the good for which no substitute can be obtained.[60]

L11244

L11245–11246 His saying: "He is the One who created you from dust, then from a drop of fluid," through His saying: "And so that you may reach an appointed term," is evidence against the Muʿtazilah and the Qadariyyah concerning their claim that someone who is killed dies at a time other than his appointed term and has his life cut short.[61]

L11247

L11248–11258 And His saying: "It was not for any messenger to bring a sign except by Allah's permission. Then, when Allah's command comes, judgment is passed in truth," is evidence against them concerning their reckoning permission to

وقوله: (هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ) .

يحتمل أن يكون الدعاء حتمًا، يعصي التارك بتركه.

ويحتمل أن يكون ندبًا، ندب الخلق إليه، وكذلك قوله: (وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا) ، فدل قوله - قبل هذه الآية -: (وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ) ، على أنه حثهم عليه، إشفاقًا عليهم، ليصل إليهم نفع إجابته. فمن استكبر عن دعائه كفر، ومن كسل عنه كان مغبون الحظ، فإنه الخير الذي لا يعتاض منه.

قوله: (هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ) إلى قوله: (وَلِتَبْلُغُوا أَجَلًا مُسَمًّى) ، حجة على المعتزلة والقدرية، فيما يزعمون: أن المقتول ميت بغير أجله، ومقطوع عليه حياته.

وقوله: (وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ) حجة عليهم في إعدادهم الإذن علمًا. وإنكارهم أن يكون إطلاقًا، فكيف كانت الرسل تقدر أن تأتي بالآيات بغير إطلاق منه، أكانوا - وَيْلَهم - شركاء معه في القدرة،، فإذا كان الإذن لا يجوز أن يكون - ها هنا - إلا إطلاقًا. ولا يجوز أن يكون علمًا، فإعدادهم إياه علمًا - في قوله: (وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ) - تحكم، ومع

[57] **Translator's note (L11236):** The construction concerning the concurrence of other narrators' recollections is syntactically awkward in the supplied text.

[58] **Qur'an references (L11232):** Qur'an 41:42 (Fussilat).

[59] **Qur'an references (L11239):** Qur'an 40:65 (Ghafir).

[60] **Qur'an references (L11241):** Qur'an 7:180 (Al-A'raf); Qur'an 40:60 (Ghafir).

[61] **Qur'an references (L11245):** Qur'an 40:67 (Ghafir).

mean knowledge, and their denial that it means authorization. How, then, could the messengers have been able to bring signs without authorization from Him? Were they—woe to them!—partners with Him in power? Since permission here can mean only authorization, and cannot mean knowledge, their reckoning it to mean knowledge in His saying—"It was not for any soul to believe except by Allah's permission"—is arbitrary assertion. Alongside that arbitrary assertion there is ignorance of the language, and of the fact that notification, īdhān, is knowledge, not permission, idhn. You say: "I notified so-and-so of such-and-such," meaning: "I informed him." Allah—blessed and exalted is He—said: "Then, if you do not do so, be apprised of war from Allah and His Messenger," according to the reading of those who recite with a long vowel, meaning: "Inform [others]." Whoever recites "faʾdhanū," however, means authorization, that is: "Unleash war."[62][63][64][65][66]

L11259 The preposition "of" is then an inserted element. His saying, "And an announcement from Allah and His Messenger," means a notification. From this the call to prayer was named adhān, because it informs people of the prayer. As for permission, idhn, with a short vowel, it means authorization, without any doubt.[67][68]

L11260

التحكم جهل باللغة، وأن الإيذان هو العلم، لا الإذن، تقول: آذنت فلانًا بكذا، أي أعلمته، قال الله - تبارك وتعالى -: (فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ) ، في قراءة من قرأ بالمد، أي اعلموا، ومن قرأ (فأذنوا) فهو الإطلاق، أي أطلقوا الحرب.

وتكون الباء مقحمة، وقوله: (وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ) أي إعلام، ومنه سُمي الأذان أذانًا، لأنه يعلم الناس بالصلاة، فأما الإذن بالقصر فهو الإطلاق، لا شك فيه.

[62] **Translator's note (L11250):** "Reckoning" renders the unusual iʿdādihim, literally "their counting" or "their preparing."

[63] **Translator's note (L11255):** The text says "knowledge" (ʿilm), although its example and subsequent explanation concern "informing" (iʿlām). This apparent terminological inconsistency has been retained.

[64] **Translator's note (L11256):** The displayed quotation has faʾdhanū, with a short vowel, whereas the author explicitly discusses the long-vowel reading, fādhinū, "announce" or "give notice." The quotation has been translated as supplied; the mismatch is not silently corrected.

[65] **Translator's note (L11258):** The unvocalized aʿlimū can mean "inform," while iʿlamū would mean "know"; the preceding discussion of the long-vowel reading favors "inform." The author's explanation of the short-vowel reading as "unleash war" is retained as his claim.

[66] **Qur'an references (L11248):** Qur'an 40:78 (Ghafir); Qur'an 10:100 (Yunus); Qur'an 2:279 (Al-Baqarah).

[67] **Translator's note (L11259):** The "inserted element" is the Arabic preposition bāʾ in biḥarbin, rendered "of war" in the preceding quotation.

[68] **Qur'an references (L11259):** Qur'an 9:3 (At-Tawbah).

وقوله: (أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ) - إلى آخر السورة - نظير ما مضى في سورة الأنعام، وذكر إيمان فرعون لما أدركه الغرق، وقد شرحناه هناك، فأغنى عن إعادته ها هنا.

L11261–11264 And His saying: “Have they not traveled through the land and seen what was the outcome of those before them?”—through the end of the surah—is analogous to what has already appeared in Surat al-Anʿam, and the mention of Pharaoh’s faith when drowning overtook him. We explained it there, which dispenses with repeating it here.[69]

[69] **Qur’an references (L11261):** Qur’an 12:109 (Yusuf); Qur’an 40:82 (Ghafir); Qur’an 47:10 (Muhammad).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة فصلت

Surah 41: Explained in Detail (Fussilat)

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

Return to the reading collection

L11265–11269 Surah Fuṣṣilat: “Set Out in Detail” (al-Sajdah: “Prostration”) His saying—exalted is He—“But most of them turned away, so they do not hear (4). And they said: ‘Our hearts are within coverings against what you call us to, and in our ears is a heaviness, and between us and you is a veil’”—puts an end to doubt that His saying, “Those who associate partners with Allah will say: ‘Had Allah willed, we would not have associated partners with Him,’” and similar passages in the Quran constitute a rebuke to them, directing them not to argue from something in which they have no valid argument, and a deterrent against contending with Him concerning His secret. Do you not see that they said what He—majestic and exalted is He—reported concerning them in Surat al-Anʿam, where He says: “And among them are those who listen to you, and We have placed coverings over their hearts lest they understand it, and a heaviness in their ears,” and His saying: “And We have placed a barrier before them and a barrier behind them, and have covered them, so they do not see (9).”[1][2]

L11270 Is there, then, any basis for condemning something they said that accords with what He said, except on the understanding we have stated—if only they would judge themselves fairly?

L11271–11273 And His saying, “And woe to the polytheists (6), those who do not give the obligatory alms and who, concerning the Hereafter, are themselves disbelievers (7),” confirms what we have said: that someone who withholds the obligatory alms becomes a disbeliever.[3]

L11274–11277 And I heard Muhammed ibn ʿAbd al-Ghaffar transmitting from Abu ʿAmr al-Darir, who said: I asked ʿAbd Allah ibn al-Mubarak about His saying, “And woe to the polytheists (6), those who do not give the obligatory alms.” He said: “They do not acknowledge it.” I said: “On whose authority?”

L11278 He said: “On the authority of Saʿid, on the authority of Qatada.”

سورة فصلت (السجدة) قوله - تعالى -: (فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ (٤) وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ) ، قاطع للارتياب بأن قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) ، وما أشبهه - في القرآن - هو إنكار عليهم أن لا يحتجوا بما لا حجة لهم فيه، وزجر عن مزاحمته في سره، ألا ترى أنهم قالوا: ما أخبر به عنهم - جل وعلا في سورة الأنعام، حيث يقول: (وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا) ، وقوله: (وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (٩) .

فهل وجه إنكار شيء قالوه موافقًا لما قال إلا على ما قلناه، لو أنصفوا من أنفسهم.

وقوله: (وَوَيْلٌ لِلْمُشْرِكِينَ (٦) الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ (٧) يؤكد ما قلناه: من أن مانع الزكاة يكفر.

وسمعت محمد بن عبد الغفار، يحدث عن أبي عمرو الضرير، قال: سألت عبد الله بن المبارك، عن قوله: (وَوَيْلٌ لِلْمُشْرِكِينَ (٦) الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ) قال: لا يقرون بها.
قلت: عمن.
قال: عن سعيد، عن قتادة.

[1] **Translator’s note (L11268):** The Arabic construction combining “a rebuke” with “that they should not argue” is awkward. The translation preserves its apparent prohibitive force.

[2] **Qur’an references (L11266):** Qur’an 41:4 (Fussilat); Qur’an 41:5 (Fussilat); Qur’an 6:148 (Al-An’am); Qur’an 6:25 (Al-An’am); Qur’an 36:9 (Ya-Sin).

[3] **Qur’an references (L11272):** Qur’an 41:7 (Fussilat).

فلا أدري ما وجه قوله: أن يؤتون - في اللغة -: هو يقرون والإقرار غير الإعطاء، وقد يجوز أن يكون تأول قوله: (وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ) فقال: من كان كافرًا بالآخرة لم يقر بالزكاة.

L11279–11281 I do not know the basis for his statement that, in the language, "they give" means "they acknowledge," when acknowledgment differs from giving. It is possible, however, that he interpreted His saying, "And who, concerning the Hereafter, are themselves disbelievers," and thus said: "Someone who disbelieves in the Hereafter does not acknowledge the obligatory alms."

وقد أخبر الله عن أهل الكتاب - الذين أمر بأخذ الجزية منهم - أنهم لا يؤمنون باليوم الآخر، فقال: (قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ) ، وهم يقرون بالزكاة، ويخرجونها - من أموالهم - عن كل ألف درهم درهمًا، وعن كل ألف دينار دينارًا. كما كان في شريعة موسى - صلى الله عليه - ويتصدقون على أهل دينهم، والله - جل وعلا - قد سماهم كفارًا بالآخرة، فلا يجوز ترك ظاهر الإيتاء - الذي هو الإعطاء - باحتمال لا طائل فيه من حجة.

L11282–11287 Yet Allah has stated concerning the People of the Book—from whom He commanded that the poll tax be taken—that they do not believe in the Last Day, saying: "Fight those who do not believe in Allah or in the Last Day." Yet they acknowledge the obligatory alms and pay them out of their wealth: one dirham for every thousand dirhams, and one dinar for every thousand dinars, as was prescribed in the law of Moses—may Allah bless him ﷺ—and they give charity to the people of their religion. Allah—majestic and exalted—has called them disbelievers in the Hereafter, so it is impermissible to abandon the apparent meaning of rendering—which is giving—on the strength of a possibility that affords no substantive proof.[4]

ومن كفر بترك إيتائها فسواء ضم إلى كفره كفرًا غيره، أو لم يضم، وقتال أبي بكر الصديق - رضي الله عنه - في قتالهم، وهم متمسكون بسائر شرائع الإسلام دليل على كفرهم، وهو من الإجماع المحصّل، الذي نسميه إجماع الأعصار، وهو حجة.

L11288–11291 For someone who becomes a disbeliever by failing to give it, it makes no difference whether he adds another form of disbelief to his disbelief or does not. And the fighting of Abu Bakr al-Siddiq—may Allah be pleased with him—in fighting them, while they adhered to all the other ordinances of Islam, is evidence of their disbelief. This belongs to the established consensus that we call the consensus of successive ages, and it constitutes authoritative proof.[5]

L11292

وقوله: (فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً) حجة على المعتزلة والجهمية فيما يزعمون: أن كل ما وُصف به المخلوق لم يجز أن يوصف به الخالق، من أجل التشبيه، وهذا نص القرآن ينكر على عادٍ ادعاء القوة، ويخبر أن الله أشد قوة منهم، والرد لا يكون إلا بمثله، فإن كانت قوة عادٍ غير ذاتية فلعمري أن قوة الراد مثلها، وإن كان قوتهم

L11293–11308 And His saying, "As for ʿAd, they acted arrogantly in the land without right and said, 'Who is mightier than us in strength?' Did they not see that Allah, who created them, is mightier than them in strength?" constitutes an argument against the Muʿtazilites and the Jahmites regarding their claim that nothing by which a created being is described may be used to describe the Creator, because of the assimilation this would entail. Yet here is the explicit

[4] **Qur'an references (L11282):** Qur'an 9:29 (At-Tawbah).

[5] **Translator's note (L11289):** The source repeats "fighting" in "the fighting of Abu Bakr … in fighting them"; the repetition is retained across the adjoining segments.

text of the Quran reproaching ʿAd for claiming strength and declaring that Allah is greater in strength than they are. A rebuttal can only be made with its like. If ʿAd's strength was not intrinsic to their essence, then, by my life, the strength of the One rebutting them is like it. But if their strength was intrinsic to their essence, why do they deny—woe to them!—that the strength of Allah is also intrinsic to His essence? Asserting that it is intrinsic to His essence entails nothing that requires it to be created, as it is created in ʿAd, because Allah—exalted is His majesty—with all His attributes is uncreated, while ʿAd with all its attributes is created. I do not know how this escapes these ignorant people, despite their meticulous scrutiny—in their own estimation—when this is plain, with no subtlety in it. Or how can they arbitrarily assert that things necessarily undergo change of themselves, before their Creator brings it about in them, going so far as to claim that when a created being was brought into created existence and composed with organs, joints, and veins, it thereby became subject to the designation of perishability, and to the possibility of illnesses, occurrences, and change affecting it. This is the doctrine of the eternalists and of those who claim that things govern themselves and acknowledge no governor.[6][7][8][9]

L11309–11325 If these ignorant people reflected, they would perceive the subtle point on which they erred, which led them to deny Allah's essential attributes: namely, the agreement with the eternalists that we have brought to light against them on this point. If they reflected on this originated creation, and did not deem change necessary for it, and took account of Allah's decree that it undergo change, illnesses, and perishing, they would find relief from their ignorance and would know that things, of themselves, necessitate neither change nor alteration before someone changes them and someone alters them, and that

ذاتية، فما ينكرون - ويلهم - أن تكون قوة الله أيضا ذاتية، وليس في ادعائها ذاتية ما يوجب أن تكون نحلوقة، كما هي في عادٍ مخلوقة، لأن الله - جل جلاله - بجميع صفاته غير مخلوق، وعاد بجميع صفاتها مخلوقة، ولست أدري كيف يذهب على الجهلة، هذا مع تدقيقهم - عند أنفسهم - وهذا جلي لا فى دقة فيه، أم كيف يتحكمون في وجوب التغيير على الأشياء - بأنفسها - قبل أن يحُدث عليها خالقُها حتى يزعموا: أن المخلوق لما أحدث خلقه، وركب تركيبًا بأعضاء ومفاصل وعروق، استحق اسم الفناء - حينئذ - وجواز الأسقام والأحداث والتغيير عليه، وهذا قول الدهرية، ومن يزعم أن الأشياء تدبر ذواتها، ولا يقر بمدبر.

فلو فكر الجهال لأبصروا الدقيقة، التي غلطوا فيها، فأدتهم إلى إنكار صفات الله الذاتية، وهي ما أثرناه عليهم من موافقتهم الدهرية في هذا المعنى، ولو فكروا في هذا الخلق المحدث، ولم يوجبوا التغيير عليه. وراعوا حكم الله عليه بالتغيير والأسقام والفناء، لاستراحوا من جهلهم، وعلموا أن الأشياء - بأنفسها - لا توجب تغييرًا، ولا تصرفًا، قبل أن يغيّرها مغيّر، ويصرفها مصرف، وأن الله - جل جلاله - لما كان جاري الحكم على الكل، ولم يكن أحد يجري عليه حكمه، أو يقهره بسلطانه استحال أن تكون صفاته الذاتية توجب تغييرًا من أجل أن غيره من الذاتيين هو أوجب عليهم التغيير، لا أنهم استحقوه بأنفسهم قبل إجراء مجر عليهم، أليس هذا الخلق - بعينه الذي أوجبت الدهرية عليه تغييرًا بنفسه - إذا أزال الله عنه حكم التغيير في الجنَّة بقية الأبد على حالة

[6] **Translator's note (L11300):** The source reads "نحلوقة," an apparently corrupt form of "مخلوقة" ("created"), which the translation reflects.

[7] **Translator's note (L11304):** The wording "لا فى دقة فيه" is grammatically disrupted, apparently by an intrusive "فى." The translation conveys the recoverable sense while noting the defect.

[8] **Translator's note (L11305):** The object of "brings it about" is unstated in this segment; the preceding reference to change supplies it.

[9] **Qur'an references (L11293):** Qur'an 41:15 (Fussilat).

Allah—exalted is His majesty—since His decree applies to all, while no one subjects Him to his decree or subdues Him by his authority, cannot possibly have essential attributes that necessitate change merely because, in the case of others possessing essences, He imposed change upon them, rather than their being subject to it of themselves before someone imposed it upon them. Does not this creation— the very creation that the eternalists deem necessarily subject to change of itself—when Allah removes from it the decree of change in Paradise, remain for all eternity in a single state, with change removed, and illnesses, advancing age, decrepitude, and perishing removed from it, while it retains the designation of a created and fashioned being, composed of organs and limbs, with length, breadth, and a limit? Why, then, do these ignorant people oppose the eternalists on one matter and follow them on another?! And they do not know, concerning the error that has befallen them in denying His essential attributes, from where it has befallen them?[10][11][12]

واحدة من زوال التغيير. والأسقام، والكبر، والهرم، والفناء عنه، ولم يزل عنه اسم المخلوق، والمصنوع المركب أعضاء، وجوارحًا، وطولاً، وعرضًا وحدًّا. فما بال هؤلاء الجهلة يخالفون الدهرية في شيء، ويتابعونها في شيء؟! ، ولا يدرون أن ما أوتوا من إنكار صفاته الذاتية، من أين أوتوا؟.

L11326–11331 Why, then, do they not say that Paradise, the Fire, and their inhabitants will perish, and that those admitted into Paradise from the lowly world will gain no benefit from being there, and that change will not be removed, nor illnesses, transforming occurrences, and perishing be removed from them, because they are created, and a created being's created constitution necessitates that these things affect it, even if no one makes them affect it and no ruler decrees this for it?[13]

فهلاّ يقولون: إن الجنة والنار وأهلها يفنون، وإن من أدخل الجنة من تافلة الدنيا إليها لا ينفعهم كينونتهم فيها، ولا يزول التغيير. والأسقام، والأحداث المغيرة، والفناء عنهم، لأنهم مخلوقون، والمخلوق يوجب خلقه جري هذه الأشياء عليه، وإن لم يجر عليه مجر ولم يحكم عليه حاكم.

L11332–11337 If they say: "When the inhabitants of Paradise and the Fire were resurrected, they were constituted in a manner different from the first constitu-

فإن قالوا: إن أهل الجنة والنار لما نشروا أنشئوا إنشاءً غير إنشاء الأول، الذي أنشئوا عليه في الدنيا، فأنشئوا إنشاء البقاء، فكذلك زال عنهم التغيير. قيل: فهل أنشأ الله - جل جلاله - قط - أحدًا إنشاء فناء. حتى يلزم من ثَبَت له صفات ذاتية إجازة التبعيض، والأجزاء. والتغيير عليه ما أراهم إلا يكابرون عقولهم.

[10]**Translator's note (L11311):** The source places a full stop after "for it," although the conditional sentence continues in the following segment.

[11]**Translator's note (L11318):** The syntax of "غيره من الذاتيين هو أوجب عليهم التغيير" is awkward. "Others possessing essences" renders "غيره من الذاتيين," with "He" understood as Allah, who imposes change upon them.

[12]**Translator's note (L11320):** "بقية الأبد" is syntactically awkward here; the translation understands the phrase as expressing continuance for all eternity, without substituting a conjectural Arabic reading.

[13]**Translator's note (L11327):** "من تافلة الدنيا إليها" is awkward and possibly corrupt. The translation takes "تافلة" as a disparaging description of the world; "إليها" reiterates movement into Paradise. The source's full stop interrupts the continuing list.

tion in which they were constituted in this world; they were constituted for permanence, and thus change was removed from them," the reply is: "Has Allah—exalted is His majesty—ever constituted anyone with a constitution of perishing, such that anyone for whom essential attributes are established must admit the possibility of division, parts, and change affecting Him?" I see them as doing nothing but obstinately resisting their own reason.[1415]

L11338–11344 Muhammed ibn ʿAli said: Even if nothing discredited analogy in newly arising cases under the religious laws, or demonstrated its invalidity, except these people's rationale in the argument we have developed against them, it would be fitting for its practitioners to reject it, for in this they have matched them as exactly as one sandal matches the other. Do you not see that these people inferred the possibility of change affecting the unseen from observation of the present, imposed that implication upon their opponents, and supposed that thereby they were declaring Him free of what—in their view—does not befit Him? Those who employ analogy have done likewise with a newly arising case assimilated to its counterpart.

L11345–11354 Indeed, they have gone a degree beyond them in arbitrary assertion, because the former insisted that things be assimilated to one another, but did not claim of Allah—majestic and exalted—that He commanded them to do so, or desired it of them. Those who employ analogy, however, claim that when Allah—majestic and exalted—prohibited a particular thing, He prohibited it on account of an effective cause within it, and intended everything containing that effective cause to be treated like it in prohibition. Thus they agreed with those people in assimilating effective causes to one another, and went beyond them by making two claims about Allah: first, that He prohibited the thing on account of an effective cause; and second, that He intended its analogue to be treated like it. Thus I can only regard their offense as greater than the

قال محمد بن علي: ولو لم يزيف القياس في نوازل الشرائع، ويدل على بطلانه إلا علة هؤلاء القوم، فيما خرجناه عليهم، لكان جَدِيرًا بأهله رفضه، فإنهم قد ساووهم - فيها - حذو النعل بالنعل، ألا ترى أن القوم أخذوا جواز التغيير على الغائب بمشاهدة الحاضر، فألزموه خصومهم، وظنوا أنهم بذلك منزهوه عما لا يليق به - عندهم - وهكذا فعل القائسون بالنازلة الملحقة بنظيرها.

بل زادوا عليهم - في التحكم - درجة، لأن أولئك ألزموا لحوق الأشياء بعضها ببعض، ولم يدعوه على الله - جل وتعالى - أنه أمرهم بذلك. ولا أراده منهم، والقائسون يزعمون: أن الله - جل وتعالى - لما حظر شيئًا بعينه حظره لعلة فيه، وقد أراد أن تكون كل ما فيه تلك العلة، تجري مجراه في الحظر، فوافقوا القوم في إلحاق العلل بعضها ببعض، وزادوا عليهم أنهم ادعوا على اللَّه شيئين: أحدهما: تحريمه الشيء لعلة، والآخر: إرادته في إجراء الشبه مجراه، فلا أرى جرمهم إلا، أعظم من جرم أولئك، لأن من أخطأ في رأي ليس كمن نسب ذلك الرأي إلى الله جل وتعالى.

[14]**Translator's note (L11333):** The source has the awkward expression "إنشاء الأول," literally "the constitution of the first"; the intended contrast with the first constitution is clear from the adjoining text.

[15]**Translator's note (L11335):** The expression "a constitution of perishing" is retained as supplied, despite the difficulty of its connection with the following argument.

offense of those others, because someone who errs in an opinion is not like someone who attributes that opinion to Allah, majestic and exalted.

L11355–11356 Perhaps they did not know that this implication bound them, and so expressed what appeared to them to contain truth in their estimation. May Allah forgive us and them.

L11357

L11358–11359 His saying, "So We sent against them a fiercely cold wind during inauspicious days," is evidence that among days there are inauspicious ones and auspicious ones. Likewise His saying: "Indeed, We sent against them a fiercely cold wind on a day of continuing ill fortune (19)."[16]

L11360–11362 It is possible, however, that the day was inauspicious specifically for them because of what befell them on it, rather than having been made inauspicious in itself. The apparent meaning, however, is that they are inauspicious days, as Allah said: "Inauspicious," without saying, "for them."

L11363–11364 His saying, "As for Thamud, We guided them."[17]

L11365 Our discussion of this has already appeared in Surah al-Aʿraf and Ha-Mim al-Muʾmin, sufficiently to dispense with repeating it here.

L11366

L11367–11372 His saying, "And We assigned companions to them, who made attractive to them what was before them and what was behind them, and the pronouncement became binding upon them," constitutes an argument against the Muʿtazilites and the Qadarites, since He has stated— explicitly—that whoever among their companions made their evil deeds attractive to them is the one assigned to them. The pronouncement that became binding upon them must either have preceded, in their case, their action, or have been a punishment for the action their companions made attractive to them. Since He is the One

[16] **Qur'an references (L11358):** Qur'an 41:16 (Fussilat); Qur'an 54:19 (Al-Qamar).
[17] **Qur'an references (L11364):** Qur'an 41:17 (Fussilat).

ولعلهم لم يعلموا أن هذا يلزمهم، فقالوا بما تصوّر لهم حق فيه عندهم. والله يغفر لنا، ولهم.

قوله: (فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ) دليل على أن في الأيام مشايم وميامين، وكذا قوله: (إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ (١٩) .

وقد يجوز أن يكون اليوم نحسًا عليهم - خاصة - لما أصابهم فيه. لا أنه جُعل نحسًا في نفسه، والظاهر أنها نحسات، كما قال الله: (نَحِسَاتٍ) ، ولم يقل: عَلَيهم) .

قوله: (وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ)

قد مضى قولنا فيه - في سورة الأعراف، وحم المؤمن - بما أغنى عن إعادته في هذا الموضع.

قوله: (وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ) حجة على المعتزلة والقدرية، إذ قد أخبر - نصًّا - أن من زين لهم من قرنائهم سيء أعمالهم، هو المقيِّض لهم، ولا يخلو القول الذي حق عليهم من أن يكون سابقًا فيهم قبل العمل، أو عقوبة للعمل الذي زينه لهم قرناؤهم، وإذا كان هو مقيض قرنائهم، فأيهما كان فالحجة عليهم به ظاهرة.

who assigned their companions, whichever of the two it was, the argument against them on its basis is clear.[18][19]

L11373–11381 And His saying—exalted is He—reporting the words of the angels sent down to those who remain upright after speaking the truth and acknowledging the Lord's lordship—"We are your protecting allies in the life of this world and in the Hereafter"— is evidence that their descent upon them in this world occurs at death: they give them glad tidings of what awaits them with Allah, so that their sorrow may depart, they may be safe from the punishment of their Lord, and they may leave this world with their souls content to die. In this—and Allah knows best—is confirmation of the transmitted report explaining: "Whoever loves to meet Allah, Allah loves meeting him." For anyone upon whom the angels of mercy descend—at death— and give him glad tidings and reassure him, death—which souls find hateful—becomes easy for him, and he loves meeting Allah.[20][21]

L11382–11385 His—majestic and exalted is He—stipulating that the angels descend with glad tidings upon these people contains evidence that, for those who oppose their way, they are angels of punishment, announcing to them Allah's wrath and what will bring anguish to their eyes: entering Hellfire and remaining forever amid the various forms of its punishment; thus he hates meeting Allah, and Allah hates meeting him.[22]

L11386–11390 His saying—exalted is He—"Repel with that which is better, and behold, the one between whom and you there is enmity becomes as though he were a devoted friend" (34) is evidence of Allah's—blessed and exalted is He—compassion for the believer, since He has directed him to that through which

وقوله - تعالى إخبارًا عن الملائكة المنزلين على المستقيمين، بعد قول الحق، والإقرار بربوبية الرب -: (نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ) دليل على أن نزولهم عليهم - في الدنيا - عند الموت، يبشرونهم بما لهم عند الله، ليزول حزنهم، ويأمنوا عذاب ربهم، ويخرجوا من الدنيا طيبة أنفسهم بالموت، وفي ذلك - والله أعلم - تصديق الخبر المروي في تأويل: " من أحب لقاء الله، أحب الله لقاءه " فإن من نزلت عليه ملائكة الرحمة - عند الموت - فبشروه، وأمَّنوه هان عليه الموت - المكره إلى النفوس - فأحب لقاء الله.

وفي اشتراطه - جل وتعالى - نزول الملائكة بالبشارة، على هؤلاء دليل على أنهم لمن خالف سبيلهم ملائكة عذاب، يبشرونهم بسخط الله، وما يسخن أعينهم من دخول الجحيم، والخلود في أنواع عذابه، فيكره لقاء الله، ويكره الله لقاءه.

قوله - تعالى -: (ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (٣٤) دليل على إشفاق الله - تبارك وتعالى - على المؤمن، إذ قد دله على ما يأمن به غوائل عدوه، ودليل على أنه ندب إلى الإحسان إلى المسيء، لتأتلف الأمة، ولا تفترق، ولا تتباغض.

[18] **Translator's note (L11369):** The supplied vocalization "المقيِّض" would mean "the one who assigns," whereas the syntax and ensuing argument suggest "المقيَّض," "the one assigned." This ambiguity is flagged rather than treated as an unproblematic reading.

[19] **Qur'an references (L11367):** Qur'an 41:25 (Fussilat).

[20] **Translator's note (L11380):** The opening completes the quotation begun in the preceding segment; its verb begins there.

[21] **Qur'an references (L11373):** Qur'an 41:31 (Fussilat).

[22] **Translator's note (L11384):** Literally, "what will heat their eyes," an idiom expressing anguish, opposite to the cooling of the eyes through joy.

he can be safe from his enemy's mischief, and evidence that He has encouraged kindness toward the wrongdoer, so that the community may live in harmony, neither dividing nor hating one another.[23]

L11391 This also corroborates the report attributed to the Prophet: "Hearts are naturally disposed to love those who treat them kindly."

L11392 Do you not see that, through being treated kindly, an enemy becomes a friend—indeed, a devoted friend?

L11393–11396 It is also said that it means the greeting of peace: by extending it among people, one wards off their evil. And kindness toward the wrongdoer is the station of the prophets and the friends of Allah. Allah has enjoined it, as you see, so it is the good for which no substitute can be obtained. Allah has explained this in His saying: "And none are granted it except those who are patient, and none are granted it except one possessing a tremendous share" (35).[24][25]

L11397 A person should therefore not give preference to his own desire at the cost of forfeiting what his Master has enjoined upon him.[26]

L11398–11403 It has been related from some of those of earlier times that repelling through kindness has been abrogated. If matters are as he said, then it has been abrogated concerning the unbelievers by the verse of the sword, but it has not been abrogated concerning the believers, since, according to everyone, an abrogated ruling is abrogated by its opposite. Is it then permissible for anyone to say, "Allah abrogated repelling with that which is better through repelling with that which is uglier," since abrogation removes the abrogated ruling and brings another in its place? By Allah, this is an enormity even to hear—so how much more so to adopt and profess it?!

[23] **Qur'an references (L11386):** Qur'an 41:34 (Fussilat).

[24] **Translator's note (L11393):** "It" refers to "that which is better." The wording "among people" renders the somewhat awkward "in the world."

[25] **Qur'an references (L11393):** Qur'an 41:35 (Fussilat).

[26] **Translator's note (L11397):** The construction literally connects "prefer his desire" with "over forfeiting"; the translation conveys the apparent intended relationship without reproducing that awkward syntax.

وأيد هذا الخبر المرفوع: " جُبلت القلوب على حب من أحسن إليها ".

ألا ترى أن العدو يعود بالإحسان إليه صديقًا، بل وليًّا حميمًا.

ويقال: إنه السَّلام يدفع ببذله - في العالم - شرهم. والإحسان إلى المسيء درجة الأنبياء، والأولياء، وقد أوصى الله به، كما ترى، فهو الخير الذي لا يعتاض منه، وقد بين الله ذلك في قوله: (وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ (٣٥) .

فلا ينبغي للمرء أن يؤثر هواه على فوات ما أوصاه به مولاه.

وذُكر عن بعض الماضين أن الدفع بالإحسان منسوخ، فإن كان كما قال، فهو منسوخ في الكفار بآية السيف، وليس بمنسوخ في المؤمنين، إذ المنسوخ ينسخ بضده عند الجميع، فهل يجوز لأحد أن يقول: نسخ الله الدفع بالذي هو أحسن، بالدفع الذي هو أقبح، إذ كان النسخ يزيل المنسوخ ويجيء بغيره، هذا والله عظيم سماعُه، فكيف انتحاله، والقول به؟!.

وقوله: (فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ (٣٨) رد على الجهمية والمعتزلة، ومن ينفي المكان، والحد عن الله - جل الله - ويزعم: أنه ليس بنفسه في السماء وحدها دون الأرض، وقد قال كما ترى (فَالَّذِينَ

عِنْدَ رَبِّكَ) وهم الملائكة، لا يشك أحد أنهم في السماء، وإذا كانوا عنده، فهو - جل وتعالى - فيها بحد يعرفه من نفسه، وإن عجز خلقه عن كنهه.

وقد لخصناه في كتاب " الرد على الباهلي "، ودللنا على خطأ قوله في تأويل عند ما يغني عن إعادته في هذا الموضع.

قوله: (أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ) ، آية يحتج بها الجهلة في تثبيت المشيئة للشائين من خلق الله، وقد دللنا على أن مشيئتهم تبع لمشيئته، فلا يؤثر إضافته إليهم في القضاء السابق عليهم. ومعنى (مَا شِئْتُمْ) وعيد ليس بتخيير إذ لو كان تخييرًا ما عوقبوا عليه، بل أثيبوا، ونحن لا نقول: إن حركة العاملين في الأعمال، هي حركة الله، بل هي حركاتهم التي أعطاهم الله، وفرض عليهم أن لا يعملوها إلا في الطاعة، فهي منسوبة إليهم، ولله - جل وتعالى - فيهم مقدمات أحكام. وعلوم، ليس لهم أن يحتجوا بها عليه، كما لم يكن لمن شَوَّه خلقه. وسوَّد لونه، وأعمى بصره، وأقعده من جوارحه أن يحتج به عليه. كيف لم يخلقه صحيحًا، سويًا، أبيض اللون، حسن الوجه، وقد سوى بينه وبين الصحيح، في مطالبته بما فرض عليه، وكذلك سوى بين الفقير والغني - فيها - فلم يكن لأحد أن يحتج إليه، ويطالبه بإخلاف أحكامه فيهم، ولا يعذر - نفسه - في التقصير في بعض ما فرض عليه، لأن فضل غيره في الخلق، والصورة الحسنة، وثراء المال، وعلو المرتبة في السلطان، والجاه،

L11404–11408 And His saying, "But if they are arrogant, those who are with your Lord glorify Him by night and day, and they do not grow weary" (38) is a refutation of the Jahmiyyah and the Mu'tazilah, and of anyone who denies place and limit with respect to Allah—majestic is Allah—and claims that He Himself is not in heaven alone, as distinct from the earth. Yet He has said, as you see, "Those who are with your Lord." These are the angels, and no one doubts that they are in heaven. Since they are with Him, He—majestic and exalted is He—is in it, with a limit that He knows concerning Himself, even though His creatures are incapable of comprehending its true nature.[27]

L11409–11411 We have already set this out concisely in the book Refutation of al-Bāhilī, and demonstrated the error of his statement in interpreting "with," sufficiently to dispense with repeating it here.

L11412

L11413–11431 His saying, "Is one who is cast into the Fire better, or one who comes secure on the Day of Resurrection? Do whatever you will," is a verse that the ignorant invoke as evidence to establish willing for those of Allah's creatures who will. We have already demonstrated that their willing follows His willing, so attributing it to them has no effect upon the decree that has already preceded concerning them. The meaning of "whatever you will" is a threat, not the granting of a choice, since if it were the granting of a choice, they would not be punished for it, but rather rewarded. We do not say that the movement of those performing deeds in their deeds is Allah's movement; rather, these are their movements, which Allah has given them and which He has obligated them to employ only in obedience. They are therefore attributed to them, while Allah—majestic and exalted is He—has prior determinations concerning them and knowledge, which they have no right to invoke as an argument against Him, just as someone whose physical constitution He has disfigured, whose complexion He has made black, whose sight He has blinded, and whose limbs He has crippled has no right to invoke this as an argument against Him: why did He not create him healthy, sound, white in complexion, and handsome in face, when He has treated him and the healthy

[27] **Qur'an references (L11405):** Qur'an 41:38 (Fussilat).

person equally in requiring of him what He has imposed upon him? Likewise, He has treated equally the poor and the rich in these obligations. Thus no one has any right to present an argument to Him and demand of Him that He alter His determinations concerning them, nor may anyone excuse himself for falling short in some of what He has imposed upon him on the grounds that He has favored another in physical constitution, beauty of form, abundance of wealth, high rank in authority and prestige, health, and bodily well-being over him. For these are determinations of which He has greater knowledge than they do. And since He knows His determinations better, and no one has any right to dispute with Him concerning them or any share in the knowledge of them, He knows better His own justice: He is not to be disputed with concerning it, no one shares in His knowledge of it, and its manner is not to be derived from the justice that creatures exercise toward one another.[28][29][30][31]

والصحة، وعافية البدن عليه، لأنها أحكام هو أعلم بها منهم، وإذا كان أعلم بأحكامه. وليس لأحد منازعته - فيها - ولا اشتراك في علومها، فهو أعلم بعدله، لا ينازع فيه، ولا يشارك في علمه، ولا يؤخذ كيفيته من عدل الخليقة، بعضهم على بعض.

L11432–11434 And His saying, "Had We made it a non-Arabic Quran, they would have said, 'Why have its verses not been clearly explained? Non-Arabic, and an Arab?'" contains nothing to which the ignorant can attach their argument. Its meaning is only—and Allah knows best—that had We sent it down in the language of non-Arabs, the Arabs would not have understood it, and they would have said, "How can an Arab messenger come to us with a Quran that we do not understand, when his language is Arabic, speaking it to us in the language of non-Arabs?!"[32]

وقوله. (وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ) ، لا متعلق للجهلة فيه، إنما هو - والله أعلم - ولو أنزلناه بلغة العجم لما فهمته العرب، ولقالوا: كيف يأتينا رسول عربي بقرآن لا نفهمه، وهو عربي اللسان، يكلمنا به بلسان العجم؟!.

L11435

L11436 His saying, "Say: It is guidance and healing for those who believe; but those

قوله: (قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى)

[28] **Translator's note (L11418):** "Prior determinations" renders the unusual expression muqaddamāt aḥkām; the following segment continues with "and knowledge."

[29] **Translator's note (L11424):** "Alter" renders ikhlāf, whose sense here may also be "reverse" or "fail to carry out."

[30] **Translator's note (L11426):** The unvocalized faḍl is read here as the verb faḍḍala, "He favored," with "over him" supplied by the continuation.

[31] **Qur'an references (L11413):** Qur'an 41:40 (Fussilat).

[32] **Qur'an references (L11432):** Qur'an 41:44 (Fussilat).

who do not believe have a heaviness in their ears, and it is blindness for them."[33]

L11437–11438 The verse is evidence concerning several matters: One is that guidance is in the Quran: whoever seeks it elsewhere, or in something other than what it commands, goes astray.

L11439–11448 Another is that healing may be sought through it by means of written healing charms and by hanging it upon oneself, because the designation "amulets" does not apply to it, since amulets are those things that are in a language other than Arabic, consisting of speech whose meaning is unknown. The Quran is healing, however healing is sought through it: by reciting it over the sick person, or by writing it down and giving it to him to drink and pouring it over him, or by hanging it, on written sheets, upon some part of his body. Only someone ignorant of the meaning of the prohibited amulets denies this. Since healing charms are written using the Quran and the remembrance of Allah, and are also written using something else, his saying, "Healing charms are a form of sorcery, and healing charms are among the works of Satan," applies to that other material, not to the Quran and the remembrance of the All-Merciful.[34][35]

L11449–11450 Another is the refutation of the Mu'tazilah and the Qadariyyah, through the mention of heaviness in the unbelievers' ears and the turning of the Quran—which is guidance for the believers—into blindness for them.

L11451

L11452–11453 And His saying, "Were it not for a word that had already preceded from your Lord," is evidence against them.[36]

[33] **Qur'an references (L11436):** Qur'an 41:44 (Fussilat).

[34] **Translator's note (L11440):** "Written healing charms" renders nushar, a term for remedies or charms used to remove affliction, including written preparations.

[35] **Translator's note (L11443):** Giving the written Quran to drink and pouring it over the patient apparently refer to liquid used with the writing; the Arabic does not explicitly mention the liquid or the preparation process.

[36] **Qur'an references (L11452):** Qur'an 10:19 (Yunus); Qur'an 11:110 (Hud); Qur'an 20:129 (Taha); Qur'an 41:45 (Fussilat); Qur'an 42:14 (Ash-Shuraa).

الآية حجة في أشياء: فمنها: أن الهدى في القرآن، من التمسها في غيره، أو في غير ما أمر به ضل.

ومنها: أنه يستشفى به بالنشر، والتعليق، من أجل أن اسم التمائم لا يقع عليه، لأن التمائم هي: ما كانت بغير لغة العربية. من كلام لا يعرف، والقرآن شفاء، كيفما استشفي به، بالقراءة على العليل، أو بكتبه، وسقيه، والإفاضة عليه، أو تعليقه في الصحف، على بعض بدنه، لا ينكره إلا جاهل بمعنى التمائم، المنهي عنها. ولما كانت النُّشر تكتب من القرآن، وذكر اللّه، وتكتب من غيره كان قوله: " النشر من السحر، والنشر من عمل الشيطان " مصروفًا إلى ذلك، لا إلى القرآن، وذكر الرحمن.

ومنها: الرد على المعتزلة والقدرية، لذكر الوقر في آذان الكفار. وتحويل القرآن - الذي هو هدى للمؤمنين - عمى عليهم.

وقوله: (وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ) حجة عليهم.

وقوله: (وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ) حجة عليهم، وقد شرحناه في سورة الملائكة.

L11454–11456 And His saying, “No female conceives or gives birth except with His knowledge,” is evidence against them. We have already explained it in the surah The Angels.[37]

L11457 Patience amid Hardships:

L11458

L11459–11462 And His saying, “Man does not grow weary of supplicating for good, but if evil touches him, he is despairing, despondent” (49) is evidence that a person, if he is patient amid calamities and does not despair of his Lord’s mercy, and the onset of calamity does not distract him from remembrance and gratitude—for calamities, although they cause pain, are expiations, and their outcome is honors.[38][39]

L11463–11466 Among the believer’s qualities is that he is deeply grateful during hardships and ease alike. There is no hardship above which there is not a greater hardship; thus, when he is afflicted with the lesser, he owes gratitude for the averting of the greater and for being spared it. Whoever puts despondency and despair in the place of gratitude has little discernment and has chosen badly.

[37] **Qur’an references (L11455):** Qur’an 35:11 (Fatir); Qur’an 41:47 (Fussilat).

[38] **Translator’s note (L11460):** The supplied text reads in, “if,” yielding a conditional without an evident conclusion. The context appears to call for an, introducing “that he be patient,” but that reading has not been silently substituted.

[39] **Qur’an references (L11459):** Qur’an 41:49 (Fussilat).

الصبر عند الشدائد:

وقوله: (لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ (٤٩) دليل على أن المرء، إن يصبر عند المصائب، ولا ييئس من رحمة ربه، ولا يلهيه مس المصيبة عن الذكر، والشكر، فإن المصائب - وإن كانت تمض فهي - كفارات، وعاقبتها كرامات.

ومن صفة المؤمن أن يكون شكورًا عند الشدائد، والرخاء، فما من شدة إلا وفوقها شدة، فإذا بلي بأدونها، كان عليه الشكر في صرف أرفعها، والمعافاة منها، فمن جعل موضع الشكر القنوط واليأس. قل تبصره، وساء تخيره.

سورة الشورى

Surah 42: The Consultation (Ash-Shuraa)

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

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[Surah Consultation]

Discussion of the Jahmiyyah: And His saying—exalted is He—"The heavens almost split apart from above them" is evidence against the Jahmiyyah and the Mu'tazilah concerning their denial of all the attributes and their denial of His being in heaven and His dwelling there upon the Throne. This corroborates the report attributed to the Prophet: "And indeed it has a creaking like the creaking of a new saddle from the weight.[1][2]

Majestic is our Lord, and blessed is He—how great and majestic!

His saying, "And the angels glorify their Lord with praise and seek forgiveness for those on earth," is—and Allah knows best—specific to the believers, since it is impossible that they should seek forgiveness for the unbelievers. It is analogous to what appeared earlier in the surah The Believer.[3]

The Qadariyyah:

His saying, "Had Allah willed, He would have made them one community, but He admits whomever He wills into His mercy," is a refutation of the Mu'tazilah and the Qadariyyah. For His saying, "Had Allah willed, He would have made them one community," contains evidence that He did not make them so, and that He singled out for mercy those whom He willed among them. Mercy is necessarily the cause of guidance, and withholding mercy is the cause of misguidance. Were that not so, the statement would convey no benefit to anyone who reflected upon it.[4][5]

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[1] **Translator's note (L11473):** The antecedent of "it" is not explicit within the supplied quotation. The source opens the quotation but does not mark its close.

[2] **Qur'an references (L11469):** Qur'an 42:5 (Ash-Shuraa).

[3] **Qur'an references (L11477):** Qur'an 42:5 (Ash-Shuraa).

[4] **Translator's note (L11482):** The source reads annahum lam yaj'alhum, literally "that they—He did not make them," an awkward construction with an apparently redundant pronoun. The translation follows the evident syntactic sense.

[5] **Qur'an references (L11482):** Qur'an 42:8 (Ash-Shuraa).

[سورة الشورى]

ذكر الجهمية: وقوله - تعالى -: (تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ) حجة على الجهمية، والمعتزلة في إنكار الصفات - كلها - وما ينكرون من كينونته في السماء، وحلوله فيها على العرش، وهذا يؤيد الحديث المرفوع: " وإن له أطيطًا كأطيط الرحل الجديد من الثقل.

جل ربنا، وتبارك من عظيم جليل.

قوله: (وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ) هو - والله أعلم - خصوص للمؤمنين، إذ محال أن يستغفروا للكفار، وهو نظير ما مضى، في سورة المؤمن.

القدرية:

قوله: (وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ) ، رد على المعتزلة والقدرية، إذ في قوله: (وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً) ، دليل على أنهم لم يجعلهم، وخص بالرحمة من شاء منهم، والرحمة - لا محالة - سبب الهداية، ومنع الرحمة سبب الضلالة، لولا ذلك ما كان في الكلام فائدة، عند من تدبره

قوله: (وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ) دليل على أن الحق - إن شاء الله - إذا اختلف المختلفون في شيء لم يكن إلا في واحد، ولولا ذلك لأقره، ولم يجعل حكمه إليه، وفيما جعل حكمه دليل على أن حكم غيره محرم القول به، ومسكوت عنه، حتى يُعرف ما حُكم فيه فيتبع.

وحكمه على ثلاثة وجوه: فمنها: ما أنزل فيه نص كتاب.

ومنها: ما بينه على لسان الرسول، صلى الله عليه وسلم ومنها: ما ألف علمه قلوب الجماعة، فأيها عرف في المختلف فيه - من هذه الثلاثة - فهو الحق.

وقوله: (ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ) ، لا محالة إضمار.

كأنه يأمر رسول الله - صلى الله عليه وسلم - بأن يقول ذلك، إذ لو كان الكلام إخبارا عن نفسه، على نسق ابتداء أوله لكان - والله أعلم -: " ذلكم الله ربكم " الشريعة:

L11486–11491 His saying, “Whatever you differ about in anything, its judgment belongs to Allah,” is evidence that the truth—Allah willing—when disputants differ over something, can lie only in one position. Otherwise He would have left it standing and would not have assigned its judgment to Himself. And in His assigning its judgment there is evidence that it is forbidden to profess anyone else’s judgment, and that silence is to be maintained concerning it until what has been ruled concerning it is known and then followed.[67]

L11492–11493 His judgment takes three forms: One is that concerning which He has revealed an explicit scriptural text.

L11494–11496 Another is what He has explained through the tongue of the Messenger, may Allah bless him and grant him peace ﷺ. Another is that whose knowledge has united the hearts of the community. Whichever is recognized concerning the disputed matter— of these three—is the truth.[8]

L11497

L11498 And His saying, “That is Allah, my Lord; upon Him I have relied,” necessarily contains an ellipsis.[9]

L11499–11503 It is as though He commands the Messenger of Allah—may Allah bless him and grant him peace ﷺ—to say this, since, if the discourse were a statement about Himself, following the pattern of its opening, it would have been—and Allah knows best—: “That is Allah, your Lord.” The religious law:

[6] **Translator’s note (L11489):** The source has famiyā, an apparent transposition of fīmā, “in.” The final clause is also compressed, with “to Himself” understood from the preceding clause.

[7] **Qur’an references (L11486):** Qur’an 42:10 (Ash-Shuraa).

[8] **Translator’s note (L11495):** The unvocalized alla fa expression may describe knowledge uniting the community’s hearts, as rendered, or knowledge becoming familiar to and accepted by those hearts.

[9] **Qur’an references (L11498):** Qur’an 42:10 (Ash-Shuraa).

وقوله: (شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ) دليل على أن دين هؤلاء - كلهم - وشرائعهم واحد، وما وقع فيه من تغيير شيء، فهو مثل الناسخ والمنسوخ، في كتابنا، لا أن الشريعة - بأسرها - متغيرة كلها.

L11504

L11505–11508 And His saying, "He has prescribed for you of religion what He enjoined upon Noah, and that which We have revealed to you, and what We enjoined upon Abraham, Moses, and Jesus: establish the religion and do not become divided in it," is evidence that the religion of all these, and their religious laws, are one; and whatever alteration of anything occurred within it is like the abrogating and the abrogated in our Book, rather than the religious law—in its entirety—having been wholly changed.[1]

L11509

قوله: (وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ) حجة في إجازة الرجوع من لفظ خبر الغائب، إلى خبر الحاضر.

L11510–11511 His saying, "And that which We have revealed to you, and what We enjoined upon Abraham," is an argument permitting a shift from the wording of a statement in the third person to a statement in the first person.[2][3]

قوله: (اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ) " الهاء " راجعة على "ما"، والشهادة داخلة فيه. وهو حجة على المعتزلة، والقدرية، لذكر المشيئة في الاجتباء، والهداية إلى ما كبر على المشركين.

L11512–11514 His saying, "Allah chooses for it whomever He wills," The pronoun "-hu" refers back to "what," and the testimony of faith is included within it. This is an argument against the Muʿtazilites and the Qadarites, because of the mention of divine will in choosing and guiding to that which weighed heavily upon the polytheists.[4][5]

L11515–11516 They recoiled from being called to it, opposed it, and expended their utmost effort in bringing it low, while Allah would have nothing but its elevation and its fulfillment as an argument against them.

واستوحشوا من دعائهم إليه، فضادوه، وأفرغوا مجهودهم في خفضه، وأبى الله إلا رفعه، وإمضاءه، حجة عليهم.

L11517

وقوله تعالى: (وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَقُضِيَ بَيْنَهُمْ) ، حجة عليهم، إذ ليست تخلو هذه الكلمة - السابقة - من أن تكون في اختلافهم، أو في بقائهم عليه إلى الموت الموقت أجله، وأيهما كان فهو حجة عليهم مسكتة، وسياق الكلام دليل على أنها سابقة في نفس الاختلاف، لقوله: (لَقُضِيَ بَيْنَهُمْ) ، وذلك أن الله - جل جلاله - نهى نوحًا ومن أدخل معه في الوصية عن التفرق في الدين، وأمرهم بإقامته، فأتمروا

L11518–11526 And His saying, exalted is He, "Were it not for a word that had already gone forth from your Lord until an appointed term, judgment would have been passed between them," is an argument against them, since this preceding

[1] **Qur'an references (L11505):** Qur'an 42:13 (Ash-Shuraa).

[2] **Translator's note (L11511):** The contrast concerns the shift from "He has prescribed" to "We have revealed"; the literal grammatical expression for the latter is "the person present."

[3] **Qur'an references (L11510):** Qur'an 42:13 (Ash-Shuraa).

[4] **Translator's note (L11513):** The pronoun in "for it" can also mean "to Himself." The translation follows the author's explicit interpretation in the next unit.

[5] **Qur'an references (L11513):** Qur'an 42:13 (Ash-Shuraa).

word must necessarily concern either their disagreement or their persistence in it until death, whose term has been appointed. Whichever it is, it is an argument against them that silences them; and the context of the discourse indicates that it precedes the disagreement itself, because He says, "Judgment would have been passed between them." That is because Allah—majestic is His majesty—forbade Noah and those included with him in the injunction to become divided in religion, and commanded them to establish it. They obeyed their Lord and did not divide their religion. Then, when the Book came into the hands of those after them, they doubted it and clad themselves in disagreement. Allah thus stated that their disagreement arose from the decree that had previously been passed concerning them.[6][7]

L11527–11528 What, then, could be sought after this explanation—woe to them—if they were fair-minded? For between them and attaining an understanding of it there is only clothing themselves in the garb of ignorance concerning the knowledge of His justice, and they have extricated themselves.[8]

L11529–11530 Addressing the ignorant: And His saying—exalted is He—"So to that, call": the preposition "li-" means "to," and Allah knows best.

L11531

L11532–11539 And His saying, "And say: I believe in whatever Book Allah has sent down," contains a benefit for anyone wishing to remain safe when addressing the ignorant, addressing them with a truth through which he remains safe from the intrusion of corruption into his religion. For Allah—majestic is His praise—commanded His Messenger, may Allah bless him and grant him peace, to say these words to them—and He knows best—so that His Messenger's—may Allah bless him and grant him peace ﷺ—faith in a Book sent down to their prophet would be more effective, in their eyes, in their affirming their

[6] **Translator's note (L11525):** The expression "clad themselves in disagreement," continued in the next unit, is unusual but preserves the supplied reading.

[7] **Qur'an references (L11518):** Qur'an 42:14 (Ash-Shuraa).

[8] **Translator's note (L11528):** The supplied wording is syntactically and logically difficult: "clothing themselves in the garb of ignorance" appears as the sole intervening obstacle, while "they have extricated themselves" has no clear qualification. The translation preserves these difficulties rather than conjecturally emending them.

لربهم، ولم يفرقوا دينهم، فلما صار الكتاب في أيدي من بعدهم شكوا فيه، وتدرعوا في الاختلاف، فأخبر الله أن اختلافهم من القضاء السابق عليهم.

فأي شيء يلتمس بعد هذا البيان - ويحهم - لو أنصفوا، فما بينهم وبين الوصول إلى فهمه إلا تدرع لباس الجهل، بمعرفة عدله، وقد تخلصوا.

مخاطبة الجهال: وقوله - تعالى -: (فَلِذَلِكَ فَادْعُ) ، " اللام " بمعنى " إلى " والله أعلم.

وقوله: (وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ) فائدة لمن أراد السلامة في مخاطبة الجهال، فخاطبهم بحق يسلم فيه من دخول الفساد على دينه، لأن الله جل ثناؤه أمر رسوله، صلى الله عليه وسلم، بهذا القول لهم - وهو أعلم - ليكون إيمان رسوله - صلى الله عليه وسلم - بكتاب أنزل على نبيهم أبلغ - عندهم - في تصديقهم لأنفسهم في إجابته إلى ما يدعوهم إليه، وقد آمن بكتب أنبيائهم - قبله - فقال: (وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ) ولم يقل: " آمنت بما في أيديكم " للتبديل، والتحريف الذي أحدثوه.

own truthfulness by responding to him concerning that to which he calls them to come, since he had already believed in the Books of their prophets before him. Thus He said, “And say: I believe in whatever Book Allah has sent down,” and did not say, “I believe in what is in your hands,” because of the substitution and distortion they had introduced.[9][10]

L11540–11548 Analogy: And His saying—exalted is He—“Those who dispute concerning Allah after He has been answered: their argument is null before their Lord,” is evidence for invalidating personal opinion, juristic preference, and analogy. For the Jews and Christians—concerning whom this was revealed—used to argue on the basis of what they themselves considered true. Every argument people advance apart from the Book, the Sunnah, and consensus must fall into one of the three: personal opinion, juristic preference, or analogy. And the disputation of these people employed one of these three. Allah therefore stated—in explicit wording, as you see—the nullity of their argument before Him. Indeed, this contains the strongest evidence for invalidating them, for these people disputed with the Companions of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—by asserting the precedence of their Book and their prophet over the Book of the Companions and their prophet.[11]

L11549–11551 Yet Allah has praised precedence in certain matters: as in His saying, “Those among you who spent before the conquest and fought are not equal; those are greater in rank than those who spent afterward.” And He said, “And the foremost, the first,” and He said, “And the foremost, the foremost.”[12]

L11552–11554 He condemned these people’s appeal to precedence—as you see—while assimilating like cases to like cases is commended in personal opinion, analogy, and juristic preference. If that were right, the Companions of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—would have been

قياس: وقوله - تعالى -: (وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ) دليل على إبطال الرأي، والاستحسان، والقياس، لأن اليهود، والنصارى - الذين نزل فيهم هذا - كانوا يحاجون بما يرونه عند أنفسهم حقًا، وليس يخلو كل ما عدا الكتاب، والسنة، والإجماع - من حجج الناس - من أحد الثلاثة: من الرأي، والاستحسان، والقياس، وكان محاجة القوم بأحد هذه الثلاثة، فأخبر الله - نصاً كما ترى - عن دحض حجتهم عنده، بل فيه أكبر الدليل على إبطالها، فإن القوم حاجوا أصحاب رسول الله صلى الله عليه وسلم بتقديم كتابهم ونبيهم، على كتاب الصحابة، ونبيهم.

وقد مدح الله القُدْمةَ فى أشياء: مثل قوله: (لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ) ، وقال: (وَالسَّابِقُونَ الْأَوَّلُونَ) وقال: (وَالسَّابِقُونَ السَّابِقُونَ) .

وذم احتجاج هؤلاء بالقدمة - كما ترى - وحمل الأشكال على الأشكال ممدوح في الرأي، والقياس، والاستحسان، فلو كان حقًّا، لكان أصحاب رسول الله، صلى الله عليه وسلم، محجوجين بقول اليهود، والنصارى، أفليس بيّنًا - عند من شرح الله صدره - أن القدمة ممدوحة حيث مدحها الله، ومذمومة حيثما مدحها غيره، تشبيهًا

[9] **Translator’s note (L11536):** The phrase rendered “their affirming their own truthfulness” is awkward in the supplied text; its precise intended force is uncertain.

[10] **Qur’an references (L11532):** Qur’an 42:15 (Ash-Shuraa).

[11] **Qur’an references (L11540):** Qur’an 42:16 (Ash-Shuraa).

[12] **Qur’an references (L11549):** Qur’an 57:10 (Al-Hadid); Qur’an 56:10 (Al-Waqi’ah).

defeated in argument by the statements of the Jews and Christians. Is it not clear—to anyone whose breast Allah has opened—that precedence is praiseworthy where Allah has praised it, and blameworthy wherever someone else praises it by likening it to that in which Allah has praised it? Allah has made His Messenger—may Allah bless him and grant him peace ﷺ—Muhammed, the best of the prophets, although he is the last of them in messengership, and all of them preceded him in it.

L11555–11558 Since precedence is praiseworthy in one situation but not another, this indicates that things, even if they resemble one another, require a divine prescription accompanying them in their rulings. If they agree in their rulings just as they agree in their forms, they agree; and if they do not agree in their rulings, they differ.

L11559 The Muʿtazilites:

L11560

L11561–11569 And His saying, “Whoever desires the cultivation of the Hereafter, We increase for him in his cultivation; and whoever desires the cultivation of this world, We give him some of it,” is an argument against the Muʿtazilites and the Qadarites. That is because “cultivation,” in the language, is a figurative expression for action. It is so named—and Allah knows best— because of the growth in good or evil that it produces. Likewise, ʿAbd Allah ibn ʿUmar—who was one of the masters of the language—said: “Cultivate for this world as though you will live forever, and cultivate for the Hereafter as though you will die tomorrow.” Allah has stated—in explicit wording, as you see—that He increases for each person what he desires. His giving must be either the creation of that person’s cultivation or assistance in performing it. Whichever it is, it is a clear argument against them, containing no obscurity.[13][14]

L11570–11573 I have already informed them, concerning the meaning they intended and by which they diverted the Quran from its proper bearing—in Surat al-Anʿam, in His saying, “Whomever Allah wills to guide, He opens his breast to Islam;

بما مدحها الله، وقد جعل الله رسوله، صلى الله عليه وسلم، محمدًا أفضل الأنبياء، وهو آخرهم رسالة، وكلهم أقدم منه فيها.

فلما كانت القدمة ممدوحة في موضع، دون موضع، دل على أن الأشياء وإن تشاكلت، فهي محتاجة إلى تعبد، يصحبها في الأحكام، فإن ائتلفت في الأحكام، كما ائتلفت في الأشكال ائتلفت، وإن لم تأتلف في الأحكام اختلفت.

المعتزلة:

وقوله: (مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا) حجة على المعتزلة، والقدرية " وذلك أن الحرث - في اللغة - كناية عن العمل، سُمي به - والله أعلم - للنماء الذي ينميه من الخير والشر، وكذا قال عبد الله بن عمر - وهو من أرباب اللغة -: " احرث للدنيا كأنك تعيش أبدا، واحرث للآخرة كأنك تموت غدًا"، وقد أخبر الله - نصا كما ترى - أنه يزيد كلاً ما يريده، وعطيته لا تخلو من أن تكون خلقًا لحرثه، أو معونة على فعله، وأيهما كان فهو حجة عليهم واضحة، لا إشكال فيها.

وقد أنبأتهم عن المعنى الذي أرادوه، وأزالوا به القرآن عن جهته - في سورة الأنعام - في قوله: (فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ) أنه خطأ من ثلاث جهات: فأحدها: رد الفاعل إلى المفعول به.

[13] **Translator’s note (L11562):** The supplied text contains an unmatched quotation mark after “the Qadarites,” with no clear quoted passage beginning or ending there.

[14] **Qur’an references (L11561):** Qur’an 42:20 (Ash-Shuraa).

and whomever He wills to lead astray”— that it is erroneous in three respects: The first is turning the grammatical subject into the direct object.[15]

L11574–11576 The second is that, even if it were so, it would not benefit them, because if it is impossible for Allah to create something or decree it for His servants, it is also impossible for Him to grant anyone his request concerning it, even if he asks.

L11577–11578 The third: indeed, the very description of these people as desiring misguidance is erroneous, because of its being made mighty in the world, and the absence of anyone who seeks that from Allah. It is only greed for this world that drives them.[16][17]

L11579 Thus they desire to amass it for themselves by whatever means it comes to them, whether good or evil.

L11580 As Allah says here, “And whoever desires the cultivation of this world, We give him some of it.” Allah has thus stated that He gives them its cultivation, which they eagerly seek, without their asking Him for that.[18]

L11581–11590 Muhammed ibn ʿAli—may Allah have mercy on him—said: And in His saying, “Or do they have partners who have prescribed for them of religion that for which Allah has given no permission,” there is a lesson for anyone whom Allah grants success: analogy and juristic preference constitute a religion for which Allah has given no permission, since permission can only be expressed in words, not imagined. We find no practitioner of analogy or juristic preference who has resorted, in his analogy, to a verse or a Sunnah explicitly granting him permission to use analogy. Rather, everything they cite as an argument—such as justice, the direction of prayer, compensation for hunted

والثانية: أنه لو كان كذلك - أيضا - ما نفعهم، لأنه إن كان محالاً على الله أن يخلق شيئًا، أو يقضيه على عباده، فهو محال عليه أن يعطي أحدًا سؤله فيه، وإن سأل.

والثالث: وإن نفس وصف القوم بإرادة الضلال خطأ، لإعزازه في العالم، وعدم من يرد من الله ذلك، إنما يستفزهم حرص الدنيا.

فيريدون جمعها - لأنفسهم - بأي وجه اجتمعت لهم من خير، أو شر.

كما قال الله - ها هنا -: (وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا) ، فقد أخبر الله أنه يؤتيهم حرثها المحروص عليه منهم، لا بمسألتهم إياه ذلك.

قال محمد بن علي - رحمه الله -: وفي قوله: (أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ) معتبر لمن وفقه الله، في أن القياس، والاستحسان دين لم يأذن الله به، إذ الإذن لا يكون إلا ملفوظًا، لا متوهمًا، ولسنا نجد قائسا، ولا مستحسنًا آوى في قياسه إلى آية، أو سنة تصرح له إذنًا بالقياس، بل كل ما يحتجون به من مثل العدل، والقبلة، وجزاء الصيد، وتحريم الحنطة بالحنطة المتفاضلة نصوص في أنفسها، لأنفسها، وحمل أشباهها - عندهم - عليها توهم، من المتوهمين، لا تصريح به من رب العالين، فهل جعل التوهم دينًا يحل به، ويحرم ويعقد ويحل إلا مما لم يأذن الله به عند المنصفين، والمميزين إذا تدبروه.

[15] **Qur’an references (L11570):** Qur’an 6:125 (Al-An’am).

[16] **Translator’s note (L11577):** The supplied “li-iʿzazihi” means “because of its being made mighty” or “because of its exaltation,” which is difficult here. A reading meaning “because of its rarity” would fit the following context, but has not been substituted. The introductory syntax is also irregular.

[17] **Translator’s note (L11578):** The supplied “yaruddu” literally suggests “rejects” or “returns,” whereas the context appears to require “yuridu,” “desires” or “seeks.” The translation adopts this contextual sense while flagging the apparent transcription problem.

[18] **Qur’an references (L11580):** Qur’an 42:20 (Ash-Shuraa).

game, and the prohibition of wheat exchanged for wheat in unequal quantities—consists of explicit texts in themselves, applying to themselves. And assimilating what they consider similar cases to them is an imagining on the part of those who imagine, with no explicit declaration of it from the Lord of the exalted ones. Is making imagination into a religion by which things are permitted and prohibited, bound and dissolved, anything other than something for which Allah has given no permission, in the judgment of the fair-minded and discerning when they reflect upon it?[19][20][21]

L11591–11598 Refutation of the Rafidites: And His saying—exalted is He—"Say: I ask you no reward for it except affection on account of kinship," is evidence that human dispositions contain an aversion to the admonition of someone who takes the dinar and the dirham, and that abstaining from them was regarded in the deeply ignorant Age of Ignorance with an eye of praise toward whoever renounced them, while the standing of anyone who hastened to take them was lowered. Allah therefore commanded His Messenger—may Allah bless him and grant him peace ﷺ—to declare to those being warned that he disavowed taking remuneration in either of the two for that to which he called them: his Lord's Book and His religion, which He prescribed for His servants.[22][23]

L11599–11602 so that his call to Allah—majestic and exalted is He—might become wholly pure, unmixed with any inclination toward this world, which lowers those who seek it and those who lean toward it from the ranks of honor and the degrees of those brought near; and concerning this He reported of the

الرد على الروافضة: وقوله - تعالى -: (قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى) دليل على أن في سجايا البشر نبواً عن موعظة من أخذ الدينار والدرهم، وأن التعفف عنهما كان مرموقًا في الجاهلية الجهلاء بعين المدح، من يزهد فيهما، ويتضع قدر من سارع إلى أخذهما، فأمر الله رسوله، صلى الله عليه وسلم، أن يبرأ إلى المنذَرين، من أخذ أجر من أحدهما على ما يدعو إليه من كتاب ربه، ودينه الذي شرعه لعباده.

لتمخض دعوته إلى الله - جل وتعالى - خالصة غير مشوبة بميل دنيا، تخفض طلابها، والراكنين إليها عن مراتب العز، ودرجات المقربين، وبذلك أخبر عمن مضى من الرسل - قبله - في سورة الشعراء، وغيرها - بقوله: (وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ) ، وعن حبيب النجار حين أمر المبعوثين إليهم برسولين، والتعزيز بثالث (اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ (٢١) .

[19] **Translator's note (L11585):** "Al-ʿadl" is rendered "justice"; the precise legal example intended is not specified. The supplied word for "direction of prayer" has irregular final marks.

[20] **Translator's note (L11589):** The supplied "al-ʿalin" means "the exalted ones," rather than the expected "al-ʿalamin," "the worlds." The apparent transcription error has not been silently corrected. "Bound and dissolved" may refer to establishing and dissolving legal ties or obligations.

[21] **Qur'an references (L11582):** Qur'an 42:21 (Ash-Shuraa).

[22] **Translator's note (L11596):** The construction concerning praise and "whoever renounced them" is syntactically awkward across the supplied units; the translation preserves both elements.

[23] **Qur'an references (L11591):** Qur'an 42:23 (Ash-Shuraa).

messengers who had passed before him, in Surah al-Shuʿara’ and elsewhere, saying: “I ask you for no payment for it; my payment rests only with the Lord of all worlds”; and of Habib the Carpenter, when he instructed those to whom two messengers had been sent, reinforced by a third: “Follow those who ask you for no payment and who are rightly guided (21).”[24][25]

L11603

L11604–11608 His saying: “Except affection concerning kinship” Al-Hasan al-Basri—may Allah be pleased with him—used to express an interpretation of it in which the other exegetes did not concur with him. He said: “Except that you seek Allah’s affection through what brings you near to Him.”[26]

L11609–11610 As for the other exegetes, they said: “Except that you honor the kinship between me and you, and thus do not call me a liar or harm me.”

L11611–11616 A report attributed to the Prophet has been transmitted from Ibn ʿAbbas, resembling al-Hasan’s statement, except that its transmission chain contains a man from whom transmission is avoided, namely Qazaʿah ibn Suwayd, who transmitted from Ibn Abi Najih—who has been associated with belief in human determination of acts, although he is trustworthy in hadith— from Mujahid, from Ibn ʿAbbas, from the Prophet ﷺ: “Say: I ask you, for the clear proofs and guidance I have brought you—to the end of the verse—only that you love Allah and draw near to Him by obeying Him.”[27][28]

L11617–11619 It is also possible that al-Hasan’s statement and those of the others amount

[24] **Translator’s note (L11602):** The reference to the two messengers and their reinforcement by a third is compressed in the Arabic; the command quoted is addressed to their recipients.

[25] **Qur’an references (L11599):** Qur’an 26:109 (Ash-Shu’ara); Qur’an 26:127 (Ash-Shu’ara); Qur’an 26:145 (Ash-Shu’ara); Qur’an 26:164 (Ash-Shu’ara); Qur’an 26:180 (Ash-Shu’ara); Qur’an 36:21 (Ya-Sin).

[26] **Qur’an references (L11604):** Qur’an 42:23 (Ash-Shuraa).

[27] **Translator’s note (L11614):** The expression ’associated with qadar’ refers to an attribution of Qadari theological views, rather than merely belief in divine decree.

[28] **Translator’s note (L11616):** The quotation incorporates an explanatory paraphrase rather than reproducing the Quranic verse verbatim. The phrase ’to the end of the verse’ occurs within the supplied quotation.

وقوله: (إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى) كان الحسن البصري - رضي الله عنه - يقول فيه قولاً لم يواطئه عليه سائر المفسرين، فقال: إلا أن تودّدوا إلى الله بما يقربكم إليه.

وأما المفسرون سواه، فقالوا: إلا أن تصلوا قرابتي منكم، فلا تكذبوني ولا تؤذوني.

وقد رُوي عن ابن عباس حديث مرفوع مثل قول الحسن، إلا أن في إسناده رجلاً مرغوبًا عن الرواية عنه، وهو قزعة بن سويد، روى عن ابن أبي نَجيح - وقد ذكر بالقدر، ولكنه ثقة في الحديث - عن مجاهد، عن ابن عباس، عن النبي، صلى الله عليه وسلم: " قل لا أسألكم على ما أتيتكم من البينات، والهدى - إلى آخر الآية - إلا أن توادوا الله، وأن تقربوا إليه بطاعته ".

وقد يحتمل أن يكون قول الحسن، وغيره سواء، لأن حفظ من يحفظ قرابته من رسول الله، صلى الله عليه وسلم، فلا يكذبه، ويصدقه طاعة الله داخلة في جملة ما يتقرب به إلى الله منها.

to the same thing, because the observance, by someone who observes his kinship with the Messenger of Allah ﷺ, and therefore does not call him a liar but affirms his truthfulness, is an act of obedience to Allah, included among those acts of obedience through which one draws near to Allah.[29]

L11620–11622 Another account has been transmitted from Ibn ʿAbbas, resembling what we related from the exegetes, and it states that this exception is abrogated by His saying: "Say: Whatever payment I have asked of you is yours; my payment rests only with Allah."[30]

L11623–11624 As for the Shiʿah, they have interpreted it in an atrocious, ugly manner that undermines the verse and disparages the Messenger of Allah ﷺ.

L11625–11629 They alleged that the exception concerning payment refers to love for the members of his household as a distinction peculiar to them, since the Messenger of Allah's ﷺ demand that they show affection for the members of his household in return for what he calls them to constitutes a portion of payment, since payment in its entirety is not entirely in dinars and dirhams.[31]

L11630–11636 The members of his household ﷺ are of two kinds: whoever among them is a Muslim, acting in obedience to Allah, stands on the same footing as the other Muslims and is loved according to his obedience to his Lord. Whoever among them is an unbeliever gains no benefit from his kinship with the Messenger of Allah ﷺ and is not loved on its account. Whoever alleges that anyone benefits from his kinship with the Messenger of Allah ﷺ without obedience to Allah has contradicted the Book and the Sunnah. Allah—blessed and exalted—said: "Indeed, the most honored of you before Allah is the most God-fearing of you." The Messenger of Allah ﷺ instructed his daughter

[29]**Translator's note (L11618):** The Arabic construction across this and the adjacent segments is awkward; the translation takes the observance of kinship and affirmation of the Messenger as the act of obedience being described.

[30]**Qur'an references (L11620):** Qur'an 34:47 (Saba).

[31]**Translator's note (L11628):** The repetition of 'entirety' and 'entirely' reflects the repeated wording in the Arabic.

وقد رُوي عن ابن عباس، رواية أخرى، مثل ما حكيناه عن المفسرين، وفيها أن هذا الاستثناء منسوخ بقوله: (قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ) .

وأما الشيعة ففسرته تفسيرًا شنيعًا قبيحًا، يهدم الآية، ويضع من رسول الله صلى الله عليه وسلم.

زعموا: أن الاستثناء في الأجر، وقع على حب أهل بيته خصوصية لهم، إذ مطالبة رسول الله، صلى الله عليه وسلم، إياهم بمودة أهل بيته على ما يدعوهم إليه طرف من الأجر إذ الأجر كله، ليس كله في الدينار، والدرهم.

وأهل بيته، صلى الله عليه وسلم، نوعانِ: فمن كان منهم مسلمًا. عاملاً بطاعة الله فهو أسوة سائر المسلمين، يحُب على ما فيه من الطاعة لربه. ومن كان منهم كافرًا، لم ينفعه قرابته من رسول الله، صلى اللَّه عليه وسلم، ولا يحب عليها، ومن زعم أن أحدًا ينفعه قرابته من رسول الله، صلى الله عليه وسلم، بغير طاعة الله فقد خالف الكتاب والسنة، قال الله - تبارك وتعالى -: (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ) ، وقد أوصى رسول الله، صلى الله عليه وسلم، فاطمة ابنته وصفية عمته أن تشتريا أنفسهما من الله، فإنه لا يغني عنهما شيئًا.

Fatimah and his paternal aunt Safiyyah to purchase their own souls from Allah, for he could avail them nothing.[32][33]

L11637–11639 He instructed all the members of his household, saying: "Do not let people come to me—on the Day of Resurrection— with acts of obedience while you come to me with worldly possessions, carrying them upon your necks, for I cannot avail you anything against Allah." He also said: "The members of my household think that they have the greatest claim upon me.

L11640 That is not so; my allies are only the God-fearing."

L11641–11644 No one was closer to the Messenger of Allah ﷺ than his father and his mother, yet he did not benefit them, since they were both unbelievers. Abu Talib was his paternal uncle, just as Hamzah and al-ʿAbbas were; yet he became wretched through unbelief, unlike those two, who attained felicity through Islam.

L11645–11648 ʿAli—may Allah be pleased with him—was an obedient Muslim, and he was closer in kinship to him than Abu Bakr, ʿUmar, and ʿUthman; nevertheless, they—all three—excelled him because of the greater obedience they possessed, although ʿAli was obedient as well. And ʿAli became superior to all the others after them because of the greater obedience he possessed.

L11649–11652 Had he been superior through kinship together with Islam, then his paternal uncle al-ʿAbbas and ʿAli's two sons, al-Hasan and al-Husayn, would have been superior to him. Yet he became superior to those two and to his paternal uncle through greater obedience, although all of them were obedient.[34][35]

L11653–11654 Thus it is clear—to anyone whose breast Allah has opened—that kinship with him benefits neither the unbeliever nor the Muslim when his obedience to Allah, majestic and exalted, does not support him.

وأوصى كافة أهل بيته، فقال: "لا يأتيني الناس - يوم القيامة - بالطاعات، وتأتوني بالدنيا تحملونها على رقابكم، فإني لا أغني عنكم من الله شيئًا ". وقال: ((إن أهل بيتي يظنون أنهم أولى الناس بي.

وليس كذلك، إنما أوليائي المتقون ".

ولم يكن أحد أقرب إلى رسول الله، صلى الله عليه وسلم، من أبيه. وأمه فما نفعهما إذ كانا كافرين، وكان أبو طالب عمه، كما كان حمزة، والعباس، فشقي دونهما بالكفر، وسعدا بالإسلام.

وعلي - رضي الله عنه - مسلم مطيع، وكان أقرب إليه من أبي بكر. وعمر، وعثمان، ففضلوا عليه - ثلاثتهم - لزيادة طاعة كانت فيهم وإن كان علي - أيضا - مطيعًا وصار علي أفضل من سائر من بعدهم. لزيادة طاعة فيه.

ولو كان بالقرب مع الإسلام أفضل لكان عمه العباس، وابنا علي الحسن، والحسين أفضل منه، فصار أفضل منهما، ومن عمه بزيادة طاعة، وإن كان كلهم مطيعًا.

فهذا واضح - عند من شرح الله صدره - أن القربة منه لا تنفع الكافر، ولا المسلم، إذا لم تساعده طاعته، لله جل وتعالى.

[32] **Translator's note (L11631):** The supplied vocalization of the verb for 'love' is irregular in context; the syntax indicates 'is loved.'

[33] **Qur'an references (L11630):** Qur'an 49:13 (Al-Hujurat).

[34] **Translator's note (L11649):** The possessives shift across the argument: al-ʿAbbas is the Prophet's paternal uncle, while the superiority being discussed here is ʿAli's. The Arabic leaves these referents implicit.

[35] **Translator's note (L11651):** Al-ʿAbbas is also ʿAli's paternal uncle.

فإن قيل: فما معنى قوله: " إني تارك فيكم كتاب الله حبلًا ممدودًا. وعترتي - أهل بيتي - فانظروا كيف تحفظوني فيهما ". و" مثل أهل بيتي كمثل سفينة نوح، من ركبها نجا، ومن تخلف عنها هلك ". وما أشبه ذلك من الأخبار.

L11655–11659 If it is asked: What, then, is the meaning of his saying, "I am leaving among you the Book of Allah as an outstretched rope, and my kindred—the members of my household—so consider how you honor my claim upon you concerning them both"; and, "The likeness of the members of my household is that of Noah's ark: whoever boards it is saved, and whoever stays behind it perishes"; and other similar reports?

قيل: هي أخبار تدل الناس على فضائلهم، وجليل مناقبهم. ورسوخ محبتهم في قلوب المؤمنين، وهم عندنا كذلك، وفوق ذلك بحمد الله ونعمته، ولكنهم غير مرفوعين على من ازدادوا في الطاعة عليهم، وللناس في الحب، والفضائل درجات في القلوب، على مقدار ما جعل الله لهم، فلا تؤثر الدرجات بعضها في بعض.

L11660–11664 The reply is: These are reports that direct people to their virtues and their illustrious merits, and to the firm establishment of love for them in believers' hearts. In our estimation they are indeed such, and more than that, by Allah's praise and favor. They are not, however, elevated above those who exceed them in obedience to Allah. People have degrees within hearts in respect of love and virtues, according to the measure Allah has allotted them, and these degrees do not affect one another.[36]

ولكل درجة مقدار في قلب المؤمن، ألا ترى أن حب الله - تبارك تعالى - فرض على المؤمن، فهو مقدم على كل حب، ثم حبه رسول الله - صلى الله عليه وسلم - يتلوه، ثم حب من فضّل من أصحابه على أهل بيته، ثم حب أهل بيته راسخ كله، جعله الله في القلوب، لا يؤثر بعضه في بعض.

L11665–11668 Each degree has its measure in the believer's heart. Do you not see that love for Allah—blessed and exalted—is obligatory for the believer, and therefore takes precedence over every love? Then his love for the Messenger of Allah ﷺ follows it, then love for those of his Companions who were preferred over the members of his household, then love for the members of his household. All of it is firmly established: Allah has placed it in hearts, and none of it affects the rest.[37]

فإن قيل: فكيف يكون علي دون أبي بكر، وعمر، وعثمان في الفضل، ولا تكون له الخلافة إلا بعدهم، وهو ختنه، وابن عمه؟

L11669 If it is asked: How, then, can ʿAli rank below Abu Bakr, ʿUmar, and ʿUthman in merit, and receive the caliphate only after them, when he is his son-in-law and paternal cousin?

قيل: قد دللنا على أن الفضائل مستدركة بالطاعات، دون القرابات، فقد كان العباس عمه، وهو أقرب منه. فلم يكن له فيها حظ، وعثمان - قد - كان ختنه، فلم تخلص له الخلافة إلا بعد أبي بكر، وعمر رضي الله عنهما وعنه.

L11670–11673 The reply is: We have already demonstrated that virtues are attained through acts of obedience rather than ties of kinship. Al-ʿAbbas was his paternal uncle and closer in kinship to him, yet he had no share in it. ʿUthman too was his son-in-law, yet he did not obtain the caliphate until after Abu Bakr and ʿUmar—may Allah be pleased with them both and with him.

[36] **Translator's note (L11663):** The Arabic completes 'exceed them' here; 'to Allah' makes explicit the object of obedience understood from context.

[37] **Translator's note (L11666):** The supplied Arabic omits the usual conjunction between 'blessed' and 'exalted'; English supplies it for grammatical continuity.

فإن قيل: أفليس قد قال رسول الله، صلى الله عليه وسلم. لعلي: " أنت مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي ".

قيل: لا ننكر لعلي أنه كان في الوزارة، والأخوة من رسول الله - صلى الله عليه وسلم - كهارون من موسى، وقد كان أبو بكر، وعمر - أيضاً - وزيريه، يسميان به في عهده، وسماهما علي بعد موته. والنبوة، والخلافة قبل أن يلي غيره لا حظ له فيهما، لأن رسول اللَّه - صلى الله عليه وسلم - كان خاتم النبيين، وقد استثني في الخبر بالنبوة وهارون - صلى الله عليه - كان شريكًا لموسى في النبوة.

فلم تكن لتبطل نبوته بعد موت موسى - صلى الله عليه - لو مات قبله ولا كانت تتحول خلافته، فيلزمنا أن عليا لما لم يجز أن يكون نبيًّا كان خليفة، ولو كان هارون خليفة موسى - صلى الله عليه - بعد موته. ولم يكن نبيًا برأسه، لاحتمل أن يكون علي - مع قول النبي، صلى اللَّه عليه وسلم، فيه - خليفة بعده، قبل أن يلي غيره، فلما كان هارون مستغنيًا عن الخلافة بالنبوة، ولا حظ لعلي في النبوة، لم يكن لاعتلال المعتل بخلافته بعد النبي، صلى الله عليه وسلم، بهذا الخبر وجه.

وقد يحتمل أن يكون النبي، صلى الله عليه وسلم، لما خلف عليًّا - رضي الله عنه - في غزوة تبوك، جعله خليفته على من خلفه إلى وقت انصرافه، كما جعل موسى - عليه السلام - هارون خليفته على بني إسرائيل، لما ذهب لميقات ربه، وكذا روي في الخبر أن عليًّا حزن لذلك، فقال: تخلفني وتذهب؟! فقال: "ألا ترضى أن تكون مني بمنزلة هارون من موسى، إلا أنه لا نبي بعدي ".

L11674–11675 If it is asked: Did not the Messenger of Allah ﷺ say to ʿAli, "You stand in relation to me as Aaron stood in relation to Moses, except that there is no prophet after me"?

L11676–11681 The reply is: We do not deny that ʿAli, in his ministry and brotherhood with the Messenger of Allah ﷺ, was like Aaron in relation to Moses. Abu Bakr and ʿUmar were also his two ministers, being called such during his lifetime, and ʿAli called them such after his death. As for prophethood and the caliphate before anyone else assumed office, he has no share in either, because the Messenger of Allah ﷺ was the Seal of the Prophets, and an exception was made in the report concerning prophethood. Aaron—may Allah bless him—shared prophethood with Moses.

L11682–11689 His prophethood would therefore not have ceased after the death of Moses—may Allah bless him—had Moses died before him, nor would his succession have been transferred, such that we would be compelled to conclude that, since ʿAli could not be a prophet, he was a caliph. Had Aaron been Moses's—may Allah bless him—successor after his death, without being a prophet in his own right, it would have been possible that ʿAli—in view of the Prophet's, may Allah bless him and grant him peace, statement concerning him—was his successor after him, before anyone else assumed office. But since Aaron had no need of succession by virtue of prophethood, while ʿAli had no share in prophethood, there was no basis for anyone's argument for his succession after the Prophet ﷺ on the strength of this report.[38][39]

L11690–11696 It is also possible that when the Prophet ﷺ left ʿAli behind —may Allah be pleased with him—during the expedition to Tabuk, he appointed him his deputy over those he left behind until his return, just as Moses—peace be upon him—appointed Aaron his deputy over the Children of Israel when he went to the appointed meeting with his Lord. It is likewise transmitted in

[38] **Translator's note (L11683):** The reasoning about succession being 'transferred' is compressed in the Arabic. The translation preserves its wording rather than supplying an unstated premise.

[39] **Translator's note (L11686):** This completes the salutation begun in the preceding segment; its two fragments are translated in words rather than replaced by a complete blessing symbol.

the report that ʿAli was saddened by this and said: “You leave me behind and go away?!” He replied: “Are you not content to stand in relation to me as Aaron stood in relation to Moses, except that there is no prophet after me?”

L11697–11702 Aaron’s death before Moses—peace be upon him—is the clearest evidence that he intended deputyship during his lifetime, rather than succession after his death. It has also been transmitted: “There is no prophet alongside me.” Deputyship during life differs from succession after death. He appointed Abu Bakr—may Allah be pleased with him—to act on his behalf over the pilgrimage, then sent ʿAli after him with Surah Baraʾah. Thus each of them was his deputy in what he entrusted to him: the pilgrimage and the conveyance of Surah Baraʾah.

L11703–11704 Thus the report affords the Shiʿa no basis for claiming Ali’s succession after the Prophet, may Allah bless him and grant him peace ﷺ, if they are fair and do not stubbornly dispute; and the place for elucidating this is somewhere other than this book.

L11705–11708 Muhammed ibn Ali—may Allah be pleased with him—said: This, then, is what the Book and the Sunnah indicate concerning giving some people precedence over others through piety and obedience. When, therefore, we come to lineages, we do not deny that the Arabs are superior to others, and that the Messenger of Allah, may Allah bless him and grant him peace ﷺ, and the members of his household are superior in lineage to all their other tribes.[40]

L11709–11716 The Messenger, may Allah bless him and grant him peace ﷺ, thus possesses excellence in both religion and lineage, and honor with Allah—glorious and exalted is He—above all creation; and the members of his household possess superiority over them in lineage, though not in religion, because we have demonstrated that religion is a sphere in which people surpass one another through piety, not lineage. Likewise, among the rest of the Arabs, whoever is closer in ancestry to the Messenger of Allah, may Allah bless him and grant him peace ﷺ, is superior in lineage to whoever is more distant from him:

[40] **Translator’s note (L11707):** The source places a full stop within the phrase “Messenger of Allah”; the translation follows its continuation in the next unit.

وفي موت هارون قبل موسى - عليه السلام - أدل دليل أنه أراد خلافة الحياة، لا خلافة الموت - وقد رُوي: " لا نبي معي " وخلافة الحياة، خلاف خلافة الممات، وقد استخلف أبا بكر - رضي الله عنه - على الحج، ثم أرسل عليًا على إثره بسورة براءة، فكان كل واحد منهما خليفته فيما أسند إليه من الحج، وتبليغ سورة براءة.

فليس في الخبر متعلق للشيعة في خلافة علي، بعد النبي، صلى الله عليه وسلم، إن أنصفوا، ولم يكابروا، ولتخليص هذا موضع غير هذا الكتاب.

قال محمد بن علي - رضي الله عنه -: فهذا ما دل عليه الكتاب والسنة من تقدمة الناس بالتقوى والطاعة، بعضهم على بعض. فإذا جئنا إلى الأنساب لم ننكر أن العرب أفضل من غيرهم، وأن رسول. الله صلى الله عليه وسلم، وأهل بيته أفضل من سائر قبائلها نسبًا.

فللرسول، صلى الله عليه وسلم، فضل الدين، والنسب معًا والكرامة على الله - جل وتعالى - على جميع الخلق، ولأهل بيته فضل عليهم في النسب، دون الدين، لما دللنا عليه من أن الدين مفاضل الناس فيه بالتقوى، لا بالنسب، وكذا سائر العرب، كل من قربت ولادته من رسول الله، صلى الله عليه وسلم، كان أفضل نسبًا ممن بعدت منه، يفضل الأقرب فالأقرب في النسب على من دونه، وأفضل الدين طريق واحد، وهو التقوى.

those closest in lineage take precedence, in descending order of proximity, over those below them, while excellence in religion has a single path, namely piety.[41]

L11717–11719 Discussion of Wealth: His saying—exalted is He—"If Allah were to expand provision for His servants, they would transgress on earth; but He sends down in due measure whatever He wills. Indeed, He is fully aware of His servants, seeing them" (27) is evidence that abundant wealth causes corruption in religion, except in the case of someone whom Allah—mighty and majestic is He—protects and for whom He does not make it a trial. Such a person is protected and singled out for honor, like those among the Companions of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, who were wealthy. As for someone whom He does not protect, abundant wealth is ruinous to him.[42]

ذكر المال: وقوله - تعالى -: (وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ (٢٧) دليل على أن كثرة المال سبب لفساد الدين إلا، من عصمه الله - عز وجل - لم يجعله فتنة عليه، فهو معصوم مخصوص بالكرامة، كمن كان غنيًّا من أصحاب رسول الله، صلى الله عليه وسلم، ومن لم يعصمه فكثرة المال له مهلك.

L11720

L11721–11741 And His saying, "But He sends down in due measure whatever He wills," is evidence that there is no way to increase provision through stratagems and gainful pursuits, because Allah has promised provisions and guaranteed them by His saying, "There is no creature on earth but that its provision rests with Allah." Thus every servant's provision is gathered with Him, and He sends it down to him in the measure suitable for him. Although this is so, it affords no basis either for those who prefer poverty to wealth or for those among the Sufis who declare gainful pursuits forbidden, because, although the verse is general in its formulation, it has been subject to specification through those Companions of the Messenger of Allah—may Allah bless him and grant him peace ﷺ—whose wealth was abundant without corrupting them or leading them to transgress through it. Their wealth was, despite its abundance, included in the measure that Allah sends down by His will. How, then, can poverty be preferred to wealth categorically, when the Messenger of Allah—may Allah bless him and grant him peace—experienced different

وقوله: (وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ) دليل على أن لا سبيل إلى الازدياد في الرزق بالحيل، والمكاسب، لأن الله وعد الأرزاق. وضمنها بقوله: (وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا) فرزق كل عبد مجموع عنده، ينزل عليه بمقدار ما يصلح له، وهذا وإن كان كذلك، فلا متعلق - فيه - لمن يفضل الفقر على الغنى، ولا لمن يحرم المكاسب من الصوفية، لأن الآية وإن كانت خروجها عامًّا في المخرج، فقد دخلها الخصوص بمن كثر ماله من أصحاب رسول الله - صلى الله عليه وسلم - فلم يفسده، ولا بغى فيه، وكان ماله - وإن كثر - داخلاً في القدر الذي ينزله الله بمشيئته، فكيف يمكن أن يفضل الفقر على الغنى - جملة - وقد كانت لرسول الله، صلى الله عليه وسلم، أحوال في المال، كثر عنده في وقت، وقل في غيره، فهل يجوز لأحد أن يقول: إن رسول الله، صلى الله عليه وسلم، حين قلَّ ماله كان أفضل منه حين كثر، أم يجوز أن يقول: إن درجته في الفضل حين أفاء الله عليه قرى عربية اتضعت، هذا والله

[41] **Translator's note (L11716):** The supplied wording literally reads "the most excellent of religion," an awkward construction here; the contextual sense is excellence in religion.

[42] **Qur'an references (L11717):** Qur'an 42:27 (Ash-Shuraa).

financial circumstances, possessing abundant wealth at one time and little at another? Is anyone permitted to say that the Messenger of Allah—may Allah bless him and grant him peace—was superior when his wealth was scant to what he was when it was abundant? Or is anyone permitted to say that his rank in excellence declined when Allah granted him Arab villages as spoils acquired without battle? This, by Allah, is a grave matter for anyone who imagines it; how much more so for anyone who says it?! Rather, wealth is an ordeal and a test for those who possess it, so whoever obeys Allah concerning it benefits from it, and whoever disobeys Him concerning it is harmed by it. It should not be said that the rich person is superior to the poor person, nor that poverty is superior to wealth, although, as a general rule, the trial of wealth is greater than the trial of poverty; poverty, too, has its trial.[43][44]

عظيم لمن توهمه، فكيف لمن قاله؟! . بل المال محنة واختبار لأهله، فمن أطاع الله فيه نفعه، ومن عصاه فيه ضره، ولا يقال: الغني أفضل من الفقير، ولا الفقر أفضل من الغنى، إلا أن الأغلب أن فتنة المال أكثر من فتنة الفقر، وللفقر -أيضاً - فتنة.

L11742–11759

As for the position of the Sufis who forbid earning a living, Allah—glorious and exalted is He—[when He] guaranteed provisions and determined their descent, did not promise anyone in His Book that He would deliver his provision to him without the mediation of a cause. Rather, He created gainful pursuits and permitted them to His creation, saying, "Spend from the good things you have earned." He placed His Prophet's provision—may Allah bless him and grant him peace ﷺ—beneath the shadow of his spear, reaching him through fighting the enemy. Spoils, commerce, and manual labor are all gainful pursuits. And He indicated in His Book and through the words of His Prophet, may Allah bless him and grant him peace ﷺ, the obligatory character of commercial dealings, and which of them are lawful and which forbidden. If the means of obtaining provision were forbidden, then these things—the various forms of usury, excessive contractual uncertainty, and the sales of the pre-Islamic age—would not be singled out for prohibition to the exclusion of all the others; and a categorical prohibition of gainful pursuits would have prohibited all dealings. This is a grave, vile doctrine that leads to unrestricted permissibility—for anyone who discerns its implications—and treats alike the property of Muslims and of people belonging to a territory at

وأما ما عليه الصوفية الحرمين للكسب، فإن الله - جل وعلا - لا تضمّن الأرزاق، وقدّر تنزيلها، لم يعد أحدا في كتابه أنه يوصله إليه بغير واسطة سبب، بل خلق المكاسب، وأباحها لخلقه، فقال: (أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ) ، وجعل رزق نبيه، صلى الله عليه وسلم، تحت ظل رمحه، يصل إليه بقتال العدو، فالغنائم، والتجارات، وأعمال اليد - كلها - مكاسب، ودل في كتابه، وعلى لسان نبيه، صلى الله عليه وسلم على وجوب التجارات، وعلى ما يحل منها، ويحرم، فلو كانت أسباب الرزق محرمة لكانت هذه الأشياء: من أبواب الربا. والغرر، وبيوع الجاهلية لا تخص دون سائرها بالتحريم، ولكان تحريم المكاسب جملة قد حظر جميع التصرف وهذا قول عظيم، خبيث يؤدي إلى الإباحة - لمن ميزه - ويسوي بين أملاك المسلمين، وأهل الحرب، إذ لابد لمن يقول: بتحريم المكاسب من أكل، وشرب، ولباس، فإذا لم يميز وجوهه، ورأى ما يصل إليه من الوجوه - كلها - مباحًا فقد دخل في هذه التسوية، وأباح أخذ الأموال بالسرقة، والغصوب، والاقتدارات، كما يبيح أموال أهل الحرب سواء، وهذا سوء مقال، وأجدره بالمحال، وأردّهُ للقرآن - كله - مثل قوله: (لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ) ، وقال: (وَأَحَلَّ اللَّهُ

[43] **Translator's note (L11729):** "In its formulation" continues the preceding unit's reference to the verse's general wording; the Arabic repeats the notion of formulation.

[44] **Qur'an references (L11721):** Qur'an 42:27 (Ash-Shuraa); Qur'an 11:6 (Hud).

war with the Muslims, since anyone who declares gainful pursuits forbidden must eat, drink, and clothe himself. If, therefore, he does not distinguish the means of obtaining these things and regards whatever reaches him through any means whatsoever as permissible, he has adopted this equal treatment and permitted taking property through theft, forcible seizures, and exercises of superior power, just as he permits taking the property of people belonging to a territory at war with the Muslims, on exactly the same basis. What an evil statement this is, how deserving of being deemed absurd, and how thoroughly it rejects the entire Quran— such as His saying, "Do not consume one another's property wrongfully, unless it be commerce by mutual consent among you." And He said, "Allah has permitted sale and forbidden usury"; and, "Those who consume the property of orphans wrongfully consume only fire into their bellies"; and, "The male thief and the female thief: cut off their hands as recompense for what they have earned." Thus, whoever declares earning forbidden—while he has a hollow body in need of food and drink, and neither begs nor puts himself forward to receive anything, since begging and putting oneself forward are both forms of earning—has advocated unrestricted permissibility, in the judgment of anyone who considers his statement carefully.[45][46][47][48]

Discussion of the Muʿtazila:

L11760

L11761

L11762–11777

And His saying, "Whatever calamity befalls you is because of what your

[45] **Translator's note (L11742):** The supplied "al-ḥaramayn" is corrupt in context; "those who forbid" reflects the apparent intended "al-muḥarrimīn." The final "lā," ordinarily "not," also disrupts the syntax; the continuation appears to require "lammā," "when." The bracketed rendering makes this interpretive repair explicit.

[46] **Translator's note (L11756):** "Exercises of superior power" renders the unusual plural "al-iqtidārāt," apparently referring here to taking property by exercising power over its owner.

[47] **Translator's note (L11758):** The supplied "yasil" is irregular here and is understood contextually as "asks" or "begs." "Puts himself forward" renders seeking others' gifts indirectly, as distinguished from expressly begging.

[48] **Qur'an references (L11742):** Qur'an 2:267 (Al-Baqarah); Qur'an 4:29 (An-Nisa); Qur'an 2:275 (Al-Baqarah); Qur'an 4:10 (An-Nisa); Qur'an 5:38 (Al-Ma'idah).

الْبَيْعَ وَحَرَّمَ الرِّبَا) و (إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا) (وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا) ، فمن حرم الكسب - وهو مجوف محتاج إلى الأكل، والشرب ولا يسل ولا يتعرض إذ، المسألة، والتعرض معًا كسب - فقد قال بالإباحة، عند من تدبر قوله.

ذكر المعتزلة:

وقوله: (وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ (٣٠) ممهّد للمؤمن - مَنْ طيَّب نفسه - من احتمال المصائب. إذا علم أنها مكفرة لسيئاته، وموجبة له عفو ربه. وفيه تنبيه للقدرية. والمعتزلة - فيما احتججنا عليهم - من مرض الصغار، والمجانين. الذين يصيبهم المؤلمة بلا اكتساب شيء، كان منهم، كما دل الله - جل جلاله، في هذه الآية - من خاطبه من العقلاء المميزين، أن مصائبهم تصيبهم باكتساب أيديهم، فليس لفرقهم بينها وبين مصيبة النار معنى، إذ كليهما تعد مصائب، لما فيها من الآلام على الأجسام، ألا ترى أن النار لم تكن مصيبة على إبراهيم، صلى

hands have earned, and He pardons much" (30), prepares the believer—one who reconciles himself—to bear calamities, when he knows that they expiate his misdeeds and secure for him his Lord's pardon. It also contains an admonition to the Qadariyya and the Mu'tazila concerning the illnesses of young children and the insane, which we have cited as an argument against them—those whom painful affliction strikes without their having earned anything through any act of theirs—just as Allah—majestic is His glory—has indicated in this verse to those rational people whom He addresses, who possess discernment, that their calamities befall them through what their own hands have earned. Thus there is no point in their distinguishing between these and the calamity of the Fire, since both count as calamities because of the pain they inflict on bodies. Do you not see that the fire was no calamity for Abraham—may Allah bless him and grant him peace—but rather a blessing? Why, then—woe to them—do they distinguish between the two pains and the two calamities on a basis that affords no distinction? If, in their view, injustice is conceivable in punishing someone who has committed an offense by Allah's decree because He would thereby be punishing someone who, in their view, has no sin, then here are the child and the insane person, visibly subjected to torment although they have no sin. If, however, the conception of injustice in it rests, in their view, on some other consideration, let them identify it so that we may answer them concerning it; but they have no way to do so.[49][50][51]

Discussion of Sins:

And His saying, "Those who avoid major sins and acts of indecency, and who, whenever they become angry, themselves forgive" (37), is evidence for several

[49] **Translator's note (L11764):** The Arabic construction is awkward: "one who reconciles himself" is an explanatory insertion, while the preposition before "bearing calamities" is syntactically irregular.

[50] **Translator's note (L11767):** The supplied "al-mu'lima," "the painful [thing]," lacks an expressed noun and is syntactically awkward. "Painful affliction" conveys its apparent reference.

[51] **Qur'an references (L11762):** Qur'an 42:30 (Ash-Shuraa).

الله عليه وسلم، بل نعمة فما بالهم - ويحهم - يفرقون بين الألمين. والمصيبتين بما لا فرق فيه. فإن كان تصور الجور عندهم في تعذيب من أجرم بقضاء الله لأنه معذب من لا ذنب له - عندهم - فهذا الطفل، والمجنون يعذب في الظاهر، ولا ذنب له. وإن كان تصور الجور فيه - عندهم - من غير هذه الجهة فليدلوا عليه، لنجيبهم عنه، ولا سبيل لهم إليه.

ذكر الآثام:

وقوله: (وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ (٣٧) دليل على أشياء: فمنها: أن في الآثام صغيرًا، وكبيرًا، وأن اجتناب الكبير يكفر الصغير، ويؤيده قوله: (إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا (٣١) .

things: Among them is that sins include minor and major ones, and that avoiding the major expiates the minor. This is supported by His saying, “If you avoid the major things you are forbidden, We will expiate your misdeeds for you and admit you through an honorable entrance” (31).[52]

L11785 Another is that pardoning the wrongdoer and forgiving his misdeeds are praised by Allah and pleasing to Him.

L11786–11787 Another is the permissibility of a supplementary particle and additional emphasis in speech, and that neither detracts from its degree of eloquence, because “mā” is a supplementary particle and “hum,” “they themselves,” adds emphasis.

L11788–11794 Discussion of Mutual Consultation: His saying—exalted is He—“They establish prayer, and their affair is a matter of consultation among them” is evidence that mutual consultation is obedience to Allah and a means of drawing near to Him, since He—glorious and exalted is He—has included it among the things for which He praised these people, and everything borne by responding to Him, prayer, and spending. Likewise, defending oneself after suffering injustice is praiseworthy when the person defending himself intends thereby to uphold Allah’s religion, because of His saying, “Those who, when oppression befalls them, defend themselves” (39).[53][54]

L11795–11797 When the wronged person defends himself for his own sake, his doing so is permissible, while his pardoning is better, because of His saying: “The recompense for an evil deed is an evil deed like it; but whoever pardons and sets matters right, his reward rests with Allah,” through to His saying, “Whoever is patient and forgives—indeed, that is surely among the matters requiring resolve” (43).[55]

L11798–11800 His saying, “Whoever defends himself after being wronged—against such

ومنها: أن العفو عن المسيء، وغفران سيئاته ممدوح عند الله، مرضي لديه.

ومنها: إجازة الصلة، وزيادة التأكيد في الكلام، وأنهما غير حاطين من درجة الفصاحة، لأن “ ما ” صلة، و “ هم ” زيادة تأكيد.

ذكر التشاور: وقوله - تعالى -: (وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ) ، دليل على أن التشاور طاعة لله، واقتراب إليه، إذ قد جعله - جل وتعالى - في جملة ما مدح به القوم، وكل شيء حمله الاستجابة له، والصلاة، والنفقة، وكذلك الانتصار بعد الظلم ممدوح، إذا أراد به المنتصر إعزاز دين الله، لقوله: (وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ (٣٩) .

فإذا انتصر المظلوم لنفسه فانتصاره مباح، وعفوه أفضل، لقوله: (وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ) إلى قوله: (وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ (٤٣) .

وقد يدخل في قوله: (وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ (٤١) إباحة حبس المغصوب عن غاصبه بقدر ما غصب، إذا قدر عليه، وقد بينته في سورة المائدة.

[52] **Qur’an references (L11780):** Qur’an 42:37 (Ash-Shuraa); Qur’an 4:31 (An-Nisa).

[53] **Translator’s note (L11791):** The supplied “ḥamalahu,” “bore it,” produces an unclear construction. The surrounding discussion appears to concern consultation’s inclusion alongside responding to Allah, prayer, and spending, but the wording has not been silently replaced.

[54] **Qur’an references (L11788):** Qur’an 42:38 (Ash-Shuraa); Qur’an 42:39 (Ash-Shuraa).

[55] **Qur’an references (L11795):** Qur’an 42:40 (Ash-Shuraa); Qur’an 42:43 (Ash-Shuraa).

people there is no ground for action" (41), may also encompass permission for the dispossessed person to withhold from his usurper an amount equal to what he usurped, if he gains power over it. I have already explained this in the chapter al-Mā'ida.[56][57]

L11801

L11802–11807 And His saying, "Indeed, that is surely among the matters requiring resolve," is evidence that inserting the emphatic particle "lām" into the predicate of "inna," "indeed," and omitting it are both permissible and eloquent. Do you not see that He omitted it in the chapter Luqmān when reporting his counsel to his son: "Indeed, that is among the matters requiring resolve," while retaining it here?[58]

L11808–11813 Discussion of the Muʿtazila: And His saying—exalted is He—"Whomever Allah leads astray, for him there is no way" (46), is an argument against the Muʿtazilites and the Qadarites, in His reporting that He Himself leads them astray and denying any way to them thereby, and then commanding them to respond. Is that—woe to them— anything other than an explicit statement of our position and the opposite of theirs? Knowledge of how this occurs is concealed from us, and it is justice beyond doubt, even if we do not understand it.[59][60]

L11814 **On the Quran Being the Speech of Allah:**

L11815

L11816–11817 And His saying, "It is not for any human being that Allah should speak to him except by revelation or from behind a veil," is evidence that Allah

[56] **Translator's note (L11799):** "Al-maghṣūb" ordinarily denotes the property usurped; here it apparently denotes the person dispossessed, with "from him" left implicit. The Arabic leaves the object of withholding unstated.

[57] **Qur'an references (L11798):** Qur'an 42:41 (Ash-Shuraa).

[58] **Qur'an references (L11802):** Qur'an 42:43 (Ash-Shuraa); Qur'an 31:17 (Luqman).

[59] **Translator's note (L11809):** The supplied opening "wa-dawlihi" is an apparent transcription error for "wa-qawlihi," "and His saying."

[60] **Qur'an references (L11808):** Qur'an 42:46 (Ash-Shuraa).

وقوله: (إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ) دليل على أن إدخال " اللام " في خبر " إن "، وإسقاطه جائز فصيح، ألا ترى أنه قد أسقطها في سورة لقمان، عند الإخبار عنه في وصية ابنه (إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ) وأثبتها ها هنا.

ذكر المعتزلة: ودوله - تعالى -: (وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ (٤٦) . حجة على المعتزلة والقدرية في الإخبار بالإضلال عن نفسه لهم، ونفى السبيل بذلك عنهم، وأمرهم على إثر ذلك بالاستجابة، فهل ذلك - ويحهم - إلا نص قولنا، وضد قولهم، ومعرفة كيفيته عنا مغيب، وهو عدل لا ريب فيه، وإن جهلناه.

ذكر أن القرآن كلام الله:

وقوله: (وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ) دليل على أن الله متكلم وإذا كان متكلمًا، والقرآن كلامه، فقد ثبت أنه غير مخلوق.

speaks. Since He speaks, and the Quran is His speech, it is established that it is uncreated.[61]

L11818 Those people have no grounds for an argument in the mention of the veil, because what He means by that concerns this world.

L11819 It is like the vision of Him, which is absent in this world but occurs in the Hereafter.[62]

L11820–11824 On Supporting Argumentation from the Quran: His saying—mighty and majestic is He—"Thus We have revealed to you a spirit by Our command," through His saying, "whomever We will of Our servants," is evidence supporting argumentation from the Quran, and that guidance comes only through it or through what it itself indicates.[63]

L11825–11829 It also contains an argument against those who employ legal analogy and those who employ juristic preference: if the Messenger of the Lord of the worlds did not know before learning, then all the more must the practitioner of legal analogy and the practitioner of juristic preference not know before learning, since legal analogy and juristic preference are not expressly stated in the Quran by their own terms, nor by any expression whose interpretation is agreed upon, such that they could be learned. How, then, can they constitute authoritative proof against creation, when Allah has stated that guidance lies in the Quran that is learned?

L11830–11832 On the Prophetic Traditions: And His saying—exalted is He—"Indeed, you guide to a straight path (52), the path of Allah," is an argument for accepting the Prophetic traditions and dispelling doubt that the Messenger's words—all of them—are truth from Allah and guide to the way of Allah.[64][65]

وليس للقوم متعلق في ذكر الحجاب، لأنه يعني بذلك في الدنيا.

وهو مثل الرؤية الزائلة في الدنيا، والكائنة في الآخرة.

ذكر تأييد الاحتجاج بالقرآن: قوله - عز وجل -: (وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا) إلى قوله: (مَنْ نَشَاءُ مِنْ عِبَادِنَا) ، دليل على تأييد الاحتجاج بالقرآن. وأن الهداية لا تكون إلا به، أو بما يدل - هو - عليه.

وفيه حجة على القائسين، والمستحسنين، إذا كان رسول رب العالمين لم يعلم قبل تعلُّم، فالقائس، والمستحسن أولى أن لا يعلم قبل تعلم، إذ القياس، والاستحسان ليسا بمنصوصين في القرآن بألفاظهما، ولا بلفظ متفق على تأويله فيتعلما، فكيف يكونان حجة على الخلق وقد أخبر الله أن الهداية في القرآن المتعلَّم.

ذكر السنن: وقوله - تعالى: (وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ (٥٢) صِرَاطِ اللَّهِ) حجة في قبول السنن، وزوال الارتياب في أن قول الرسول - كله - حق من عند الله، وهاد إلى سبيل الله.

[61] **Qur'an references (L11816):** Qur'an 42:51 (Ash-Shuraa).

[62] **Translator's note (L11819):** "The vision of Him" supplies the contextual object of الرؤية. الزائلة literally means "passing away" or "ceasing"; "absent" reflects the apparent intended contrast with its occurrence in the Hereafter.

[63] **Qur'an references (L11821):** Qur'an 42:52 (Ash-Shuraa).

[64] **Translator's note (L11830):** The heading reads الستن, an apparently corrupt form of السنن, "the Prophetic traditions," as indicated by the ensuing discussion.

[65] **Qur'an references (L11830):** Qur'an 42:52 (Ash-Shuraa).

سورة الزخرف

Surah 43: The Ornaments of Gold (Az-Zukhruf)

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

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[Surah al-Zukhruf: Ornaments of Gold]

Acknowledging Part of the Truth:

His saying, “If you ask them who created the heavens and the earth, they will surely say, ‘The Mighty, the Knowing created them’ (9),” and likewise His saying, “If you ask them who created them, they will surely say, ‘Allah,’” is evidence that a person does not become a believer by acknowledging part of the truth until he acknowledges all of it, and that disbelief in part of the truth is disbelief in all of it. Do you not see that those people spoke truth, yet their acknowledgment of it did not benefit them, since they had rejected other truth?[1]

The Establishment of Causes: And His saying—exalted is He—“And He who sent down water from the sky in due measure, and with it We revived a dead land,” and similar passages in the Quran, are evidence establishing causes, and that they do not affect the reliance of those who rely upon Allah, nor the Creator’s power. This parallels what appeared earlier —in Surah al-Kahf— in His saying, “And We turn them to the right and to the left.” Do you not see that Allah—majestic is His majesty—is unquestionably able to revive the earth without rain, yet He revived it through rain?[2]

And His saying, “Thus you will be brought forth,” admits two meanings: The first is that it is a statement of His power to bring the dead to life, like bringing the earth to life with vegetation.

The other is that it is like the transmitted report: “Indeed, Allah—exalted is His praise— when He wishes to bring His creation to life on the Day of Resurrection, will send rain down upon them from the sky, and through it they will grow with a growth brought about by His power.”

On Women’s Ranks Being Lower than Men’s Ranks His saying—exalted is

[1] **Qur’an references (L11837):** Qur’an 43:9 (Az-Zukhruf); Qur’an 43:87 (Az-Zukhruf).
[2] **Qur’an references (L11841):** Qur’an 43:11 (Az-Zukhruf); Qur’an 18:18 (Al-Kahf).

[سورة الزخرف]

الإقرار ببعض الحق:

قوله: (وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ (٩) ، وكذلك قوله: (وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ) . دليل على أن الإنسان لا يكون بإقراره ببعض الحق مؤمنًا حتى يقر بجميعه، وأن الكفر ببعض الحق كفر بجميعه، ألا ترى أن القوم قالوا حقًّا، لم ينفعهم الإقرار به، وقد ردوا غيره.

ثبوت الأسباب: وقوله - تعالى: (وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا) ، وأمثاله في القرآن، دليل على ثبوت الأسباب، وأنها غير مؤثرة في توكل المتوكلين، ولا في قدرة الخالق، وهو نظير ما مضى - في سورة الكهف - من قوله: (وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ) ألا ترى أن الله - جل جلاله، لا محالة - قادر على إنشار الأرض بغير مطر، فأنشرها بالمطر.

وقوله: (كَذَلِكَ تُخْرَجُونَ) يحتمل معنيين: أحدهما: أن يكون إخبارًا عن قدرته على إحياء الأموات، كإحياء الأرض بالنبات.

والآخر: أن يكون مثل الحديث المروي: " إن الله - جل ثناؤه - إذا أراد أن يحيي خلقه يوم القيامة أمطر عليهم من السماء مطرًا، فينبتون به نباتًا، بقدرته ".

ذكر حط درجات النساء، عن درجات الرجال قوله - تعالى -: (أَوَمَنْ يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ (١٨) ، دليل على حط درجات النساء، عن درجات الرجال.

وبيان تفضيل الرجال عليهن، وأن الآباء مندوبون إلى تحلية بناتهم، لأنهن لا يقدرن على النشوء فيه - صغارًا - إلا وقد حلين بما ينشون عليه، وأن الرجال لا يجوز لهم المَحلي بحلي النساء، تشبهًا بهن لأن ذلك أمارة نقص المرأة، وأن المرأة إذا كان لها حق تطالب به وكلت رجلاً يطالب لها، إذا هي غير مبينة في خصومتها.

الرد على الجهمية: قوله - تعالى -: (وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا أَشَهِدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ (١٩) دليل على غير شيء: فأوله: رد على الجهمية - (وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا) - في باب الجعل الذي لا يعدونه إلا خلقًا، ليتطرقوا إلى خلق القرآن، وهم لا يستطيعون أن يجعلوا " الجعل " ها هنا خلقًا، إذ محال أن يكون الكفار خلقوا الملائكة إناثًا، إنما افتروا على الله، وادعوا عليه دعوى باطل، وكفر.

والثاني: أن الحكم على الغيب محظور على كل أحد، بغير عيان. ولا خبر صادق.

والثالث: تقريع للشهود أن لايشهدوا على شيء يسألون عنه إلا بعد تيقنه، والتثبت فيه.

He—"What! One who is brought up amid ornaments and is not articulate in disputation? (18)" is evidence that women's ranks are lower than men's ranks.[3]

L11857–11862 It also makes clear men's superiority over them, and that fathers are encouraged to adorn their daughters, because they cannot grow up amid such ornaments—as young girls—unless they have been adorned with what they grow up wearing, and that men are not permitted to adorn themselves with women's ornaments in imitation of them, because that is a sign of woman's deficiency; and that when a woman has a right she seeks to claim, she should appoint a man to claim it on her behalf if she is not articulate in presenting her case.[4][5]

L11863–11869 Refutation of the Jahmites: His saying—exalted is He—"They have made the angels, who are servants of the All-Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned (19)," is evidence for several things: The first is a refutation of the Jahmites—"They have made the angels, who are servants of the All-Merciful, females"—concerning 'making,' which they regard as nothing other than creation, in order to find a route to asserting the createdness of the Quran. Yet they cannot construe 'making' here as creation, since it is impossible that the unbelievers created the angels as females. They merely fabricated lies against Allah and made a false and unbelieving allegation against Him.[6]

L11870–11872 The second is that pronouncing judgment about the unseen is forbidden to everyone without direct observation, or a truthful report.

L11873–11874 The third is an admonition to witnesses not to testify about anything con-

[3] **Qur'an references (L11855):** Qur'an 43:18 (Az-Zukhruf).

[4] **Translator's note (L11858):** بتاتهم is apparently a transcription error for بناتهم, "their daughters." The translation follows that apparent reading.

[5] **Translator's note (L11860):** المَحلي is malformed in this construction; the context apparently requires التحلي, "adorning oneself." The supplied ينشون also appears to represent ينشؤون, "they grow up."

[6] **Qur'an references (L11863):** Qur'an 43:19 (Az-Zukhruf).

cerning which they will be questioned until after attaining certainty about it and verifying it.

L11875 And His saying—exalted is He—"They said, 'Had the All-Merciful willed, we would not have worshipped them,'" parallels what appeared earlier—in Surah al-Anʿam—in His saying, "Those who associate partners with Allah will say, 'Had Allah willed, we would not have associated partners with Him.'" The answer in both cases is the same.[7]

وقوله - تعالى -: (وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ) ، نظير ما مضى - في سورة الأنعام - من قوله: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) ، والجواب فيهما واحد.

L11876

L11877–11878 And His saying, "He said, 'Even if I bring you something more rightly guiding than what you found your fathers following?'" parallels what appeared earlier—in Surah al-Maʾidah—in His saying, "Say: 'Shall I inform you of something worse than that in recompense with Allah?'" For what their fathers followed contained absolutely no guidance.[8]

وقوله: (قَالَ أَوَلَوْ جِئْتُكُمْ بِأَهْدَى مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ) نظير ما مضى - في سورة المائدة - من قوله: (قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ) ، إذ لم يكن فيما كان عليه آباؤهم شيء من الهداية، بتة.

L11879–11887 Al-Shafiʿi's argument has been greatly strengthened by it, and the argument of On Envy: And His saying—exalted is He—"They said, 'Why was this Quran not sent down to a great man from either of the two towns?' (31)" is evidence that venerating the wealthy and those who attain leadership through riches is longstanding in the dispositions of those whom Allah has not protected through faith and shown their right course. Do you not see how those wretches thought that someone who was—in their estimation—a great man and a leader was more entitled to prophethood than Muhammed, may Allah bless him and grant him peace? Allah therefore informed them that prophethood is a mercy from Him upon whomever He makes a prophet; it is not in their hands, for them to allot it to whomever they please. He simply told of His apportioning and His raising in rank some of them above others, saying,

وقد تأكدت حجة الشافعي - بها - جدًّا، وضعفت حجة ذكر الحسد: وقوله تعالى -: (وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ (٣١) ، دليل على أن تعظيم الأغنياء، والمتريسين بالثراء قديم في أطباع من لم يعصمه الله بالإيمان ويبصّره رشده، ألا ترى المساكين كيف ظنوا أن من كان - عندهم - عظيمًا رئيسًا أحق بالنبوة من محمد، صلى الله عليه وسلم، فأخبرهم الله أن النبوة رحمة منه على من ينبيه، ليست هي بأيديهم، فيقسموها لمن أحبوا، إنما أخبر عن قسمته، ورفع فى درجة بعضهم على بعض، فقال: (نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ) .

[7] **Qur'an references (L11875):** Qur'an 43:20 (Az-Zukhruf); Qur'an 6:148 (Al-An'am).
[8] **Qur'an references (L11877):** Qur'an 43:24 (Az-Zukhruf); Qur'an 5:60 (Al-Ma'idah).

"We have apportioned among them their livelihood in the life of this world and raised some of them above others in ranks."[9][10][11][12]

L11888 In this there is severe rebuke and sternness toward the envious person, that he should not envy someone whom Allah has favored above him in livelihood, because his envy entails resentment of his Lord's decree—although He has satisfied him with His apportionment—and contempt for Allah's blessing upon him.[13]

L11889–11891 The Muʿtazilites: And His saying—exalted is He—"So that some of them may take others into their service" is an argument against the Muʿtazilites and the Qadarites, for anyone who reflects upon it.[14]

L11892 Glad Tidings for Those from Whom Worldly Enjoyment Has Been Withheld:

L11893

L11894–11896 His saying, "Were it not that people would become one community, We would have made, for those who disbelieve in the All-Merciful, roofs of silver for their houses and stairways by which they ascend (33)," through "And the Hereafter, with your Lord, is for the God-fearing (35)," is evidence of the worthlessness of this world and all its glitter, consolation for those whose provision has been restricted and not made abundant, and glad tidings for those from whom worldly enjoyment has been withheld. This does not contradict what appeared earlier in His saying, "Had Allah expanded provision for His servants, they would have transgressed on earth," because wealth may

[9] **Translator's note (L11882):** المتريسين is an unusual form, apparently referring to those who become leaders or claim leadership; its precise reading is uncertain.

[10] **Translator's note (L11885):** ينبيه appears to be an irregular or corrupt spelling of ينبئه, here understood as "makes him a prophet."

[11] **Translator's note (L11886):** The wording ورفع فى درجة is syntactically awkward; the translation reflects its apparent connection with "some of them above others" in the following unit.

[12] **Qur'an references (L11879):** Qur'an 43:31 (Az-Zukhruf); Qur'an 43:32 (Az-Zukhruf).

[13] **Translator's note (L11888):** وقد رضاه بقسمته is awkward and its pronoun references are uncertain. The translation takes رضاه as "He has satisfied him"; the phrase may instead intend a statement about being content with the divine apportionment.

[14] **Qur'an references (L11890):** Qur'an 43:32 (Az-Zukhruf).

وفي ذلك تقريع شديد، وغلظة للحاسد أن لا يحسد من فضله الله في المعيشة عليه، لأن في حسده تسخط قضاء ربه - وقد رضاه بقسمته - والازدراء بنعمة الله عليه.

المعتزلة: وقوله - تعالى -: (لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا) ، حجة على المعتزلة، والقدرية لمن تدبره.

بشارة لمن صرف عنه متاع الدنيا:

قوله: (وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقُفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ (٣٣) إلى (وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ (٣٥) ، دليل على تزييف الدنيا، وزبرجها - كله - وتعزية لمن قدر رزقه، ولم يوسع عليه، وبشارة لمن صرف عنه متاع الدنيا، وليس فى هذا نقض لما مضى في قوله: (وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ) ، لأن الغنى قد يشترك فيه المؤمن والكافر، والدين مخصوص به المؤمن دون الكافر، والجنة جزاؤه، والنار جزاء الكافر.

be shared by the believer and the unbeliever, whereas religion is exclusive to the believer, to the exclusion of the unbeliever. Paradise is his reward, and the Fire is the unbeliever's recompense.[15]

L11897–11900 The believer therefore uses his wealth to help him seek Paradise, while the unbeliever uses it to increase his persistence in sin, and through it he is granted respite, so that they may increase in sin, while the believer is looked after, so that they may increase in reward that is good. And Allah knows best.[16]

L11901–11904 Allusion: And His saying—exalted is He—"Whoever turns blindly away from the remembrance of the All-Merciful, We assign to him a devil, who then becomes his companion (36). And indeed they turn them away from the path, while they think they are rightly guided (37)," provides an argument concerning several things: Among them is the permissibility of making a statement using an expression for one present concerning an expression for one absent.[17][18]

L11905–11906 Among them is a refutation of the Mu'tazilites and the Qadarites concerning the assignment of a devil to one who turns blindly away from the remembrance of the All-Merciful, and making him his companion.

L11907–11910 Among them is that their being informed through the attribution of turning others away to those assigned contains what dispels their blindness—in their ignorance—by attributing the act to its agents; and informing them of it does

فالمؤمن يستعين بغناه على طلب الجنة، والكافر يستكثر به الإصرار، وهو مملو به، ليزدادوا إثمًا، والمؤمن منظور له، ليزدادوا جزاء حسنًا، والله أعلم.

الإشارة: وقوله - تعالى -: (وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ (٣٦) وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ (٣٧) حجة في أشياء: فمنها: جوازُ الإخبار بلفظ الحاضر عن لفظ الغائب.

ومنها: رد على المعتزلة والقدرية في تقييض الشيطان للعاشي عن ذكر الرحمن، وتصييره قرينه.

ومنها: أن إثباءهم بإضافة الصدود إلى المَقَيَّضين ما يجلى عماهم - في جهلهم - بإضافة الفعل إلى الفاعلين، وإخبارهم به غير مؤثر في فعل الله بهم ما فعل من حتم قضائه.

[15] **Qur'an references (L11894):** Qur'an 43:33 (Az-Zukhruf); Qur'an 42:27 (Ash-Shuraa).

[16] **Translator's note (L11899):** مملو به appears corrupt, probably intending مملى له به, "granted respite through it." The supplied text shifts from singular subjects to plural verbs in both clauses; those shifts are retained.

[17] **Translator's note (L11904):** The distinction between لفظ الحاضر and لفظ الغائب is unclear here. These expressions can indicate present or directly addressed persons versus absent or third-person referents; the wording has been retained without imposing a more specific grammatical interpretation.

[18] **Qur'an references (L11901):** Qur'an 43:36 (Az-Zukhruf); Qur'an 43:37 (Az-Zukhruf).

not affect Allah's doing to them what He did, as an irrevocable determination of His decree.[19][20]

L11911–11915 Among them are concision, making do with allusion, and treating 'whoever' as a plural after making it singular in expression. Do you not see Him saying, "We assign to him," and then saying, "And indeed they turn them away from the path"? Thus it is known that 'whoever' in 'whoever turns blindly away' is plural, not singular, even though it is singular in expression. Through allusion to the meaning, it is also understood that those turning others away are the companions, and those turning blindly away are the ones being turned aside, who hold a mistaken supposition concerning guidance. Then He said, "Until, when he comes to Us," returning to the wording of 'whoever,' since it is outwardly singular.[21][22]

L11916–11921 Some recited, "The two of them come to Us," using the dual form, meaning the unbeliever who turns blindly away from the remembrance of his Lord, and his companion. The singular usage remains present—in the course of the discourse —in both readings. Then He said, "And it will not benefit you," reverting to the plural— as you see, glory be to Him—and included both the unbelievers and those who turn a blind eye in the punishment, after declaring that both had committed wrongdoing. He did not attribute it exclusively to the one who turns another away, to the exclusion of the one who turns a blind eye.

L11922–11924 Will they not reflect—woe to them—that an agent is recompensed for his action, even if he is driven to it, just as the appointed companions drove those

ومنها: الاختصار، والاستغناء بالإشارة، وإجراء من يجري الجمع بعد توحيده - في اللفظ - ألا تراه يقول: (نُقَيِّضْ لَهُ) ثم قال: (وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ) ، فعلم أن " من " يعش جمع لا واحد، وإن كان في اللفظ موحدًا وعُرف بالإشارة إلى المعنى أن الصادين هم القرناء، والعاشيين هم المصدودون، الظانون ظنًّا قد أخطؤه في الهداية، ثم قال: (حَتَّى إِذَا جَاءَنَا) ، فرجع إلى لفظ " من "، لأنها موحدة في الظاهر.

ومنهم من قرأ: (جآءانا) على لفظ الاثنين، يريد الكافر العاشي عن ذكر ربه، وقرينه، والتوحيد غير زائل - في سياق الكلام - في كلا القراءتين، ثم قال: (وَلَن يَنفَعَكُمُ) فرد إلى الجمع - كما ترى، سبحانه - وأشرك في العذاب الكافرين، والعاشين بعد ما أخبر عنهم بالظلم معًا، ولم يُفرد به الصاد، دون العاشي.

أفلا يعتبرون - ويحهم - أن الفاعل يجُازى بفعله، وإن كان محمولاً عليه، كما حمَل المقيضون المصدودين على الظلم، ثم اشتركا في العذاب، وأُخذا بالجناية معًا.

[19] **Translator's note (L11907):** إثباءهم appears corrupt, possibly for إنباءهم, "informing them." The construction is also syntactically disrupted. This tentative translation follows that possible reading; "those assigned" refers contextually to the devils.

[20] **Translator's note (L11908):** The syntax remains uncertain across this passage. The translation preserves the apparent distinction between attributing acts to their agents and Allah's action.

[21] **Translator's note (L11911):** The supplied وإجراء من يجري الجمع appears corrupt; the translation follows the apparent intended sense of treating من as a plural, explained in the following units.

[22] **Qur'an references (L11911):** Qur'an 43:37 (Az-Zukhruf); Qur'an 43:38 (Az-Zukhruf).

they turned away to wrongdoing, and then both shared in the punishment, and both were held accountable for the offense.

L11925–11926 Why, then, was punishment not confined to the one who drives another, rather than the one driven to something from which he cannot turn away?

L11927–11931 And what difference is there—woe to them—between someone whom the divine decree drives to an action and someone whom a companion appointed for that purpose drives to it, when both are from Allah? Does anything remain in this matter except submission to His judgment, contentment with His decree, and disavowal of any knowledge of the justice involved, such as the Just One—majestic is His glory—knows in this matter within Himself.[23]

L11932

L11933–11935 His saying: "Can you, then, make the deaf hear, or guide the blind and whoever is in manifest error?" (40) is a clear argument against them.[24]

L11936–11939 And His saying—exalted is He: "Ask those of Our messengers whom We sent before you: Did We appoint gods besides the All-Merciful to be worshipped?" (45) is an argument for accepting the report of a single truthful transmitter, since we have demonstrated that the signs of prophethood are evidence of their truthfulness, while the binding force of the proof arises from their reports, rather than from their signs.[25]

L11940–11942 The exegetes have disagreed concerning this asking: Some of them said: He—majestic and exalted is He—commanded him on the night of the Ascension to ask those whom He showed him among the messengers in heaven.

L11943–11944 Others said: He commanded him to ask the people of the Torah and the Gospel so that they would inform him. Their informing him is like the messengers' informing him, because they received their knowledge from them.

فهلا اقتصر على عذاب الحامل دون المحمول على ما لا يقدر الحيدة عنه؟.

وما الفرق - ويحهم - بين من يحمله القضاء على فعل، وبين من يحمله قرين مُقيَّض لذلك الشيء، وكلاهما من عند الله، هل بقي في ذلك إلا التسليم لحكمه، والرضا بقضائه، والتبرئ عن علم معرفة العدل فيه، كما يعرفه العادل - في ذلك، جل جلاله - من نفسه.

قوله: (أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ (٤٠) حجة عليهم واضحة.

وقوله - تعالى -: (وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ (٤٥) حجة في قبول خبر الواحد - الصادق - إذ قد دللنا على أن أمارات النبوة دليل على صدقهم، والحجة واجبة بإخبارهم، لا بأماراتهم.

وقد اختلف المفسرون في هذا السؤال: فمنهم: من قال: أمره - جل وتعالى - ليلة المعراج أن يسل من أراه من الرسل في السماء.

ومنهم من قال: أمره بسؤال أهل، التوراة والإنجيل ليخبروه، وإخبارهم إياه كإخبار الرسل، لأنهم عنهم أخذوا.

[23] **Translator's note (L11930):** The wording redundantly combines "knowledge" in the preceding segment with "knowing" here. The translation conveys the resulting phrase as knowledge of the justice involved.

[24] **Qur'an references (L11933):** Qur'an 43:40 (Az-Zukhruf).

[25] **Qur'an references (L11936):** Qur'an 43:45 (Az-Zukhruf).

وفي هذا دليل على أن خبر المعيوب عليه في دينه - إذا عُرف بالصدق - مقبول، وإن أنكر حاله، إذ المراد من المُخبِر صدقه، لا غيره.

وليس إلمام المذنبين - المعروفين بالصدق - بالذنوب، والمتأوّلين أمورًا بأكثر من كفر الكافرين.

وقد يحتمل أن يكون أُمر بسؤال من أسلم، منهم عبد الله بن سلام وغيره، وليس ذلك في الآية.

وقوله: (وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا) نظير ما مضى - في سورة الأعراف - من قوله: (كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا) .

وقوله: (فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ) حجة على الجهمية فيما ينفون عنه من كل صفة يشاركه فيها خلقه إذ قد أخبر عن نفسه - جل وتعالى - أنهم قد أغضبوه كما ترى.

L11945–11947 This provides evidence that the report of someone whose religion is censured—if he is known for truthfulness— is acceptable, even if his condition is disapproved of, since what is sought from the informant is his truthfulness and nothing else.[26]

L11948–11949 The commission of sins by sinners known for truthfulness, and the interpretive positions adopted by those who interpret matters, are no greater than the unbelief of unbelievers.[27]

L11950–11952 It is also possible that he was commanded to ask those who had embraced Islam, including Abd Allah ibn Salam and others, but that is not stated in the verse.

L11953

L11954–11955 And His saying: “We show them no sign but that it is greater than its sister” is analogous to His saying discussed previously in the Surah of the Heights: “Whenever a community enters, it curses its sister.”[28]

L11956

L11957–11960 And His saying: “When they angered Us, We took vengeance upon them” is an argument against the Jahmiyyah concerning their denial of every attribute of His in which His creatures share, since He has stated concerning Himself —majestic and exalted is He—that they angered Him, as you see.[29]

[26] **Translator’s note (L11947):** The unvocalized wording rendered “his condition is disapproved of” permits more than one grammatical reading; in context it concerns disapproval of the transmitter’s religious condition.

[27] **Translator’s note (L11948):** The coordination is compressed: “those who interpret matters” appears to be coordinated with “sinners,” with the governing expression understood rather than repeated.

[28] **Qur’an references (L11954):** Qur’an 43:48 (Az-Zukhruf); Qur’an 7:38 (Al-A’raf).

[29] **Qur’an references (L11957):** Qur’an 43:55 (Az-Zukhruf).

سورة الدخان

Surah 44: The Smoke (Ad-Dukhan)

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

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[Surah of Smoke]

His saying: “Then watch for the day when the sky brings a manifest smoke” (10) is evidence that it occurred in this world, because the sky will be folded up on the Day of Resurrection.[1]

Al-Hasan used to say that it would be on the Day of Resurrection, transmitting it from Abu Saʿid al-Khudri with a disconnected chain, but I do not know its basis.

The position we hold concerning it is that of Ibn Masʿud, because of what the Quran indicates.

“Neither heaven nor earth wept for them” is evidence that there are people for whom both do weep, since He would not single those people out for this and make it a punishment for them unless others were honored with it.[2]

“Taste! Indeed, you are the mighty, the noble!” (49) is an argument for naming a creature with a name of the Creator and for removing any restriction on doing so. It is also evidence that rebuking someone being punished for what brought him to his punishment is permissible, because it increases his distress.[3]

Some exegetes used to say: This is by way of mockery, because Abu Jahl used to claim in this world that he was the mightiest and noblest of people, so he was made to realize in the Fire that he was more abased and contemptible than he had claimed.

[1] **Qur’an references (L11964):** Qur’an 44:10 (Ad-Dukhan).
[2] **Qur’an references (L11969):** Qur’an 44:29 (Ad-Dukhan).
[3] **Qur’an references (L11972):** Qur’an 44:49 (Ad-Dukhan).

[سورة الدخان]

قوله: (فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ (١٠) دليل على أنه كان في الدنيا، لأن السماء مطوية يوم القيامة.

وكان الحسن يقول: إنه يوم القيامة، ويرسله عن أبي سعيد الخدري، ولا أعرف وجهه.

والقول - عندنا - فيه قول ابن مسعود، لما دل عليه القرآن.

(فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ) دليل على أن في الناس من يبكيان عليه، إذ لا يخُصُّ أولئك بذلك، ويجُعل عقوبة لهم إلا وغيرهم مكرم به.

(ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ (٤٩) حجة في تسمية المخلوق باسم الخالق، ورفع الحرج فيه، ودليل على أن تقريع المعذب بما أداه إلى عذابه جائز، لأنه زيادة في غمه.

وكان بعض أهل التفسير يقول: هو على طريق الاستهزاء، لأن أبا جهل كان يزعم - في الدنيا - أنه أعز الناس، وأكرمهم، فعُرِّف في النار أنه أذل، وأحقر مما قال.

سورة الجاثية

Surah 45: The Crouching (Al-Jathiyah)

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

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[Surah of Kneeling]

L11977–11978 Refutation of those who say that the Quran is created: His saying—exalted is

L11979–11982 He: “In what discourse, then, after Allah and His signs, will they believe?” (6) is an argument against those among the Jahmiyyah and the Muʿtazilah who say that the Quran is created and invoke His saying as proof: “No newly introduced reminder comes to them from their Lord.”[1][2]

L11983–11984 Why, then, do they not claim—woe to them—that Allah is created, since He has called Himself and His signs “discourse,” as you see?

L11985–11988 Their claim concerning “discourse” is an unmistakable error. The meaning of “discourse” in the language is simply something that newly appears among people, with which they had no previous acquaintance and which they did not know. Affirming Allah’s oneness, casting off rival deities, and reciting the Quran were things with which they had no previous acquaintance, so they appeared as something new among them. What they had known from their fathers and those who preceded them was abandoning the affirmation of Allah’s oneness and assigning partners alongside Him, and familiarity with poetry and orations. Thus affirming Allah’s oneness and reciting His speech were both new in relation to those two, rather than having been brought into being through creation.[3][4][5]

L11989–11990 The Muʿtazilah:

L11991

[1] **Translator’s note (L11982):** The quoted Quranic clause is an excerpt whose continuation is not supplied; the translation preserves its incomplete scope.

[2] **Qur’an references (L11979):** Qur’an 45:6 (Al-Jathiyah); Qur’an 21:2 (Al-Anbya).

[3] **Translator’s note (L11985):** The argument turns on related Arabic words: hadith can mean “discourse” or “new,” while muhdath means “newly introduced” or “brought into being.”

[4] **Translator’s note (L11987):** The phrase rendered “familiarity with poetry and orations” is syntactically compressed in the supplied text.

[5] **Translator’s note (L11988):** The supplied dual pronoun, “those two,” has an uncertain antecedent, possibly poetry and orations. It has not been silently changed to a plural referring to the people.

[سورة الجاثية]

رد على من يقول بخلق القرآن: قوله - تعالى -: (فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ (٦) حجة على من يقول بخلق القرآن من الجهمية، والمعتزلة، ويحتج بقوله: (مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ) .

فهلا يزعمون - ويحهم - أن الله مخلوق، إذ قد سمى نفسه، وآياته حديثًا، كما ترى.

وقولهم - في الحديث - غلط غير مشكل، إنما معنى الحديث في اللغة ما يحدث عند الناس، مما لم يكن لهم به عهد، ولا عرفوه، وكان توحيد الله، وخلع الأنداد، وتلاوة القرآن مما لم يكن لهم به عهد، فحدث عندهم، وكان ما عهدوا من آبائهم، ومن سلف قبلهم ترك توحيد الله، وجعل الشركاء معه. وعهد الشعر، والخطب، فكان توحيد الله، وتلاوة كلامه - معًا - حديثين عندهما، لا أنهما أحدثا بالخلق.

المعتزلة:

قوله: (أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ) الآية.

L11992 His saying: “Have you considered the one who takes his own desire as his god, and whom Allah leads astray with knowledge?”—the verse.[6][7]

L11993–12004 It is a clear, unambiguous argument against the Mu‘tazilah and the Qadariyyah, an admonition to those who follow desire, a severe rebuke to them, and clear evidence that knowledge—when accompanied by divine abandonment— is of no benefit, as well as an encouragement to seek guidance from Allah and to relinquish the question of “how” before Him, and to disavow before Him any power or strength of one’s own. Discussion of the Eternalists: And His saying—exalted is He—reporting the words of the Arab polytheists: “They say: ‘There is nothing but our worldly life. We die and we live, and nothing destroys us but time.’ They have no knowledge of that; they do nothing but conjecture.” (24) is an argument against the Eternalists concerning their claim that what destroys them is the passage of their lifetime, which passes over them, wears them out, and brings them to nothing. Allah—blessed and exalted is He—thus stated concerning them that this is a conjecture they entertain, and that it is not so; rather, Allah is the One who destroys them. He said immediately afterward: “Say: Allah gives you life, then causes you to die, then gathers you for the Day of Resurrection, about which there is no doubt.” It may be asked: What, then, is the meaning of the report from the Messenger of Allah, may Allah bless him and grant him peace ﷺ: “Let none of you say, ‘O, the disappointment of time!’ For Allah is time”?[8][9][10]

حجة على المعتزلة، والقدرية واضحة غير مشكلة، وعظة لمتبعي الهوى، وتقريع لهم شديد، ودليل واضح على أن العلم - مع الخذلان - غير نافع، وبعث على الاستهداء من عند الله، وطرح الكيف بين يديه، والتبرؤ من الحول والقوة إليه ذكر الدهرية: وقوله - تعالى - إخبارًا عن مشركي العرب: (وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ (٢٤) حجة على الدهرية فيما يزعمون: أن مهلكهم العمر، يأتي عليهم فيخلقهم، ويفنيهم، فأخبر الله - تبارك وتعالى، عنهم - أن هذا ظن يظنونه، وليس كذلك، بل الله مهلكهم، وقال على إثره: (قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ) قيل: فما وجه حديث رسول الله، صلى الله عليه وسلم: “لا يقولن أحدكم يا خيبة الدهر، فإن الله هو الدهر”.

[6] **Translator’s note (L11992):** “With knowledge” leaves the possessor of the knowledge unspecified, as does the quoted Arabic phrase.

[7] **Qur’an references (L11992):** Qur’an 45:23 (Al-Jathiyah).

[8] **Translator’s note (L11997):** “Eternalists” renders al-Dahriyyah, here characterized by attributing destruction to time.

[9] **Translator’s note (L12001):** The unvocalized verb rendered “wears them out” could also be read as “creates them”; the context of aging and destruction supports the former reading.

[10] **Qur’an references (L11993):** Qur’an 45:24 (Al-Jathiyah); Qur’an 45:26 (Al-Jathiyah).

L12005–12007 The answer is: Its meaning is that those people, in their time of ignorance, used to suppose that the calamities that befell them were the work of the passage of their lifetime upon them. They did not know that they had a Maker who did that to them and visited them with prosperity and adversity. They used to call the lifetime of the world "time."

L12008–12013 When they embraced Islam, their tongues continued in their habitual manner, and they would revile time when hardships struck them and calamities descended upon them. The Messenger of Allah, may blessings and peace from Allah be upon him, therefore forbade them to revile time, which has no agency over them and is itself governed along with them. He said: "Do not revile time, for Allah is time," meaning that the One who does that to you is Allah—majestic and exalted is He. He thus called Him "time" because of His perpetuity, for He is the First and the Last. There is no end to Him and no passing away of His dominion. Glory be to Him.

L12014–12019 Discussion of the Muʿtazilah: And His saying—exalted is He: "This is Our book, speaking against you in truth. Indeed, We used to have what you did copied." (29) is an argument against the Muʿtazilah and the Qadariyyah, since copying can only be from something already completed once before. Had it been an initial writing, it would have been—and Allah knows best—"Indeed, We used to write what you did."[1][2]

L12020–12027 The Threat of Punishment: And His saying—exalted is He: "As for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is the manifest triumph. (30) But as for those who disbelieved: Were My verses not recited to you?" through to the end of the account, is an argument against them concerning the threat of punishment, if only they would reflect upon it. For He said at the beginning of the account: "You will see every community kneeling; every community will be summoned to its book." Then He stated the abode of each group and its recompense, saying: "As for those who believed and did righteous deeds." He did not say, "and committed no sins." When a believer prays, fasts, performs ritual ablution,

قيل: وجهه أن القوم كانوا - في جاهليتهم - يقدرون أن المصائب التي تصيبهم، هي من فعل العمر بهم ولا يعلمون أن لهم صانعا يفعل بهم ذلك، ويصيبهم بالسراء والضراء، وكانوا يسمون عمر الدنيا الدهر.

فلما أسلموا كانت ألسنتهم جارية بعادتهم، فكانوا يسبون الدهر عند الشدائد تصيبهم، والمصائب تنزل بهم، فنهاهم رسول الله، صلى الله عليه وسلم، أن يسبوا الدهر، الذي لا صنع له فيهم، وهو مدبِّر معهم، فقال: "لا تسبوا الدهر، فإن الله هو الدهر" أي فإن الذي يفعل ذلك بكم هو الله - جل وعلا - فسماه بالدهر، لدوامه لأنه الأول، والآخر، لا انقطاع له، ولا زوال لملكه، سبحانه.

ذكر المعتزلة: وقوله - تعالى - (هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ (٢٩) حجة على المعتزلة، والقدرية إذ، النسخ لا يكون إلا مما قد فرغ منه مرة، ولو كانت كتابة ابتداء كان - والله أعلم - (إنا كنا نكتب ما كنتم تعملون) .

الوعيد: وقوله - تعالى -: (فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ (٣٠) وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَى عَلَيْكُمْ) إلى آخر القصة، حجة عليهم في بالب الوعيد لو تدبروه، لأنه قال - في أول القصة -: (وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا) ، ثم أخبر بمثوى كل فريق، ومجازاته فقال: ((فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ) ، ولم يقل: (ولم يذنبوا) ، والمؤمن إذا صلى، وصام، وتوضأ، واغتسل من الجنابة فقد عمل الصالحات، ولا ترى مؤمنا - وإن أذنب - إلا وقد فعل كل هذا وزيادة، وقال - في الفرقة الأخرى -: (وَأَمَّا الَّذِينَ كَفَرُوا)

[1] **Translator's note (L12019):** This completes the author's hypothetical alternative wording, not a Quranic quotation.

[2] **Qur'an references (L12015):** Qur'an 45:29 (Al-Jathiyah).

and performs the full ritual washing after major ritual impurity, he has done righteous deeds. You will find no believer—even if he has sinned—who has not done all this and more. Concerning the other group He said: "But as for those who disbelieved," so the threat of punishment became incumbent upon them because they were devoid of faith. Thus whoever Allah has assured of triumph and promised admission into His mercy is secure from the abode and recompense of the others.[3][4][5]

L12028–12050 If they can show us anywhere in the entire Quran that Allah has assured mercy, triumph, and Paradise only to someone who never disobeyed Him for the blink of an eye, or who disobeyed Him but died repentant, then the position is theirs. Otherwise, let them acknowledge that everlasting punishment is not incumbent upon someone who believes and does righteous deeds. Let them know that this Just One—concerning the knowledge of whose justice they lay claim to philosophy— does not let a believer's faith and righteous work go to waste because of a sin he committed, thereby equating him with the unbeliever who never believed for the blink of an eye and never performed any of his righteous work. Why is decreeing sins denied of Allah—majestic and exalted—in defense of His justice, as they see it, while His treating the believer equally with the unbeliever in everlasting punishment is not denied of Him? And why does the unbeliever's faith—if he believes for a moment— outweigh his unbelief throughout his entire life, while the believer's doing good—throughout his life—does not outweigh a sin he has committed?! And alongside his doing good is his faith. Is it because sin is greater than unbelief and weighs more heavily in the balance than it does?! This position of theirs comes closer to ascribing injustice to Allah—exalted is He above what they say—than to affirming His justice. Likewise, He said: "Is someone who is a believer like someone who is a transgressor? They are not

[3] **Translator's note (L12022):** The supplied text has the apparent typographical corruption بالب where the context calls for "the subject of" or "concerning."

[4] **Translator's note (L12026):** The supplied period interrupts a sentence continued in the next segment.

[5] **Qur'an references (L12020):** Qur'an 45:30 (Al-Jathiyah); Qur'an 45:31 (Al-Jathiyah); Qur'an 45:28 (Al-Jathiyah); Qur'an 4:173 (An-Nisa); Qur'an 30:15 (Ar-Rum); Qur'an 2:26 (Al-Baqarah); Qur'an 30:16 (Ar-Rum).

لحق الوعيد عليهم بتعريتهم من الإيمان، فمن أوجب الله له الفوز. ووعده الإدخال في رحمته فقد أمن مثوى الآخرين، وجزاءهم.

فإن أوجدونا في القرآن - كله - أن الله لم يوجب الرحمة، والفوز. والجنة إلا لمن لم يعصه طرفة عين، أو عصاه فمات تائبًا، فالقول قولهم، وإلا فليقروا أن الخلود لا يجب على من آمن، وعمل الصالحات، وليعلموا أن هذا العادل - الذين يدعون الفلسفة في معرفة عدله - لا يضيع إيمان مؤمن، وصالح عمله بذنب أذنبه. فيسوي بينه وبين الكافر، الذي لم يؤمن طرفة عين، ولا عمل من صالح عمله شيئًا، وما بال القضاء بالذنوب يُنفى عن الله - جل وتعالى - محاماة على عدله عندهم، ولا يُنفى عنه التسوية بين المؤمن. والكافر في الخلود، وما بال إيمان الكافر - إذا آمن لحظة - يستعلي على كفره جميع عمره، وإحسان المؤمن - عمره - لا يستعلي على ذنب أذنبه؟! ومع إحسانه إيمانه. ألِأَنَّ الذنب أعظم من الكفر، وأوزن في الميزان منه؟! ، إن هذا منهم إلى تجوير الله - تعالى عن قولهم - أقرب منه إلى تعديله، وكذا قال: (أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ (١٨) أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ) ، وكذا (وَأَمَّا الَّذِينَ فَسَقُوا) والفساق - في هذه الآية - هم الكفار، لقوله في آخر الآية: (وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (٢٠) . لأن المؤمن - وإن ساء عمله - لم يكذب بعذاب النار، وقال : (أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (٣٥) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٦) ، ومثله في القرآن كثير. فإن احتجوا بقوله: (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا) . قيل: استقامتهم هو على ما قالوا، ألا ترى أنه لم يقل: " استقاموا "

equal. (18) As for those who believe and do righteous deeds"; and likewise: "And as for those who transgress." The transgressors—in this verse—are the unbelievers, because He says at the end of the verse: "And it will be said to them: 'Taste the punishment of the Fire which you used to deny.' (20)" For the believer—even if his deeds are bad—has not denied the punishment of the Fire. And He said : "Shall We then treat those who submit as We treat the criminals? (35) What is the matter with you? How do you judge? (36)" There is much of this kind in the Quran. If they invoke as an argument His saying: "Indeed, those who say, 'Our Lord is Allah,' and then remain steadfast," the reply is: Their steadfastness concerns what they have said. Do you not see that He did not say, " They remained steadfast," concerning anything else? Likewise, it is related of the Messenger of Allah, may Allah bless him and grant him peace, that he recited this verse and said: "People have indeed

على غيره، وكذا رُوي عن رسول الله، صلى الله عليه وسلم، أنه تلا هذه الآية، فقال: " قد قالها الناس، ثم كفر أكثرهم، فمن قالها حتى يموت فهو ممن استقام عليها.

said it, but then most of them disbelieved; so whoever continues to say it until he dies is among those who have remained steadfast in it.[6][7][8][9][10][11][12][13][14]

L12051–12058 Thus the sinner deserves punishment and is threatened with it, but does not deserve to remain forever with the unbelievers. If his Lord pardons him and forgives him, He is worthy of granting pardon and forgiveness; and if He requites him for his evil deeds and punishes him for them, He will fulfill for him what He promised him of good for righteous deeds, where He says: "So whoever does an atom's weight of good will see it, (7) and whoever does"—the verse. And why should pardon, in their view, constitute a breach of His word, because of His saying: "And whoever does an atom's weight of evil will see it. (8)" We have already demonstrated that pardon is generosity, not a breach of one's word, yet the believer's remaining forever with the unbeliever—in the Fire—if he dies without repenting of a sin he committed, is not to constitute a breach of His word, in view of His saying:

فالمذنب حقيق بالعقوبة، موعد بها، غير حقيق بالخلود مع الكفار، فإن عفا عنه ربه، وغفر له، فهو أهل العفو والمغفرة، وإن جازاه على سيء عمله، وعاقبه عليه أنجزه ما وعده من الخير على العمل الصالح، حيث يقول: (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) وَمَنْ يَعْمَلْ) الآية، وما بال العفو يكون - عندهم - خُلْفًا " لقوله: (وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ (٨) ، وقد دللنا على أن العفو كرم لا خلف، ولا يكون خلود المؤمن مع الكافر - في النَّار - إذا مات بغير توبة من ذنب عمله خلفًا، لقوله: (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (٧) فمتى يرى هذا الخير - ليت شعري - إذا خلد في النار؟! إن الخطأ في قولهم أبين، وأظهر من أن يحتاج فيه إلى هذا الإغراق كله.

[6] **Translator's note (L12028):** The supplied period interrupts the list continued in the next segment.

[7] **Translator's note (L12030):** "Everlasting punishment" renders "everlasting abiding," whose punitive referent is understood from the argument.

[8] **Translator's note (L12031):** The supplied relative pronoun is plural although its apparent antecedent, "this Just One," is singular. The intended connection has been rendered while noting the grammatical irregularity; the parenthesis continues in the next segment.

[9] **Translator's note (L12032):** The opening words complete the parenthetical phrase begun in the preceding segment: "concerning the knowledge of whose justice." English word order places that phrase in the preceding translation.

[10] **Translator's note (L12034):** The supplied text continues beyond this segment, first completing the glorification and then the question; no sentence ending has been supplied.

[11] **Translator's note (L12035):** The opening continues a divine glorification from the preceding segment. The full clause asks why decreeing sins is denied of Allah while equal treatment of believers and unbelievers is not. The supplied period interrupts that continuing clause.

[12] **Translator's note (L12047):** The salutation continues in the next segment; only its supplied opening is translated here.

[13] **Translator's note (L12050):** This completes the reported saying, although the supplied text has no closing quotation mark.

[14] **Qur'an references (L12028):** Qur'an 32:18 (As-Sajdah); Qur'an 32:19 (As-Sajdah); Qur'an 32:20 (As-Sajdah); Qur'an 68:35 (Al-Qalam); Qur'an 37:154 (As-Saffat); Qur'an 68:36 (Al-Qalam); Qur'an 41:30 (Fussilat); Qur'an 46:13 (Al-Ahqaf).

“So whoever does an atom’s weight of good will see it. (7)” When, then, I wonder, will he see this good if he remains forever in the Fire?! The error in their position is clearer and more evident than to require all this exhaustive discussion.[15][16][17][18]

[15] **Translator’s note (L12052):** The pronoun in “He is worthy of granting pardon and forgiveness” is understood as referring to the Lord; the unvocalized wording also permits taking it as a reference to the sinner being eligible for pardon and forgiveness.

[16] **Translator’s note (L12054):** The Quranic quotation ends deliberately at “and whoever does,” followed by the author’s reference to the remainder of the verse. A stray quotation mark follows “a breach” in the supplied Arabic.

[17] **Translator’s note (L12057):** The negative assertion continues the preceding segment and expresses the position the author is challenging: why is pardon called a breach, while eternal punishment of a believer is not?

[18] **Qur’an references (L12051):** Qur’an 99:7 (Az-Zalzalah); Qur’an 99:8 (Az-Zalzalah).

سورة الأحقاف

Surah 46: The Wind-Curved Sandhills (Al-Ahqaf)

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

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[Surah al-Ahqaf: The Sand Dunes]

L12059–12060

L12061–12062 His saying—exalted is He—"His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning are thirty months" is evidence that women may give birth at six months. Ali and Ibn Abbas, may Allah be pleased with them both, have already preceded us in this conclusion.[1]

L12063

L12064–12077 His saying: "Until, when he reaches his full strength and reaches forty years, he says, 'My Lord, inspire me to give thanks for Your favor which You have bestowed upon me and upon my parents, and to do righteous deeds that please You; and make my offspring righteous for me'" is a refutation of the Qadariyyah and the Muʿtazilah in what He relates concerning inspiring gratitude and granting success in doing righteous deeds. Had he possessed the capacity independently, his supplication would have been absurd. Then his Lord praised him and attributed the deed—which He Himself had helped him perform—to him, saying: "Those are the ones from whom We accept the best of what they have done and whose evil deeds We overlook." Thus deeds, both good and evil, are attributed to the person who performs them, even though he is assisted in doing good and evil is decreed for him. If the capacity to act were self-sufficient, no one would ever perform an evil deed, since an evil deed necessarily involves its perpetrator either knowing its punishment or being ignorant of it. If he is ignorant of it, the proof has not yet become binding upon him until he knows the punishment for the deed that he was commanded to avoid and threatened with punishment for committing. If he knows its punishment, then necessarily: he performs it either with reason or without reason. If it is without reason, then there is likewise no binding proof against him, because the pen of accountability has been lifted from him. If he possesses reason—while being capable of refraining from doing it—it is not in the innate nature of rational minds for a rational person to destroy himself.[2]

[1] **Qur'an references (L12061):** Qur'an 46:15 (Al-Ahqaf).

[2] **Qur'an references (L12064):** Qur'an 46:15 (Al-Ahqaf); Qur'an 46:16 (Al-Ahqaf).

[سورة الأحقاف]

قوله - تعالى -: (حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا) . دليل على أن النساء قد يلدن لستة أشهر، وقد سبقنا إلى هذا علي وابن عباس رضي الله عنهما.

قوله: (حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي) رد على القدرية، والمعتزلة فيما أخبر عنه من إيزاع الشكر، والتوفيق للعمل الصالح، ولو كان مستطيعًا بنفسه لكان دعاؤه محالاً، ثم أثنى عليه ربه، وأضاف العمل - الذي هو أعانه عليه - إليه، فقال: (أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ) فالعمل حسنه، وسيئه مضاف إلى عامله، وإن كان معانًا على الحسن، مقضيًا عليه بالسيء، ولو كانت الاستطاعة مستغنية بنفسها ما عمل أحد عملاً سيئًا - أبدًا - إذ ليس يخلو العمل السيء من أن يكون عامله عارفًا بعقوبته، أوجاهلا بها، فإن كان جاهلاً بها فالحجة - بعد - لم تلزمه حتى يعرف عقوبة العمل الذي أمر باجتنابه وتوعد عليه، وإن كان عالمًا بعقوبته فليس يخلو: من أن يكون فعله له بعقل، أو غير عقل. فإن كان بغير عقل فلا حجة عليه - أيضاً - لرفع القلم عنه، وإن كان يعقل - وهو مستطيع لأن لا يعمله - فليس في فطرة العقول أن يهلك عاقل نفسه.

ولا يطرحها في النار.

وإن كان شاكًا في عقوبة ذنبه، لأنه لم يعاينها، فهذا بعد لم يؤمن بالله، ولا دخل في جملة الموحدين، فضلاً عن النظر في القضاء والقدر.

أفلا يعتبرون أنه عالم ما يُعاقَب عليه بعقل وإيقان، ولكنه لا يستطيع الحيد عما قُضي عليه قبل خلقه، ومعرفة العدل في ذلك منفرد به خالقه جل وعز.

ثم قال: (وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَكُمَا) إلى تمام قوله: (أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ) وهو - والله أعلم - ما قال (وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ (١٣) فهو واضح لا إشكال فيه.

L12078 Nor does he cast himself into the Fire.

L12079–12081 If he doubts the punishment for his sin because he has not witnessed it, then he has not yet believed in Allah or entered the ranks of those who affirm His oneness, let alone considered divine decree and predestination.

L12082–12084 Will they not consider that he knows, with reason and certainty, what he will be punished for, yet cannot deviate from what was decreed for him before his creation, and that knowledge of the justice in this belongs exclusively to his Creator, majestic and mighty is He.

L12085–12088 Then He said: “And the one who said to his parents, ‘Fie upon you both!’” through to the end of His saying: “Those are the ones against whom the word has become due.” This—and Allah knows best—is what He said: “But the word from Me has become due: I shall surely fill Hell with jinn and humankind all together. (13)” Thus it is clear and contains no difficulty.[3]

[3] **Qur’an references (L12085):** Qur’an 46:17 (Al-Ahqaf); Qur’an 46:18 (Al-Ahqaf); Qur’an 32:13 (As-Sajdah).

سورة محمد

Surah 47: Muhammad (Muhammad)

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

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[Surah Muhammed]

On Ransoming Captives: His saying—exalted is He—"When you encounter those who disbelieve, strike their necks; then, when you have thoroughly subdued them, bind them firmly; thereafter, either release them as a favor or ransom them" is evidence that ransoming and release as a favor are not permissible before inflicting losses and thoroughly subduing the enemy.[1]

It is also evidence for the permissibility of ransoming and returning someone who has been brought into the domain of Islam— from among them—to the domain of unbelief, and releasing him as a favor before he embraces Islam, because once he embraces Islam, he has no need to be released as a favor, and using him in a ransom exchange becomes forbidden.

Godfearingness: And His saying—exalted is He—"O you who believe, if you support Allah, He will support you and make your feet firm. (7)" is evidence that whoever takes godfearingness to heart in his purposes and makes his intention sincere for Allah—in his deeds—Allah will not abandon him to his enemy or give his enemy ascendancy over him, and victory over whoever opposes him will be his.[2]

His saying: "Among them are those who listen to you, until, when they leave your presence, they say to those who have been given knowledge, 'What did he say just now?' Those are the ones upon whose hearts Allah has set a seal, and they have followed their desires. (16)" is an argument against the Mu'tazilah and the Qadariyyah, in that it reports the sealing as coming from Him and the following of desire as coming from them.[3][4]

The Murji'ah: His saying—exalted is He—"As for those who have accepted guidance, He increases them in guidance and grants them their godfearing-

[1] **Qur'an references (L12091):** Qur'an 47:4 (Muhammad).

[2] **Qur'an references (L12097):** Qur'an 47:7 (Muhammad).

[3] **Translator's note (L12105):** The supplied word al-ṭābiʿ literally means "the one who seals," which is awkward here. The translation reflects the contextually apparent reference to the act of sealing, while noting the irregular wording.

[4] **Qur'an references (L12104):** Qur'an 47:16 (Muhammad).

[سورة محمد]

ذكر المفاداة: قوله - تعالى -: (فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً) دليل على أن المفاداة والمن لا يجوز قبل النكاية والإثخان.

ودليل على جواز المفادة وردّ من قد أُخرج إلى دار الإسلام - منهم - إلى دار الكفر، والمن عليه قبل الإسلام، لأنه إذا أسلم استغنى عن المن عليه، وحرم المفادة به.

التقوى: وقوله - تعالى -: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (٧) دليل على أن من استشعر التقوى في مقاصده، وأخلص النية لله - في أعماله - لم يسلمه الله إلى عدوه، ولم يعله عليه، وكان الظفر له على من ناوأه.

قوله: (وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ (١٦) . حجة على المعتزلة، والقدرية في الإخبار بالطابع عنه، وباتباع الهوى عنهم.

المرجئة: قوله - تعالى: (وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ (١٧) ، حجة عليهم في إعطاء التقوى، وعلى المرجئة في زيادة الهدى.

ness. (17)" is an argument against them concerning the bestowal of godfearingness, and against the Murji'ah concerning the increase in guidance.[5]

On Hyperbole Concerning a Thing:

His saying: "Those are the ones whom Allah has cursed, so He has made them deaf and blinded their eyes. (23)" is a clear argument against them. It is also an argument permitting someone who wishes to use hyperbole concerning something he censures or praises to go to extremes—in expression—without it being a lie, since the meaning of deafness and blindness is necessarily what prevented them from hearing admonition and benefiting from it, and blindness to the path of guidance. Understand: they used to hear what was addressed to them concerning their worldly affairs, and find their way along the roads in pursuit of worldly life and everything that led to it.[6][7]

The Mu'tazilah: And His saying—exalted is He—"Indeed, those who turned back on their heels after guidance had become clear to them—Satan has enticed them and prolonged their hopes. (25)" is an argument against them, because Satan is the one whom, as we have demonstrated, Allah assigned to them to make things seem fair to them and prolong their hopes, through His saying: "And We assigned companions to them, who made fair to them what was before them and what was behind them." Do you not see that they have been kept apart from guidance, after it had become clear to them, by something Allah assigned to them? This is in addition to His having elsewhere reported of Himself that He makes things seem fair to them and

[5] **Qur'an references (L12106):** Qur'an 47:17 (Muhammad).

[6] **Translator's note (L12116):** The supplied afham is syntactically awkward. It is rendered as the imperative "Understand," although its position and punctuation leave the reading uncertain.

[7] **Qur'an references (L12112):** Qur'an 47:23 (Muhammad).

ذكر المبالغة فى الشيء:

قوله: (أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ (٢٣) . حجة عليهم واضحة، وهي حجة لمن أراد المبالغة في شيء يذمه، أو يمدحه، أن يفرط فيه - في اللفظ - ولا يكون كذبًا، إذ معنى الصمم، والعمى لا محالة هو ما حال بينهم وبين استماع الموعظة. والانتفاع بها، والعمى عن طريق الهداية، أفهم، كانوا يستمعون ما يخاطبون في أمر دنياهم، ويهتدون الطرق في طلبها، وكل ما دعا إليها.

المعتزلة: وقوله - تعالى -: (إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ (٢٥) حجة عليهم، لأن الشيطان هو الذي دللنا على أن الله قيضه ليزيين لهم، ويملي بقوله: (وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ) ، ألا ترى أنهم قد حيل بينهم وبين الهدى، بعد ما تبين لهم بشيء قيض الله لهم، وهذا مع ما قد أخبر بالتزيين والإملاء لهم عن نفسه في موضع آخر والتسويل والتزيين واحد.

prolongs their hopes. Enticement and making things seem fair are one and the same.[8][9][10]

On Evildoers:

And His saying: "You will surely recognize them by the tenor of their speech" is evidence that evildoers have outward signs—objectionable manifestations indicating the evil they conceal—which do not escape people of insight and those among the good who discern character from signs.[11][12]

On the Impermissibility of a Truce When Islam Is Strong:

His saying: "So do not lose heart and call for peace" is evidence that a truce is not permissible when Islam is strong, its adherents numerous, and they have ascendancy over their enemies.[13]

No term, short or long, is to be set for it. Al-Shafiʿi's argument, may Allah be pleased with him, for its permissibility—for four months, when Islam is strong—on the basis of His saying—mighty and majestic is He—"A declaration of disavowal from Allah and His Messenger to those polytheists with whom you made a covenant. (1) So travel freely through the land for four months" is not clear, because a truce concerns refraining from fighting, whereas the term set in Surah Baraʾah was for embracing Islam. Thus

[8] **Translator's note (L12119):** The unvocalized verb rendered "prolonged their hopes" can also convey granting respite. The author's following discussion treats Satan as its subject here.

[9] **Translator's note (L12122):** The supplied liyazībin is corrupt or mistyped. "To make things seem fair" reflects the apparent intended reading liyuzayyin, supported by the quotation and the author's ensuing discussion.

[10] **Qur'an references (L12118):** Qur'an 47:25 (Muhammad); Qur'an 41:25 (Fussilat).

[11] **Translator's note (L12129):** The wording ẓawāhir—nakīr is grammatically irregular. "Objectionable manifestations" gives a tentative sense of nakīr without silently replacing it with a different Arabic reading.

[12] **Qur'an references (L12128):** Qur'an 47:30 (Muhammad).

[13] **Qur'an references (L12133):** Qur'an 47:35 (Muhammad).

ذكر الأشرار:

وقوله: (وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ) دليل على أن للأشرار ظواهر - نكير تدل على ما يخبون من الشر - لا تخفى على ذوي الأبصار، والمتوسمين من الأخيار.

ذكر أن الهدنة لاتجوز مع قوة الإسلام:

قوله: (فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ) دليل على أن الهدنة لا تجوز مع قوة الإسلام، وكثرة أهله، واستعلائهم على أعدائهم.

ولا يضرب لها مدة صغيرة، ولا كبيرة. واحتجاج الشافعي رضي الله عنه على جوازها - مع قوة الإسلام - أربعة أشهر، لقوله - عز وجل -: (بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ (١) فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ) ليس ببين، لأن الهدنة هي على ترك القتال، والأجل المضروب في سورة براءة للإسلام، فكان من جاء مسلما" فيها قُبل إسلامه، ومن جاء بعد انصرامها - من هؤلاء القوم بأعيانهم مسلمًا - لم يقبل منه.

whoever came as a Muslim during it had his Islam accepted, while whoever came after its expiration—as a Muslim from among these very people—did not have it accepted from him.[14][15]

L12139–12146 And if His saying, "To those polytheists with whom you made a covenant," causes anyone confusion, the reply is: The declaration of disavowal itself admits of meaning the annulment of the covenant made with them. The evidence for this is the sternness toward those made to travel; and Surah Muhammed—may Allah bless him and grant him peace ﷺ—is also Medinan, like Bara'ah; it commands fighting and inflicting heavy losses upon the enemy, and prohibits at its end—explicitly, using the wording of prohibition—making peace. How, then, can the prohibition that deters be abandoned on account of a report about something that Allah, in His generosity, may have changed through Bara'ah, to exalt Islam and abase unbelief? Allah knows best how the matter stands.[16][17][18]

وإن شُبّه كل أحد قوله: (إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ) قيل نفس البراءة محتملة لنقض العهد، الذي عوهدوا عليه، والدليل على ذلك الغلظة على المسيَّرين، وسورة محمد، صلى الله عليه وسلم،أيضاً مدنية مثل براءة، يأمر بالقتال، والإثخان في العدو، وينهى في آخرها - نهيًا عن السلم نصًّا بلفظ النهي، فكيف يجوز أن يترك النهي الزاجر بالإخبار عن شيء يحتمل أن يكون الله - بجوده - قد غيره بالبراءة، إعزازًا للإسلام، وإذلالاً للكفر، والله أعلم كيف هو.

[14] **Translator's note (L12138):** The assertion that these particular people's Islam would not be accepted after the deadline is the author's explicit claim in the supplied text.

[15] **Qur'an references (L12136):** Qur'an 9:1 (At-Tawbah); Qur'an 9:2 (At-Tawbah).

[16] **Translator's note (L12139):** The supplied shubbiha kulla aḥad is grammatically irregular. The translation gives the apparent sense of an objection arising from the quoted reference to a covenant; the precise construction remains uncertain.

[17] **Translator's note (L12141):** The supplied word means approximately "those made to travel." It appears corrupt in this context, where "the polytheists" may have been intended.

[18] **Qur'an references (L12139):** Qur'an 9:1 (At-Tawbah).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الفتح

Surah 48: The Victory (Al-Fath)

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

Return to the reading collection

[Surah al-Fath: The Conquest]

L12147–12148

L12149 His words—mighty and majestic is He: “Indeed, We have granted you a clear conquest (1), so that Allah may forgive you your sins, those that preceded and those that came later, complete His favor upon you, and guide you to a straight path (2).”[1]

L12150–12156 This is evidence concerning several matters: One is that Allah—majestic is His majesty—has attributed the conquest to Himself, although He conquered it by their hands. Then it is said: “The Messenger of Allah—may Allah bless him and grant him peace ﷺ—conquered Mecca,” and likewise with all his conquests. This is not a lie, nor does attributing his act to him affect what Allah has reported about Himself; nor does what He has reported about Himself concerning it prevent the attribution of the conquests to the Messenger of Allah—may Allah bless him and grant him peace ﷺ. The Messenger of Allah—may Allah bless him—conquered them together with his Companions, and the report attributes them to him alone because he is the leader.[2]

L12157–12160 Their Lord is the One who facilitates conquest for the leader and everyone else. Thus this is evidence against the Mu‘tazilah concerning acts, and against the excessively scrupulous among ascetics in their restriction of speech: they classify as lying anything whose underlying meaning differs from the apparent wording. This arises from their ignorance of the breadth of the language, and they do not recognize the lying that is counted among sins.[3]

L12161 It also contains evidence that Allah—majestic is His majesty—rewarded His Prophet—may Allah bless him and grant him peace ﷺ—for something that He Himself accomplished through him, forgiving him his sins, those that preceded and those that came later.[4]

[1] **Qur’an references (L12149):** Qur’an 48:1 (Al-Fath); Qur’an 48:2 (Al-Fath).

[2] **Translator’s note (L12156):** The salutation continuing from the preceding segment contains a blessing only, without a prayer for peace.

[3] **Translator’s note (L12160):** The supplied punctuation breaks the syntax irregularly; the translation follows the continuous construction.

[4] **Translator’s note (L12161):** The supplied word rendered “His Prophet” contains an apparent typographical error.

[سورة الفتح]

قوله - عز وجل -: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا (١) لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا (٢)﴾.

حجة في أشياء: أحدها: أن الله - جل جلاله - قد نسب الفتح إليه، وإنما فتحه بأيديهم، ثم يقال: فتح رسول الله، صلى الله عليه وسلم، مكة. وفتوحه كلها، فلا يكون كذبًا، ولا إضافة فعله إليه بمؤثر فيما أخبر الله به عن نفسه، ولا ما أخبر به عن نفسه - منه - بمانع أن تضاف الفتوح إلى رسول الله، صلى الله عليه وسلم، ورسول الله، صلى الله عليه، فتحها مع أصحابه، والإخبار بها عنه وحده لأنه الرئيس.

وميسر الفتح - على الرئيس وغيره - ربهم. فهو الآن حجة على المعتزلة في الأفعال، وعلى المتنطعين من الناسكين في تضييق الكلام، الذي ينسبون. ما خالف باطنه ظاهر اللفظ إلى، الكذب، وهذا من جهلهم بسعة اللسان، ولايعرفون الكذب المعدود في عداد الآثام.

وفيه دليل على أن الله - جل جلاله - أثاب نبيه - صلى الله عليه وسلم - على شيء هو فعله به، فغفر له ما تقدم من ذنبه وما تأخر.

وكذا يفعل بجميع المؤمنين، يوفقهم للعمل الصالح، وييسره لهم ويعينهم عليه، ثم يثيبهم جودا منه وفضلاً.

وفيه دليل على أن النبي - صلى الله عليه - في نبوته وجلالته ومنزلته من الله - كان غير مالك لما سبق به قضاء ربه علمه من الوقوع في ذنب يغفر الله له، فمن بعده من أمته أجدر أَن لا يملكوا ذلك من أنفسهم، وقد ألحقهم الله - جل جلاله، بفضله ورأفته - به فغفر لهم وكفر سيئاتهم فقال: (لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ) ومنها: أن هداية النبي - صلى الله عليه وسلم - بعد، النبوة إلى الصراط المستقيم - لا يكون، إلا زيادة في إيمانه، وهو رد على المرجئة.

ذكر المرجئة: قوله - تعالى -: (هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ) حجة على المرجئة واضحة.

ذكر الاختصار: وقوله - تعالى -: (إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا (٨) لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ) .

أظهر شيئًا دليلاً على الاختصار والإشارة إلى المعنى، لأنك كيف قرأت - بالياء، أو بالتاء - فذلك فيه واضح، وقراءته بالتاء أظرف قراءة، وأكثر القراء عليها.

L12162–12163 He does likewise with all believers: He grants them success in righteous action, makes it easy for them, and helps them perform it; then He rewards them out of His generosity and bounty.

L12164–12167 It also contains evidence that the Prophet—may Allah bless him ﷺ—despite his prophethood, his exalted standing, and his rank with Allah, had no control over falling into a sin that Allah would forgive him, as already determined by his Lord's decree and knowledge. Those of his community who come after him are even less able to control this by themselves. Allah—majestic is His majesty—has, through His bounty and compassion, joined them with him and forgiven them and expiated their evil deeds, saying: "So that He may admit believing men and believing women into gardens beneath which rivers flow, remaining therein forever, and expiate their evil deeds for them." Another is that the Prophet's being guided—may Allah bless him and grant him peace ﷺ—after prophethood to the straight path can only be an increase in his faith. This is a refutation of the Murji'ah.[5][6]

L12168–12171 Discussion of the Murji'ah: His words—exalted is He: "He is the One who sent down tranquility into the hearts of the believers so that they might increase in faith together with their faith" are clear evidence against the Murji'ah.[7]

L12172–12173 Discussion of Ellipsis: And His words—exalted is He: "Indeed, We have sent you as a witness, a bearer of good tidings, and a warner (8), so that you may believe in Allah and His Messenger."[8]

L12174 He has made something explicit as an indication of ellipsis and an allusion to the meaning, for however you read it—with a yā' or with a tā'—this is clear

[5] **Translator's note (L12164):** The wording connecting "his Lord's decree" and "His knowledge" is syntactically defective; the translation understands them as coordinated, though the conjunction is absent. The supplied salutation contains a blessing only.

[6] **Qur'an references (L12164):** Qur'an 48:5 (Al-Fath).

[7] **Qur'an references (L12168):** Qur'an 48:4 (Al-Fath).

[8] **Qur'an references (L12172):** Qur'an 33:45 (Al-Ahzab); Qur'an 48:8 (Al-Fath).

in it. Reading it with a tā’ is the more elegant reading, and most reciters follow it.[9]

L12175 Discussion of the Jahmiyyah.[10]

L12176–12180 His words—exalted is He: “Indeed, those who pledge allegiance to you are only pledging allegiance to Allah; Allah’s hand is above their hands” are evidence against the Jahmiyyah and the Mu‘tazilah concerning more than one matter: One is that pledging allegiance is an act proceeding from created followers to created leaders, yet Allah has explicitly reported—as you see—that allegiance is pledged to Him.[11]

L12181–12185 Another is that if Allah—majestic is His majesty—does not have a hand as an attribute of His, uncreated, whose character He knows of Himself, and this is impossible for Him—as they claim— although Allah has said, “Allah’s hand is above their hands,” then they are obliged to say that created beings have no bodily hands, thus obstinately contradicting what is directly seen; otherwise, let them refrain from making arbitrary assertions.[12]

L12186–12190 Would that I knew what benefit they gained by interpreting Allah’s hand as power and favor, when power and favor also belong to created beings. Can this mean anything other than that His power and favor do not resemble what belongs to created beings? Likewise, He has a hand that does not resemble the hands of created beings, if only they would be fair.[13]

L12191 ## Discussion of the Rejecters:[14]

[9] **Translator’s note (L12174):** The opening construction is awkward and its precise reference is unclear. The two readings distinguish “so that they may believe” from “so that you may believe.”

[10] **Translator’s note (L12175):** The supplied sect name contains an intrusive “@” character.

[11] **Qur’an references (L12176):** Qur’an 48:10 (Al-Fath).

[12] **Translator’s note (L12182):** “Uncreated” completes the negation begun at the end of the preceding Arabic segment and is placed there for intelligible English syntax.

[13] **Translator’s note (L12188):** The supplied construction after “other than that” is grammatically irregular; the translation preserves its apparent argument.

[14] **Translator’s note (L12191):** “The Rejecters” renders the polemical sect designation al-Rawāfiḍah.

ذكر الجهمي@ة.

قوله - تعالى -: (إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ) حجة على الجهمية والمعتزلة في غير شيء: فمنه: أن المبايعة فعل واصل من الأتباع المخلوقين إلى الرؤساء المخلوقين، وقد أخبر الله - نصاً كما ترى - بالبيعة له.

ومنه: أن الله جل جلاله إن لم تكن له يد متصف بها، غير مخلوقة يعرف صفتها من نفسه، ومستحيل ذلك عليه - بزعمهم - وقد قال الله: (يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ) فقد لزمهم أن يقولوا: إن المخلوقين ليست لهم أيدي جسمانية فيخالفوا العيان - مكابرة - وإلا فلا يتحكموا.

وليت شعري أي شيء نفعهم حيث تأوّلوا في يد الله القوة، والنعمة والقوة والنعمة يكونان للمخلوقين -أيضاً - فهل يكون ذلك إلا أن قوة، ونعمة لا يشبه ما للمخلوقين، وكذلك يكون له يد لا تشبه أيدي المخلوقين، لو أنصفوا.

ذكر الروافضة:

وقوله: (قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ) ، إلى قوله (يُعَذِّبْكُمْ عَذَابًا أَلِيمًا (١٦) اختلف قتادة، والحسن في القوم.

فقال قتادة: هم هوازن وثقيف دعاهم النبي - صلى الله عليه وسلم - وقال الحسن وغيره: هم فارس والروم، دعاهم أبو بكر إلى قتالهم، بعد النبي - صلى الله عليه وسلم - ففيه الآن حجة على الرافضة في خلافة أبي بكر رضي الله عنه، وقد سبقنا إلى هذا عبد العزيز المكي.

ذكر العمل الصالح:

وقوله: (لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ) إلى قوله: (وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا) دليل على أن الله - جل جلاله - قد يثيب المؤمن رزقا - في الدنيا - على العمل الصالح، ولا يحط ذلك من درجة فضله.

ويجعل ذلك من أطيب وجوهه، ألا ترى أن الغنائم أطيب وجوه الكسب، وأمطر الله على نبيه أيوب حين عافاه، من بلائه جرادًا من ذهب، لم تبتذله الأيدي.

فالدنيا - المذمومة - وزبرجها هو ما يكتسب من خبيث المكاسب. ومحظور الوجوه تفاخرًا وتكاثرًا، وذلك من غضب الله على أهله. ومن إبلائه لهم.

L12192

L12193–12194 And His words: “Say to those of the Bedouins who were left behind: ‘You will be called against a people possessing great military might,’” through to His words, “He will punish you with a painful punishment (16).” Qatadah and al-Hasan disagreed about which people were meant.[15]

L12195–12201 Qatadah said: “They are Hawazin and Thaqif; the Prophet—may Allah bless him and grant him peace ﷺ—called them.” Al-Hasan and others said: “They are the Persians and the Romans; Abu Bakr called them to fight them after the Prophet—may Allah bless him and grant him peace ﷺ.” Thus this contains evidence against the Rejecters concerning the caliphate of Abu Bakr—may Allah be pleased with him. We were preceded in this by ‘Abd al-‘Aziz al-Makki.[16]

L12202

Discussion of Righteous Action:

L12203

L12204–12207 And His words: “Allah was indeed pleased with the believers when they pledged allegiance to you beneath the tree,” through to His words: “Allah has promised you abundant spoils that you will take,” are evidence that Allah—majestic is His majesty—may reward a believer with provision in this world for righteous action, without this diminishing the degree of his merit.[17]

L12208–12210 He makes this provision among its purest forms. Do you not see that spoils are among the purest forms of earnings, and that Allah rained upon His prophet Job, when He restored him to health after his affliction, locusts of gold that hands had not worn through handling?

L12211–12214 Thus the blameworthy worldly life and its glitter consist of what is acquired through impure earnings and prohibited means, for mutual boasting and

[15] **Qur’an references (L12193):** Qur’an 48:16 (Al-Fath).

[16] **Translator’s note (L12195):** “Them” in “called them” refers contextually to those summoned to fight, rather than necessarily to Hawazin and Thaqif; the Arabic leaves the object’s reference implicit.

[17] **Qur’an references (L12204):** Qur’an 48:18 (Al-Fath); Qur’an 48:20 (Al-Fath).

rivalry in accumulation. This arises from Allah's anger toward those who possess it, and from His putting them to the test.[18]

L12215–12217 As for lawful provision that is followed by obedience and that Allah makes a reward for those who receive it, it is His gift to them, by which they seek help in pursuing the everlasting Hereafter, and by which they preserve themselves from excessive begging, the humiliation of their faces, and wearing away their dignity through importunate begging.[19]

L12218

L12219–12220 And His words: "He is the One who restrained their hands from you and your hands from them in the valley of Mecca, after He had given you victory over them" are evidence against the Mu'tazilah and the Qadariyyah.[20]

L12221–12223 The Mu'tazilah: His words—exalted is He: "He bound them to the word of piety, and they were more entitled to it and worthy of it."[21]

L12224–12228 This is evidence against them concerning the prior apportionment by which they were to be worthy of it and more entitled to it than others. It is "There is no deity except Allah," and this has likewise been transmitted from the Messenger of Allah—may Allah bless him and grant him peace ﷺ. Otherwise, what benefit would there then be in His words: "And they were more entitled to it and worthy of it," when we and those who denied and rejected it have been called with a call that is one and the same?[22][23][24]

[18] **Translator's note (L12212):** The supplied full stop interrupts a construction continued in the next segment.

[19] **Translator's note (L12217):** The singular suffix in "wearing it away" does not agree straightforwardly with the preceding plural "faces." The translation understands the expression as wearing away one's dignity.

[20] **Qur'an references (L12219):** Qur'an 48:24 (Al-Fath).

[21] **Qur'an references (L12222):** Qur'an 48:26 (Al-Fath).

[22] **Translator's note (L12224):** "Prior apportionment" apparently refers to divine predestination; the supplied syntax is compressed.

[23] **Translator's note (L12227):** The supplied verb appears to combine a passive vocalization with an irregular written form. The translation follows the apparent intended sense, "we have been called."

[24] **Qur'an references (L12224):** Qur'an 48:26 (Al-Fath).

فأما الرزق الحلال، الذي تعقبه الطاعة، ويجعله الله ثوابًا لأهله فهو عطيته لهم، يستعينون بها على طلب الآخرة - الدائمة - يتعففون بها عن زيادة المسألة، وبِذلة الوجوه، وإخلاقه بالإلحاف فيها.

وقوله: (وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ) حجة على المعتزلة والقدرية.

المعتزلة: قوله - تعالى -: (وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا) .

حجة عليهم فيما سبق من القسمة أن يكونوا أهلها. وأحق من غيرهم بها وهي " لا إله إلا الله " وكذلك رُوي عن رسول الله، صلى الله عليه وسلم، وإلا فما الفائدة إذًا في قوله: (وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا) وقد دُعونا ومن كذب بها وأباها دعوة واحدة.

Discussion of Conditional Qualification in Faith:[25]

And His words: “You will surely enter the Sacred Mosque, if Allah wills, in safety, with your heads shaved or your hair shortened,” are evidence for one who uses a conditional qualification concerning faith, without this constituting doubt on his part. More than one of the scholars has preceded us in this.[26]

Discussion of Shaving the Head:

And His words: “With your heads shaved or your hair shortened, without fear,” together with the Prophet’s supplicating—may Allah bless him and grant him peace ﷺ—three times for those who shaved their heads, and for those who shortened their hair once—although both fulfill Allah’s rites and obey Him in them—are evidence that the more difficult an action is, the greater its reward; and, more subtly, among the completions—which are obligatory duties—there are those that bring greater reward, even though all of them are obligatory.[27][28]

His words—blessed and exalted is He—in Surah al-Baqarah, “Do not shave your heads until the sacrificial offering reaches its appointed place,” without mentioning shortening the hair, are something like evidence that the rite is shaving the head.[29]

If one shortens his hair, however, that suffices for him, just as the obligatory act in ablution is washing the feet, but if one wipes over his leather socks, that suffices for him.

[25] **Translator’s note (L12229):** This refers to qualifying a profession of faith with “if Allah wills.”

[26] **Qur’an references (L12231):** Qur’an 48:27 (Al-Fath).

[27] **Translator’s note (L12241):** The supplied wording is corrupt or severely irregular. The word rendered literally as “completions” may be a corruption of “actions.” The connection of “more subtly” to the following clause is also uncertain.

[28] **Qur’an references (L12237):** Qur’an 48:27 (Al-Fath).

[29] **Qur’an references (L12243):** Qur’an 2:196 (Al-Baqarah).

ذكر الاستثناء فى الإيمان:

وقوله: (لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ) حجة لمن يستثنى في الإيمان، ولا يكون شكًّا منه وقد سبقنا إلى هذا غير واحد من أهل العلم.

ذكر، الحلق:

وقوله: (مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ) ودعا النبي - صلى الله عليه وسلم - للمحلقين ثلاثا، وللمقصرين واحدة - وكلاهما قائم بمناسك الله، مطيع له فيها - دليل على أن كل ما صعب من الأعمال كانت أعظم للثواب، وأدق في الأكمال - التي هي فرائض - ما يكون أكثر ثوابًا، وإن كان جميعها فرضًا.

وفي قوله - تبارك وتعالى في سورة البقرة -: (وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ) ، ولم يذكر القصر كالدليل على أن المنسك هو الحلق.

فإن قصر أَجزأ - عنه - كما الفرض في الوضوء غسل الرجلين، فإن مسح على خفيه أجزأ عنه.

قال محمد بن علي: وقد كره قوم حلق الرؤوس - في غير الموسم للحج والعمرة - وزعموا: أنه تشبيه بالخوارج، وليس هو عندي بالبين، لأن النبي، صلى الله عليه وسلم، لم ينكر من الرجل - الذي قام عليه فأمره بالعدل في القسم - حلق رأسه.

Muhammed ibn ʻAli said: Some people have disapproved of shaving the head outside the occasion of pilgrimage and ʻumrah, claiming that it amounts to imitating the Kharijites. This is not clear to me, because the Prophet—may Allah bless him and grant him peace ﷺ—did not condemn, in the man who stood up against him and ordered him to be just in distributing the shares, the shaving of his head.

إنما أنكر كلامه، وما عرفه من سوء مذهبه، وبعث في طلبه من يقتله (١) لما أنكر منه، لا للحلق.

He condemned only his speech and what he recognized of the evil of his way, and sent someone to seek him out and kill him (1) because of what he condemned in him, rather than because of shaving.

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(١) المأمور أبو بكر، فقد ذكره الهندي في الكنز، ونسبه إلى سعيد بن يحيى الأموي في مغازيه، وفيه ثم دعا نبي الله - صلى الله عليه وسلم - أبا بكر فقال: اذهب فاقتله، فذهب فلم يجده، فقال: " لو قتلته لرجوت أن يكون أولهم وآخرهم " كنز العمال) ٣١٨/١١ (رقم (٣١٦١٣) ٠ وفي الصحيحين ما يعارض أن الرسول أمر بقتله، فالمذكور فيهما أنه منع من أراد ذلك به. انظر صحيح البخاري - مع الفتح - (٢ /١ ٠ ٢٩) حديث (٦٩٣٣) ، صحيح مسلم (٢/ ٠ ٧٤) وما بعدها (باب: ذكر الخوارج وصفاتهم) ٠

(1) The person ordered was Abu Bakr. Al-Hindi mentioned this in al-Kanz and attributed it to Sa'id ibn Yahya al-Umawi in his Campaigns. It includes: Then the Prophet of Allah—may Allah bless him and grant him peace ﷺ—summoned Abu Bakr and said, "Go and kill him." He went but did not find him. He said, "Had you killed him, I would have hoped that he would be both the first and the last of them." Kanz al-'Ummal, 11/318, no. 31613. In the two Sahih collections there is material contradicting the claim that the Messenger ordered him killed: what they mention is that he prevented someone who wished to do that to him. See Sahih al-Bukhari—with al-Fath— (12/290), hadith (6933); Sahih Muslim (2/740) and subsequent pages (chapter: Mention of the Kharijites and Their Characteristics).[3031]

وقوله - في آخر الحديث -: " سيماهم التحليق " لا يفيد نكيرًا - في نفس الحلق - إذ لو كان الحلق بذاته منكرًا، أو مصيِّرًا فاعله خارجيًّا. لأبيح به دماء أهله، كما أباح رسول الله، صلى الله عليه وسلم. دم ذلك الرجل، ومن كان من ضئضئه، ولو كان الحلق منكرًا بنفسه ما جعله الله - جل وعلا - في مناسك الحج والعمرة. وأنطق لسان رسوله، صلى الله عليه وسلم، بالدعاء بالرحمة لهم ثلاثًا، ولو كان الحلق مباحًا في الحج، محظورًا في غيره، لكان القصر -أيضاً - مثله، ولكان محظورا في الموسم وغيره " لأنه

His statement at the end of the hadith, "Their distinguishing mark is shaving," does not indicate any condemnation of shaving itself—for if shaving were objectionable in itself, or made the person who did it a Kharijite, the blood of those who practiced it would thereby become lawful to shed, just as the Messenger of Allah, may Allah bless him and grant him peace ﷺ, made lawful the blood of that man and those who were of his stock. If

[30] **Translator's note (L12253):** This is an editorial footnote providing source references and challenging the report cited in the main text. Its reference to Sahih al-Bukhari continues in the following segment.

[31] **Translator's note (L12254):** Continuation of an editorial reference note. The volume and page numerals have irregular spacing in the transcription.

shaving were objectionable in itself, Allah—majestic and exalted—would not have made it part of the rites of pilgrimage and the lesser pilgrimage, nor caused His Messenger, may Allah bless him and grant him peace ﷺ, to utter a prayer for mercy upon those who shave three times. If shaving were permissible during pilgrimage but prohibited at other times, then shortening the hair would also be the same, and it would be prohibited during the pilgrimage season and at other times, "because it is among the practices of women, so imitating them would be impermissible, because the Messenger of Allah, may Allah bless him and grant him peace, cursed men and women who imitate one another.[32]

L12267–12270 The Prophet, may Allah bless him and grant him peace ﷺ, commanded Kaʿb ibn ʿUjrah to shave his head because of the affliction, while he was in the state of ritual consecration. That shaving of his was not the ritual shaving at its appointed time after slaughtering the sacrificial animal. Why, then, did he not say to him, "Trim your hair with scissors, or with shears, until the time comes for you to shave"?

L12271–12275 Sufyan ibn ʿUqbah—the brother of Qabisah ibn ʿUqbah—transmitted from his brother, from Sufyan al-Thawri, from ʿAsim ibn Kulayb, from his father, from Wa'il ibn Hujr, who said: "I came to the Prophet, may Allah bless him and grant him peace ﷺ, and I had hair. He said, 'Flies, flies!' So I went and shaved it, then returned to him."[33]

L12276 He said to him, "I did not mean you—and this is good."[34]

L12277–12278 Al-Hasan, al-Husayn, and ʿAbd Allah ibn ʿUmar—may Allah be pleased with them—used to shave their heads outside the days of the pilgrimage season.

من سنة النساء، فكان لا يجوز التشبه بهن، لأن رسول الله، صلى الله عليه وسلم، قد لعن المتشبهين من الرجال والنساء.

وقد أمر النبي، صلى الله عليه وسلم، كعب بن عجرة أن يحلق رأسه، للأذى - وهو محرم - ولم يكن حلقه ذلك حلق النسك في وقته بعد ذبح الهدي، فهلا قال - له -: خذ شعرك بالمقص، أو بالمقراضين حتى يكون أوان حلقك.

وقد روَى سفيان بن عقبة - أخو قبيصة بن عقبة - عن أخيه، عن سفيان الثوري، عن عاصم بن كليب، عن أبيه، عن وائل بن حجر، قال: قدمت على النبي، صلى الله عليه وسلم، ولي شعر، فقال:، (ذباب، ذباب " فذهبت فحلقته، ثم عدت إليه.

فقال له: " لم أعنك، - وهذا حسن.

وكان الحسن، والحسين، وعبد الله بن عمر - رضي الله عنهم - يحلقون رؤوسهم في غير أيام الموسم.

وسئل عنه الحسن البصري في الأمصار، فقال: حسن، والله جميل.

[32] **Translator's note (L12263):** The source contains an apparently stray opening quotation mark before "because."

[33] **Translator's note (L12275):** The quotation punctuation is corrupt. The repeated word dhubab literally means "flies," but can also convey evil or an ill omen; its intended force here is uncertain.

[34] **Translator's note (L12276):** The narration changes from first person to "to him" in the supplied text. The quotation punctuation is irregular.

L12279–12280 Al-Hasan al-Basri was asked about doing this in the towns, and he said: “Good—by Allah, beautiful.”

L12281–12282 Thus the meaning of his statement, may Allah bless him and grant him peace ﷺ, “Their distinguishing mark is shaving,” is the distinguishing mark of those who are Kharijites, rather than people generally.

L12283–12293 “Muhammed is the Messenger of Allah, and those with him are stern toward the unbelievers, merciful among themselves” through to the end of the surah, is a refutation of the Rafidites and anyone who disparages the Companions of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, because Allah—exalted be His praise—described them with this attribute as a general description. Everyone who accompanied him and was with him after embracing Islam has therefore deserved it and become one of those to whom it applies. People are obliged to honor them, revere them, pray for mercy upon them, and refrain from disparaging any of them, even if some are accorded precedence over others according to the distinctions by which Allah and His Messenger favored them—may Allah bless him and grant him peace ﷺ, and have mercy upon them all. And we know that anyone who disparages them is accursed, contradicts Allah in His description of them, and has incurred the curse of the Messenger of Allah, may Allah bless him and grant him peace ﷺ. The Messenger of Allah, may Allah bless him and grant him peace, said: “Do not revile my Companions. Whoever reviles them, upon him is the curse of Allah.”[35]

فمعنى قوله، صلى الله عليه وسلم: “ سيماهم التحليق ” سيما من كان خارجيًّا، لا سائر الناس.

(مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ) إلى آخر السورة، رد على الرافضة، ومن ينتقص أصحاب رسول الله. صلى الله عليه وسلم، لأن الله - جل ثناؤه - وصفهم بهذه الصفة. وصفًا عامًّا، فكل من صحبه، وكان معه بعد الإسلام فقد استحقها. وصار من أهلها، ووجب على الناس إعظامهم، وتبجيلهم، والرحمة عليهم، وترك التنقص لجميعهم، وإن فَضَّل بعضهم على بعض، بما فضلهم الله ورسوله، صلى الله عليه وسلم، ورحمهم أجمعين - ونعلم أن من تنقصهم فهو ملعون، مخالف لله في وصفهم، وحاق به لعنة رسول الله، صلى الله عليه وسلم، قال رسول الله، صلى الله عليه وسلم: “ لا تسبوا أصحابي، من سبهم فعليه لعنة الله ”.

[35] **Qur’an references (L12283):** Qur’an 48:29 (Al-Fath).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الحجرات

Surah 49: The Rooms (Al-Hujurat)

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

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[Surah al-Hujurat: The Chambers]

An argument against anyone who seeks, alongside the Qur'an, something other than it in the Sunnah: "O you who believe, do not put yourselves forward before Allah and His Messenger, and fear Allah. Indeed, Allah is all-hearing, all-knowing." (1) An argument against anyone who seeks, alongside the Qur'an and the Sunnah, something other than those two, and looks for proof elsewhere than in them, and does not prohibit speaking on a basis other than those two, or on the basis of consensus to which the two of them pointed him (1).[1][2][3][4]

The Excellence of Abu Bakr al-Siddiq, May Allah Be Pleased with Him:

His statement: "Indeed, those who lower their voices in the presence of the Messenger of Allah are those whose hearts Allah has tested for piety. For them are forgiveness and a great reward." (3)[5]

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(1) This is how it is written in the manuscript: "dallahuma." Perhaps he means: "or on the basis of consensus indicated by the Qur'an and Sunnah."[6]

It has been authentically established that Abu Bakr al-Siddiq, may Allah be pleased with him, undertook, when it was revealed, that that he would

[1] **Translator's note (L12296):** The heading is textually awkward: yiytaghi appears to be a misspelling of yabtaghi, "seeks," and fi al-sunnah, "in the Sunnah," yields an unclear formulation. The following paragraph instead refers to seeking something besides the Qur'an and Sunnah.

[2] **Translator's note (L12299):** The wording literally says "does not prohibit." Its relationship to the surrounding argument is unclear; no negation has been removed or supplied.

[3] **Translator's note (L12300):** The form dallahuma is problematic in this construction. The rendering follows a possible sense of the written form; the editor proposes a different formulation in note (1).

[4] **Qur'an references (L12296):** Qur'an 49:1 (Al-Hujurat).

[5] **Qur'an references (L12303):** Qur'an 49:3 (Al-Hujurat).

[6] **Translator's note (L12305):** This is an editor's textual note proposing an interpretation of the manuscript reading.

[سورة الحجرات]

حجة على من يبتغي مع القرآن في السنة سواها: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (١) حجة على من يبتغي مع القرآن.، والسنة سواهما. ويلتمس الحجة في غيرهما، ولا يحرم القول بغيرهما أو بالإجماع الذي عليه دلاهما (١) .

فضيلة أبي بكر الصديق رضيِ الله عنه:

قوله: (إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ (٣)

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(١) هكذا رسمت في المخطوط (دلاهما) ولعله يريد: أو بالإجماع الذي دل عليه القرآن والسنة.

وقد صح أن أبا بكر الصديق رضي الله عنه، جعل على نفسه عند نزوله أن أن لا يكلم رسول الله، صلى الله عليه وسلم، إلا كأخي السرار. فاستوجب التقوى، والمغفرة، والأجر العظيم، فسبق الجميع إلى هذه المنقبة الجليلة، وهو رد على من تنقصه.

speak to the Messenger of Allah, may Allah bless him and grant him peace ﷺ, only as someone whispering confidentially. He thus merited piety, forgiveness, and the great reward, preceding everyone in attaining this sublime distinction. This is a refutation of anyone who disparages him.[7]

On Showing Reverence for the Imam:

His statement: "Indeed, those who call out to you from behind the chambers—most of them do not understand. (4) Had they been patient until you came out to them, it would have been better for them."[8]

This is evidence that people—even if their imam is humble toward them and lowers his wing to them—must show him reverence, must not regard him as occupying the same position in relation to themselves as they occupy in relation to one another, and must wait for him concerning their needs—even if he removes the barrier to his presence—until he comes out to them.

On Accepting the Report of a Person of Upright Character:

His statement: "O you who believe, if a morally transgressive person brings you news, verify it, lest you harm a people in ignorance and then become remorseful over what you have done." (6) This is evidence for accepting the report of a person of upright character. Others have preceded us in adducing this evidence, but we were reluctant to leave its place here bare.[9][10]

On the Muʿtazilites:

ذكر توقير الإمام:

قوله: (إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (٤) وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ)

دليل على أن على الناس - وإن تواضع لهم إمامهم وغض لهم جناحه - أن يوقروه، ولا ينزلوه من أنفسهم منزلة بعضهم من بعض، وأن ينتظروه لحوائجهم - وإن رفع حجابه - حتى يخرج إليهم.

ذكر قبول خبر العدل:

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ (٦) دليل على قبول خبر العدل، وقد سبقنا إلى هذا الدليل، ولكنا كرهنا أن نعري موضعه.

ذكر المعتزلة:

[7] **Translator's note (L12307):** The source repeats an, "that," which is retained. "Someone whispering confidentially" renders the idiom akhi al-sirar.

[8] **Qur'an references (L12312):** Qur'an 49:4 (Al-Hujurat); Qur'an 49:5 (Al-Hujurat).

[9] **Translator's note (L12319):** The unvocalized sabaqna can also mean "we previously proceeded." The rendering takes it as subiqna, "we were preceded," in the idiom "others preceded us in this."

[10] **Qur'an references (L12318):** Qur'an 49:6 (Al-Hujurat).

L12322 His statement: “But Allah has made faith beloved to you and adorned it in your hearts, and has made unbelief, moral transgression, and disobedience hateful to you.”[11]

L12323 This is a clear argument against the Muʿtazilites and the Qadarites.

L12324–12330 If they claim that His making it beloved to them means His praising it, and His making it hateful to them means His condemning it, the reply is: A thing may be praised with the utmost praise without being loved, and condemned with the utmost condemnation without being hated, because love and hatred are two acts of the heart: it recoils from what it hates and enfolds what it loves. What it recoils from may be praiseworthy in another’s estimation, and what it loves hateful in another’s estimation. If it were as they say, the wording would have been—and Allah knows best—“But Allah praised faith and commended it, and declared unbelief vile and condemned it.” “Made beloved” can only mean that He inclined the heart toward it, and “made hateful” can only mean that He distanced the heart from it.

L12331–12338 Thus, if faith is made beloved to the believer, and he cannot hasten toward it except through his Lord’s making it beloved to him, and cannot abandon moral transgression and disobedience except through His making them hateful to him, and He has singled out the believer for this to the exclusion of the unbeliever, we know that what held the unbeliever back from that which the believer rose to undertake was his lack of what Allah generously bestowed upon the believer in these two respects: making beloved and making hateful. He must either be capable of attaining faith and avoiding moral transgression and disobedience through his own capacity, or be incapable except through the making beloved and making hateful that Allah mentioned. If he is capable—as they claim—there is no sense in counting against him, as a favor, something in which there is no favor.

L12339–12340 Exalted is Allah above that! Rather, He says at the end of the surah: “They count it as a favor to you that they have submitted. Say: ‘Do not count your submission as a favor to me. Rather, Allah confers a favor upon you in having guided you to faith, if you are truthful.’” (17) If he is incapable of it

قوله: (وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ)

حجة على المعتزلة، والقدرية واضحة.

فإن زعموا: أن تحبيبه إليهم مدحه، وتكريهه إليهم ذمه. قيل: قد يمدح الشيء، بغاية المدح ولا يحب، ويذم بغاية الذم ولا يكره، لأن الحب، والكراهة فعلان من أفعال القلب ينبو عما يكره، وينطوي على ما يحب، وربما كان ما ينبو عنه ممدوحًا عند غيره، وما يحبه مكروهًا عند غيره، ولو كان كذلك لكان - والله أعلم - " ولكن الله مدح الإيمان وحسنه، وقبح الكفر وذمه " ولا يكون حبَّب إلا حمل القلب عليه، ولا كرَّه إلا باعد منه القلب.

فإذا كان المؤمن محببًا إليه الإيمان، وهو لا يقدر على المسابقة إليه إلا بتحبيب ربِّه إياه إليه، ولا يقدر على ترك الفسوق، والعصيان إلا بتكريهه إياه إليه، وقد خص بهذا المؤمن دون الكافر، علمنا أن الذي أقعد الكافر عما نهض به المؤمن عدم ما جاد الله به على المؤمن من هذين المعنيين من التحبيب والتكريه، ولا يخلو من أن يكون قادرًا على الإتيان بالإيمان، واجتناب الفسوق والعصيان باستطاعته، أو لا يقدر إلا بما ذكره الله من التحبيب والتكريه، فإن كان قادرًا - كما يزعمون - فلا معنى للاعتداد عليه بما لا منة فيه.

وجل الله عن ذلك، بل يقول - في آخر السورة -: (يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ (١٧) .

[11] **Qur’an references (L12322):** Qur’an 49:7 (Al-Hujurat).

except through those two things, then we know that the unbeliever, too, was incapable of it because he was deprived of them.[12]

L12341–12343 Thus the believer follows guidance through Allah's granting him success, and the unbeliever goes astray through Allah's forsaking him. Let them therefore accept this, since there is no third alternative to these two.[13]

L12344 Explanation of the Prophet's Statement, May Allah Bless Him and Grant Him Peace ﷺ: "Reviling a Muslim Is Moral Transgression":

L12345

L12346–12353 And His statement: "If two groups of the believers fight one another, make peace between them." The plural pronominal reference refers back to the collective membership of the two groups, because a group can be one person or a plurality, and here it is a plurality. His calling them believers despite their fighting is evidence that the statement of the Prophet, may Allah bless him and grant him peace ﷺ, "Reviling a Muslim is moral transgression, and fighting him is unbelief," means that one fights him while deeming it lawful to fight him. If, however, one fights him as a sinner or on the basis of an interpretive judgment, that is not unbelief, because Allah—majestic and exalted—did not remove the designation of faith from the aggressing group or the other. Then He said: "If one of them aggresses against the other, fight the one that aggresses until it returns to Allah's command," using its feminine grammatical form, because the word is grammatically feminine.[14][15]

L12354–12358 Then He reaffirmed their faith by saying: "The believers are but brothers, so make peace between your two brothers." This is a refutation of the Rafidites that chokes them in their declaring those who fought ʿAli to be unbelievers

[12] **Qur'an references (L12339):** Qur'an 49:17 (Al-Hujurat).

[13] **Translator's note (L12341):** The source reads had, literally "guiding" or "a guide," where the context appears to call for "guided" or "following guidance." The rendering reflects the contextual sense without replacing the reading silently.

[14] **Translator's note (L12353):** Tha'thithiha appears to be a corruption of ta'nithiha, "its feminine inflection." The explanation concerns agreement with the grammatically feminine word "group."

[15] **Qur'an references (L12346):** Qur'an 49:9 (Al-Hujurat).

وإن لم يكن قادرًا عليه إلا بهما فقد علمنا أن الكافر - أيضاً - لم يقدر عليه لما حُرِمَ منهما.

فالمؤمن هاد بتوفيق الله، والكافر ضال بخذلان الله إياه، فليلتزموه إذ لا ثالث لهما.

تفسير قول النبي صلى الله عليه وسلم: (سباب المسلم فسوق:

وقوله: (وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا) إضمار الجميع راجع على جمع الطائفتين، لأن الطائفة تكون واحدا وجمعًا، وهو في هذا الموضع جمع وفي تسميته إياهم بالمؤمنين - مع الاقتتال - دليل على أن قول النبي صلى الله عليه وسلم: " سباب المسلم فسوق، وقتاله كفر " هو أن يقاتله مستحلاً لقتاله، فأما إذا قاتله مذنبًا، أو متأولاً، فليس ذلك بكفر، لأن الله - جل وتعالى - لم يزل اسم الإيمان عن الباغية وغيرها، ثم قال: (فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ) على لفظ تأنيثها، لأنها مؤنثة اللفظ.

ثم أكد الإيمان - لهم - بقوله: (إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ) وهو رد على الرافضة خانق لهم، فيما يكفرون مقاتلِي علي - رضي الله عنه وعنهم - وعلى الشراة (١) فيما يعدون الذنوب كفرا ، وقد سمى الله كلًّا مؤمنا كما ترى.

—may Allah be pleased with him and with them—and of the Shurat (1) in their reckoning sins to be unbelief, when Allah has called each a believer, as you see.[16]

L12359 The Prohibition of Calling a Believer Something He Dislikes:

L12360

L12361–12365 And His statement: "Do not disparage yourselves," supports—and Allah knows best—some of you others. "And do not call one another by offensive nicknames" is evidence that it is prohibited to call a believer anything he dislikes, whether imputing moral transgression, unbelief, or anything else, since calling someone who is not morally transgressive a morally transgressive person is slander and disparagement, while calling someone who has become morally transgressive through a sin such a name is shaming and overbearing treatment[17][18][19]

L12366

L12367 (1) "The self-sellers" (al-Shurāt) are the Kharijites. They were so named only because they said: "We have sold ourselves in obedience to Allah—that is, we have sold them in exchange for Paradise." See Doctrines of the Muslims, p. (–128), and History of the Islamic Sects, pp. (264–265).[20]

L12368–12369 against him, seeking his deliverance, and the supplicant's being afflicted with the like; and in offering him sincere counsel.[21]

L12370 Admonishing him privately provides an alternative to publicly calling out what is known of him.

[16] **Qur'an references (L12354):** Qur'an 49:10 (Al-Hujurat).

[17] **Translator's note (L12362):** The source reads yu'ayyid, "supports," which produces an awkward construction here. It may be a corruption of yurid, "means," but that conjecture has not been substituted into the translation.

[18] **Translator's note (L12365):** The source has bidanb, apparently a misspelling of bidhanb, "through a sin."

[19] **Qur'an references (L12361):** Qur'an 49:11 (Al-Hujurat).

[20] **Translator's note (L12367):** This is an editorial explanatory and bibliographical note. The first page reference is malformed in the supplied text; the second book title also contains an apparent transcription error.

تحريم تسمية المؤمن بما يكره.:

وقوله: (وَلَا تَلْمِزُوا أَنْفُسَكُمْ) يؤيد - والله أعلم - بعضكم بعضًا، (وَلَا تَنَابَزُوا بِالْأَلْقَابِ) ، دليل على تحريم تسمية المؤمن بكل ما يكره من فسق، أو كفر، أو غيره، إذ دعاء من ليس بفاسق فاسقا بهتان ولُزة، ودعاء من تفسق بدنب تعيير، واستطالة

(١) " الشراة " هم الخوارج، وإنما سمو بذلك لقولهم: " شرينا أنفسنا في طاعة الله، أي بعناها بالجنة ". انظر مقالات الإسلاميين، ص (- ١٢٨) ، وتاريخ الفردق الإسلامية ص (٢٦٤ - ٢٦٥) .

عليه، وتعرض لمعافاته، وابتلاء الداعي بمثله، وفي النصيحة له.

وإسرار الموعظة له مندوحة عن التنادي بما يعرف منه.

وقد فتن الناس أحاديث بهز بن حكيم، عن أبيه، عن جده: " أَترِعون عن ذكر الفاجر "، وليس في أخبار بهز ما يعارض به نص القرآن في تحريم الغيبة - جملة - في هذه السورة، (وَلَا يَغْتَبْ بَعْضُكُمْ بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ) ، والمؤمن - باقتراف الذنوب - لايزول عنه اسم الأُخُوَّة للمؤمنين، فكيف يسلم المغتاب من أكل لحم من اغتابه من المذنبين والمطيعين، وكلاهما إخوة في الدين، وذنب المذنب على نفسه، ومعاملته فيه مع ربه، وحقوق أخوَّةِ الإسلام قائمة - على أخيه - لم يزلها ظلمه لنفسه.

L12371–12379 People have been led astray by the reports of Bahz ibn Hakim, from his father, from his grandfather: "Do you refrain from mentioning the wicked man?" Yet among Bahz's reports there is nothing that can be set against the Quran's explicit, comprehensive prohibition of backbiting in this surah: "And do not backbite one another. Would any of you like to eat the flesh of his brother when dead? You would abhor it." A believer's committing sins does not deprive him of the designation of brotherhood with the believers. How, then, can the backbiter escape eating the flesh of those whom he backbites, whether sinners or obedient people, when both are brothers in religion? The sinner's sin rests upon himself, and his dealings concerning it are with his Lord. The obligations of Islamic brotherhood remain binding upon his brother; his wrongdoing against himself has not removed them.[2223]

وحديث بهز هذا، رواه الجارود بن يزيد، وهو كذاب.

L12380 This report of Bahz was transmitted by al-Jarud ibn Yazid, who is a liar.

وروى معناه، أو قريبًا منه الأنصاري.

L12381 Al-Ansari transmitted its meaning, or something close to it.

والأنصاري، وإن كان في عداد المحدثين المحتملين فلا يثبت بروايته - إذا انفرد - حجة، وسيما إذا روى عن بهز، وأحاديثه - فى أنفسها - غير قوية، وقد حرم - مع ذلك - أذى المؤمن جملة وقد وُعد عليه الإثم المبين في قوله: (وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا (٥٨) .

L12382–12386 Although al-Ansari is numbered among hadith transmitters whose reports may be accepted, his transmission does not establish a binding proof when he transmits alone, especially when he transmits from Bahz, whose reports are, in themselves, not strong. Moreover, harming a believer has been comprehensively forbidden, and manifest sin has been threatened for it, as stated in His words: "And those who harm believing men and believing women for something they have not earned have indeed borne a calumny and a manifest sin" (58).[2425]

وفي قول رسول الله، صلى الله عليه وسلم: " من آذى مسلمًا فقد آذاني، ومن أذاني فقد آذى الله ".

L12387 And in the words of the Messenger of Allah, may Allah bless him and grant him peace ﷺ: "Whoever harms a Muslim has harmed me, and whoever harms me has harmed Allah."

[21] **Translator's note (L12369):** The opening depends on an earlier clause not supplied here. The unvocalized wording translated as "seeking his deliverance" is ambiguous.

[22] **Translator's note (L12372):** The verb in the quotation appears corrupt; the translation gives its apparent intended sense, "refrain."

[23] **Qur'an references (L12371):** Qur'an 49:12 (Al-Hujurat).

[24] **Translator's note (L12386):** "Manifest" completes the description of "sin" begun in the preceding segment; its sense is retained there to permit natural English rejoining.

[25] **Qur'an references (L12383):** Qur'an 33:58 (Al-Ahzab).

وقال - تبارك وتعالى، في أذاه وأذى رسوله -: ﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا (٥٧) فكل أذى يلحق المذنب المعلن بذنوبه غير إقامة الحد فيما يوجب عليه ما اكتسبه - والتغبير عليه ساعة يطهره من ذكر عرض، وغيبة، وتنديد - فمدخل عندي مؤذية فيما أخبر الله جل وتعالى عنه في آية المؤمنين، والمؤمنات بنص القرآن.

L12388–12393 And He—blessed and exalted is He—said concerning harm to Himself and to His Messenger: “Indeed, those who harm Allah and His Messenger—Allah has cursed them in this world and the Hereafter, and has prepared for them a humiliating punishment” (57). Thus, any harm inflicted upon a sinner who openly declares his sins—other than carrying out the prescribed punishment where what he has earned makes it incumbent upon him, and censuring him at the time it purifies him—whether by mentioning his honor, backbiting, or public denunciation, brings, in my view, the person harming him within what Allah, majestic and exalted is He, has declared concerning him in the verse about believing men and believing women, according to the explicit wording of the Quran.[26][27][28]

ومخوف أن يدخله في آية الله، والرسول، بدليل قول رسول الله - عز وجل - الذي ذكرناه، وحديث العلاء - عن أبيه عن أبي هريرة، عن النبي - صلى الله عليه وسلم - حيث سُئل عن الغيبة، فقال: " ذكرك أخاك بما يكره قيل: يا رسول اللَّه: أرأيت إن كان في أخي ما أقول، قال: " إن كان فيه ما تقول فقد أغتبته، وإن لم يكن فيه ما تقول فقد بهته " أصح، وأشد موافقة للقرآن من حديث بهز، وحديث معاذ مرسل لا يقوم به حجة فيا روى: " ثلاثة ليست لهم في الغيبة حرمة " وهو مع إرساله ضعيف الرجال.

L12394–12398 And it is to be feared that this brings him within the verse concerning Allah and the Messenger, as indicated by the aforementioned statement of the Messenger of Allah—mighty and majestic is He. The report of al-Ala, from his father, from Abu Hurayrah, from the Prophet, may Allah bless him and grant him peace ﷺ, when he was asked about backbiting and said, “Your mentioning your brother in a way he dislikes”—he was asked, “O Messenger of Allah, what if my brother has what I say?” He said, “If he has what you say, you have backbitten him; and if he does not have what you say, you have slandered him”—is more authentic and more fully in agreement with the Quran than Bahz’s report, The report of Muadh has an interrupted chain of transmission (mursal) and establishes no binding proof in what is related:

[26] **Translator’s note (L12390):** The wording translated as “censuring him” is unusual, and the construction continues awkwardly into the next supplied segment.

[27] **Translator’s note (L12392):** The sequence translated as “at the time it purifies him” across this and the preceding segment is textually and syntactically uncertain. The supplied “the person harming him” also appears to contain a spelling error. The translation retains the apparent construction without silently replacing its wording.

[28] **Qur’an references (L12388):** Qur’an 33:57 (Al-Ahzab).

"Three have no inviolability against backbiting." Besides its interrupted chain, its transmitters are weak.[29][30][31]

L12399–12407 I therefore consider a Muslim's rights over another Muslim binding in all his circumstances, whether he is obedient or disobedient: he must not backbite him, reproach him, recoil at seeing him, or fail to accept his invitation when he invites him at a time when he is neither engaging in disobedience nor openly displaying wrongdoing; he should invoke mercy upon him when he sneezes, visit him when he is ill, and attend his funeral when he dies, just like anyone else, unless he introduces a religious innovation that brings him into unbelief, thereby ending Islamic brotherhood. Nor should he abandon counseling him privately and admonishing him gently, for what the ascetics of our time have introduced—shunning, exclusion, estrangement, public denunciation, and backbiting—has no basis in Scripture, nor in an established Prophetic practice, nor in an ascertained consensus. No binding proof is established by the bypaths of the road.[32]

L12408 In Surah Bani Israil, at His words, "And do not pursue that of which you have no knowledge," we have already said enough to make repetition here unnecessary.[33]

L12409–12413 Thus, whoever avoids his brother in his sinful actions, reproves him for them upon seeing them, and intervenes between him and those actions whenever he can—such as an injustice he intends, or wine he wishes to drink, which he pours away, or an instrument of amusement he sees, which he breaks—has no further obligation beyond that. His brother's rights and the inviolability

فأرى حق المسلم على المسلم واجبًا على جميع جهاته مطيعًا. وعاصيًا، لا يغتابه، ولا يعيره، ولايشمئز من رؤيته، ولايدع إجابته إذا دعاه في وقت لا يحضر معصية، ولايعلن منكرًا، ويشمته إذا عطس، ويعوده إذا مرض، ويشهده إذا قبض كغيره سواء، ما لم يحُدث بدعة تخرجه إلى الكفر، فتزول أُخُوَّةُ الإسلام بها، ولا يدع نصيحته في السر، وموعظته بالرفق، إذ ليس فيما أحدثه نساكُ زماننا - من الهجران، والإقصاء، والجفوة، والتنديد والغيبة - كتاب ولا سنة ثابتة، ولا إجماع محصل، ولا يثبت ببنيات الطريق حجة.

وقد ذكرنا في سورة بني إسرائيل - عند قوله: (وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ) - ما يغني عن إعادته في هذا الموضع.

فمن جانب أخاه الذنب في أفعاله، وأنكرها عليه عند رؤيته، وحال بينه وبينها، إذا قدر عليه من ظلم يهم به، أو خمر يريد شربها فيريقها. أو ملهاة يبصرها فيكسرها، فليس عليه أكثر من ذلك، وحقوق أخيه. وتحريم عرضه - في سائر ذلك - قائمة عليه بالحجج التي قدمنا ذكرها.

[29] **Translator's note (L12394):** The supplied text places "mighty and majestic is He" after "the Messenger of Allah," an anomalous placement retained here rather than silently corrected. The quotation marks in the Arabic are incomplete.

[30] **Translator's note (L12397):** The supplied words corresponding to "in what is related" and "three" contain apparent transcription errors. A mursal report conventionally omits the Companion between a Successor and the Prophet.

[31] **Hadith references (L12394):** Sunan Abi Dawud 4874; Jami at-Tirmidhi 1934.

[32] **Translator's note (L12407):** "The bypaths of the road" is a figurative expression for incidental or unreliable material.

[33] **Qur'an references (L12408):** Qur'an 17:36 (Al-Isra).

of his honor remain binding upon him in all other respects, on the strength of the proofs we previously mentioned.[34]

L12414

L12415 His words: "O humankind, We have created you from a male and a female."[35]

L12416–12421 Many people consider this specific in scope because of Adam and Jesus, may Allah bless them both. It may also be possible that what is intended by it is the community of Muhammed, may Allah bless him and grant him peace ﷺ, because Adam, may Allah bless him, is dead, and Jesus—peace be upon him—has been raised up. Thus it would not be specific in scope on the grounds they maintain; rather, it would be general in scope for those concerning whom it was revealed, namely, the community and its Prophet, may Allah bless him and grant him peace ﷺ.

L12422 Specific Scope:

L12423

L12424–12426 And His words: "The Bedouins say, 'We have faith.' Say, 'You do not have faith,'" are necessarily specific in scope, because of His words: "And among the Bedouins are those who have faith in Allah and the Last Day," through to His words: "Allah will admit them into His mercy."[36]

L12427–12434 Discussion of Faith: His words—exalted is He—"But say, 'We have submitted,'" do not contradict what we said in Surah al-Baqarah, where we brought faith and submission together, since there is no disagreement within the community that no one can possess a separate submission through which he belongs to the people of the religion and is distinguished from unbelief without faith. Allah—majestic and exalted is He—says explicitly: "And faith has not yet entered your hearts." This indicates that they sheltered behind

[34] **Translator's note (L12409):** The supplied designation of the brother is literally "the sin," apparently a corruption of "the sinner." The translation reflects the apparent sense while recording the defect.

[35] **Qur'an references (L12415):** Qur'an 49:13 (Al-Hujurat).

[36] **Qur'an references (L12424):** Qur'an 49:14 (Al-Hujurat); Qur'an 9:99 (At-Tawbah).

قوله: (يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى)

يعدها كثير من الناس خصوصًا من أجل آدم وعيسى، صلى الله عليهما. وقد يحتمل أن يكون المقصود بها أمة محمد، صلى الله عليه وسلم، لأن آدم. صلى الله عليه، ميت، وعيسى - عليه السلام - مرفوع فلا يكون خصوصًا، من جهة ما ذهبوا إليه، بل تكون عمومًا فيمن نزل فيها من الأمة، ونبيها، صلى الله عليه وسلم.

خصوص:

وقوله: (قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا) خصوص لا محالة - لقوله: (وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ) إلى قوله: (سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ) .

ذكر الإيمان: قوله - تعالى -: (وَلَكِنْ قُولُوا أَسْلَمْنَا) ، ليس بخلاف لما قلنا: في سورة البقرة، وجمعنا بين الإيمان والإسلام، إذ ليس بين الأمة خلاف أن أحدًا لا يثبت له إسلام منفرد، يكون به من أهل الدين، ويمتاز به عن الكفر دون الإيمان، والله - جل وتعالى يقول نصا -: (وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ) فدل على أنهم استتروا بما حقنوا به دماءهم، وأموالهم، ولم يكونوا مؤمنين، ولا نفعهم ذلك يوم الدين.

something by which they protected their blood and property, while they were not believers, nor would that benefit them on the Day of Recompense.[37]

L12435–12439 Discussion of the Murjiites and Striving in Allah's Cause: His words—exalted is He—"The believers are only those who have faith in Allah and His Messenger, then do not doubt, and strive with their wealth and their persons in Allah's cause. Those are the truthful" (15), are a clear proof against the Murjiites, since they acknowledge that whoever does not possess truthfulness of faith is not a believer; and Allah has made striving in His cause part of truthfulness of faith, as you see.[38][39]

L12440 If it is asked, "How, then, can someone who has not striven be truthful in his faith, if striving is one of its constituent parts?"

L12441–12451 The answer is: Allah—blessed and exalted is He—said, "Allah does not burden a soul beyond what He has given it," and "beyond its capacity." Thus, whoever is unable to strive with his person and wealth, but has faith in it, considers it right, and loves it, belongs to its people, and nothing further is incumbent upon him. Moreover, striving in Allah's cause is a collective obligation, and faith increases and decreases. Thus, whoever strives with his person and wealth is higher in rank and greater in faith than someone who refrains from it on account of an excuse and a legal dispensation. Both are believers, though one has more of it than the other, and each is truthful in it according to the measure of his share. Allah—blessed and exalted is He—said: "Allah has favored those who strive with their wealth and their persons above those who remain behind by a degree; and to each Allah has promised the finest reward." This comes after He excused those with disabilities at the beginning of the verse, saying: "Those believers who remain behind, other than those with disabilities, and those who strive in Allah's cause are not equal."[40]

ذكر المرجئة والجهاد: قوده - تعالى -: (إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ (١٥) حجة على المرجئة واضحة، إذ هم مقرون بأن من لم يكن له صدق الإيمان فليس بمؤمن، وقد جعل الله الجهاد من صدق الإيمان كما ترى.

فإن قيل: فكيف يكون من لم يجاهد صادقًا في إيمانه، إن كان الجهاد جزءا من أجزائه؟.

قيل: قال الله - تبارك وتعالى -: (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا) و (إِلَّا وُسْعَهَا) فمن لم يطق الجهاد بالنفس، والمال. وآمن به، ورآه حقا وأحبه فهو من أهله، وليس عليه غيره، والجهاد - مع ذلك فرض على الكفاية، والإيمان يزيد وينقص، فمن جاهد بنفسه، وماله كان أفضل درجة، وأزيد إيمانًا ممن قعد عنه بالعذر والرخصة، فكلاهما مؤمن، وبعضهما أزيد فيه من بعض، وكل بمقدار جزئه صادق فيه، قال الله - تبارك وتعالى -: (فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى) ، وهذا بعد ما عذر أولي الضرر - في أول الآية فقال: (لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ) .

[37] **Qur'an references (L12427):** Qur'an 49:14 (Al-Hujurat).

[38] **Translator's note (L12436):** The introductory word for "His words" contains an apparent transcription error.

[39] **Qur'an references (L12435):** Qur'an 49:15 (Al-Hujurat).

[40] **Qur'an references (L12441):** Qur'an 65:7 (At-Talaq); Qur'an 4:95 (An-Nisa).

سورة ق

Surah 50: The Letter “Qaf” (Qaf)

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

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[Surah Qaf]

Proof for Inferring the Unseen from the Observable, and the Creator from Creation:

His words: “Have they not looked at the sky above them—how We built it and adorned it, and how it has no fissures?” (6), through to His words: “As an insight and a reminder for every servant who turns back” (8), provide proof through inferring the unseen aspects of the Lord’s power from the observable, and through inferring from creation the Creator, by His handiwork.[1]

And His words: “And We sent down blessed water from the sky, and thereby caused gardens and the grain of the harvest to grow” (9), are evidence that a thing may be placed in a genitive construction with itself. The Permissibility of Predicating of Two Using a Singular Expression:[2]

And His words: “When the two receivers receive, on the right and on the left, a seated one” (17), provide proof concerning several matters: Among them is what indicates that a verb preceding the nouns takes the singular form.[3][4]

Among them is brevity of expression, and allusion to the meaning.

Among them is the permissibility of predicating of two using a singular expression, as though the meaning—and Allah knows best—is that each of them is seated.

Naming Created Beings with a Name of the Creator:

[1] **Qur’an references (L12456):** Qur’an 50:6 (Qaf); Qur’an 50:8 (Qaf).

[2] **Qur’an references (L12461):** Qur’an 50:9 (Qaf).

[3] **Translator’s note (L12465):** The deliberately awkward singular “a seated one” preserves the grammatical feature discussed in the following segments.

[4] **Qur’an references (L12465):** Qur’an 50:17 (Qaf).

[سورة ق]

حجة في الاستدلال بالشاهد على الغائب وبالخلق على الخالق:

قوله: (أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ (٦) إلى قوله: (تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ (٨) حجة بالاستدلال بالشاهد على الغائب - من قدرة الرب - وبالخلق على الخالق من صنعه.

وقوله: (وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ (٩) دليل على جواز إضافة الشيء إلى نفسه جواز الخبر عن الاثنين بلفظ الواحد:

وقوله: (إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ (١٧) حجة في أشياء: فمنها: ما دل على توحيد الفعل المتقدم على الأسماء.

ومنها: اختصار الكلام، والإشارة إلى المعنى.

ومنها جواز الإخبار عن الاثنين بلفظ الواحد، كأنه - والله أعلم - كل واحد منهما قعيد.

تسمية المخلوقين باسم الخالق:

His words: “He utters no saying without a watchful observer, ready at hand, beside him” (18), provide proof for naming created beings with a name of the Creator and for there being no grounds for objection to it. This supports our permitting people to be called “master.”[5]

قوله: (مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨) حجة في تسمية المخلوقين باسم الخالق، وزوال النكير عنه، وهو تأييد لما أجزناه من تسمية الناس بالسيد.

They disagreed over whether the expression is specific or general in scope. Ikrimah said: “Of his saying.” And from Ibn Abbas: “What he is rewarded for and incurs sin for.” Qatadah and al-Hasan said: “It is everything.”[6]

واختلفوا في خصوص اللفظ وعمومه فقال عكرمة: من قوله. وعن ابن عباس ما يؤجر عليه، ويؤزر وقال قتادة والحسن: هو كل شيء.

In this there is also proof for omitting an element from an expression while intending its entirety, as though the meaning—and Allah knows best—is: “Without a watchful observer, ready at hand, beside him, writing down what he said.”[7]

وفي هذا -أيضاً - حجة في اختزال الحرف من الكلمة، والإرادة تمامها، كأنه - والله أعلم - إلا لديه رقيب عتيد يكتب ما قال.

The Withholder of Obligatory Alms:

مانع الزكاة:

And His saying: “His companion will say, ‘This is what I have ready.’ (23) Cast, you two, into Hell every stubborn disbeliever, (24) a persistent withholder of good, a transgressor, a doubter. (25) The dual pronoun refers—Allah knows best—to the driver and the witness.[8]

وقوله: (وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ (٢٣) أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ (٢٤) مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ (٢٥) ضمير الاثنين - والله أعلم - راجع على السائق، والشهيد.

And His saying: “A persistent withholder of good” is a severe threat against anyone who withholds obligatory alms, and supports what we have said: that anyone who withholds them is declared an unbeliever, as evidenced by His

وقوله: (مَنَّاعٍ لِلْخَيْرِ) وعيد شديد على مانع الزكاة، ومؤيد ما قلنا: من أن مانعها يُكفَّر، بدليل قوله: (فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ)

[5] **Qur’an references (L12474):** Qur’an 50:18 (Qaf).

[6] **Translator’s note (L12478):** Ikrimah’s statement is fragmentary as supplied and does not clearly convey his interpretation. The verb translated as “incurs sin” has an unusual spelling.

[7] **Translator’s note (L12481):** The grammatical wording is unusual: literally, “cutting a particle/letter from the word.” The ensuing explanation supplies an omitted clause, so “an element from an expression” preserves the apparent sense without restricting it to a single letter.

[8] **Qur’an references (L12485):** Qur’an 50:23 (Qaf); Qur’an 50:24 (Qaf); Qur’an 50:25 (Qaf).

saying: “But if they repent, establish prayer, and give obligatory alms, then they are your brothers in religion.”[9]

L12491–12493 His saying: “Do not dispute before Me, when I have already given you warning. (28) is an argument against anyone who figuratively interprets ‘with’ according to his objectionable interpretation. What, then, could he say about ‘before Me’ here, when there is no reward there through which one might be near Him?[10][11]

L12494–12501 His saying: “On the day We say to Hell, ‘Are you full?’ and it says, ‘Is there any more?’ (30) is among those passages of which we have said that their apparent sense cannot be applied at all. For Allah—majestic is His glory—is unquestionably more knowledgeable than Hell concerning what He says to it; yet He has spoken as you see. How, then, can one construe: “Those who associate partners with Allah will say, ‘Had Allah willed, we would not have associated partners with Him,’” and similar passages, and thereby reject the greater part of the Quran? According to the interpretation we have worked out, this passage can be made subordinate to what contradicts it, whereas what contradicts it cannot be made subordinate to it, because we have demonstrated the impossibility of making His will subordinate to the will of His creatures, and the manifest unbelief involved in that. Yet it is not impossible to make their will subordinate to His will. The Quran was revealed in the language of the Arabs.[12]

قوله: (لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ (٢٨) حجة على من يتأول " عند " - على مستنكره التأويل - فما عسى أن يقول: في (لَدَيّ) هاهنا، وليس هناك ثواب يكون به قريبًا منه.

قوله: (يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ (٣٠) مما قلنا إنه لا يجوز استعمال ظاهره بتة، لأن الله - جل جلاله، لا محالة - أعلم من جهنم بما يقول لها، قد قال كما ترى، فكيف يجوز أن يحمل: (سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا) ، وما أشبهه. فيرد به عامة القرآن، وممكن فيه على ما خرّجناه أن يكون تبعًا لما خالفه، ولا يمكن أن يجعل ما خالفه تبعًا له، لما دللنا عليه من إحالة جعل مشيئته تبعًا لمشيئة خلقه، وظهور الكفر فيه، وغير محال أن تجعل مشيئتهم تبعًا لمشيئته، والقرآن نازل بلغة العرب.

[9] **Qur’an references (L12488):** Qur’an 9:11 (At-Tawbah).

[10] **Translator’s note (L12493):** The phrase rendered ‘according to his objectionable interpretation’ is syntactically awkward in the supplied text. The argument contrasts the locative expressions ‘with’ and ‘before Me’ with an interpretation in terms of nearness through reward.

[11] **Qur’an references (L12492):** Qur’an 50:28 (Qaf).

[12] **Qur’an references (L12495):** Qur’an 50:30 (Qaf); Qur’an 6:148 (Al-An’am).

It is familiar in their speech for a king to make a promise to one of the people of his kingdom, and when he fulfills it, to say to him, 'Have I fulfilled what I promised you?' although he knows that he has fulfilled it for him. He does not question him out of ignorance of what he has done for him.

These people's affliction arises from disregarding sincere counsel, neglecting fear of Allah, and following what is ambiguous in Allah's Book. Thus He—majestic and exalted—described them, saying: "As for those in whose hearts is deviation"—the verse.[1]

Since His decree—majestic is His glory—was to fill Hell with jinn and human beings all together, He filled it and said to it—although He knows best—"Are you full?" He already knew what He had placed in it. How could He not know, when He Himself had admitted them into it—glory be to Him?!

This also provides evidence that the Quran is uncreated, because Allah—majestic and exalted—is such that all His speech is uncreated: both what He has already spoken and what He will speak on the Day of Resurrection. How, then, could "Are you full?" be created now, even if His speech could also be created—Allah forbid—when He has not yet said it?

His saying: "So they ranged through the lands. Is there any escape? (36) provides evidence that Yahya ibn Yaʿmar's reading as an imperative, even though he alone adopted it, yields a better interpretation than the reading of those who read it as a statement. For the interrogative particle 'is there' hardly ever follows anything but direct address. How, then, can 'is there' be left standing alone in a report about people who ranged through the lands? Had that been the case, the wording would have been—Allah knows best—

[1] **Qur'an references (L12505):** Qur'an 3:7 (Ali 'Imran).

ومعروف في كلامها أن يعد الملك بعض أهل مملكته وعدًا، فإذا أنجزه، قال - له -: هل وفيت لك بما وعدتك، وهو يعلم أنه قد وفى له، فلا يستفهمه لجهله بصنيعه به.

وبلية القوم من إضاعة النصيحة، وإهمال التقوى، واتباع ما تشابه من كتاب الله، وبذلك وصفهم - جل وتعالى - فقال: (فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ) الآية.

فلما كان من حكمه - جل جلاله - أن يملأ جهنم من الجنة والناس أجمعين فملأها، فقال لها - وهو أعلم -: (هَلِ امْتَلَأْتِ) وقد علم ما جعل فيها، وكيف لا يعلم، وهو أدخلهم إيّاها سبحانه؟!

وفيه دليل -أيضاً - على أن القرآن غير مخلوق، لأن الله - جل وتعالى - كل كلامه غير مخلوق، ما قد تكلم به، وما يتكلم به يوم القيامة، فكيف يجوز أن يكون (هَلِ امْتَلَأْتِ) مخلوقاً - الآن - لو جاز أن يكون - أيضاً - مخلوقاً كلامه، ومعاذ الله، وهو لم يقله بعد.

قوله: (فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ (٣٦) دليل على أن قراءة يحيى بن يعمر، وإن انفرد بها على الأمر أحسن تأويلاً، من قراءة من قرأها على الخبر، لأن هل لا تكاد تلي إلا المواجهة، فكيف تترك "هل " مفردة بالإخبار عن قوم نقَّبوا، ولو كان كذلك، لكان - والله أعلم - فنقَّبوا في البلاد فلم يجدوا محيصًا، فلما قال: (هَلْ مِنْ مَحِيصٍ)

’So they ranged through the lands but found no escape.’ Thus, when He said, “Is there any escape?”[2][3]

L12521–12523 this indicated that His saying, “How many generations We destroyed before them who were mightier in force than they,” is a complete statement, just as He said: “So We destroyed those mightier in force than they.” Then He began—He knows best—with a command to the unbelievers of Quraysh to range through the lands, to see whether that would save them from destruction, as a threat. Allah is the guardian of correctness.[4]

دل على أن قوله: (وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا) كلام تامّ كما قال: (فَأَهْلَكْنَاهُمْ أَشَدَّ مِنْهُمْ بَطْشًا) ثم ابتدأ - وهو أعلم - بالأمر لكفار قريش بأن ينقبوا في البلاد، هل ينجيهم من الهلاك، على معنى التهدد، والله ولي الصواب.

[2] **Translator’s note (L12517):** The Arabic interrogative particle is hal. The author contrasts the imperative reading ‘Range through the lands’ with the declarative reading quoted in the preceding unit.

[3] **Qur’an references (L12516):** Qur’an 50:36 (Qaf).

[4] **Qur’an references (L12521):** Qur’an 50:36 (Qaf); Qur’an 43:8 (Az-Zukhruf).

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الذاريات

Surah 51: The Winnowing Winds (Adh-Dhariyat)

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

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[Surah of the Scattering Winds]

His saying, reporting the words of the messengers: “They said, ‘We have been sent to a criminal people, (32) to send upon them stones of clay, (33) marked with your Lord for the transgressors.’ (34) provides evidence that Allah—majestic is His glory—is Himself in heaven, because the stones unquestionably rained down from heaven, and He has said: “Marked with your Lord.”[1][2]

This also establishes the falsity of what those who interpret figuratively say concerning ‘with.’

Discussion of Faith:

And His saying: “So We brought out whoever among the believers was in it. (35) But We found in it only one household of Muslims. (36) provides evidence that faith and submission, although distinguished in name, are united in meaning. This refutes the Murji’ah.[3]

And His saying: “And in ʿAd, when We sent against them the barren wind, (41) provides evidence that all the other winds pollinate trees and deposit fruit within them, by permission of the Compeller.[4]

That wind alone was barren, stirred up for punishment rather than to benefit people in their trees and crops.

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[1] **Translator’s note (L12527):** The Arabic expression for ‘unquestionably’ is divided between this unit and the next.

[2] **Qur’an references (L12526):** Qur’an 15:58 (Al-Hijr); Qur’an 51:32 (Adh-Dhariyat); Qur’an 51:33 (Adh-Dhariyat); Qur’an 51:34 (Adh-Dhariyat); Qur’an 11:83 (Hud).

[3] **Qur’an references (L12532):** Qur’an 51:35 (Adh-Dhariyat); Qur’an 51:36 (Adh-Dhariyat).

[4] **Qur’an references (L12536):** Qur’an 51:41 (Adh-Dhariyat).

[سورة الذاريات]

قوله - إخبارًا عن المرسلين -: (قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ (٣٢) لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ (٣٣) مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ (٣٤) دليل على أن الله - جل جلاله - بنفسه في السماء، لأن الحجارة لا محالة أمطرت من السماء، وقد قال: (مُسَوَّمَةً عِنْدَ رَبِّكَ) .

وفيه -أيضاً - بطلان قول المتأولين في: (عِنْدَ) .

ذكر الإيمان:

وقوله: (فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ (٣٥) فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ (٣٦) دليل على أن الإيمان، والإسلام وإن فرق بهما اسما فهو يجمعهما معنى وفيه رد على المرجئة.

وقوله: (وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ (٤١) دليل على أن سائر الرياح تلقح الأشجار، وتودعها الثمار، بإذن الجبار.

فكانت تلك وحدها عقيمًا، أثيرت للعذاب، لا لمنافع العباد في أشجارهم وزروعهم.

His saying: “And heaven—We built it with strength” is an argument for the Jahmiyyah, as they see it, but it affords them no support, because the plural of the ‘hand’ that they deny is ‘hands,’ so if that is what is meant here, it is against them, not for them. If it means strength, it supports neither us nor them. Indeed, in strength we have an argument against them, not one in their favor.[5][6]

We have explained this elsewhere.

And His saying: “And remind, for the reminder benefits the believers, (55) is a stern verse against anyone who derives no benefit from admonition, because hypocrisy is feared for him when admonitions cease to benefit him.[7]

قوله: (وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ) حجة للجهمية - فيما يرون - ولا متعلق لهم فيها، لأن اليد التي ينكرونها جمعها " أيدي " فإن كان هاهنا تلك فهي عليهم لا لهم، وإن كانت بمعنى القوة فهي لا لنا ولا لهم، بل لنا في القوة حجة عليهم لا لهم.

وقد بينا في غير هذا الموضع.

وقوله: (وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ (٥٥) آية غليظة على من لا ينتفع بالموعظة، لما يخشى عليه من النفاق، إذا زالت عنه منافع المواعظ.

[5] **Translator’s note (L12543):** The argument turns on Arabic morphology: ayd, rendered ‘strength’ in the verse, and aydi, the plural ‘hands,’ can have the same written form in this grammatical position.

[6] **Qur’an references (L12542):** Qur’an 51:47 (Adh-Dhariyat).

[7] **Qur’an references (L12548):** Qur’an 51:55 (Adh-Dhariyat).

سورة الطور

Surah 52: The Mount (At-Tur)

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

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[Surah of the Mount]

His saying: “And there will circulate among them youths of their own, as though they were sheltered pearls, (24) is an argument for anyone who likens a spiritual being to something else, and an argument against the pedants who restrict expression.[1][2]

His saying: “And indeed, for those who have done wrong there is a punishment short of that” Ibn ʿAbbas used to say: ‘It is the punishment of the grave.’ His interpretation provides evidence that the believer who does good is saved from it and is subjected only to questioning, without that punishment, because He specifies it for the wrongdoers, who are the unbelievers.[3]

[1] **Translator’s note (L12554):** ‘Spiritual being’ translates ruhani; in this context its precise scope is uncertain, since the comparison concerns the youths of Paradise.

[2] **Qur’an references (L12553):** Qur’an 52:24 (At-Tur).

[3] **Qur’an references (L12556):** Qur’an 52:47 (At-Tur).

[سورة الطور]

قوله: (وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ (٢٤) حجة لمن يشبه الروحاني بغيره، وهو حجة على المتنطعين في تضييق الكلام.

قوله: (وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ) كان ابن عباس يقول: هو عذاب القبر. ففي تفسيره دليل على أن المؤمن المحسن ناج منه، ومقتصر به على المساءلة دونه، لاشتراطه ذلك في الظالمين، وهم الكافرون.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة النجم

Surah 53: The Star (An-Najm)

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

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[Surah of the Star]

His saying—exalted is He: “He does not speak from desire. (3) It is only revelation revealed. (4) provides evidence that everything the Prophet—may Allah bless him—instituted as a normative practice, he instituted through revelation.[1][2]

His saying: “While he was on the highest horizon, (7) then he drew near and descended, (8) and was at a distance of two bow-lengths or nearer, (9) is an argument that Allah—majestic and sublime—is unquestionably in heaven.[3]

His saying: “Or nearer” does not express doubt. How could it express doubt, when He is the one who brought him near? I have explained this in Surah of the Cow.

This also contains an argument against those who figuratively interpret ‘with’ according to their foolish notions.

Discussion of the Jahmiyyah: And His saying—exalted is He: “The heart did not belie what it saw, (11) is a forceful argument against the Jahmiyyah, from which they have no escape, establishing the form that belongs to Him, which he recognizes within himself. This is unquestionably seeing the Lord with the heart, because seeing Gabriel was seeing with the eye: he used to see him throughout his prophethood—may Allah bless him and grant him peace ﷺ, and bless Gabriel. The subject of seeing with the eye by the Messenger of Allah—may Allah bless him and grant him peace ﷺ—has been covered in our book composed to refute the people of religious innovations

[1] **Translator’s note (L12561):** The supplied blessing says only ‘may Allah bless him’; it does not include the customary invocation of peace.

[2] **Qur’an references (L12560):** Qur’an 53:3 (An-Najm); Qur’an 53:4 (An-Najm).

[3] **Qur’an references (L12563):** Qur’an 53:7 (An-Najm); Qur’an 53:8 (An-Najm); Qur’an 53:9 (An-Najm).

[سورة النجم]

قوله - تعالى -: (وَمَا يَنْطِقُ عَنِ الْهَوَى (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (٤) دليل على أن النبي - صلى الله عليه - كل ما سنه فبوحي سنه.

قوله: (وَهُوَ بِالْأُفُقِ الْأَعْلَى (٧) ثُمَّ دَنَا فَتَدَلَّى (٨) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى (٩) حجة في أن الله - جل وعلا، لا محالة - في السماء.

قوله: (أَوْ أَدْنَى) ليس بشك، وكيف يكون شكًّا، وهو أدناه، وقد بينته في سورة البقرة.

وفيه -أيضاً - حجة على متأولي (عند) على حماقاتهم.

ذكر الجهمية: وقوله - تعالى -: (مَا كَذَبَ الْفُؤَادُ مَا رَأَى (١١) حجة على الجهمية - شديدة، لا محيص لهم عنها - في تثبيت الصورة التي هي له يعرفها من نفسه، وهو - لا محالة - رؤية الرب بالفؤاد، لأن رؤية جبريل كانت رؤية عين، فكان يراه طول نبوته، صلى الله عليه وسلم، وعلى جبريل. وقد حوى باب الرؤية بالعين لرسول الله، صلى الله عليه وسلم، كتابنا المؤلف في الرد على أهل البدع بالأخبار” وبينا اختلافه وعلله.

through transmitted reports," and we have explained its disagreements and defects.[4][5][6][7]

L12580–12583 And His saying: "They follow only conjecture, and conjecture avails nothing against the truth, (28) is an argument against those who employ analogy, those who employ juristic preference, and those who, through their conjectures, establish against people the commission of heinous sins and vile deeds, and a refutation of all such conduct on their part.[8]

L12584 Establishing the Maternal Lineage of a Child Born of Unlawful Intercourse:

L12585

L12586–12588 And His saying: "And when you were fetuses in your mothers' wombs" provides evidence for establishing the maternal lineage of a child born of unlawful intercourse, and dispenses with drawing an analogy between that child and the child of a woman involved in mutual imprecation, because the child born of unlawful intercourse is unquestionably included in this address, and because He—majestic and exalted—ascribes all fetuses to their mothers.[9][10]

L12589

L12590–12592 His saying: "Do you then marvel at this discourse, (59) and laugh rather

وقوله: (إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا (٢٨) حجة على القائسين والمستحسنين والمحققين على الناس - بظنونهم - فواحش الذنوب، وقبائح الأعمال، ورد لكل ذلك منهم.

تثبيت نسب ولد الزنا من أمه:

وقوله: (وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ) دليل على تثبيت نسب ولد الزنا من أمه، ومغنى عن قياسه على ولد الملاعنة، لدخول ولد الزنا - لا محالة - في هذا الخطاب، ونسبته - جل وتعالى - جميع الأجنة إلى الأمهات.

قوله: (أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ (٥٩) وَتَضْحَكُونَ وَلَا تَبْكُونَ (٦٠) وَأَنْتُمْ سَامِدُونَ (٦١) دليل على أن قارئ القرآن مندوب إلى البكاء عند قراءته.

[4] **Translator's note (L12573):** The referents in 'the form that belongs to Him, which he recognizes within himself' are ambiguous in the supplied Arabic; the capitalization reflects the surrounding argument but does not remove that ambiguity.

[5] **Translator's note (L12578):** The supplied form ahli is irregular here; 'people of' reflects the evident intended construction continued in the next unit.

[6] **Translator's note (L12579):** The source has a closing quotation mark without a corresponding opening mark in these units. 'Disagreements and defects' may refer to differences among the transmitted reports and their defects.

[7] **Qur'an references (L12571):** Qur'an 53:11 (An-Najm).

[8] **Qur'an references (L12581):** Qur'an 53:28 (An-Najm).

[9] **Translator's note (L12587):** 'Mutual imprecation' refers to the procedure of liʿan between spouses; the comparison concerns the child's maternal lineage.

[10] **Qur'an references (L12586):** Qur'an 53:32 (An-Najm).

than weep, (60) while you remain heedless? (61) provides evidence that the reciter of the Quran is encouraged to weep while reciting it.[11]

L12593–12594 Likewise, it is related in the transmitted report: "This Quran was sent down with sorrow. When you recite it, weep; and if you do not weep, make yourselves weep."

وكذا روي في الخبر: ((إن هذا القرآن أنزل بحزن، فإذا قرأتموه فابكوا، فإن لم تبكوا فتباكوا ".

[11] **Qur'an references (L12590):** Qur'an 53:59 (An-Najm); Qur'an 53:60 (An-Najm); Qur'an 53:61 (An-Najm).



سورة القمر

Surah 54: The Moon (Al-Qamar)

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

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[Surah of the Moon]

"The Hour has drawn near, and the moon has split. (1) This provides evidence that the signs indicate the approaching Resurrection.[1]

His saying: "Consummate wisdom" provides evidence that the Quran is the ultimate argument and the unraveler of every confusion.

And His saying: "They will emerge from the graves as though they were scattered locusts, (7) is analogous to what was discussed earlier in Surah of the Mount concerning the permissibility of likening people to other things. This provides an argument for poets, provided they do not tell outright lies admitting of no figurative interpretation.[2]

The Qadariyyah:

His saying: "So the waters met for a matter already decreed. (12) And the Qadariyyah, through the wording 'decree.'[3][4]

And His saying: "As a recompense for the one who had been disbelieved, (14) refutes them concerning the act of causing disbelief in them.[5]

Whether Allah did it to them, or an enemy whom He set over them did it, it is something done to them—that is, their rejection of Noah, their failure to thank him and to acknowledge the due of his prophethood and his mission—written against them.

[سورة القمر]

(اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (١) دليل على أن الآيات دالة على اقتراب القيامة.

قوله: (حِكْمَةٌ بَالِغَةٌ) دليل على أن القرآن غاية كل حجة، وفاتق كل لبسة.

وقوله: (يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ (٧) نظير ما مضى - في الطور - من إجازة تشبيه الناس بغيرهم، وفي ذلك حجة للشعراء إذا لم يكذبوا كذبًا محضًا، لا تأويل فيه.

القدرية:

قوله: (فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ (١٢) والقدرية بلفظ القدر.

وقوله: (جَزَاءً لِمَنْ كَانَ كُفِرَ (١٤) رد عليهم في فعل الإكفار بهم.

وسواء فعله الله بهم، أو عدوّ سلطه عليهم، فهو مفعول بهم - أي كفرهم نوحًا، وتضييع شكره ومعرفة حق نبوته، ورسالته - مكتوب عليهم.

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[1] **Qur'an references (L12597):** Qur'an 54:1 (Al-Qamar).

[2] **Qur'an references (L12603):** Qur'an 54:7 (Al-Qamar).

[3] **Translator's note (L12608):** The supplied Arabic is an elliptical or corrupt fragment with no expressed predicate. It apparently connects the Qadariyyah with the verse's wording about divine decree, but does not explicitly state the connection.

[4] **Qur'an references (L12607):** Qur'an 54:12 (Al-Qamar).

L12615

L12616–12617 His saying: “And We certainly left it as a sign. Is there, then, anyone who will take heed? (15) is evidence that ships—preserved after Noah until the Resurrection—are a sign for humankind.[6]

L12618

L12619–12620 His saying: “And We have indeed made the Quran easy for remembrance; is there, then, anyone who will take heed? (17)” is evidence that remembrance is to be sought from it, and that whoever seeks it is assisted in doing so.[7]

L12621

L12622–12623 His saying: “Tearing people away as though they were the trunks of uprooted palm trees (20)” is analogous to: “from the graves, as though they were scattered locusts (7).”[8]

L12624–12625 The omission of the feminine ending from “the locusts,” although it is a collective noun, and from “uprooted,” although it is an adjective qualifying a collective noun, follows the form of the expression. And Allah knows best.[9]

L12626–12629 And His saying—in condemnation of Thamud—“They said, ‘Shall we follow a single human being from among ourselves? Then we would indeed be in error and madness!’ (24)” is a clear argument for accepting the report of a single upright transmitter, and a rebuttal of whoever rejects it, because

قوله: (وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَّكِرٍ (١٥) دليل على أن السفن - بعد نوح متروكة إلى القيامة - آية للورى.

قوله: (وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ (١٧) دليل على أن الذكر ملتمس منه، وطالبه معان عليه.

قوله: (تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ (٢٠) نظير (مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ (٧) .

وسقوط الهاء من “ الجَرَادٌ ” وهو جمع، و (مُنْقَعِرٍ) ، وهو نعتُ جمع محمول على اللفظ، والله أعلم.

وقوله - إنكارًا على ثمود -: (فَقَالُوا أَبَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذًا لَفِي ضَلَالٍ وَسُعُرٍ (٢٤) حجة واضحة في قبول خبر الواحد العدل، ورد على من يرده، لأن ثمود - مع بشرية صالح - أنكروا وحدته فكذبوه لذلك.

[5] **Translator’s note (L12611):** ‘Causing disbelief’ translates ikfar. The wording is difficult, particularly in relation to the passive ‘had been disbelieved’ in the quotation; the following units explain it in terms of their rejection of Noah.

[6] **Qur’an references (L12616):** Qur’an 54:15 (Al-Qamar).

[7] **Qur’an references (L12619):** Qur’an 54:17 (Al-Qamar); Qur’an 54:22 (Al-Qamar); Qur’an 54:32 (Al-Qamar); Qur’an 54:40 (Al-Qamar).

[8] **Qur’an references (L12622):** Qur’an 54:20 (Al-Qamar); Qur’an 54:7 (Al-Qamar).

[9] **Translator’s note (L12624):** The grammatical discussion is awkward: the collective noun for locusts itself is cited, although the preceding quotation has a masculine singular adjective qualifying it. The cited noun also combines the definite article with an indefinite case ending in the transcription.

Thamud, besides objecting to Salih's being human, objected to his being only one, and therefore declared him a liar.[10]

L12630 And Allah knows best.

والله أعلم.

L12631 **Discussion of Water:**

ذكر الماء:

L12632

L12633–12634 His saying: "We are sending the she-camel as a trial for them" is a rebuttal of the Qadariyyah and the Muʿtazilah concerning testing. We have already summarized this in Surat al-Aʿraf.[11]

قوله: (إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ) رد على القدرية والمعتزلة في باب الاختبار، وقد لخصناه في سورة الأعراف.

L12635

L12636–12640 His saying: "And inform them that the water is to be apportioned among them" is evidence that water is apportioned among people: no one may monopolize it and withhold it from others. Water from the sky, rivers, and springs is subject to equal apportionment. Water made to flow through expenditure and effort belongs to whoever made it flow and spent money on it; he may withhold it from whomever he wishes, except for drinking needs (1), for it may not be withheld for these under any circumstances, unless some of it has been secured in a house, a leather water vessel, a container, or something similar.[12][13]

قوله: (وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ) دليل على أن الماء مقسوم بين الناس، ليس لأحد أن ينفرد به، ويمنع غيره، فما كان من السماء والأنهار والعيون فالقسمة واقعة عليه بالسوية، وما كان يجُرى بالنفقة والكلفة فهو لمن أجراه، وأنفق عليه، يمنعه ممن أحب، إلا الشَّفة (١) ، فلا يجوز منعه بوجه من الوجوه، إلا أن يحرز منه شيء في بيت أو ركوة أو آنية، أو ما أشبه ذلك.

L12641

L12642–12643 His saying: "They indeed sought to entice him into surrendering his guests, so We obliterated their eyes" is evidence that Lot's people were blinded before the earth was made to swallow them and rain was sent down upon them.[14]

L12644–12645 It thus clearly establishes—for anyone who reflects upon it—that looking

قوله: (وَلَقَدْ رَاوَدُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ) دليل على أن قوم لوط عموا قبل أن يخسف بهم، ويمطر عليهم.

ففيه بيان واضح - لمن تدبره - أن النظر إلى المرد للشهوة معصية، لأن الملائكة كانوا جاءوا لوطًا في صورة - المرد من البشر.

[10] **Qur'an references (L12627):** Qur'an 54:24 (Al-Qamar).

[11] **Qur'an references (L12633):** Qur'an 54:27 (Al-Qamar).

[12] **Translator's note (L12639):** The term translated as "drinking needs" is a technical expression for access to water for drinking; the supplied editorial footnote instead glosses it as a small quantity of water sought.

[13] **Qur'an references (L12636):** Qur'an 54:28 (Al-Qamar).

[14] **Qur'an references (L12642):** Qur'an 54:37 (Al-Qamar).

lustfully at beardless youths is a sin, because the angels had come to Lot in the form of beardless human youths.

L12646 When they gazed at them with lustful eyes, they were punished with blindness.

L12647

L12648–12649 And His saying: “Indeed, We have created everything according to a decree (49)” is an argument against the Qadariyyah and the Muʿtazilah through the very word “decree.”[15]

L12650

L12651–12652 His saying: “And every small and great thing is recorded (53)” is a clear argument against them, containing no ambiguity and with no “exposure” short of it.[16][17]

L12653

L12654 (1) Drinking water: the small quantity of water sought. See The Book of al-ʿAyn (3:402), the chapter on the letters h, sh, and f; The Tongue of the Arabs (7:157); and al-Nihayah (2:488), under the root sh-f-h.[18]

فلما رمقوهم بعين الشهوة عوقبوا بالعمى.

وقوله: (إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (٤٩) حجة على القدرية والمعتزلة بلفظ القدر.

قوله: (وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ (٥٣) حجة عليهم واضحة لا التباس فيها، ولا عرية دونها.

(١) الشفة: الماء القليل المطلوب. انظر كتاب العين (٣/٤٠٢) باب الهاء والشين والفاء، ولسان العرب (٧/ ١٥٧) ، والنهاية (٢/ ٤٨٨) “ شفه ”.

[15] **Qur’an references (L12648):** Qur’an 54:49 (Al-Qamar).

[16] **Translator’s note (L12652):** The word rendered literally as “exposure” and the phrase containing it are obscure and possibly corrupt. The supplied reading does not yield a clear contextual sense.

[17] **Qur’an references (L12651):** Qur’an 54:53 (Al-Qamar).

[18] **Translator’s note (L12654):** This is an editorial lexical footnote. Its definition has been retained as supplied.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الرحمن

Surah 55: The Beneficent (Ar-Rahman)

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

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[Surah of the All-Merciful]

His saying—mighty and majestic is He—"We shall free Ourselves to attend to you, O two weighty kinds! (31)" is among the expressions whose apparent meaning may not be applied, because nothing distracts Allah—majestic is His majesty—from anything else. Its meaning is: "We shall look into your affairs." The Quranic commentators have likewise said this.[1][2]

The Superiority of Virgins over Previously Consummated Women:[3]

And His saying: "In them are women restraining their gaze, whom neither human nor jinn has deflowered before them (56)" is evidence for the superiority of virgins over previously consummated women, for He would not describe them as untouched by defloration unless He had favored them over those who have been deflowered.[4]

And His saying: "As though they were rubies and coral (58)"—analogous to His previously discussed saying: "As though they were carefully preserved pearls"—is evidence that clarity and delicacy are praiseworthy in persons.[5]

[1] **Translator's note (L12657):** The "two weighty kinds" refers to humankind and jinn. The wording about freeing oneself is retained because the following commentary expressly discusses its apparent meaning.

[2] **Qur'an references (L12657):** Qur'an 55:31 (Ar-Rahman).

[3] **Translator's note (L12659):** The comparison is with women who have previously had intercourse, particularly through consummated marriage; the term does not itself specify widows or divorcees.

[4] **Qur'an references (L12661):** Qur'an 55:56 (Ar-Rahman).

[5] **Qur'an references (L12665):** Qur'an 55:58 (Ar-Rahman); Qur'an 52:24 (At-Tur).

[سورة الرحمن]

قوله - عز وجل -: (سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ (٣١) . مما لا يجوز استعمال ظاهره، لأن الله - جل جلاله - لا يشغله شيء عن شيء، ومعناه سننظر في أموركم، وكذلك قال المفسرون.

فضل الأبكار على الثيب:

وقوله: (فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ (٥٦) دليل على فضل الأبكار على الثيب، إذ لا يصفهن ببراءتهن من الطمث إلا وقد فَضَّلَهُن على من طُمثن.

وقوله: (كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (٥٨) - نظير ما مضى من قوله: (كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ) - دليل على أن الصفاء والرقة مدح في الأشخاص.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الواقعة

Surah 56: The Inevitable (Al-Waqi’ah)

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

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[Surah of the Inevitable Event]

[سورة الواقعة]

His saying: “And fair women with large eyes (22), like carefully preserved pearls (23)” is analogous to the similar expressions discussed previously.[1]

قوله: (وَحُورٌ عِينٌ (٢٢) كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ (٢٣) نظير ما مضى من مثله.

His saying: “Indeed, We have brought them into being with a special creation (35), and made them virgins (36)” is analogous to what was previously discussed concerning the superiority of virgins over previously consummated women.[2]

قوله: (إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً (٣٥) فَجَعَلْنَاهُنَّ أَبْكَارًا (٣٦) نظير ما مضى في تفضيل الأبكار على الثيب.

Glad Tidings for the Believers:

بشارة للمؤمنين:

And His saying: “And you will be three kinds (7)” through His saying: “And our forefathers of old as well? (48)” constitutes great glad tidings for the believers and a clear rebuttal of the Mu'tazilah, because Allah—exalted is His majesty—divided all His creation into three groups and stated concerning each group what He would do with it and the destination to which He would bring them.[3]

وقوله: (وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً (٧) إلى قوله: (أَوَآبَاؤُنَا الْأَوَّلُونَ (٤٨) بشارة للمؤمنين كبيرة، ورد على المعتزلة واضح، لأن الله - جل جلاله - زمر جميع خلقه ثلاث زمر، وأخبر عن كل زمرة بما هو فاعل بها ومصيرهم إليه.

He stated concerning those brought near what He stated, and it is thus known that He distinguished them from the believers through their superiority in obedience and the additional gifts they have received, since among them are the prophets, the utterly truthful, and the martyrs.

فأخبر عن المقربين بما أخبر، فعلم أنه ميزهم عن المؤمنين بفضل الطاعة وزيادة ما أوتوا، إذ فيهم الأنبياء والصديقون والشهداء.

He stated concerning the companions of the right what He stated, and it is thus known that they are below them in rank, while equal to them in affirming Allah’s oneness. Thus, whoever is sinful while affirming Allah’s oneness is included with them. And He stated concerning the companions of the left what He stated, and included in their description that they “used

وأخبر عن أصحاب اليمين بما أخبر فعُلم أنهم دونهم في المنزلة مساوون لهم في التوحيد، فمن كان مذنبًا موحدا فهو داخل معهم، وأخبر عن أصحاب الشمال بما أخبر وجعل في صفتهم أنهم (كانوا) (يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ (٤٧) . فعلم أنهم الكفار - كلهم - عبدة الأوثان، والمنافقون، وأهل الكتاب الذين لايؤمنون بالله، ولا باليوم الآخر، وكذا قال - في آخر السورة -: (فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ

[1] **Qur’an references (L12670):** Qur’an 56:22 (Al-Waqi’ah); Qur’an 56:23 (Al-Waqi’ah).
[2] **Qur’an references (L12673):** Qur’an 56:35 (Al-Waqi’ah); Qur’an 56:36 (Al-Waqi’ah).
[3] **Qur’an references (L12677):** Qur’an 56:7 (Al-Waqi’ah); Qur’an 37:17 (As-Saffat); Qur’an 56:48 (Al-Waqi’ah).

to” “say, ‘When we have died and become dust and bones, shall we really be resurrected? (47)’” It is thus known that they are the unbelievers—all of them—the worshippers of idols, the hypocrites, and those People of the Book who do not believe in Allah or the Last Day. Likewise, He said at the end of the surah: “Then, if he is among those brought near (88), there will be repose, fragrant provision, and a Garden of Bliss (89). And if he is among the companions of the right (90), then peace be upon you from the companions of the right (91). But if he is among the denying, astray (92), then there will be a reception of scalding water (93), and burning in a blazing Fire (94).” He therefore mentioned no third category for them. Elsewhere He mentioned the companions of the Heights and mentioned their deliverance, so they are three groups, with no fourth, or a fourth, with no fifth. Who, then—I would like to know—is the fifth group that the Muʿtazilah consigns eternally alongside the unbelievers in the Fire?! For it is impossible to make it one of these groups, nor is there any outside according to their position at all. Thus, by Allah’s grace, the refutation of their argument concerning the threat of punishment has become clear through the readily available evidence in this section, and the glad tidings to believers who have sinned, of deliverance through their Lord’s grace and compassion, have been established.[4][5][6][7]

A Rebuttal of the Muʿtazilah and the Qadariyyah concern-

L12696

(٨٨) فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ (٨٩) وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ (٩٠) فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ (٩١) وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ (٩٢) فَنُزُلٌ مِنْ حَمِيمٍ (٩٣) وَتَصْلِيَةُ جَحِيمٍ (٩٤) فلم يذكر لهم ثالثًا، وذكر أصحاب الأعراف - في موضع آخر - وذكر نجاتهم، فهم زُمَرٌ ثلاث لا رابع لهم، أو رابع، لا خامس لهم، فمن الزمرة الخامسة - ليت شعري - التي يخلدها المعتزلة مع الكفار في النار؟! إذ غير ممكن أن تجعل واحدة من هؤلاء ولا خارج في قولهم بتة، فقد وضح - بنعمة الله - دحض حجتهم في الوعيد، بالدليل العتيد في هذا الفصل، وحقت بشارة المؤمنين المذنبين بالنجاة بنعمة ربهم ورأفته.

رد على المعتزلة والقدرية فيما يرزن أن المقتول ميت بغير أجله:

[4] **Translator’s note (L12689):** The author says “no third” here despite discussing three groups. The intended reference may be to a third category beyond two broader outcomes, but it is not explicit.

[5] **Translator’s note (L12691):** The wording “or a fourth” is syntactically uneven. In context it appears to allow the companions of the Heights to be counted as a fourth group.

[6] **Translator’s note (L12692):** The construction beginning “nor is there any outside” is awkward in the supplied text; its connection with the following fragment is uncertain.

[7] **Qur’an references (L12684):** Qur’an 56:47 (Al-Waqi’ah); Qur’an 56:88 (Al-Waqi’ah); Qur’an 56:89 (Al-Waqi’ah); Qur’an 56:90 (Al-Waqi’ah); Qur’an 56:91 (Al-Waqi’ah); Qur’an 56:92 (Al-Waqi’ah).

ing Their View That a Slain Person Dies outside His Appointed Term:[8]

L12697

L12698–12699 And His saying: “We have decreed death among you, and We are not to be outstripped (60)” is an argument against their view that a slain person dies outside his appointed term, which is manifest ignorance.[9]

L12700–12702 His saying: “Have you considered what you till? (63) Is it you who make it grow, or are We the ones who make it grow? (64)” It is related that the Prophet, may Allah bless him and grant him peace ﷺ, said: “Let none of you say, ‘I made crops grow.’[10]

L12703 Rather, let him say, ‘I tilled’”—on account of this verse.

L12704–12706 Although this report has a fair chain of transmission, there is a conflicting report supported by the Quran, namely his saying—when he advised leaving date palms unpollinated and they bore poorly developed dates—“Allah has not sent me as a merchant or a grower of crops.”

L12707–12709 And Allah said: “Like a crop that sends forth its shoots, then strengthens them, then grows stout and stands firm upon its stalks, delighting the growers.” Thus He called them this, as you see.[11]

L12710–12711 We have already demonstrated in more than one place the permissibility of calling people by names belonging to Allah.

L12712–12727 His saying: “Indeed, it is a noble Quran (77), in a carefully preserved Book (78), which none touch except the purified (79)” refers—and Allah knows best—to the Book that is in heaven The Quranic commentators have expressed various views about it, on account of His saying: “in a carefully preserved Book (78).” The one we have here, however, is opened out and

[8] **Translator’s note (L12696):** The verb at the point translated as “their view” is corrupt or mistyped. The rendering follows the evident sense, supported by the parallel statement in unit 12699:0.

[9] **Qur’an references (L12698):** Qur’an 56:60 (Al-Waqi’ah).

[10] **Qur’an references (L12701):** Qur’an 56:63 (Al-Waqi’ah); Qur’an 56:64 (Al-Waqi’ah).

[11] **Qur’an references (L12708):** Qur’an 48:29 (Al-Fath).

وقوله: (نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ (٦٠) حجة عليهم فيما يرون المقتول ميتًا بغير أجله، وهو جهل بين.

قوله: (أَفَرَأَيْتُمْ مَا تَحْرُثُونَ (٦٣) أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (٦٤) روي أن النبي، صلى الله عليه وسلم، قال: “ لا يقولن أحدكم: زرعت.

ولكن ليقل: حرثت “ من أجل هذه الآية.

وهذا خبر وإن كان حسن الإسناد فله معارض يشهد له القرآن وهو قوله - حين أشار بترك تلقيح النخل فحملت شيصًا -: “ إن الله لم يبعثني تاجرًا، ولا زراعًا”.

وقال الله: (كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ) فسماهم كما ترى.

وقد دللنا - في غير موضع - على إجازة تسمية الناس بأسامي الله.

قوله (إِنَّهُ لَقُرْآنٌ كَرِيمٌ (٧٧) فِي كِتَابٍ مَكْنُونٍ (٧٨) لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ (٧٩) هو - والله أعلم - الكتاب الذي في السماء وقد قال المفسرون - فيه - ألوانا، لقوله: (فِي كِتَابٍ مَكْنُونٍ (٧٨) وهذا الذي عندنا ينشر، ويبتذل، وأدل الأشياء على (لَا يَمَسُّهُ) أن يكون خبرًا لا نهيا، لأن أكثر كلام العرب على نصب المضاعف في مواضع الجزم، لخفة الفتح عندهم، وقد رفعوه - أيضًا - إلا أن الفتح أكثر، ورأينا الله أظهر هذا اللفظ في الشرط والجزاء - وهو جزم - فقال: (إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ) ،

subjected to ordinary handling. The strongest indications concerning "none touch it" point to its being a statement rather than a prohibition, because the predominant usage in Arabic gives the geminate verb an a-ending in positions requiring the jussive, owing to the lightness of that vowel for them. They have also given it a u-ending, but the a-ending is more frequent. We have seen that Allah separates the doubled consonants in this expression in conditional constructions and their consequents—which require the jussive—saying: "If something good touches you, it grieves them," and saying: "If a wound touches you, a similar wound has already touched the people." It therefore seems more likely that, since He did not separate its doubled consonants here and gave it a u-ending, it constitutes a statement about the purified angels. This is the better-supported and more prevalent interpretation, but I do not assert it categorically, since it admits of being a prohibition, given the permissibility of giving a geminate verb a u-ending in a position requiring the jussive, as in His saying —blessed and exalted is He—"And if you remain patient and guard yourselves, their scheming will not harm you at all." The Quranic readers agreed on giving it a u-ending. I therefore prefer that no one among adults should touch the Quran unless in the state of ritual purity required for prayer, as a precaution. I do not impose this as an obligation, because of what we have demonstrated concerning the possibility of a declarative interpretation of "none touch it" and of "carefully preserved," and because of the agreement of the people of prayer that children may touch it without having performed ablution. Even if they performed ablution before understanding ablution and its intention, they would not become ritually

وقال: (إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ) فأشبه أن يكون لما ترك إظهاره - في هذا الموضع - ورفع صار خبرًا عن الملائكة المطهرين، فهذا أدل وأكثر، ولا أحتم به، لاحتماله أن يكون نهيا على جواز رفع المضاعف - في موضع الجزم - كقوله تبارك وتعالى: (وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا) اتفق القراء على رفعه، فأحب أن لا يمس القرآن أحد - من البالغين - إلا طاهرًا بطهارة الصلاة احتياطًا ولا أوجبه إيجابا، لما دللنا عليه من إمكان الخبر في (لَّا يَمَسُّهُ) وفي " المكنون "، ولاتفاق أهل الصلاة على إجازة مسه للصبيان، وهم غير متوضئين، ولو توضأوا قبل يعقلون الوضوء ونيته ما طهروا به، ولو كان نهيا متحققا لمنع الأطفال من مسه حتى يبلغوا.

purified by it. And if it were an established prohibition, children would be prevented from touching it until they reached puberty.[12][13][14][15][16]

L12728–12731 And the report of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, in his letter to ʿAmr ibn Hazm concerning refraining from touching it except for those who are pure, has an interrupted chain omitting the Companion (mursal) and is not established with a connected chain of transmission. Allah knows best what its status is.[17]

وحديث رسول الله، صلى الله عليه وسلم، في كتابه إلى عمرو بن حزم فى ترك مسمه إلا للطاهرين، مرسل لا يثبت متصلاً. والله أعلم كيف هو.

[12] **Translator's note (L12716):** The author uses the grammatical terms for accusative or subjunctive marking and nominative or indicative marking to discuss the final vowels of a geminate verb in jussive positions. "Separates the doubled consonants" renders his reference to making both consonants explicit rather than assimilating them.

[13] **Translator's note (L12721):** The claim of agreement belongs to the author. The received Quranic readings also include a form with an i-vowel on the first root consonant and a non-geminated final consonant bearing a jussive ending, so the assertion is not unrestrictedly accurate.

[14] **Translator's note (L12726):** The supplied construction for "before understanding" is grammatically defective; its evident contextual meaning is retained.

[15] **Translator's note (L12727):** The verb translated as "reached puberty" contains an apparent typographical error.

[16] **Qur'an references (L12712):** Qur'an 56:77 (Al-Waqi'ah); Qur'an 56:78 (Al-Waqi'ah); Qur'an 56:79 (Al-Waqi'ah); Qur'an 3:120 (Ali 'Imran); Qur'an 3:140 (Ali 'Imran).

[17] **Translator's note (L12729):** The word translated as "touching it" contains an apparent extra consonant in the transcription.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الحديد

Surah 57: The Iron (Al-Hadid)

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

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[Surah of Iron]

His saying—mighty and majestic is He—"It is He who sends down clear signs upon His servant to bring you out of the darkness into the light" is an argument against the Qadariyyah and the Mu'tazilah.[1]

The Merit of Abu Bakr, May Allah Be Pleased with Him:

His saying: "Those of you who spent and fought before the conquest are not equal: they are greater in rank than those who spent and fought afterward. Yet Allah has promised the finest reward to all" is evidence for the merit of Abu Bakr—may Allah be pleased with him—because he spent his wealth on the Messenger of Allah, may Allah bless him and grant him peace ﷺ, before the conquest, and evidence that every deed that one hastens to perform is better than one that is deferred, without our attributing any shortcoming to the person who performs it later.[2]

Mention of the hadith of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, concerning charity:

His saying: "Who is it that will lend Allah a good loan, so that He may multiply it for him, and he shall have a noble reward? (11)" supports the hadith of the Messenger of Allah, may Allah bless him and grant him peace ﷺ: "Indeed, Allah— majestic is His glory—nurtures the charity of the giver just as one of you raises his colt or his weaned camel calf."[3][4]

Do you not see that He mentioned its multiplication before its reward, so that the reward should be for what He has nurtured and made great, rather than

[1] **Qur'an references (L12734):** Qur'an 57:9 (Al-Hadid).

[2] **Qur'an references (L12738):** Qur'an 57:10 (Al-Hadid).

[3] **Translator's note (L12746):** The source has a typographical error in the word for 'hadith.'

[4] **Qur'an references (L12744):** Qur'an 57:11 (Al-Hadid).

[سورة الحديد]

قوله - عز وجل -: (هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ) حجة على القدرية والمعتزلة.

فضيلة أبي بكر رضى الله عنه:

قوله: (لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى) دليل على فضيلة أبي بكر - رضي الله عنه - لإنفاقه ماله على رسول الله، صلى الله عليه وسلم، قبل الفتح، ودليل على أن كل عمل يُسبق إليه أفضل مما يؤخر، من غير أن نُلحق بالمتأخر تقصيرًا.

ذكر حديث رسول الله، صلى الله عليه وسلم، في أمر الصدقة:

قوله: (مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ (١١) يؤيد حديث رسول الله - صلى الله عليه وسلم -: " إن الله - جل جلاله - يربي صدقة المتصدق كما يربي أحدكم فَلُوَّه، أو فصيله "

ألا ترى أنه ذكر مضاعفتها قبل أجرها، ليكون الأجر على ما رباه وأعظمه، لا على صغير ما أقرضه، جودًا منه وكرمًا وهو أعلم.

for the small amount that the giver lent, out of His bounty and generosity? And He knows best.

L12750–12753 In calling charity a loan and referring it to Himself, although it reaches someone other than Him, there are two meanings: The first is the permissibility of putting one word in the place of another.[5][6]

L12754 The other is to teach us that the One whose nearness is sought by giving to the poor is thereby accorded His due reverence.[7]

L12755–12756 It follows from this, then, that someone who seeks to please a man by assisting someone that man loves honors him through that assistance and deserves recompense from him for his action.

L12757 The predominance of the masculine over the feminine:

L12758

L12759 His saying, "On the day when you see the believing men and believing women, their light running before them and on their right," provides evidence for several things.[8]

L12760 Among them is the predominance of the masculine over the feminine in His saying "their light," where He did not say "their light" with a feminine pronoun.[9]

L12761–12762 Another is that describing the light as running confirms the metaphori-

في تسمية الصدقة بالقرض، وإضافتها إلى نفسه، وهي واصلة إلى غيره "معنيان: أحدهما: إجازةّ وضع الكلمة موضع غيرها.

والآخر: إفادتنا أن المتقرب إليه بإعطاء الفقير معظم حقه.

فيخرج - الآن منه - أن المتحري مسرة رجل بإرفاد من يحبه مكرمه بذلك الرفد، ومستوجب من عنده المكافأة علي فعله.

غلبة المذكر على المؤنث:

قوله: (يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ) دليل على غير شيّء.

فمنه: غلبة المذكر على المؤنث في قوله: (نورهم) ولم يقل: " نورهن ".

ومنه: أن الإخبار بالسعى عن النور توكيد لاستعارة الكلام، وأنه - لا محالة - في لسان العرب.

[5] **Translator's note (L12751):** The source contains an apparently stray quotation mark before 'two meanings.'

[6] **Translator's note (L12753):** The word rendered 'permissibility' has irregular spelling and vocalization in the source.

[7] **Translator's note (L12754):** The unvocalized expression at the end is grammatically ambiguous; it is understood here as describing the honoring of the One whose nearness is sought.

[8] **Qur'an references (L12759):** Qur'an 57:12 (Al-Hadid).

[9] **Translator's note (L12760):** The first possessive pronoun is masculine plural, nūruhum; the alternative cited by the author is feminine plural, nūruhunna. English 'their' does not express this distinction.

والباء في (وَبِأَيْمَانِهِمْ) فى معنى "عن " والله أعلم.

وفي قوله: (بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) - والله أعلم - ضمير كأنه " ويقال لهم: بشراكم اليوم ".

قوله: (يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ) دليل على أن القول وإن كان اختبارًا في موضع فغير مانعة من أن يكون معنى غير الاختبار - أيضا - إذ محال أن يكون المنافقون اختبروا أنفسهم في الدنيا بنفاقهم، فهو الآن رد على المعتزلة والقدرية في تأويلهم إياه اختبارًا في كل موضع، وامتناعهم من إجازة غيره عليه، وكذلك قوله: (وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغَرُورُ) ، إذ قد أخبر بالغرة عن الأماني، ثم أخبر بها عن الغرور وهو الشيطان، وقد أخبر بها في موضع آخر عن الدنيا، وهو قوله: (ذَلِكُمْ بِأَنَّكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا) ، وإذا كان كذلك فغير ممتنع أن يخبر بالإضلال عن نفسه لهم، وإن كان قد أخبر به في الشيطان مرة وعن المضلين أخرى، فيكون فعل المخلوق أبدًا تبعًا لفعل الخالق، ولا يكون فعل الخالق تبعًا لفعل المخلوق.

cal character of the expression, and that it is— necessarily—present in the language of the Arabs.[10]

L12763 The preposition bi- in "and on their right" has the meaning of ʿan, "on the side of"; and Allah knows best.

L12764–12765 In His saying, "Your good tidings today are gardens beneath which rivers flow," there is—Allah knows best—an implicit expression, as though it were: "And it will be said to them: 'Your good tidings today.'"[11]

L12766

L12767–12774 His saying: "They call out to them: 'Were we not with you?' They say: 'Yes, but you subjected yourselves to temptation, and you waited, and you doubted,'" is evidence that, although the expression signifies testing in one place, this does not prevent it from also having a meaning other than testing, since it is impossible that the hypocrites tested themselves in this world through their hypocrisy. This, then, is a refutation of the Muʿtazilites and the Qadarites in their interpreting it as testing in every place and their refusal to allow it any other meaning. The same applies to His saying: "And vain hopes deceived you until Allah's command came, and the deceiver deceived you concerning Allah." For He attributed deception to vain hopes, then attributed it to the deceiver, who is Satan. Elsewhere He attributed it to this world, in His saying: "That is because you took Allah's signs in mockery, and the life of this world deceived you." Since this is so, there is nothing to prevent Him from attributing their being led astray to Himself, even though He has attributed it to Satan on one occasion and to those who lead others astray on another. Thus the action of the created being is always subordinate to the action of the Creator, and the action of the Creator is not subordinate to the action of the created being.[12][13]

[10] **Translator's note (L12761):** The statement completed in the next segment is syntactically awkward and may contain an omission; no missing predicate has been supplied.

[11] **Qur'an references (L12765):** Qur'an 57:12 (Al-Hadid).

[12] **Translator's note (L12769):** The source's grammar is irregular in the expression rendered 'prevent it' and in 'having a meaning'; the intended argument remains discernible.

[13] **Qur'an references (L12767):** Qur'an 57:14 (Al-Hadid); Qur'an 45:35 (Al-Jathiyah).

L12775

L12776–12777 And His saying, “Your abode is the Fire; it is your protector,” confirms everything previously stated about the permissibility of designating a created being by a name of the Creator. For He has indicated that people may be designated by it, and then, here, has also permitted the Fire to be designated by it.[14][15]

وقوله: (مَأْوَاكُمُ النَّارُ هِيَ مَوْلَاكُمْ) يؤكد جميع ما مضى من إجازة تسمية المخلوق باسم الخالق، إذ قد دل على تسمية الناس به، ثم أجاز - ها هنا - تسمية النار أيضاً به.

L12778–12783 The Murji’ites: And His saying—exalted is He—“Has the time not come for those who believe that their hearts should become humble at the remembrance of Allah and at what has descended of the truth?” is a refutation of the Murji’ites, since those addressed and reproached by this necessarily had some share of humility before they were censured for their slowness and rebuked, since if they had possessed no share of it, however small, they would not have been believers. Was what was sought from them anything other than an increase in their humility, a little of which had entitled them to the designation of faith before they were required to possess much of it?[16]

المرجئة: وقوله - تعالى -: (أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ) ، رد على المرجئة إذ المخاطبون الموبخون بهذا قد كان لهم - لا محالة - حظ في الخشوع قبل استبطائهم وتقريعهم، إذ لو لم يكن لهم حظ فيه - وإن قل - ما كانوا مؤمنين، فهل ما التمس منهم إلا زيادة في خشوعهم، الذي بقليله استحقوا اسم الإيمان قبل أن يطالبوا بكثيره.

L12784

L12785–12792 And His saying, “And that they should not be like those who were given the Scripture before,” is evidence that a person is forbidden to resemble or emulate someone whose deeds are not approved, and that if he emulates him in a particular deed, he does not thereby become like him in every attribute. Let the person who objects to someone who likens those who recoil—when a caller calls for recourse to the Quran in matters of legal rulings— to hypocrites and unbelievers, although the person recoiling is neither a hypocrite nor an unbeliever on this account, reflect on this, so that it may restrain him from regarding as grave something in the act of the person making the comparison that is not grave. Rather, the deed of the person recoiling, through

وقوله: (وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ) ، دليل على أن المرء ممنوع من التشبه والاقتداء بمن لا يكون مرضي الفعال، وأنه إن اقتدى به في فعل بعينه لم يصر بجميع الصفات مثله، فليعتبر المنكر على من شبه المشمئزين - من دعوة الداعى في الأحكام إلى القرآن - بالمنافقين والكافرين، وإن لم يكن منافقًا ولا كافرًا بهذا، ليردعه عن استعظام ما ليس بعظيم من المشَبِّه، بل فعل المشمئز بالتشبيه بالقوم عظيم لو عقله، والله يغفر لنا وله.

[14] **Translator’s note (L12776):** ‘Protector’ renders mawlā, the shared designation on which the following argument depends.

[15] **Qur’an references (L12776):** Qur’an 57:15 (Al-Hadid).

[16] **Qur’an references (L12778):** Qur’an 57:16 (Al-Hadid).

its resemblance to those people, is grave, if only he understood it. May Allah forgive us and him.[17][18][19]

L12793–12800 Neglect of attentive care: And His saying—exalted is He—"Then a long span passed over them, and their hearts became hard," is evidence that neglect of attentive care causes remembrances to wear out in the hearts of believers, while tending them keeps them fresh; and that hardness is engendered by long hopes and persistent lapses Discussion of diversion: And His saying—exalted is He—"Know that the life of this world is only play, diversion, adornment, mutual boasting among you, and rivalry in the accumulation of wealth and children," is evidence that play, diversion, adornment, and everything mentioned alongside them are collectively blameworthy, except for what has been permitted: a man's playful intimacy with his wife and his slave concubine, the diversion of competitive archery and what is mentioned alongside it, and the adornment excepted in the chapter al-Aʿrāf, namely, taking one's adornment at the mosques, and such adornment as is not extravagant.[20][21]

L12801–12803 His saying, "Like rain whose vegetation pleases the unbelievers," through His saying, "And in the Hereafter there is severe punishment," confirms what we have said and is evidence that a person is punished for whatever of these things has not been excepted, and is bereaved of them in this world before undergoing punishment in the Hereafter.[22][23]

L12804–12806 Our answer to the proponents of analogy has already appeared in several

إهمال الرعاية: وقوله - تعالى -: (فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ) دليل على أن إهمال الرعاية مخلقة للأذكار في قلوب المؤمنين، وتعاهدها مطرية، والقسوة متولدة من طول الأمل، وإدمان الزلل ذكر اللهو: وقوله - تعالى -: (اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ) دليل على أن اللعب، واللهو والزينة، وكل ما ذكر معهم مذموم جملة، إلا ما رخص فيه من ملاعبة الرجل امرأته، وجاريته، ولهو النضال، وما ذكر معه، وما استثني - من الزينة - في سووة الأعراف من أخذ الزينة عند المساجد، وما لم يكن منها سرفًا.

قوله: (كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ) إلى قوله: (وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ) ، تأكيد لما قلنا، ودليل على أن المرء معذب على ما لم يستثن من ذلك، ومفجوع بها في الدنيا قبل مباشرة العذاب في الآخرة.

وقد مضى جوابنا - في غير موضع، من هذا الكتاب - للقائسين في أن احتجاجهم على تثبيت القياس بهذه الأمثال، وما ضاهاها في القرآن بعيد مما يظنون، فأغنى ذلك عن إعادته.

[17] **Translator's note (L12790):** The singular subject of 'is neither a hypocrite nor an unbeliever' is not explicit; it is understood here as the person recoiling from the appeal to the Quran.

[18] **Translator's note (L12791):** The source's word for 'the person recoiling' is visibly corrupt. The connection expressed by 'through its resemblance' is also awkward; the following segment completes the comparison with the aforementioned groups.

[19] **Qur'an references (L12785):** Qur'an 57:16 (Al-Hadid).

[20] **Translator's note (L12799):** The source has a typographical error in the word for 'chapter.'

[21] **Qur'an references (L12793):** Qur'an 57:16 (Al-Hadid); Qur'an 57:20 (Al-Hadid).

[22] **Translator's note (L12802):** Al-kuffār can mean either 'unbelievers' or 'cultivators' here. 'Unbelievers' preserves the ordinary theological sense without silently substituting the agricultural interpretation.

[23] **Qur'an references (L12802):** Qur'an 57:20 (Al-Hadid).

places in this book, concerning their adducing these similitudes and others like them in the Quran to establish analogy: it is far from what they suppose. That makes repeating it unnecessary.

L12807

L12808–12811 His saying, “And forgiveness from Allah and good pleasure,” necessarily refers to other people. In this there is evidence for the permissibility of abridging speech and alluding to the meaning.[24]

L12812 The threat of punishment:

L12813

L12814–12815 And His saying, “And a Garden whose breadth is like the breadth of heaven and earth,” is analogous to what has already appeared in the chapter Āl ʿImrān.[25]

L12816–12822 “Prepared for those who believe in Allah and His messengers,” is a powerful argument against the Muʿtazilites concerning the threat of punishment, if they would reflect upon it, since what they fail to understand about failure to fulfill one’s word leaves them no room to breathe— in this passage. They are therefore asked: How, according to you, can Allah—majestic is His glory—declare that He has prepared the Garden for those who believe in Him and His Messenger—in this verse—without qualification, while among them is someone who commits a sin—a single one—and He gives him no share in what He has prepared for whoever believes in Him and His Messenger, on account of that one sin?[26]

L12823 Because that sin erased faith from his breast and made his tongue utter unbelief![27]

L12824–12826 If they say, “No, but He threatened him with the Fire for his sin,” they are

[24] **Qur’an references (L12808):** Qur’an 57:20 (Al-Hadid).

[25] **Qur’an references (L12814):** Qur’an 57:21 (Al-Hadid).

[26] **Qur’an references (L12817):** Qur’an 57:21 (Al-Hadid).

[27] **Translator’s note (L12823):** In context, this is a polemical, incredulous continuation of the preceding question, rather than an independent affirmation by the author.

قوله: (وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ) مقصود به - لا محالة - قومًا آخرين، ففيه دليل على جواز اختصار الكلام، والإشارة إلى المعنى.

الوعيد:

وقوله: (وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ) نظير ما مضى في سورة آل عمران.

(أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ) حجة على المعتزلة في باب الوعيد - شديدة - لو تأملوها، إذ ما لا يفهمونه من الخُلْف خانق لهم - في هذا الموضع - فيقال لهم: كيف يجوز عندكم أن يكون الله - جل جلاله - يخبر عن نفسه بإعداد الجنة للمؤمنين به، وبرسوله - في هذه الآية - بلا شرط، فيكون فيهم من يذنب ذنبًا - واحدًا - فلا يجعل له حظًّا فيما أعد لمن آمن به وبرسوله، من أجل ذلك الذنب الواحد.

لأن ذلك الذنب محا الإيمان من صدره، وأنطق بالكفر لسانه!.

فإن قالوا: لا، ولكنه أوعده النار على ذنبه. قيل لهم: فأوعده إدخال النار وحده أو أوعده مع الإدخال الخلود؟.

asked: Did He threaten him only with entry into the Fire, or did He threaten him, along with entry, with remaining there eternally?

L12827–12828 If they say, "He threatened him with both," they have made an obstinately false claim and are required to produce a recited scriptural passage to that effect, which they have no means of doing.

L12829–12830 But if they say, "Rather, He threatened him with the Fire, and did not threaten him with remaining there eternally," they are asked: Why, then, do you consign him to remain there eternally after the requital for his sin has been exacted in full?

L12831–12848 You are people who marshal rational evidence and derive Allah's dealings with His servants from the dealings of created beings with one another in matters of justice, divine oneness, and other matters. Is it admissible to your reason—I should like to know—that a man threatens his slave with a beating for an act if he does it, and the slave then goes ahead in defiance of his prohibition and does that act, and, if the man beats him and then lets him go, this is counted as a lie on his part and a failure to fulfill his threat, because he let him go after beating him, and he is not— according to you—truthful or a fulfiller of his threat unless he continues beating him perpetually throughout his lifetime! Likewise, they claim that, if Allah, in His justice, puts someone into the Fire of Hell as punishment for his sin, then brings him out after the punishment for his sin has been exacted in full, He has failed to fulfill His threat. Or is it admissible to your reason that, if a man swears concerning his slave that he will imprison him, then imprisons him for a day or an hour and lets him go, his oath should remain binding upon him until he keeps him in prison perpetually—and other such things? Or will you reflect and understand that, when the beating has been inflicted on the slave threatened with it, and he is released from prison after imprisonment has been imposed upon him, the man who swore has fulfilled his oath and the man who threatened has fulfilled his threat; and that Allah—majestic is His glory—when He puts the sinner into His Fire, has fulfilled His threat, and, when He brings him out after his requital has been exacted in full, that does not impair His threat If they say, "But Allah—blessed and exalted is He—has said: 'And whoever disobeys Allah and His Messenger, for him there is the Fire of Hell, abiding

فإن قالوا: أوعده كلاهما، كابروا في الدعوى، وطولبوا بالتلاوة في ذلك، ولا سبيل لهم إليه.

وإن قالوا: بل أوعده النار، ولم يوعده الخلود. قيل: فما بالكم تخلدونه - فيها - بعد استيفاء الجزاء على ذنبه.

وأنتم قوم تقودون دليل العقل، وتأخذون أفعال الله بعبيده من أفعال الخلق بعضهم ببعض في باب العدل والتوحيد وغيره، أفسائغ في عقولكم - ليت شعري - أن يتواعد رجل عبده بضرب على فعل إن فعله، فيتقدم بين يدي نهيه يفعل ذلك الفعل، فإن ضربه ثم خلاّه عد كذبا عليه، وخلفا لوعيده، لتخليته بعد ضريه، ولا يكون - عندكم - صادقًا، ولا منجزا وعيده إلا بتتابع الضرب وسرمدته عليه عمره! كما يزعمون: أن من أدخله الله - بعدله - نار جهنم عقوبة على خطيئته، ثم أخرجه بعد استيفاء عقوبة خطيئته أنه مخُلف لإيعاده أَوَ سائغ - في عقولكم - إذا حلف رجل على عبده أن يسجنه، فسجنه يومًا، أو ساعة ثم خلاه أن تكون يمينه باقية عليه حتى يخلده في السجن،! وأشباه ذلك، أو تتبصرون فتعلمون أن الضرب إذا وقع بالعبد الموعَد به، وأطلق من السجن - بعد وقوع الحبس عليه - بر الحالف ووفى الموعِد، وأن الله - جل جلاله - إذا أدخل المذنب ناره فقد وفى بوعيده، فإذا أخرجه بعد استيفاء جزائه لم يكن ذلك مؤثرًا في وعيده فإن قالوا: فقد قال الله - تبارك وتعالى -: (وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا) . قيل: المعصية قد تكون في الكفر، وتكون في الذنب، إذ معنى المعصية عصيان من أَمر بشيء، ونَهَى عن شيء، فتعدى أمره ونهيه.

therein forever,'" it is said: Disobedience may consist in unbelief, and it may consist in sin, since the meaning of disobedience is disobeying someone who has commanded something and forbidden something, thereby transgressing his command and prohibition.[28][29][30][31][32]

L12849–12864 Thus, since disobedience, when understood as sin, does not invalidate His saying: "And a Garden whose breadth is like the breadth of heaven and earth, prepared for those who have faith in Allah and His messengers"; and disobedience construed as unbelief invalidates it and follows the example of other verses threatening punishment for unbelief, construing disobedience—in this verse—as the disobedience of unbelief was more appropriate, especially since what precedes this verse and what follows it indicate that it is the disobedience of unbelief committed by an unbeliever. Do you not see that He says: "And that when the servant of Allah stood up invoking Him, they almost became a densely packed mass against him (19). Say: 'I invoke only my Lord, and I associate no one with Him' (20). Say: 'I possess no power to bring you harm or right guidance' (21). Say: 'No one will protect me from Allah, and I shall find no refuge apart from Him (22), except conveyance from Allah and His messages.' And whoever disobeys Allah and His Messenger, for him is the Fire of Hell, abiding therein forever (23). Until, when they see what they are promised, they will know who is weaker in supporters and fewer in number (24). Thus He related how the people regarded the Messenger's call as an enormity and what they almost did to him. Then He related what He commanded His Messenger—may Allah bless him and grant him peace ﷺ—to say concerning the absence of anyone to protect him from Allah if he did not convey His messages, and coordinated with it: "And whoever disobeys

فلما كانت المعصية - المصروفة إلى الذنب غير مبطلة لقوله: (وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ) ، والمعصية المصروفة إلى الكفر مبطلة له، ومتأسية بغيرها من آيات الوعيد في الكفر، كان صرف العصيان - في هذه الآية - إلى عصيان الكفر أجدر، مع أن ما قبل هذا الآية وما بعدها دليل على أنه عصيان الكفر من الكافر، ألا تراه يقول: (وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا (١٩) قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا (٢٠) قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا (٢١) قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا (٢٢) إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا (٢٣) حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا (٢٤) فأخبر عن إكبار القوم دعوة الرسول وما كادوا يفعلون به، ثم أخبر عما أمر به رسوله - صلى الله عليه وسلم - من القول في عدم مجير يجيره من الله إن لم يبلغ رسالاته، ونسق عليه بـ (وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا (٢٣) وحققه وأزال عنه كل لبسة بقوله: (حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا (٢٤) فأخبر أن المتكاثرين المتظاهرين، ومن كاد يتلبد من الجن والإنس على تكذيب الرسول الداعي إلى الله، وعلى رد ما جاء به يكونون - بعد رؤية جهنم، ودخولها وما أوعدوا من الخلود فيها - بلا أنصار، ولا عدد يتكثرون بهم كما تكثروا وتلبدوا على التظافر به والتظاهر عليه، فلم ينفعهم ذلك، وأبى الله إلا إمضاء ما أرسل به رسوله، فهذا واضح لا إشكال فيه.

[28] **Translator's note (L12831):** The expression rendered 'marshal rational evidence' is unusual; the source literally speaks of 'leading' rational evidence.

[29] **Translator's note (L12836):** The source has an apparent typographical error in the word rendered 'beating him.'

[30] **Translator's note (L12837):** The word rendered 'a fulfiller' is corrupt in the source; the intended sense is inferred from the argument.

[31] **Translator's note (L12846):** The quotation moves from singular 'whoever' and 'for him' to plural 'abiding.' The English participle does not mark this grammatical shift.

[32] **Qur'an references (L12831):** Qur'an 72:23 (Al-Jinn).

Allah and His Messenger, for him is the Fire of Hell, abiding therein forever (23)." He confirmed it and removed every ambiguity from it through His saying: "Until, when they see what they are promised, they will know who is weaker in supporters and fewer in number (24)." Thus He declared that those who amassed numbers and supported one another, and those among the jinn and humankind who almost crowded together to deny the Messenger who called to Allah, and to reject what he brought, would—after seeing Hell, entering it, and experiencing the everlasting confinement therein with which they had been threatened—have neither supporters nor numbers with whom to swell their ranks, as they had amassed numbers and crowded together to act in concert through them and support one another against him; yet that did not avail them, and Allah insisted upon carrying through what He had sent His Messenger with. This, then, is clear, with no difficulty in it.[33][34][35]

قال محمد بن علي - رحمه الله -: ولا أرى الشراة إلا أَعْذر في مقالتهم منهم - وإن كانوا متساوين في باب الخطأ - لأن أولئك خلطوا في أصل تسمية المذنب بالكافر، وإعداد الذنب كفرًا، ثم قادوا مذهبهم في الخلود والشهادة على الكافر عندهم.

L12865–12869 Muhammed ibn Ali—may Allah have mercy on him—said: I can only regard the Shurat as more excusable in their doctrine than these people—even though they are equal in respect of error—because the former went astray at the very foundation by calling the sinner an unbeliever and counting sin as unbelief, then carried through their doctrine concerning everlasting confinement and the testimony pronounced against someone they regarded as an unbeliever.[36][37]

وهؤلاء لم يسموه كافرًا، بل سموه فاسقا، ثم أوجبوا باسم الفسوق الخلود، فجمعوا على أنفسهم الغلط من وجوه عدة.

L12870–12871 These people, however, did not call him an unbeliever; rather, they called him a transgressor, then made the designation of transgression entail ever-

[33] **Translator's note (L12851):** The referent of "it" in "invalidates it" is unclear in the supplied context. The wording translated as "follows the example of" is also awkward.

[34] **Translator's note (L12862):** The pronoun in "through them" has an uncertain referent; the Arabic literally has a masculine singular pronoun.

[35] **Qur'an references (L12849):** Qur'an 57:21 (Al-Hadid); Qur'an 72:19 (Al-Jinn); Qur'an 72:20 (Al-Jinn); Qur'an 72:21 (Al-Jinn); Qur'an 72:22 (Al-Jinn); Qur'an 72:23 (Al-Jinn); Qur'an 72:24 (Al-Jinn).

[36] **Translator's note (L12865):** "Shurat" is a designation used for the Kharijites.

[37] **Translator's note (L12867):** The word rendered "counting" is written in the unusual form meaning "preparing"; the context suggests reckoning or counting, but the reading is uncertain.

lasting confinement, thereby accumulating errors against themselves in several respects.

L12872–12892 The first is that transgression, in the language, means leaping; hence the mouse was called a little transgressor, because it leaps about. Allah—blessed and exalted is He—said concerning Iblis: "So he transgressed against his Lord's command," meaning that he leapt ahead of His command and left it behind his back. Thus, if transgression is leaping against command and prohibition, and command and prohibition encompass various things, some of which constitute unbelief, such as claiming that He has a child and a wife, affirming rivals to Him, and similar things, while some constitute sin, such as illicit intercourse, theft, drinking wine, and comparable acts, then it must be that the transgressor—in both categories alike—is called by one designation and treated in one way, or is called by two different designations and treated in two ways. If, then, their agreement in declaring the Shurat mistaken in the designation has a real meaning, and they were not thereby merely adorning themselves, then their doctrine of everlasting confinement is unquestionably mistaken, since it is impossible that unbelief should be an act with no counterpart among sins as an act, its recompense being everlasting confinement, and then its opposite among acts, when committed, should likewise have everlasting confinement as its recompense. But if they agree with them in the foundation of the doctrine and merely adorn themselves with the designation they have bestowed, then they have spoken hypocritically and exposed themselves to their opponents' arguments establishing the consequences binding upon them— The second is that they declare our doctrine mistaken when we describe our Lord—majestic and exalted is He— as just in punishing someone upon whom He decreed sin, and they count this, on our part, as injustice, yet do not declare themselves mistaken in imposing everlasting confinement upon someone who committed a single sin in his lifetime, did not repent of it, and obeyed his Lord for the rest of his life; they

فأحدها: أن الفسوق - في اللغة - التوثب، ولذلك سميت الفأرة فويسقة، لأنها قفازة، قال الله - تبارك وتعالى - في إبليس -: (فَفَسَقَ عَنَ أَمرِ رَبِّه) ، أي وثب بين يدي أمره. وخلفه وراء ظهره، فإذا كان الفسق هو التوثب على الأمر والنهي. وكان الأمر والنهي مشتملين على أشياء: منها ما يكون كفرًا مثل دعوى الولد والزوجة والقول بالأنداد وأشباه ذلك، ومنها ما يكون ذنبًا مثل الزنا والسرقة وشرب الخمر وما ضاهاها، لم يجز إلا أن يكون الفاسق - في النوعين معًا - يسمى باسم واحد مسلوكًا به طريقًا واحدًا، أو مسمى باسمين مختلفين مسلوكًا به طريقين، فإن كان لاتفاقهم معنى على تغليط الشراة حقيقة في التسمية ولم يكونوا به متزينين فقولهم في الخلود غلط - بغير إشكال - إذ محال أن يكون الكفر فعلاً لا نظير له من الذنوب فعل، وجزاؤه الخلود، ثم يكون ضده من الفعل إذا فعل يكون - أيضاً - جزاؤه الخلود، وإن كانوا مجامعين لهم في أصل المقالة ومتزينين بما نحلوه من الاسم فقد نافقوا في الكلام، واستهدفوا لخصومهم في الإلزام - والثانية: أنهم يخطئون مقالتنا فيما نصف به ربنا - جل وعلا - بأنه عدل في تعذيب مق قضى عليه الخطيئة، ويعدونه جورًا - منا - ولا يخطئون أنفسهم في إيجاب الخلود على من أخطأ خطيئة واحدة - في عمره - لم يتب منها، وأطاع وبه سائر عمره، ولا يسمونه كافرًا. ويسلكون به مسلك الكافر، ويعدونه عدلاً.

do not call him an unbeliever, yet treat him as an unbeliever and count that as justice.[38][39][40][41][42][43][44]

والثالثة: أنهم يفرقون - في عقوبة هذا المجرم - بين الدنيا والآخرة، فيزعمون أن المتفسق بأفعال الذنوب لا يقتل ولا يستتاب - كأهل الحرب والردة - ويستوجب الخلود، والمتفسق بأفعال الكفر يقتل ويستوجب الخلود ويرث ويورّث، والكافر لا يرث ولا يورث ومحرم ماله. ويحل مال الكافر الذي جزأؤه الخلود.

L12893–12898 The third is that, in punishing this offender, they distinguish between this world and the Hereafter. They claim that someone who becomes a transgressor through sinful acts is neither killed nor called upon to repent—as are those engaged in war and apostasy—yet deserves everlasting confinement; someone who becomes a transgressor through acts of unbelief is killed and deserves everlasting confinement, and inherits and is inherited from, whereas the unbeliever neither inherits nor is inherited from, and inviolable is his property. Yet the property of the unbeliever whose recompense is everlasting confinement is lawful to take.[45][46]

L12899–12908 The fourth is that the very saying of His—glorified and exalted is He—which they invoke as proof: “Evil is the designation of transgression after faith,” is applied out of place. This is because the beginning of the verse in which this occurs was revealed concerning people who used to disparage one another and call one another offensive names. A man would say to another:

والرابع: أن نفس ما يحتجون به من قوله - سبحانه وتعالى -: (بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ) ، موضوع في غير موضعه، وذلك أن أبتداء الآية - التي هذا فيها - نازل في قوم كانوا يلمزون أنفسهم، ويتنابزون بالألقاب، فيقول الرجل الآخر: يا كافر، يا فاسق يلقبه بذلك، ولايسميه باسمه، فأخبر الله - جل جلاله - أن المسمى بالفسوق بعد الإيمان مبدل اسمه بما لا يشاكله فقال: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ) أي بئس الاختيار في تسمية المؤمن بالفسوق بعد ما سُمي بالإيمان، لا أن اسم الإيمان زائل عنه بفسوقه الذي ليس بكفر.

[38] **Translator’s note (L12873):** “Little transgressor” renders the diminutive fuwaysiqah. The explanation connecting it with leaping is the author’s lexical claim.

[39] **Translator’s note (L12875):** The source places a full stop after “prohibition,” although the conditional argument continues in the following unit.

[40] **Translator’s note (L12882):** The Arabic syntax is awkward. This follows the apparent sense: their professed disagreement with the Shurat over the designation must be substantive.

[41] **Translator’s note (L12884):** The word “act” occurs twice in an awkward construction in the Arabic; the repetition has been retained.

[42] **Translator’s note (L12889):** The source has an apparent typographical corruption at the word rendered “someone.”

[43] **Translator’s note (L12891):** The source reads an apparently corrupt word where “his Lord” is required by the apparent sense; this rendering is conjectural.

[44] **Qur’an references (L12872):** Qur’an 18:50 (Al-Kahf).

[45] **Translator’s note (L12897):** The word rendered “is inherited from” appears corrupt. As written, inheritance appears to be attributed to the person committing acts of unbelief, immediately before being denied to the unbeliever. The subject sequence is inconsistent; it has not been silently rearranged.

[46] **Translator’s note (L12898):** The referent of “his” remains uncertain because of the inconsistent subject sequence in the preceding unit.

'You unbeliever! You transgressor!'—giving him such a name rather than calling him by his own name. Allah—majestic is His majesty—thus declared that someone designated by transgression after faith has had his designation replaced with something that does not befit him. He said: "O you who have faith, let no people ridicule another people; perhaps they are better than them. Nor let women ridicule other women; perhaps they are better than them. Do not disparage yourselves, and do not call one another offensive names. Evil is the designation of transgression after faith." That is, evil is the choice of designating a believer by transgression after he has been designated by faith; it does not mean that the designation of faith is removed from him by his transgression that does not constitute unbelief.[47][48]

L12909–12910 If an objector from among the Murji'ah objects to us and claims that what we have adduced against the Mu'tazilah in this section is proof for him in isolating faith, stripped of deeds, since there is no

فإن عارضنا معارض من المرجئة فزعم: أن ما احتججنا على المعتزلة في هذا الفصل حجة له في تجريد الإيمان معرىً من العمل، إذ ليس في

L12911

L12912–12919 mention in His saying, "Prepared for those who have faith in Allah and His messengers," of any deed—then he has erred most grievously, because Allah—majestic is His majesty—mentioned faith in Him and His messengers comprehensively, and did not mention a faith; the comprehensive expression therefore encompasses speech—together—according to what we have demonstrated in the surahs preceding this section. Even if He had also mentioned speech, they would have no proof, since our position includes the following: A believer possessing some of the constituent parts of faith may enter the Garden through Allah's pardon—indeed, with the weight of a mustard seed along with the testimony of faith. His entering the Fire before entering the Garden—after being brought out of it—contains nothing that

قوله: (أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ) عمل - فقد غلط كل الغلط، لأن الله - جل جلاله - ذكر الإيمان جملة به وبرسله، ولم يذكر إيمانًا، فالجملة جامعة للقول - معًا - بما دللنا عليه في السور قبل هذا الفصل، ولو كان - أيضاً - ذكر قولا ما كان لهم حجة إذ من قولنا: إن المؤمن ببعض أجزاء الإيمان قد يدخل الجنة بعفو الله، بل بمثقال خردلة مع الشهادة، وليس في دخوله النار قبل دخوله الجنة - بعد إخراجه منها - ما يكسر قولنا في تجزئة الإيمان وتسمية العمل به.

[47] **Translator's note (L12901):** The source literally says "the other man would say," without explicitly marking the recipient; the context indicates one man addressing another.

[48] **Qur'an references (L12899):** Qur'an 49:11 (Al-Hujurat).

undermines our position that faith has constituent parts and that deeds are designated as faith.[49][50][51]

L12920–12927 Likewise is our position concerning the report of the Messenger of Allah—may Allah bless him and grant him peace ﷺ: "Whoever says, 'There is no god but Allah,' shall have the Garden, even if he commits illicit intercourse, and even if he steals." That is, he enters the Garden after coming out of the Fire, so that the Garden becomes his abode forever. For this report does not say: "Whoever says, 'There is no god but Allah,' will not enter the Fire." It says only: "He shall have the Garden," and the Garden is his whenever he enters it. Our interpretation of this is therefore better than the interpretation of someone who says, "This was before the obligatory duties were revealed," because, although that may be a good interpretation, it can be established only through a transmitted report, whereas our position is implicit in the wording itself, for anyone who discerns it.

وكذا قولنا في حديث رسول الله، صلى الله عليه وسلم: " من قال لا إله إلا الله فله الجنة، وإن زنا، وإن سرق "، أي يدخل الجنة بعد ما يخرج من النار، فتكون الجنة داره أبدًا، إذ ليس في هذا الحديث: " من قال لا إله إلا الله لم يدخل النار " إنما هو " فله الجنة " والجنة له في أي وقت دخلها، فتأويلنا في هذا أحسن من تأويل من قال: كان هذا قبل نزول الفرائض، لأنه وإن كان حسنًا فلا يدرك إلا بخبر، وقولنا مطوي في نفس الكلام، لمن ميزه.

L12928

L12929 His saying: "No calamity befalls the earth or yourselves but it is in a Book before We bring it into being. Indeed, that is easy for Allah (22)."[52]

قوله: (مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (٢٢)

L12930–12936 is a clear proof against the Qadariyyah and the Mu'tazilah, since He has explicitly declared that calamities were deposited in His antecedent Book before they occurred. The pronoun "it" in "We bring it into being" must refer either to the selves or to the earth. If it refers to the earth, then the selves were created after it; and if it refers to the selves, then their calamities are recorded, their knowledge preceding their creation; in every case, they precede the selves, No person of understanding among those versed in

حجة على القدرية والمعتزلة واضحة - إذ قد أخبر نصًّا بإيداع المصائب كتابه السابق قبل وقوعها، والهاء في (نَبْرَأَهَا) لا تخلو من أن تكون راجعة على الأنفس، أو على الأرض، فإن كانت على الأرض فالأنفس مخلوقة بعدها، وإن كانت على الأنفس فمصائبها مكتوبةٌ علمها قبل خلقها، وهي على كل الأحوال قبل الأنفس، ولا يتمانع ذو الحجا - من أهل اللغة - أن المعاصي أكبر المصائب والجنايات من جانبها، والمجني عليه مصيبة واصلة إليه من كتب إليه فعل يفعله، أو يفعل به، فلابد من كونه.

[49] **Translator's note (L12912):** The English syntax spans this unit and the adjoining units, as does the Arabic.

[50] **Translator's note (L12915):** The supplied wording is apparently defective: "did not mention a faith" has no clear contrast with the preceding statement, and "speech—together" lacks a second coordinated term. The argument appears to concern speech and deeds together, but no missing words have been inserted.

[51] **Qur'an references (L12912):** Qur'an 57:21 (Al-Hadid).

[52] **Qur'an references (L12929):** Qur'an 57:22 (Al-Hadid).

the language disputes that acts of disobedience are the greatest calamities, and offenses belong to their category. As for the person offended against, a calamity reaches him. Whoever has had an act prescribed for him, which he performs or which is performed upon him, must have it come to pass.[53][54][55][56]

L12937–12941 Discussion of Medicine: His saying—exalted is He—"And We sent down iron, in which there is mighty force and benefits for people," is proof for the foundation of medicine and for seeking to attain healing through treatments using medicines, because, although the benefits refer to weapons, tools, and the prices obtained for iron, slag is among its benefits, and it comes out of it.[57][58]

L12942–12950 Al-Ijli related to us; Ahmad ibn Isa ibn al-Lakhmi related to us; Isma'il ibn Maslamah ibn Qa'nab related to us, saying: Salm ibn Qutaybah related to me, on the authority of Maslamah ibn Qa'nab, who said: I went in to see him, and he said to me: "Drink some of a drink containing milk, into which he would put the dross of discourse and other mixtures along with it. He said: "Drink. Ibn 'Awn related to me, from Ibn Sīrīn, who said: 'And We sent down iron, in which there is mighty force and benefits for people,' and I hope that this is among those benefits."[59][60][61]

ذكر الطب: وقوله - تعالى -: (وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ) حجة في أصل الطب، والمتوصل إلى الشفاء بواسطة من العلاجات بالأدوية، لأن المنافع وإن كانت راجعة على السلاح والأدوات وأثمان الحديد فالخَبَث من منافعه، وهو خارج منه.

حدثنا العِجلي، دثنا أحمد بن عيسى بن اللخمي، دثنا إسماعيل بن مسلمة بن قعنب، قال: حدثني سلم بن قتيبة، عن مسلمة بن قعنب، قال: دخلت عليه فقال لي: اشرب من شراب كان فيه اللبن يجعل فيه خبث الحديث وأخلاط معه، فقال: اشرب، حدثني ابن عون، عن ابن سيرين، قال: (وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ) وأرجو أن يكون هذا منه ".

[53] **Translator's note (L12931):** The initial letter of the word rendered "that … were deposited" is apparently mistyped in the source. The Arabic pronoun discussed is feminine singular.

[54] **Translator's note (L12933):** The wording around "recorded, their knowledge" is awkward and possibly corrupt. The apparent sense is that their calamities were recorded and known before their creation.

[55] **Translator's note (L12934):** The apparent reference is to the prior recording or knowledge of the calamities; the Arabic feminine pronoun does not resolve this unambiguously.

[56] **Translator's note (L12936):** The Arabic is syntactically disjointed, particularly at the transition from the person offended against to "whoever has had … prescribed for him." The punctuation and resulting interpretation are tentative.

[57] **Translator's note (L12939):** The construction rendered "seeking to attain healing" is grammatically awkward in the supplied Arabic.

[58] **Qur'an references (L12937):** Qur'an 57:25 (Al-Hadid).

[59] **Translator's note (L12942):** The source twice uses an apparently shortened or defective form of "related to us." The unusual name sequence "ibn Isa ibn al-Lakhmi" is retained as supplied.

Similarly, His saying—reporting about bees—"From their bellies comes forth a drink of varying colors, in which there is healing for people" is evidence that seeking medical treatment is permissible, together with what has been transmitted from the Messenger of Allah, may Allah bless him and grant him peace ﷺ, commanding that medical treatment be sought, in one form after another.[62][63]

The Muʿtazilites:

And His saying: "Among them are those who are guided, while many of them are defiantly disobedient" (26).[64]

And His saying: "So We gave those of them who believed their reward, while many of them are defiantly disobedient" (27), together with other passages like these two, constitute a refutation of the Muʿtazilites concerning their making defiant disobedience a rank between the two ranks of faith and unbelief, since defiant disobedience in all these passages is undoubtedly unbelief, as the context of the discourse indicates.[65]

Discussion of Observances:[66]

ومثل ذلك قوله - إخبارًا عن النحل -: (يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ) ، هو دليل على إباحة التداوي مع ما جاء عن رسول الله، صلى الله عليه وسلم، في الأمر بالتداوي لونًا لونًا.

المعتزلة:

وقوله: (فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (٢٦) .

وقوله: (فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (٢٧) في أشباه لهما رد على المعتزلة فيما يجعلون الفسق درجة بين درجتين من الإيمان والكفر، إذ الفسق في جميع هذه الأمكنة كفر لا شك فيه، لما دل عليه سياق الكلام.

ذكر الرعايات:

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[60] **Translator's note (L12946):** The supplied text reads "the dross of discourse" (khabath al-ḥadīth), apparently a transcription error for "iron slag" (khabath al-ḥadīd), as suggested by the ensuing quotation about iron.

[61] **Qur'an references (L12942):** Qur'an 57:25 (Al-Hadid).

[62] **Translator's note (L12952):** The expression continues in the next segment: literally, "form by form," referring to the various forms of treatment or commands concerning treatment.

[63] **Qur'an references (L12951):** Qur'an 16:69 (An-Nahl).

[64] **Qur'an references (L12956):** Qur'an 57:26 (Al-Hadid).

[65] **Qur'an references (L12958):** Qur'an 57:27 (Al-Hadid).

[66] **Translator's note (L12962):** "Observances" renders riʿāyāt, meaning the attentive maintenance of religious commitments or practices, as developed in the following argument.

L12964–12968 And His saying: “But they did not observe it as it ought to have been observed” is evidence affirming such observances, and that an innovation consisting of righteous action and something that brings one nearer to Allah—majestic and exalted is He—and containing benefits for created beings is not blameworthy. For, had it been blameworthy, they would not have been censured for neglecting the care required to maintain it. Supporting this introduction of a new practice is the report of the Messenger of Allah, may Allah bless him and grant him peace ﷺ: “Whoever institutes in Islam a practice that is good, and it is acted upon after him, shall have its reward and the reward of whoever acts upon it.”[67]

وقوله: (فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا) دليل على ثبيت الرعايات، وعلى أن البدعة من العمل الصالح وما يقرّب إلى الله - جل وتعالى - ويكون فيها منافع الخلق غير مذمومة، إذ لو كانت ما ذموا على تضييع الرعاية في المحافظة عليها، ويؤيد هذا الابتداع حديث رسول، الله صلى الله عليه وسلم: “ من سن في الإسلام سنة حسنة، فعمل بها بعده، كان له، أجرها وأجر من عمل بها ”.

L12969–12975 There is no doubt that this is a practice whose introduction is authorized, rather than a practice followed from someone other than the person who instituted it. The Messenger of Allah, may Allah bless him and grant him peace ﷺ, promised for it the reward that he promised. Did not ʿUmar—may Allah be pleased with him—institute the night prayers of the month of Ramadan in congregation, and ʿUthmān—may Allah be pleased with him—the first call to prayer on Friday? Both were included in the saying of the Messenger of Allah, may Allah bless him and grant him peace ﷺ: “ Whoever institutes in Islam a good practice.”

ولا شك أن هذه سنة مأذونة في إحداثها، لا سنةً متبعة لغير من سنها، وقد وعد عليها رسول الله، صلى الله عليه وسلم، من الأجر ما وعد، أو ليس عمر - رضي الله عنه - سن قيام شهر رمضان في جماعة، وعثمان - رضي الله عنه - الأذان الأول يوم الجمعة وكانا داخلين في قول رسول الله صلى الله عليه وسلم: “ من سنَّ في الإسلام سنَّةً حسنةً ”.

L12976–12977 If someone says: “Then what is the meaning of his saying, may Allah bless him and grant him peace ﷺ, ‘Every newly introduced matter is an innovation, and every innovation is misguidance,’ and ‘Beware of newly introduced matters,’ and similar statements?”

فإن قال: فما معنى قوله، صلى الله عليه وسلم: “ كل محدثة بدعة، وكل بدعة ضلالة ” وإياكم ومحدثات الأمور “ وأشباه ذلك.

L12978–12979 The reply is: These may concern newly introduced matters that do not lead to acts of devotion, such as shaving the head as a punishment, following brides with fires during the wedding procession, and things of that sort. Allah knows best.[68]

قيل: قد يجوز أن يكون في محدثات لا تؤدي إلى القربات، مثل حلق الرأس في العقوبات، واتباع العرائس بالنيران عند الزفاف، وما أخذ أخذه، والله أعلم.

L12980–12982 His saying: “So that the People of the Book may not know that they have no power over any of Allah’s bounty, and that bounty is in Allah’s hand: He

قوله: (لِئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (٢٩) حجة على المعتزلة والقدرية.

[67] **Qur’an references (L12964):** Qur’an 57:27 (Al-Hadid).

[68] **Translator’s note (L12978):** The supplied qurayāt, literally “small villages,” appears corrupt in context; the translation follows the apparent intended reading qurubāt, “acts of devotion” or “acts that bring one nearer to Allah.”

gives it to whomever He wills, and Allah possesses tremendous bounty" (29) is an argument against the Muʿtazilites and the Qadarites.[69][70]

[69] **Translator's note (L12981):** The opening negative is retained according to the supplied wording. In a common grammatical interpretation of this verse, that negative particle is treated as extra, yielding "so that the People of the Book may know."

[70] **Qur'an references (L12981):** Qur'an 57:29 (Al-Hadid).

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة المجادلة

Surah 58: The Pleading Woman (Al-Mujadila)

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

Return to the reading collection

[Surah of the Woman Who Disputes]

[سورة المجادلة]

And His saying, exalted is He: “Those of you who declare their wives forbidden to them by likening them to their mothers—their wives are not their mothers; their mothers are only those who gave birth to them” provides an argument concerning several matters: Among them is that a declaration of prohibition by maternal comparison (ẓihār) can occur only through reference to the mother, since “their wives are not their mothers” is evidence that they used to make such declarations by reference to mothers. If this explains the otherwise unspecified declaration of ẓihār, anything else does not constitute ẓihār, even if someone utters it—unless the Muslim community agrees concerning a female relative permanently forbidden in marriage, other than the mother, and considers a comparison with her to constitute ẓihār; in that case their position is conceded.[1][2]

وقوله تعالى: (الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ) حجة في أشياء: فمنها: أن الظهار لا يكون إلا بالأم " إذ في (مَا هُنَّ أُمَّهَاتِهِمْ) دليل أنهم كانوا يظاهرون بالأمهات، وإذا كان ذلك تفسير الظهار المجمل، فغير ذلك لا يكون ظهارًا، وإن لفظ به، إلا أن تتفق الأمة على ذات محرم - غير الأم - ويجعلون بها ظهارً، فيُسَلَّم لهم.

If it is said: “Has it not been related that the Prophet, may Allah bless him and grant him peace ﷺ, heard a man saying to his wife, ‘O little sister,’ and the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said to him, ‘Is she your sister?’ He said, ‘No.’ So he disapproved of it.”[3]

فإن قيل: أفليس قد رُوي أن النبي، صلى الله عليه وسلم، سمع رجلاً يقول لامرأته: يا أخية، فقال له رسول الله - صلى الله عليه وسلم -: " أختك هي؟ قال: لا. فكرهه.

The reply is: This is a report that Abū Tamīmah transmits from him with a gap in the transmission chain. We know of no one who mentions in it Abū Saʿīd al-Khudrī other than ʿAbd Allāh ibn ʿIṣmah, who is not well known among Ḥammād’s companions, nor is he among those whose report is accepted when they alone transmit it. Moreover, even if it were established as authentic, it would confirm what we have said: that this does not constitute ẓihār, even though the expression was disapproved of. Another matter is that ẓihār concerning an enslaved woman and a free woman is the same, because

قيل: هو حديث يرسله أبو تميمة عنه، لا نعلم أحدًا ذكر فيه أبا سعيد الخدري غير عبد الله بن عصمة، وليس بمشهور في أصحاب حماد، ولا ممن يقبل حديثه إذا انفرد به، مع أنه لو كان ثابتًا لكان تأكيدًا لما قلناه: من أنه لا يكون به ظهار، وإن كره القول ومنها: أن الظهار من الأمة والحرة واحد لشمول اسم النساء لهما - معًا - وهو مذكور بشرحه في كتاب الظهار من شرح النصوص.

[1] **Translator’s note (L12986):** The declaration described here is the legal category ẓihār, used consistently below.

[2] **Qur’an references (L12986):** Qur’an 58:2 (Al-Mujadila).

[3] **Translator’s note (L12990):** “O little sister” renders an affectionate diminutive form of “sister”; its precise vocalization is not supplied. The final disapproval is understood as the Prophet’s.

the designation “women” encompasses both of them. This is discussed with its explanation in the Book of Ẓihār in the Commentary on the Texts.

L12999–13000 Another matter is the confirmation of the inheritance of the child of a woman subjected to mutual imprecation and of a child born of unlawful intercourse, because the designation of motherhood encompasses the woman who gave birth to either of them. This is comparable to His saying: “And when you were fetuses in your mothers’ bellies.”[4][5][6]

ومنها: تأكيد ميراث ولد الملاعَنة، وولد الزنا، لشمول اسم الأمومة لمن ولد بهما، وهو نظير قوله: (وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ) .

[4]**Translator’s note (L12999):** “Mutual imprecation” renders liʿān, the procedure of reciprocal sworn declarations between spouses concerning an accusation of adultery or denial of paternity.

[5]**Translator’s note (L13000):** The supplied wording for “the woman who gave birth to either of them” is grammatically awkward; the sense follows the surrounding discussion of motherhood.

[6]**Qur’an references (L12999):** Qur’an 53:32 (An-Najm).

L13001

L13002–13010 His saying: “Those who declare their wives forbidden to them by maternal comparison, then return to what they said, must free an enslaved person before the two touch one another” is evidence that declaring a wife forbidden does not constitute divorce, in a manner that admits of no uncertainty for anyone who reflects upon it. For if declaring her forbidden constituted divorce in any respect, intercourse with the woman subjected to ẓihār would not be permissible after expiation, because divorce is an untying that cannot be tied again by expiation, and marital severance does not become union again through it. If a woman forbidden through ẓihār is not more strictly forbidden than one forbidden by a declaration other than ẓihār, she is equally forbidden. How, then, can it be permissible to treat the declaration that a woman is forbidden as severing her from her husband through divorce, when he has only declared her forbidden just as does the man making a declaration of ẓihār, whose declaration of prohibition is reinforced by ẓihār?[1][2]

قوله: (وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا) دليل على أن التحريم لا يكون طلاقًا من حيث لا إشكال فيه - لمن تدبره - إذ لو كان الحرام طلاقًا - بوجه من الوجوه - ما جاز وطء المظاهر منها بعد الكفارة، لأن الطلاق حل لا تعقده الكفارة، والبينونة لا تعود وصلاً بها، والمحرمة بالظهار إن لم تكن أغلظ تحريمًا من المحرمة بغير الظهار فهي مثلها، فكيف يجوز إبانة تحريم امرأة عن زوجها بالطلاق، وهو إنما حرمها كتحريم المظاهر المؤكد تحريمه بالظهار.

L13011

L13012–13025 His saying: “Before the two touch one another” makes clear—and Allah knows best—that what is meant by “return to what they said” is the intention to return to the intercourse that he prohibited to himself through ẓihār. For if retaining her—after the declaration, for a period during which he could make her forbidden through divorce but does not divorce her—were what made expiation obligatory upon him, requiring it to precede sexual contact would have no meaning for anyone who reflected upon it. Expiation would then be obligatory upon someone who retains her for an hour after the declaration of ẓihār and then divorces her three times, although sexual contact has been forbidden to him by divorce. How, then, can he return to what he said after divorce? Or how can expiation be obligatory upon him when sexual contact is not possible for him, while expiation necessarily

قوله: (مِنْ قَبْلِ أَنْ يَتَمَاسَّا) موضح - والله أعلم - أن المراد في (يَعُودُونَ لِمَا قَالُوا) هو إرادة العود إلى الوطء الذي حظره بالظهار على نفسه، إذ لو كان حبسها - بعد القول مدة يمكنه تحريمها فيها بالطلاق ولا يطلقها - موجب عليه الكفارة ما كان لتقديمها على المسيس@ معنى عند من تدبره ولوجبت الكفارة على من يحبسها بعد القول بالظهار ساعة ثم يطلقها ثلاثًا، والمسيس قد حرمه عليه الطلاق، فكيف يعود لما قال بعد الطلاق، أم كيف تجب عليه الكفارة، وهو لا يمكنه المسيس، والكفارة - لا محالة - محللة له في حكم التلاوة، وإذا كان ذلك كذلك كان مجاز الآية - والله أعلم - أن تكون اللام في (لما) بمنزلة " إلى " كأنه ثم يعودون إلى ما منعوه بتحريم الظهار من الوطء فيريدون فعله، أو يكون (لما) بمعنى " فيما " على هذا التأويل، إذ اللغة محتملة له، والله أعلم كيف هو.

[1] **Translator’s note (L13009):** The wording “treat the declaration … as severing her” renders an awkward construction in the supplied Arabic; the argument challenges treating a declaration of prohibition as divorce.

[2] **Qur’an references (L13002):** Qur’an 58:3 (Al-Mujadila).

makes it permissible for him under the ruling of the recited text? Since that is so, the verse's sense—and Allah knows best—would be that the preposition "for" in "for what" functions as "to," as though it said: "Then they return to what they prohibited," namely intercourse, through the prohibition imposed by ẓihār, and intend to engage in it; or "for what" may mean "with regard to what" under this interpretation, since the language admits of it. Allah knows best how it is.[3][4][5][6]

L13026 Qatādah and Ṭāwūs both said concerning His saying, "Then they return to what they said": "It is intercourse."[7]

L13027–13028 It was related from al-Zuhrī concerning the enslaved person that he said: "A young child suffices here."

L13029 It was related from the Prophet, may Allah bless him and grant him peace ﷺ, through a report of Maʿmar, from ʿIkrimah, that when the woman asked the Prophet, may Allah bless him and grant him peace ﷺ, about this, he said: "I can only consider you to have become forbidden to him." He said it three times.

L13030–13031 It was related from Qatādah that he said: "He declared her forbidden, then wishes to return to her and have intercourse with her."

L13032

L13033–13034 His saying: "Then the freeing of an enslaved person" contains an ellipsis, as though it said—and Allah knows best—"Then the freeing of an enslaved person is incumbent upon him."

L13035–13036 His leaving the enslaved person unrestricted—majestic and exalted is He—

وقال قتادة وطاووس - جميعا - في قوله: (ثُمَّ يَعُودُونَ لِمَا قَالُوا) هو الوطء.

وروي عن الزهري في الرقبة فقال: يجزئ - ها هنا - الطفل.

وروي عن النبي، صلى الله عليه وسلم، من حديث معمر، عن عكرمة، أن النبي، صلى الله عليه وسلم، لما سألته المرأة عن ذلك، فقال: " ما أراك إلا وقد حرمت عليه " قاله ثلاثًا.

وروي عن قتادة قال: حرمها ثم يريد أن يعود لها يطأها.

قوله: (فَتَحرِيرُ رَقَبَةٍ) إضمار، كأنه - والله أعلم - فعليه تحرير رقبة.

وفي إرساله - جل وتعالى - الرقبة بلا شرط، ولا صفة دليل على أنه تجزئ الصغيرة والكبيرة، والمسلمة والذمية، والسوداء والبيضاء.

[3] **Translator's note (L13018):** The supplied text contains an extraneous "@" after "sexual contact."

[4] **Translator's note (L13022):** The supplied kadalika is an apparent spelling error for kadhālika, "so."

[5] **Translator's note (L13023):** The author is analyzing the preposition lām in limā, here rendered literally as "for what." Earlier occurrences within the verse were translated idiomatically as "to what."

[6] **Qur'an references (L13012):** Qur'an 58:3 (Al-Mujadila).

[7] **Qur'an references (L13026):** Qur'an 58:3 (Al-Mujadila).

without condition or qualification is evidence that a young or an adult enslaved person suffices, a Muslim or a non-Muslim under Muslim protection, a black person or a white person.

ويجزئ فيها الذكر والأنثى، والسليمة والمعيبة، وأنه من منع إجازة شيء منها فعليه إقامة البرهان عليه، ولا برهان - في هذا الموضع - عند من أنصف من القائسين وغيرهم، إلا من النصوص الثلاثة المؤدية إلى الحقائق، إذ تخصيص العموم، وتفسير الجملة لا يجوز بالمقاييس والأوهام المظنونة.

L13037–13042 A male or a female suffices for it, one free of defects or one with defects; and anyone who denies the admissibility of any of these must establish a demonstration for that position. On this matter there is no demonstration, according to any fair-minded person, whether among those who employ analogy or others, except from the three textual authorities that lead to established truths, since restricting a general expression and explaining an unspecified expression are not permissible through analogies and conjectural suppositions.

فإن قيل: استدللت بإرسالها على جواز كل ما قلته، هلا جعل الإيمان من شرطها اعتمادًا على ما شرطه الله في كفارة القتل، كما جعلت شرط الشهود عدولاً في كل مكان، وإن كان شرط العدالة في بعض الأمكنة دون بعض.

L13043–13046 If it is said: "You have inferred from its unrestricted wording the admissibility of everything you mentioned. Why has faith not been made one of its conditions, on the basis of the condition Allah stipulated for the expiation for killing, just as you made uprightness a condition for witnesses in every instance, although uprightness was stipulated in some passages and not others?"

قيل: إنما جعلت ذلك في الشهود بما شرطته من أحد النصوص الثلاثة، وهو الإجماع، وأطلقت في رقبة الظهار على الإرسال إذ هو موضع اختلاف، والاختلاف لا يخص به العام ولا تفسر به الجملة.

L13047–13049 The reply is: I imposed that condition upon witnesses only on the basis of what I stipulated concerning one of the three textual authorities, namely consensus. I left the enslaved person to be freed for ẓihār unrestricted, in accordance with the unrestricted wording, because this is a matter of disagreement, and disagreement cannot be used to restrict a general expression or explain an unspecified expression.

قال محمد بن علي: وليسى إجازة وطء المظاهِر - إذا عَجَزَ عن الرقبة الصيام قبل الإطعام - من هذا في شيء وهو عندي إغفال مفرط من مجيزه، وذلك أن الوطء لما حُظر قبل الكفارة - من تحرير الرقبة - عُلم أن الكفارة هي المحللة له، والصيام بدل عن الرقبة، والإطعام بدل عن الصيام، كل واحد بعد عدم الآخر وقصور الطاقة عنه، فليس بجائز للمظاهِر أن يطأ وإن كفر بالإطعام إلا بعد فراغه منه، والله ولي الصواب.

L13050–13056 Muḥammed ibn ʿAlī said: Permitting a man who has pronounced ẓihār to have intercourse—when he is unable to free an enslaved person or to fast—before feeding the needy has nothing to do with this. In my judgment, it is an egregious oversight on the part of whoever permits it. This is because, when intercourse was prohibited before expiation through freeing an enslaved person, it became known that expiation is what makes it permissible for him. Fasting is a substitute for freeing an enslaved person, and feeding the needy is a substitute for fasting, each applying when the preceding option is unavailable and beyond one's capacity. Thus it is not permissible for a man

who has pronounced ẓihār to have intercourse, even if he expiates by feeding the needy, until he has completed it. Allah is the guardian of correctness.[89]

L13057–13058 Keeping Account of the Number of Sins: His saying—exalted is He—"On the day when Allah raises them all together and informs them of what they did; Allah has counted it" is evidence that keeping track of the number of one's sins is obligatory. For He would not include their forgetting them among the things for which He reproaches them unless He had obliged them to remember them. And He knows best.[10]

L13059–13060 The Muʿtazilites:

L13061

L13062–13063 His saying, "Secret conversation is only from Satan, that he may grieve those who believe; yet he cannot harm them at all except by Allah's permission," is an argument against the Muʿtazilites and the Qadarites, in His reporting both concerning Satan, and in the absence of his harm from him except by His permission.[11][12]

L13064

L13065–13066 His saying, "Have you not considered those who have allied themselves with a people with whom Allah is angry," is an argument against the Muʿtazilites and the Jahmites, in His describing Himself as having anger, as you see.[13][14]

L13067–13072 The meaning of causing to forget: "Satan has gained mastery over them and

مراعاة عدد الذنوب: وقوله - تعالى -: (يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ) دليل على أن مراعاة عدد الذنوب واجبة، إذ لا يجعل نسيانها في جملة ما يعيبهم به إلا وقد أوجب عليهم حفظها، وهو أعلم.

المعتزلة:

وقوله: (إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ) حجة على المعتزلة والقدرية في إخباره عن الشيطان بهما. وزوال ضرره عنه إلا بإذنه.

قوله: (أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ) حجة على المعتزلة والجهمية في إخباره عن نفسه بالغضب، كما ترى..

معنى الإنساء: (اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ) ، الإنساء على معنى التزيين منه كأنه مقيض لهما جميعًا، ألا تراه يقول في سورة الحشر: (وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ) ، فأخبر بالنسيان عن أنفسهم مرة، وأخبر ثانية عن الشيطان بأنه أنساهم، وثالثة عن نفسه بأنه أُنسيَهم، فدل أن جميع ما ذكره عن الشيطان مثل قوله: (فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ) ، هو تابع لإنساء الله إياهم ذلك، إذ هو الخالق للشيطان المقيِّض له المسلط هذا الشيطان عليهم، ولا يجوز أن يكون الله - جل جلاله - بما أخبر عن نفسه تابعًا له، ولا لهم.

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[8] **Translator's note (L13050):** The supplied walaysā appears to be a transcription error for walaysa, "and … is not"; its negative is carried through in the next segment.

[9] **Translator's note (L13051):** The supplied text lacks the expected conjunction before "fasting," making the construction defective. "Or to fast" conveys the apparent intended connection without concealing the omission.

[10] **Qur'an references (L13057):** Qur'an 58:6 (Al-Mujadila).

[11] **Translator's note (L13063):** The references of "both" and the singular "from him" are unclear in the supplied text; the preceding quotation concerns Satan's causing grief and his inability to harm believers except by Allah's permission.

[12] **Qur'an references (L13062):** Qur'an 58:10 (Al-Mujadila).

[13] **Translator's note (L13066):** The supplied word corresponding to "anger" is corrupt; the translation follows the apparent intended reading, supported by the preceding quotation.

[14] **Qur'an references (L13065):** Qur'an 58:14 (Al-Mujadila).

caused them to forget the remembrance of Allah." Causing to forget has the sense of his making things seem attractive, as though he had been assigned to both of them. Do you not see that He says in Surat al-Hashr, "Do not be like those who forgot Allah, so He caused them to forget themselves"? Thus He attributed forgetting to them themselves on one occasion; on a second, He reported of Satan that he caused them to forget; and on a third, of Himself that He caused them to forget. This indicates that everything He mentions concerning Satan, such as His saying, "Then Satan caused him to forget the remembrance of his lord," is subordinate to Allah's causing them to forget that, since He is the creator of Satan, the one who assigns him and gives this Satan power over them. It cannot be that Allah—majestic is His majesty—in what He reports concerning Himself, is subordinate to him or to them.[15][16][17]

وقد لخصنا ذلك في فصل التزيين، وفصل المشيئة - قبل هذا - في سورة الأنعام، وغيرها.

L13073–13074 We have already set this out concisely in the section on making things seem attractive and the section on will, earlier, in Surat al-Anʿam and elsewhere.

L13075

قوله: (كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي) حجة على المعتزلة والقدرية في الكتاب الذي لا يؤمنون به - أصلاً - ولا يقرون به بتةً.

L13076–13077 His saying, "Allah has decreed: 'I shall surely prevail, I and My messengers,'" is an argument against the Muʿtazilites and the Qadarites concerning the decree, in which they do not believe at all and which they absolutely refuse to acknowledge.[18]

وفيه دليل على إجازة الرجوع من لفظ الخبر إلى لفظ المواجهة لقوله: (لَأَغْلِبَنَّ أَنَا وَرُسُلِي) ، ولم يقل: ليغلبن هو ورسله.

L13078–13079 It also provides evidence that shifting from the wording of a report to the wording of direct speech is permissible, because He says, "I shall surely prevail, I and My messengers," and does not say, "He shall surely prevail, He and His messengers."[19]

[15] **Translator's note (L13069):** The referent of the dual pronoun in "both of them" is unclear in the supplied text.

[16] **Translator's note (L13072):** The supplied vocalization of the opening verb is irregular; "caused them to forget" follows its apparent intended sense and the argument that follows. In the quoted wording, "his lord" can refer to Allah or to the man's earthly master; the Arabic permits both interpretations.

[17] **Qur'an references (L13067):** Qur'an 58:19 (Al-Mujadila); Qur'an 59:19 (Al-Hashr); Qur'an 12:42 (Yusuf).

[18] **Qur'an references (L13076):** Qur'an 58:21 (Al-Mujadila).

[19] **Qur'an references (L13078):** Qur'an 58:21 (Al-Mujadila).

L13080

L13081–13084 His saying, “You will not find a people who believe in Allah and the Last Day showing affection to those who oppose Allah and His Messenger,” through to the end of the verse, is a deterrent against showing affection to anyone who follows a religion other than Islam, seeking his affection, and allying oneself with him, since that entails the disappearance of enmity and the taking root of love for someone who is hostile to Allah—majestic is His majesty. Do you not see that Allah—majestic is His majesty—called them His enemies, where He says, “And on the day when Allah’s enemies are gathered to the Fire, they will be held in ordered ranks (19)”? Similar to this is His saying, “Do not take My enemy and your enemy as allies, offering them affection,” through to the end of the verse.[20][21]

L13085–13086 It is said that it was revealed concerning Hatib ibn Abi Balta‘ah, when he wrote to the unbelievers of Mecca about the Prophet’s ﷺ (may Allah bless him and grant him peace) marching toward them.

L13087

L13088–13089 His saying, “Those are the ones in whose hearts He has inscribed faith,” is an argument against the Mu‘tazilites and the Qadarites concerning the decree.[22]

قوله: (لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ) ، إلى آخر الآية، زجر إلى التودد إلى من كان على غير دين الإسلام، والتحبب إليه، والموالاة له، إذ في ذلك ذهاب العداوة وانغراس المحبة لمن يعادي الله - جل جلاله - ألا ترى أن الله - جل جلاله - سماهم أعداءه، حيث يقول: (وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ (١٩) ، ومثل - هذا - قوله: (لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ) ، إلى آخر الآية.

ويقال: إنها نزلت في حاطب بن أبي بلتعة، حيث كاتب كفار مكة بمسير النبي، صلى الله عليه وسلم، إليهم.

قوله: (أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ) حجة على المعتزلة والقدرية في الكتاب.

[20] **Translator’s note (L13081):** The supplied preposition after “a deterrent” literally means “toward,” yielding the anomalous “a deterrent toward showing affection.” The translation follows the apparent intended sense; the wording appears corrupt.

[21] **Qur’an references (L13081):** Qur’an 58:22 (Al-Mujadila); Qur’an 41:19 (Fussilat); Qur’an 60:1 (Al-Mumtahanah).

[22] **Qur’an references (L13088):** Qur’an 58:22 (Al-Mujadila).

سورة الحشر

Surah 59: The Exile (Al-Hashr)

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

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[Surat al-Hashr: The Gathering]

[سورة الحشر]

His saying, “They destroy their houses with their own hands and the hands of the believers,” is an argument for devastating enemy territory to inflict harm.[1]

قوله: (يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ) حجة في إخراب بلاد العدو للنكاية.

His saying, “Had Allah not decreed banishment for them, He would have punished them in this world,” is an argument concerning the decree against whoever denies it.[2]

قوله: (وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا) حجة في الكتاب على من ينكر.

His saying, “Whatever palm tree you cut down or left standing upon its roots,” is an argument for cutting down fruit-bearing and non-fruit-bearing trees in enemy territory, and evidence that people have a choice in the matter: if they wish, they may cut them down, and if they wish, they may leave them. The preferable course is to cut them down, just as the Prophet ﷺ (may Allah bless him and grant him peace) cut down the palm trees of Banu al-Nadir, and the verse was revealed—Allah knows best—concerning them.[3]

قوله: (مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا) . حجة في قطع الشجر المثمر، وغير المثمر في بلاد العدو، ودليل على أن الناس فيه بالخيار إن شاءوا قطعوا، وإن شاءوا تركوا، والاختيار القطع كما قطع النبي، صلى الله عليه وسلم، نخل بني النضير، والآية نازلة - والله أعلم - فيهم.

His saying, “Then it was by Allah’s permission,” is a refutation of the Qadarites, who take permission to mean knowledge. For if permission did not mean authorization, it would not be known whether cutting down the tree was permissible or impermissible. Do you not see that His knowledge—glorified is He—encompasses the prohibited and the permissible alike? Not everything whose performance His knowledge encompasses is permissible for its agent to perform without His authorization. This has thus shown,

قوله: (فَبِإِذْنِ اللَّهِ) رد على القدرية الذين يجعلون الإذن بمعنى العلم، إذ لو لم يكن الإذن إطلاقًا ما عُلم أن قطع الشجرة مباح، أو غير مباح، ألا ترى أن علمه - سبحانه - محيط بالمحظور والمباح معًا وليس كل ما أحاط بفعله علمه جاز لفاعله فعله، دون إطلاقه، فقد دل هذا - بغير إشكال - على أن إعداد الإذن علمًا خطأ، لا يُشك فيه.

[1] **Qur’an references (L13093):** Qur’an 59:2 (Al-Hashr).
[2] **Qur’an references (L13096):** Qur’an 59:3 (Al-Hashr).
[3] **Qur’an references (L13099):** Qur’an 59:5 (Al-Hashr).

without any ambiguity, that reckoning permission as knowledge is an error about which there can be no doubt.[4]

L13113–13114 Muhammed ibn ʿAli said: Allah mentioned the Companions of His Prophet ﷺ (may Allah bless him and grant him peace) in this verse as three groups. This is His saying, “For the poor emigrants”: this is one group.[5]

L13115 The second is His saying, “And those who settled in the abode and in faith.”[6]

L13116 The third group is: “And those who came after them.”[7]

L13117–13125 He praised all three together through what the three verses contain. Thus there is no one who accompanied the Prophet ﷺ (may Allah bless him and grant him peace), even for a single hour, without his being included in one of the three groups. This, then, is an argument against everyone who reviles any one of them or disparages him, and evidence that anyone who treats the Companions of His Prophet —may Allah bless him and grant him peace ﷺ—in anything other than a gracious manner is rejecting Allah and is dissatisfied for His religion—majestic and exalted is He—with what He Himself has approved for it, according to the explicit text of the Quran, which falsehood approaches neither from before it nor from behind it, even before one comes to what is laid upon him in the transmitted reports, namely, the curse that he incurs.[8][9]

L13126 Malik ibn Anas used to say: Whoever reviles the Companions of the Messenger of Allah ﷺ (may Allah bless him and grant him peace) has no share in revenue acquired without battle or in spoils of war. It is as he said.

قال محمد بن علي: ذكر الله أصحاب نبيه، صلى الله عليه وسلم. في هذه الآية - على ثلاث فرق، وهو قوله: (لِلْفُقَرَاءِ الْمُهَاجِرِينَ) ، فهذه فرقة.

والثانية قوله: (وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ) .

والفرقة الثالثة: (وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ) .

وأثنى على الثلاثة - معًا - مما حوته الآيات الثلاث، فليس يخلو أحد صاحب النبي، صلى الله عليه وسلم، ولو ساعة واحدة إلا وهو داخل في أحد الفرق الثلاثة. فهذا - الآن - حجة على كل من سب واحدًا منهم، أو تنقصه، ودليل على أن من أتى في أصحاب نبيه. صلى الله عليه وسلم خلاف الجميل أنه راد على الله، وغير راض لدينه - جل وتعالى - بما رضيه هو له بنص القرآن الذي لا يأتيه الباطل من بين يديه، ولا من خلفه، قبل أن يصير إلى ما عليه في الأخبار من إيجاب اللعنة.

وكان مالك بن أنس يقول: من سب أصحاب رسول الله، صلى الله عليه وسلم، لم يكن له في الفيء والغنيمة نصيب، وهو كما قال.

[4] **Translator’s note (L13111):** The supplied noun literally means “preparing” or “making ready,” which is awkward here. “Reckoning” represents the apparent intended sense; the reading may be corrupt.

[5] **Translator’s note (L13113):** The supplied period interrupts a sentence that continues in the next unit.

[6] **Qur’an references (L13115):** Qur’an 59:9 (Al-Hashr).

[7] **Qur’an references (L13116):** Qur’an 59:10 (Al-Hashr).

[8] **Translator’s note (L13121):** The supplied period interrupts a sentence that continues in the next unit.

[9] **Qur’an references (L13118):** Qur’an 41:42 (Fussilat).

May Allah have mercy on him.

رحمه الله.

His saying, “Our Lord, forgive us and our brothers who preceded us in faith, and place no rancor in our hearts toward those who believe,” taken as a whole, is evidence that whoever does not have a heart free of ill will toward the Companions of the Messenger of Allah ﷺ (may Allah bless him and grant him peace), loving all of them and praying for every one of them, is being led along a path other than that of those who are praised, attached to the paths of those who are censured, with nothing that he resorts to concerning them being accepted from him, and his falsehood brought to ruin.[10][11][12][13]

قوله: (رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا) جملة دليل على أن من لم يكن - له - سليم الصدر لأصحاب رسول الله - صلى الله عليه وسلم - محبًا لكافتهم، داعيًا لجميعهم فهو مسلوك به غير سبيل الممدوحين، منوط في طرق المذمومين غير مقبول منه - فيهم - شيء يأوي له. ومُنحرض باطله.

Their prayer that He—majestic is His majesty—should place no rancor in their hearts toward them also contains a refutation of the Mu‘tazilites and the Qadarites, since it is impossible that they should invoke Him with something which, according to their claim, He repudiates among His attributes, and that He should then praise them for it. This is clear and contains no ambiguity.

وفي دعوتهم بأن لا يجعل - جل جلاله - لهم غلاً في قلوبهم رد على المعتزلة والقدرية، إذ محال أن يدعوه بما هو منكر عنده - على زعمهم - في صفاته فيثني به عليهم، وهو واضح لا لبسة فيه.

His saying, “Have you not considered those who act hypocritically, saying to their brothers who disbelieve among the People of the Scripture,” through to “And Allah bears witness that they are surely liars (11),” is evidence that the dispositions of hypocrites are fashioned to behave hypocritically toward their allies and their enemies alike. This, then, is a clear warning that resting secure in the affection of someone who has no fear of Allah, and relying upon his allegiance, is not the conduct of people of discernment, and no close friend should be deceived by him. This is supported by His saying—glorified is He—“Close friends on that day will be enemies to one another,

قوله: (أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ) إلى (وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ (١١) . دليل على أن سجايا المنافقين مجبولة على منافقة أوليائهم وأعدائهم - معًا - فهو الآن تنبيه بيّن أن الاستنامة إلى ود من ليس يتقي، والمعول على ولايته ليس من فعل ذوي التحصيل، ولا يغتر به من خليل، ويؤيد هذا قوله - سبحانه -: (الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ (٦٧) ، فلو كانت خلتهم في الدنيا مستقيمة لكانوا بها محسنين - والإحسان لا يعود سيئًا فيضمحل، كما لم تضمحل خلة المتقين - وكانت في الدنيا والآخرة متصلة لهم غير منقطعة بهم.

[10] **Translator’s note (L13130):** The supplied phrase includes an awkward extra “for him,” whose grammatical role is unclear. The translation follows the apparent sense of the sentence.

[11] **Translator’s note (L13133):** The final expression, literally “anything to which he takes refuge,” is awkward and may be corrupt; the translation retains its apparent sense.

[12] **Translator’s note (L13134):** The supplied participle is unusual and possibly corrupt. “Brought to ruin” is a tentative rendering based on its apparent connection with a root denoting wasting away or destruction.

[13] **Qur’an references (L13129):** Qur’an 59:10 (Al-Hashr).

except those who fear Allah (67)." For had their friendship in this world been upright, they would, through it, have been doing good—and doing good does not turn into something evil and then vanish, just as the friendship of those who fear Allah did not vanish—and it would have remained continuous for them in this world and the Hereafter, without being severed from them.[14][15]

L13145 Frightening the hypocrite by invoking people:

L13146

L13147–13148 His saying, "You indeed inspire greater dread in their breasts than Allah," is an argument for whoever says: Frighten the hypocrite by invoking people, and the believer by invoking Allah, majestic and mighty is He.[16]

L13149

L13150–13156 His saying, "O you who believe, fear Allah, and let every soul consider what it has sent ahead for tomorrow," is a clear argument that whoever wishes to use hyperbole in describing something may do so however he wishes, without being a liar or a sinner, because Allah—majestic is His majesty— called the Hereafter "tomorrow," as you see, although a long age separates the revelation of the verse from it. And the Companions of the Messenger of Allah ﷺ (may Allah bless him and grant him peace) followed this usage. Thus Abu Bakr al-Siddiq—may Allah be pleased with him—said, in connection with some praise bestowed upon ʿUmar— may Allah be pleased with him—"How could martyrdom come to ʿUmar, when he is on a peninsula narrower than this?" And he formed the sign for ninety with his hand.[17][18]

L13157–13158 Someone else said in one of his exhortations: "Today is the training ground, and tomorrow is the race."

تخويف المنافق بالناس:

وقوله: (لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ) حجة لمن يقول: خوف المنافق بالناس، والمؤمن بالله جل وعز.

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ) حجة واضحة لمن أراد المبالغة في وصف شيء أن يبالغ فيه كيف أراد، ولا يكون كاذبًا، ولا آثمًا، لأن الله - جل جلاله - سمى الآخرة بغدٍ كما ترى، وبين نزول الآية وبينها دهر طويل، وقد اقتدى بهذا المعنى أصحاب رسول الله، صلى الله عليه وسلم، فقال أبو بكر الصديق - رضي الله عنه - في بعض ما مُدح به عمر - رضي الله عنه -: وأنى لعمر الشهادة، وهو في جزيرة أضيق من هذه، وعقد بيده تسعين.

وقال غيره - في بعض مواعظه -: المضمار اليوم والسباق غدًا.

[14] **Translator's note (L13140):** The clause concerning a close friend is grammatically compressed; "no close friend should be deceived by him" is the apparent sense.

[15] **Qur'an references (L13138):** Qur'an 59:11 (Al-Hashr); Qur'an 43:67 (Az-Zukhruf).

[16] **Qur'an references (L13147):** Qur'an 59:13 (Al-Hashr).

[17] **Translator's note (L13156):** "Formed the sign for ninety" refers to a traditional method of representing numbers with the fingers; the supplied text does not describe the gesture further.

[18] **Qur'an references (L13150):** Qur'an 59:18 (Al-Hashr).

ومثله كثير.

وفي هذا حجة لنا أن الذين روي - في الأخبار - أنهم تكلموا بعد الموت لم يكونوا - في الحقيقة - أمواتًا فعاشوا، ولكنهم سموا به لمقاربتهم منه، ودخولهم في غشية تشبهه وأن ما رأوه من الجنة والنار. وقالوه فشيء رأوه في الغشية، كما يُرى في المنام.

وليس للقائلين بالرجعة فيها متعلق، لأنه إذا جاز أن يسمي الله الساعة - التي تكون بعد دهر طويل - بغدٍ جاز أن يُسمى بالموت ما يكون فيه يومه، بل في ساعته.

L13159 There are many similar examples.

L13160–13164 In this we have an argument that those who, according to transmitted reports, spoke after death were not, in reality, dead and then restored to life. Rather, they were described as dead because of their proximity to death and their falling into a swoon resembling it, and that whatever they saw of Paradise and the Fire and spoke about was something they saw during the swoon, as things are seen in dreams.[19]

L13165–13166 Those who profess a return to life have no basis here to cling to. For if Allah may call the Hour—which will occur after a long age—"tomorrow," then "death" may be used to designate a condition in which it will occur that very day, indeed, that very hour.[20][21]

[19] **Translator's note (L13163):** The supplied period interrupts a sentence that continues in the next unit.

[20] **Translator's note (L13165):** "A return to life" renders the technical term al-rajʿah, referring here to a return to earthly life after death.

[21] **Translator's note (L13166):** The subject and reference are compressed in the Arabic; the apparent sense is a condition immediately preceding death.



سورة الممتحنة

Surah 60: She that is to be examined (Al-Mumtahanah)

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

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[Surat al-Mumtahanah: The Woman Examined]

[سورة الممتحنة]

His saying, “If they gain the upper hand over you, they will be enemies to you and stretch out their hands and their tongues against you with evil,” This parallels what preceded—in Surat al-Hashr—in His saying, “Have you not considered those who acted hypocritically?” and explains that no reliance can be placed on the friendship of those who are not Allah-fearing believers. Do you not see that the allies to whom affection was conveyed—at the beginning of this surah—showed no consideration for those who secretly conveyed it to them, nor defended them on its account, as He—majestic and exalted—has stated, and He speaks the truth.[1][2]

قوله: (إِنْ يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ بِالسُّوءِ) نظير ما مضى - في سورة الحشر - من قوله: (أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا) ، وبيان أن خلة غير المتقين المؤمنين لا معول عليها، ألا ترى أن الموالين الملقى إليهم بالمودة - في أول هذه السورة - لم يراعوا للمسرِّين إليهم بها، ولم يحاموا عليه من أجلها. كما ذكره - جل وتعالى - وهو الصادق.

“You have indeed had an excellent example in Abraham and those with him.”[3]

This is evidence that it is permissible to follow the example of someone in whom there was no error.

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ) .

دليل على جواز الاقتداء بمن لم يكن فيه الخطأ.

His saying: “Our Lord, do not make us a trial for those who disbelieve” is evidence that Allah—majestic and exalted—may put the unbelievers to trial by whatever He wills. Otherwise, this supplication would have no meaning. It therefore refutes the Mu‘tazilites and the Qadarites.[4]

قوله: (رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا) دليل على أن الله - جل وتعالى - قد يفتن الكافرين بما شاء، لولا ذلك ما كان لهذا الدعاء معنى، فهو رد على المعتزلة والقدرية.

Discussion of a Son-in-Law’s Affection for His Father-in-Law:[5]

ذكر وداد الختن صهره:

[1] **Translator’s note (L13171):** The Arabic shifts from plural to singular in the final pronoun, literally “defended him”; the referent appears to remain those secretly conveying affection.

[2] **Qur’an references (L13170):** Qur’an 60:2 (Al-Mumtahanah); Qur’an 59:11 (Al-Hashr).

[3] **Qur’an references (L13173):** Qur’an 60:4 (Al-Mumtahanah).

[4] **Qur’an references (L13176):** Qur’an 60:5 (Al-Mumtahanah).

[5] **Translator’s note (L13179):** The kinship terms can have broader meanings involving relatives by marriage; the ensuing example supports “son-in-law” and “father-in-law” here.

L13181–13186 His saying: “Perhaps Allah will establish affection between you and those of them whom you have treated as enemies” is evidence that a son-in-law’s affection for his father-in-law is among praiseworthy things and approved character traits, because Abu Sufyan ibn Harb was an enemy of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, before his conversion to Islam. Then, when he became related to him by marriage—and affinity by marriage is a cause of affection—Allah guided him to Islam so that the bond of his affection might continue [2].[6][7][8][9]

L13187–13188 In this there is a distinction for Abu Sufyan—may Allah have mercy on him—and an admonition for those who hate their fathers-in-law among sons-in-law. And Allah knows best.[10]

L13189 **Discussion of a Woman’s Conversion to Islam Before Her Husband:**

L13190

L13191–13202 His saying: “There is no blame upon you for marrying them when you have given them their bridal dues” that a woman’s conversion to Islam dissolves her marriage to her unbelieving husband. It also strengthens the position of those who say that, even if her husband embraces Islam before the waiting period expires, there must be a renewal of the marriage between him and her, because Allah mentioned the removal of blame in marrying these women collectively, and did not make an exception for a woman whose marriage had been consummated as distinct from one whose marriage had not been con-

[6] **Translator’s note (L13183):** The supplied الحنتن is corrupt; the heading and context indicate الختن, “son-in-law.”

[7] **Translator’s note (L13185):** The supplied لمبب and هذاه appear corrupt; the contextual readings are “a cause of” and “guided him,” respectively. The subject of “became related to him by marriage” is not explicitly restated.

[8] **Translator’s note (L13186):** The characters following “his affection” appear to be a corrupted footnote marker, apparently [2].

[9] **Qur’an references (L13181):** Qur’an 60:7 (Al-Mumtahanah).

[10] **Translator’s note (L13187):** The supplied أبب appears to be a transcription error for أبي in Abu Sufyan’s name.

قوله: (عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً) دليل على أن وداد الحنتن صهره من ممدوح الأمور ومرضي الأخلاق، لأن أبا سفيان بن حرب كان لرسول الله، صلى الله عليه وسلم، عدوًّا قبل إسلامه، فلما صاهره - والصهر لمبب للمودة - هذاه الله إلى الإسلام ليتصل سبب وداده[٢] (.

وفيه فضيلة لأبب سفيان - رحمه الله - وعظة لمن يشنأ الأصهار من الأختان، والله أعلم.

ذكر إسلام المرأة قبل الزوج:

قوله: (وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ) على أن إسلام المرأة فسخ لنكاحها من زوجها الكافر، وفيه تقوية قول من قال: إن زوجها وإن أسلم قبل انقضاء العدة فلابد من تجديد نكاح بينه وبينها، لأن الله ذكر رفع الجناح في نكاحهن - جملة - ولم يستثن مدخولة بها، من غير مدخولة، فهو الآن حاكم لإحدى الروايتين من تجديد النبي، صلى الله عليه وسلم، نكاح أبي العاص بينه وبين زينب، وأنها أثبت من الرواية التي فيها ردها عليه بالنكاح الأول، فكل امرأة تحت كافر أسلمت - وهي غير مدخول بها، أو مدخول بها، ثم أسلم زوجها - جدد نكاحها على هذا المعنى.

summated. Thus it now adjudicates in favor of one of the two transmitted accounts: that the Prophet, may Allah bless him and grant him peace ﷺ, renewed Abu al-'As's marriage between him and Zaynab, and that this account is better established than the account stating that he restored her to him under the original marriage. Thus every woman married to an unbeliever who embraces Islam—whether her marriage has not been consummated or has been consummated, and whose husband subsequently embraces Islam—has her marriage renewed according to this interpretation.[11][12]

L13203–13206 Whoever maintains that a woman whose marriage has been consummated does not need the marriage renewed—if her husband embraces Islam before her waiting period expires—is restricting the general scope of the verse indicating the severance of the bond established by marriage. Restricting a general provision to particular cases is permissible only through explicit texts, and these are absent here.

L13207–13212 If someone becomes confused and interprets the account concerning the Prophet's—may Allah bless him and grant him peace—renewal of Zaynab's marriage as having been occasioned by the expiration of her waiting period, he has, through his conjecture, attributed to the report something it did not convey, and has declared false the other account stating that he restored her to him under the original marriage, on the basis of the community's consensus. For there is no disagreement among them—and this is an established consensus—that when the conversion to Islam of the husband occurs after the waiting period has expired, renewal of the marriage is indispensable. How, then, can the two accounts conceivably conflict concerning something in which one of them is erroneous with certainty? This has no conceivable basis whatsoever, and it is impermissible to suppose such a thing of a transmitter.[13]

ومن زعم أن المدخول بها غير محتاجة إلى تجديد النكاح - إذا أسلم زوجها قبل انقضاء عدتها - فهو يخص عموم الآية الدالة على قطع العصمة بالنكاح، وخصوص العموم لا يجوز إلا بالنصوص وهي معدومة ها هنا.

فإن شبه على أحد، وتأول أن الرواية في تجديد النبي، صلى الله عليه وسلم، نكاح زينب كان من أجل انقضاء عدتها، فقد ادعى على الخبر ما لم يؤده بتوهمه، وكذب الرواية الأخرى في أنه ردها عليه بالنكاح الأول بإجماع الأمة، إذ لا خلاف بينهم - وهو من الإجماع المحصل - أن إسلام الزوج إذا كان بعد انقضاء العدة لم يكن من تجديد النكاح بد، فكيف يحتمل تعارض الروايتين في شيء أحدهما خطأ بيقين، هذا ما لا يتوجه - أصلاً - ولا يجوز توهمه على ناقل.

[11] **Translator's note (L13193):** The supplied fragment begins "that" without an explicit governing expression; the preceding quotation evidently serves as evidence.

[12] **Qur'an references (L13191):** Qur'an 60:10 (Al-Mumtahanah).

[13] **Translator's note (L13210):** The connection of "on the basis of the community's consensus" to the preceding clause is syntactically awkward; the following explanation supplies the argument.

فإن قيل: فكيف لم تبحها قبل انقضاء عدتها لغيره من المسلمين بظاهر الآية، إذ كانت عندك على جميع الأزواج؟.

قيل: لشهادة الكتاب والسنة والإجماع بأن كل مصابة من النساء باسم النكاح لا تحل لغير مصيبها إلا بعد استبراء يكون من مائه، وإن كان فيهم من يسميه عدة، ومختلف في كميتها.

فإن قيل: فمتى تحل لغيره - إذا أسلمت - مدخولاً بها؟.

قيل: لما دلت الآية على قطع العصمة، واخترنا - بدليلها - على أن زوجها -أيضاً - لو أسلم قبل انقضاء عدتها احتاج إلى تجديد نكاح؟.

قلنا: تحل للأزواج بعد حيضة واحدة، لأنها ليست بمطلقة تحتاج إلى ثلاثة قروء، وإنما هي امرأة منفسخة النكاح بينها وبين زوجها. ومتلطخة بما تحتاج إلى الاستبراء منه، لئلا يفسد نسب المتزوج بها.

وهو نص حكم رسول الله، صلى الله عليه وسلم، في التلوم (١) بوطء السبايا الموقوفات، ذوات الأزواج، حيضة في الحائل منهن.

L13213–13215 If it is said: "Why, then, did you not permit her to marry another Muslim before her waiting period expired, on the apparent meaning of the verse, since you consider it to apply to all husbands?"

L13216–13218 The reply is: "Because the Book, the Sunnah, and consensus attest that every woman who has had intercourse under the designation of marriage is not lawful for anyone other than the man who had intercourse with her until she has undergone a period establishing that her womb is free of his semen, even though some of them call this a waiting period, and its duration is disputed."

L13219 If it is said: "When, then, does she become lawful for another man if she embraces Islam after her marriage has been consummated?"

L13220–13221 The reply is: "Since the verse indicates the severance of the marital bond, and we have adopted, on its evidence, the position that her husband, too, would need to renew the marriage if he embraced Islam before her waiting period expired?"[14][15]

L13222–13224 We say: "She becomes lawful for prospective husbands after one menstrual period, because she is not a divorced woman requiring three menstrual cycles; rather, she is a woman whose marriage to her husband has been dissolved, and who is tainted by something from which her womb must be established to be free, lest the lineage of the man marrying her be compromised."[16]

L13225–13226 This is the explicit ruling of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, concerning waiting (1) before intercourse with married captive women held back for this purpose: one menstrual period for those of them who are not pregnant.[17]

L13227

[14] **Translator's note (L13220):** The construction اخترنا ... على أن is awkward as supplied.

[15] **Translator's note (L13221):** The supplied question mark interrupts what appears to be the continuing answer; it is retained.

[16] **Translator's note (L13223):** Quru' can denote menstrual periods or intervals of purity. The author's ensuing reference to the two remaining menstrual periods supports "menstrual cycles" here.

[17] **Translator's note (L13226):** The supplied الموقوفات literally means "held back" or "detained"; its precise qualification of the captive women is uncertain.

(١) التلوم: هو الانتظار والمكث. انظر لسان العرب (١٢/ ٣٦٥) ، وترتيب القاموس) ٤ / ١٨٦، مادة " لوم ".

ولا فرق بين منفسخة نكاحها بالرق، وبين منفسخة نكاحها بالإسلام. إذ المحصول من الأمرين تحريمها على الزوج الأول بالحادث عليها من الإسلام والرق.

وكذا نقول في المختلعة، وأم الولد المتوفى عنها سيدها. وكل من حرمها على زوجها غير الطلاق أنها لا تزيد في العدة على حيضة ثم تحل بعده إلى أن يخص الكتاب أو السنة أو الإجماع - في موضع - فسخًا بالأقراء فيسلم له، وإلا فالحيضة استبراء تام في كل موضع.

والمطلقة -أيضاً - تبرأ بحيضة واحدة من الحبل، إلا أن الحيضتين الباقيتين تعبد عليها، وتمام أجل خلوها منه، لا من الاستبراء.

وقد رُوِّينا عن ابن عباس، والرُّبيِّع بنت مُعَوِّذ بن عَفْراء أن النبي. صلى الله عليه وسلم، أمر امرأة ثابت بن قيس بن شَمَّاس - حين اختلعت منه - بحيضة واحدة.

وحكم به عثمان بن عفان - في خلافته - وأصحاب رسول الله. صلى الله عليه وسلم، متوافرون، لا نعلم أحدًا عارضه فيه.

L13228–13229 (1) "Waiting" means awaiting and remaining. See Lisan al-ʿArab (12:365), and Tartib al-Qamus (4:186), entry "l-w-m."[18][19]

L13230–13233 There is no difference between a woman whose marriage is dissolved through enslavement and one whose marriage is dissolved through conversion to Islam, since the outcome of both circumstances is that she becomes unlawful for her first husband because of the new circumstance affecting her, whether conversion to Islam or enslavement.

L13234–13238 We say the same concerning a woman who obtains release from marriage in return for compensation, and a slave woman who has borne her master a child and whose master has died, and every woman whom something other than divorce has rendered unlawful for her husband: her waiting period does not exceed one menstrual period, after which she becomes lawful, unless the Book, the Sunnah, or consensus specifies—in a particular case—that a dissolution requires menstrual cycles; then that is to be accepted. Otherwise, one menstrual period completely establishes freedom of the womb in every case.

L13239–13241 A divorced woman, too, is established to be free of pregnancy by one menstrual period, but the two remaining menstrual periods are an obligation imposed upon her as an act of worship and complete the term of her release from him; they do not serve to establish freedom of the womb.

L13242–13244 Reports have been transmitted to us from Ibn ʿAbbas and al-Rubayyiʿ bint Muʿawwidh ibn ʿAfraʾ that the Prophet, may Allah bless him and grant him peace ﷺ, instructed the wife of Thabit ibn Qays ibn Shammas—when she obtained release from marriage to him in return for compensation—to observe one menstrual period.

L13245–13247 ʿUthman ibn ʿAffan ruled accordingly during his caliphate, while the Companions of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, were still numerous. We know of no one who opposed him on this.

[18] **Translator's note (L13228):** This is an editor's explanatory lexical footnote.

[19] **Translator's note (L13229):** Continuation of the editor's footnote; the supplied citation has a misplaced parenthesis.

It is reported from ʿUmar ibn ʿAbd al-ʿAziz, al-Hasan, ʿIkrimah, and al-Hakam: "When she embraces Islam, she becomes separated from her husband immediately. If he embraces Islam afterward, he is a suitor; she is not lawful for him except through a new marriage." This is also Abu Thawr's position.

Abu ʿAbd Allah al-Marwazi said: "This is the soundest of the positions upon reasoned examination. And Allah knows best."

Marriage Without a Dower:

And His saying: "Do not retain marital bonds with unbelieving women" is evidence that it is unlawful for a Muslim to have intercourse with an unbelieving woman, except a woman of the People of the Book, whom He excepted for him in Surat al-Nisaʾ through His saying: "And chaste women from among those who were given the Book before you, when you have given them their bridal dues."[2021]

Muhammed ibn ʿAli said: His saying, "When you have given them their bridal dues," here, and in His saying, "There is no blame upon you for marrying them when you have given them their bridal dues," and in His saying, "Lawful for you are those beyond these, that you seek them with your wealth, seeking chastity," indicates that marriage without a dower is impermissible.[22]

For Allah—blessed and exalted—permitted marriage in these passages in conjunction with giving bridal dues and seeking it through wealth. Mentioning it separately in other passages has no effect— and Allah knows best—upon the passages where it is conjoined with what we have mentioned. Rather,

[20]**Translator's note (L13257):** The author attributes the following quotation to Surat al-Nisaʾ; it is from Surat al-Maʾidah 5:5. The attribution is preserved.

[21]**Qur'an references (L13256):** Qur'an 60:10 (Al-Mumtahanah); Qur'an 5:5 (Al-Ma'idah).

[22]**Qur'an references (L13259):** Qur'an 5:5 (Al-Ma'idah); Qur'an 60:10 (Al-Mumtahanah); Qur'an 4:24 (An-Nisa).

وروي عن عمر بن عبد العزيز والحسن وعكرمة والحَكَم: إذا أسلمت بانت من زوجها من ساعتها، وإن أسلم بعد ذلك فهو خاطب لا تحل له إلا بنكاح جديد، وهو قول أبي ثور.

قال أبو عبد الله المروزى: هذا أصح الأقاويل في النظر، واللّه أعلم.

النكاح بغير الصداق:

وقوله: (وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ) دليل على أن لا يحل لمسلم وطء كافرة إلا الكتابية المستثناة له في سورة النساء بقوله: (وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ) .

قال محمد بن علي: وقوله: (إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ) - ها هنا - وفي قوله: وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ) . وفي قوله: (وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ) ، يدل على أن النكاح بغير صداق غير جائز.

لأن الله - تبارك وتعالى - أباح النكاح في هذه الأمكنة مقرونًا بإيتاء الأجور، وابتغائه بالمال، وليس في إفراد ذكره في أماكن بمؤثر - والله أعلم - في المواضع المقرونة بما ذكرنا، بل المفسَّر أحرى أن يحكم على الجمل.

the expressly explained wording has greater claim to govern the undetailed statements.[23]

L13267 Some have held that His saying—blessed and exalted—"If you divorce them before you have touched them, having already stipulated for them an obligatory payment," is evidence that marriage without a dower is valid. As evidence from the Sunnah, they adduced the report concerning Barwaʿ.[24][25]

L13268 As for the evidence they adduce from the verse, it is not expressly stated; it is merely a possible interpretation.

L13269 What we have mentioned from the three verses is expressly stated, and an express statement is stronger than a possible interpretation.

L13270–13274 Moreover, it may mean—and Allah knows best—"having already stipulated for them an obligatory payment of a specified amount," since marriage is permissible, according to the Sunnah, in return for a pair of sandals, a handful of food, a surah of the Quran, an iron ring, and similar things for which you cannot describe an ascertainable measure in itself until it is determined through something else.[26][27]

L13275–13281 Thus, the obligation to give divorced women half of specified dowers would rest upon the verse, whereas half of what is determined through valuations and mutual agreement, or its reduction to half the customary dower for a comparable woman, in cases of an invalid dower and in cases where only equitable assessment and apportionment can establish its half, would rest upon consensus. This would be one possible meaning of the verse. When the verse

وقد ذهب قوم إلى أن قوله - تبارك وتعالى -: (وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً) ، دليل على أن النكاح بغير صداق ثابت، واحتجوا من السنة بحديث بَرْوَع.

فأما ما احتجوا به من دليل الآية فليس بملفوظ، إنما هو احتمال.

وما ذكرنا من الآي الثلاث ملفوظ، والملفوظ أقوى من الاحتمال.

مع أنه قد يحتمل - والله أعلم - أن يكون (وقد فرضتم لهن فريضة محدودة) إذ كان النكاح جائزًا - في السُنة - على نعلين، وعلى القبضة من الطعام، وسورة من القرآن، وخاتم حديد وشبهه ما لا تصف له مدركًا بنفسه حتى يتعرف بغيره.

فيكون فرض نصف الصدقات المحدودات للمطلقات بالآية، ونصف ما نزل بالقيَم والتراضي، أو رده إلى نصف صداق المثل، في الصداق الفاسد، وفيما لا يوصل إلا على التعديل والتقسيط إلى نصفه بالإجماع، فيكون أحد ما تحتمل معنى الآية، وإذا احتملت الآية وجهين، كليهما غير ملفوظ، كان الحكم بأحد الوجهين - في المراد بها - غير جائز في حق النظر.

[23] **Translator's note (L13266):** The unvocalized الجمل is read here as "undetailed statements," in contrast to "the expressly explained wording."

[24] **Translator's note (L13267):** The supplied vocalization gives Barwaʿ; the name is also commonly vocalized Birwaʿ.

[25] **Qur'an references (L13267):** Qur'an 2:237 (Al-Baqarah).

[26] **Translator's note (L13271):** "Of a specified amount" is the author's interpretive addition within the parenthesized wording, not part of the Quranic verse.

[27] **Translator's note (L13274):** The supplied ما لا تصف له مدركًا بنفسه is awkward and its precise sense uncertain; the surrounding argument concerns determining half of a nonmonetary dower by valuation.

admits two interpretations, neither of which is expressly stated, deciding that one of the two is what is intended by it is impermissible according to sound examination.[28]

والملفوظ في الآي الثلاث، من إيتاء الأجور وابتغاء النكاح بالمال مقرونًا بإباحته، مستغن بنفسه غير محتاج إلى تقويته بغيره.

L13282–13283 The express wording in the three verses concerning giving bridal dues and seeking marriage through wealth, in conjunction with its being permitted, is sufficient in itself and needs no support from anything else.

وقد يرد الحرف في القرآن على سعة اللسان فلا يحكم له بكل ما احتمل سياقه، ألا تراه يقول - جل وتعالى -: (وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً) ، فهل يقول المستدل على جواز النكاح بغير صداق بقوله: (وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً) : إن المطلق امرأته بعد مسيسها، أو تسمية صداقها - وإن أوفاها كاملاً - حرج في الطلاق، آثم في إيقاعه، إذ سياق الآية يدل على أن الجناح مرفوع عمن طلق قبل المسيس، أو تسمية فرض، بل نفس هذه الآية أقوى له من التي احتج بها، إذ مع الجناح الذي دل عليه سياق الكلام، يصفه في طلاق من لم يُسم لها صداق، فلولا أن النكاح يثبت - بغير تسمية مهر - ما كان لطلاق من ليس بزوجة وجه يحرج به المطلق، أو لا يحرج.

L13284–13291 An expression may occur in the Quran in accordance with the breadth of the language, without every implication its context might admit being adjudged applicable to it. Do you not see that He—majestic and exalted—says, “If you divorce them before you have touched them, having already stipulated for them an obligatory payment”? Does the person who adduces evidence for the permissibility of marriage without a bridal payment, on the basis of His saying, “And you have stipulated for them a stipulated due”: that someone who divorces his wife after having touched her, or having specified her bridal payment—even if he has paid it to her in full—incurs blame through the divorce and sins by effecting it, since the context of the verse indicates that blame is lifted from someone who divorces before touching, or specifying a stipulated due? Indeed, this very verse provides stronger support for him than the one he cited as evidence, since, along with the blame indicated by the context of the discourse, it describes him as divorcing a woman for whom no bridal payment has been specified. Were it not that marriage is established without specifying a dower, divorcing someone who is not a wife would have no basis on which the divorcing man could incur blame or be free of blame.[29][30]

فإن تجشَّم الاحتجاج بهذه الآية طولب باستعمال جميعها، وإن اقتصر على الأولى عُورض بما عليه في هذه الآية.

L13292–13293 If he undertakes the labor of arguing from this verse, he must be required to apply all of it; and if he confines himself to the first, he is countered with what tells against him in this verse.

[28] **Translator’s note (L13276):** The phrase ما نزل is unclear in this construction; “what is determined” represents its apparent contextual sense.

[29] **Translator’s note (L13289):** The wording “it describes him” is awkward: its apparent sense is that the verse represents the man as divorcing a woman whose bridal payment was unspecified.

[30] **Qur’an references (L13284):** Qur’an 2:237 (Al-Baqarah).

وأما حديث بَرْوَع فمطعون على إسناده عند جماعة، وثابت عند غيرهم.

الشافعي - رضي الله عنه - ممن يطعن على إسناده، ويجيز النكاح بغير صداق بدليل الآية التي ذكرناها.

وقد عارضه - مع ذلك - حديثان يقاربانه في النقل لا يمكن براءتهما من الطعن على طريقتهما.

أحدهما: حديث أبي عبد الله بن محمد بن وهب قال: فى ثنا إبراهم ابن سعيد الجوهري، قال: دثنا عثمان بن خالد العثماني، قال: دثنا سعيد بن خالد بن عمرو بن عثمان - هو ابن عفان - قال: دثنا هشام ابن عروة، عن أبيه، عن عائشة - رضي الله عنها - قالت: قال رسول الله - صلى الله عليه وسلم -: " لا نكاح إلا بولي، وصداق، وشاهدي عدل ".

والآخر: حدثناه الحسين بن إسحاق بن إبراهيم العِجلي، قال: دثنا أبو أمية محمد بن إبراهيم الطرسوسي، قال: دثنا عبد الرحمن بن قيس - قال أبو أحمد: هو أبو معاوية الزعفراني - قال: دثنا نهاس ابن قهم، عن عطاء، عن ابن عباس، أن النبي - صلى الله عليه وسلم - قال: " لا نكاح إلا بولي، وشاهدين، ومهر ما قل أو كثر".

ورُوِّيناه عن علي بن أبي طالب، حدثناه حمويه بن محمد أبو جعفر الأصبهاني، قال: دثنا محمد بن مِهْران الجمَّال، قال: دثنا عيسى بن يونس، عن موسى بن عُبيدة، عن الأصبغ بن محمد عن علي - رضي الله عنه - قال: " لا نكاح إلا بولي، وشاهدين، وصداق مسمى ".

L13294–13295 As for the report concerning Barwaʿ, its chain of transmission is impugned by a group of scholars, while it is established as authentic according to others.[31]

L13296–13298 Al-Shāfiʿī—may Allah be pleased with him—is among those who impugn its chain of transmission, yet he permits marriage without a bridal payment, on the evidence of the verse we have mentioned.

L13299–13300 Nevertheless, it has been opposed by two reports comparable to it in transmission, whose freedom from criticism of their transmission routes cannot be established.

L13301–13306 One is the report of Abū ʿAbd Allāh ibn Muhammed ibn Wahb, who said: "Related to us by Ibrāhīm ibn Saʿīd al-Jawharī, who said: 'Related to us by ʿUthmān ibn Khālid al-ʿUthmānī, who said: "Related to us by Saʿīd ibn Khālid ibn ʿAmr ibn ʿUthmān—the latter being the son of ʿAffān—who said: 'Related to us by Hishām ibn ʿUrwa, from his father, from ʿĀ'isha—may Allah be pleased with her—who said: "The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: 'There is no marriage except with a guardian, a bridal payment, and two upright witnesses.'"[32][33]

L13307–13313 The other: al-Ḥusayn ibn Isḥāq ibn Ibrāhīm al-ʿIjlī related it to us, saying: "Related to us by Abū Umayya Muhammed ibn Ibrāhīm al-Ṭarsūsī, who said: 'Related to us by ʿAbd al-Raḥmān ibn Qays— Abū Aḥmad said: 'He is Abū Muʿāwiya al-Zaʿfarānī'—who said: 'Related to us by Nahhās ibn Qahm, from ʿAṭā', from Ibn ʿAbbās, that the Prophet—may Allah bless him and grant him peace ﷺ— said: "There is no marriage except with a guardian, two witnesses, and a dower, however small or large."

L13314–13318 We have also received it in transmission from ʿAlī ibn Abī Ṭālib. Ḥammūya ibn Muhammed Abū Jaʿfar al-Aṣbahānī related it to us, saying: "Related to

[31] **Translator's note (L13294):** The supplied vocalization of the name is Barwaʿ; it has been retained.

[32] **Translator's note (L13301):** The transcription "فى ثنا" is irregular and appears to contain a damaged transmission formula; it is rendered provisionally as "Related to us by."

[33] **Translator's note (L13302):** The supplied spelling "إبراهم" appears defective. The recurrent "دثنا" is rendered as the transmission formula "related to us by," although its written form is defective.

us by Muhammed ibn Mihrān al-Jammāl, who said: ‘Related to us by ʿĪsā ibn Yūnus, from Mūsā ibn ʿUbayda, from al-Aṣbagh ibn Muhammed, from ʿAlī—may Allah be pleased with him—who said: “There is no marriage except with a guardian, two witnesses, and a specified bridal payment.”

وقد اختلف عنه، روى سفيان الثوري، عن عطاء بن السائب. عن عبد خير، عن علي أنه كان يجعل على المرأة التي لا يفرض لها العدة ويعطيها الميراث، ولا يعطيها الصداق.

L13319–13322 Reports from him have differed. Sufyān al-Thawrī transmitted from ʿAṭāʾ ibn al-Sāʾib, from ʿAbd Khayr, from ʿAlī, that he used to impose the waiting period upon a woman for whom no payment had been stipulated, and award her the inheritance, but not award her the bridal payment.

وكذا قول ابن عمر، وزيد بن ثابت، وابن عباس من رواية ابن جريج، عن عطاء، عنه خلاف حديثه المرفوع.

L13323–13326 This was also the position of Ibn ʿUmar, Zayd ibn Thābit, and Ibn ʿAbbās, as transmitted from the latter by Ibn Jurayj, from ʿAṭāʾ, contrary to his report attributed to the Prophet.

قال محمد بن علي: فلما كان سبيل الآية ما ذكرنا عن اعتوار الوجهين لها، وسبيل الحديث المرفوع ما لحقه من الطعن على النقل، والمعارضة. لم يجز الحكم بأحدهما دون الآخر، وكان حق النظر، والاحتياط، مع شهادة الآيات الثلاث لهما بما أودعت من اقتران الشرط أن لا يحل فرج امرأة - محرمة بيقين - إلا بنكاح يسلم من الاعتراض عليه بشيء مما ذكرنا، وهو أن يُسمى معه صداق معلوم القدر والعدد، أو معلوم العين، فإن عقد بغير صداق - بتة - فالله أعلم كيف هو.

L13327–13334 Muhammed ibn ʿAlī said: Since the situation of the verse was as we have mentioned, with the two interpretations applying to it, and the situation of the report attributed to the Prophet was that its transmission had been impugned and it had been opposed by other evidence, it was impermissible to rule by either one to the exclusion of the other. What due consideration and precaution required, together with the support the three verses provide for the two of them through the accompanying condition incorporated in them, was that sexual access to a woman—who is forbidden with certainty—should become lawful only through a marriage immune to objection on any of the grounds we have mentioned: namely, one in which a bridal payment is specified whose quantity and number are known, or whose particular identity is known. If he contracts a marriage with absolutely no bridal payment, Allah knows best what its status is.[3435]

وأنا أتهيب أن أقول فيه شيئًا، لما أعرف من إطباق أكثر العلماء على جوازه.

L13335–13336 I hesitate to say anything about it, knowing as I do that most scholars are in agreement on its permissibility.

وحديث بَرْوَع وإن كنا ذكرنا علته، فقد رويناه من طريق الثوري غير معلول، أخبرنا محمد بن زكريا القرشي، قال: دثنا أبو حذيفة. دثنا سفيان، عن منصور، عن إبراهيم، عن علقمة، عن عبد الله بن مسعود أنه أفتى في رجل تزوج امرأة، فمات عنها، ولم يكن فرض لها شيئًا، ولم يدخل بها.

L13337–13342 Although we have mentioned the defect in the report concerning Barwaʿ, we have transmitted it through al-Thawrī by a route free of defect. Muhammed

[34] **Translator’s note (L13327):** The supplied “عن اعتوار” is syntactically awkward; the sense appears to be that the verse admits the two interpretations.

[35] **Translator’s note (L13331):** The referent of “the two of them” is not entirely explicit; it apparently refers to the two opposing reports previously cited.

ibn Zakariyyā al-Qurashī informed us, saying: "Abū Ḥudhayfa related to us: 'Related to us by Sufyān, from Manṣūr, from Ibrāhīm, from ʿAlqama, from ʿAbd Allāh ibn Masʿūd, that he gave a legal opinion concerning a man who married a woman and then died leaving her, without having stipulated anything for her and without having consummated the marriage with her.

L13343 They questioned him for a month, whereupon ʿAbd Allāh said: "I speak on the basis of an opinion: she is entitled to the bridal payment customary for the women of her family.

L13344 She must observe the waiting period, and she is entitled to the inheritance."

L13345–13346 Maʿqil ibn Sinān al-Ashjaʿī then said: "The Messenger of Allah—may Allah bless him and grant him peace ﷺ—ruled concerning Barwaʿ bint Wāshiq—a woman of the Banū Ruʾās ibn Kilāb—just as you have ruled." He was delighted by that.

L13347–13348 Sufyān said: "This is the position we adopt."

L13349–13350 Abū Aḥmad said: Its interpretation, in our view, given the verse, is that he had not stipulated for her anything with a defined amount.[36]

L13351–13355 Anyone who says that the Prophet's—may Allah bless him and grant him peace ﷺ—prohibition of reciprocal marriage without dower (shighār) concerns the contract rather than the dower must invalidate marriage without the specification of a dower—without any ambiguity—since there is nothing there to invalidate it other than specifying the dower. And Allah knows best.[37]

[36]**Translator's note (L13349):** The wording "كون الآية" is obscure and possibly corrupt. "Given the verse" is a provisional rendering; the text does not explicitly say how the verse bears on the report.

[37]**Translator's note (L13354):** The supplied Arabic says "other than specifying the dower," although the argument appears to require "other than the failure to specify the dower." The apparent omission has not been silently repaired.

فسألوه شهرًا، فقال عبد الله: أقول برأي: لها صداق نسائها.

وعليها العدة، ولها الميراث.

فقال معقل بن سنان الأشجعي: قضى رسول الله، صلى الله عليه وسلم، في بَرْوَع بنت واشق - امرأة من بني رؤاس بن كلاب - بمثل ما قضيت. ففرح بذلك.

قال سفيان: وبه نأخذ.

قال أبو أحمد: فوجهه - عندنا - كون الآية أنه لم يكن فرض لها شيئًا محدودًا.

ويلزم من قال: إن نهي النبي، صلى الله عليه وسلم، عن الشِّغار، هو عن العقد، لا عن المهر - أن يبطل النكاح بغير تسمية مهر - بلا لبسة - إذ ليس هناك شيء يفسده غير تسمية المهر، والله أعلم.

سورة الصف

Surah 61: The Ranks (As-Saf)

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

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[Surah al-Ṣaff: The Rank]

L13356–13357

L13358 His saying—exalted is He—"Indeed, Allah loves those who fight in His path in a rank, as though they were a tightly joined structure" (4).[1]

L13359 This is evidence for arranging troops for battle, supporting one another in combat, and comparing something to what is not of its own kind, since a structure is not of the same kind as human beings endowed with spirits. The aspect of them compared to the structure—and Allah knows best—is their mutual support in fighting and their firm resolve to refrain from fleeing, rather than the cessation of their movement in the rank, since it is known that a combatant must move.[2]

L13360–13362 This also provides evidence that the proponents of analogy counting this verse, and others like it among the verses, supplies them with no proof for the unrestricted use of analogy, since the method of analogy, according to its practitioners, is to refer a thing to its counterpart and to what resembles it in most of its aspects.[3]

L13363 Here, however, something is compared to what is not its counterpart.

L13364–13378 Even the correspondence between the structure and steadfastness in war is, in reality, a bringing together of something moving and something stationary. If the proponent of analogy demands that we concede to him that the comparable qualities present in wheat—being measured by volume, serving as sustenance, and being a plant—have their counterparts in rice, lentils, and chickpeas, just as a likeness to steadfastness in war exists in the tightly joined structure, which nothing shakes except demolition, while nothing disrupts the ordered rank except loss of resolve, flight, and defeat, then we concede that to him. But if he means that, when wheat shares the comparable quali-

[1] **Qur'an references (L13358):** Qur'an 61:4 (As-Saf).

[2] **Translator's note (L13359):** The phrase "والذي منهم بالبنيان" appears to lack an explicit word for "compared"; the translation supplies the relation implied by the surrounding discussion.

[3] **Translator's note (L13360):** "إعداد" is awkward here; it is provisionally understood as counting or including the verse among their proofs.

[سورة الصف]

قوله - تعالى -: (إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ (٤).

دليل على تعبئة الحرب والتظاهر في القتال، وتشبيه الشيء بما ليس من جنسه، إذ البنيان ليس من جنس الروحانيين من البشر، والذي منهم بالبنيان - والله أعلم - توازرهم على القتال، والإزماع على ترك الفرار، لا زوال تحركهم في الصف، إذ معلوم أن المقاتل لابد له من حركة.

وفي ذلك دليل على أن إعداد القائسين هذه الآية، وشكلها من الآيات ليس بحجة لهم في إطلاق القياس، إذ سبيل القياس - عند أهله - رد الشيء إلى نظيره، وما يشاكله في شبهه من أكثر جهاته.

وهذا تشبيه شيء بغير نظيره.

وما هو -أيضاً - نظير من البنيان وثبات القدم في الحرب فهو - في الحقيقة - جمع بين متحرك وساكن، فإن كان القائس يسومنا أن نقر له بأن مشابه ما في الحنطة من الكيل والقوت والنبات نظير ما في الأرز والعدس والحمص، كما أن شبه ثبات القدم في الحرب موجود في البناء المرصوص، الذي لا يزعزعه إلا الهدم، ولا يفرق نظام الصف إلا الفشل والفرار والهزيمة، فنحن نعترف له به، وإن كان يريد أن الحنطة لا ائتلفت بما ذكرنا من مشابهها مع الأرز والعدس والحمص لم يكن بد من أن يحرم التفاضل فيها، لزمه ألا يبطل نظام صف المقاتلين وثبات أقدامهم في الحرب، لما أشبه ثبات البنيان لم يمكن فيهم الفشل، والهزيمة محال إلا عند تهدم البنيان، فيورد ما ليس في العرف والعادة وجواز تفرق نظام صف القاتلين فارين أو مغلوبين، كما ليس بدًّا - عنده - من أن يكون مشابه الحنطة في شيء يلحق أشباهها في التحريم بها، أو

ties we have mentioned with rice, lentils, and chickpeas, exchange in unequal amounts must necessarily be forbidden for them, he must likewise maintain that the ordered rank of the combatants and their steadfastness in war cannot be disrupted: because it resembles the stability of a structure, loss of resolve cannot occur among them, and defeat is impossible unless the structure collapses. He thus introduces something outside customary experience and ordinary practice, despite the possibility that the ordered rank of the fighters may disperse in flight or defeat, just as, according to him, wheat's resemblance to something must necessarily attach its counterparts to it in prohibition. Or else he must say that it is possible for both wheat, which is the original case, and lentils, which are the subsidiary case, to cease being subject to the prohibition of exchange in unequal amounts between them, just as it is possible for the rank, which is the subsidiary case, and the structure, which is the original case, to lose their comparable qualities, through the structure collapsing and the ordered rank dispersing through flight or otherwise. He would thereby fall into something more objectionable than the first, or else deal fairly— even against himself—and say: "The conjunction of comparable qualities in wheat and rice has not made rice into wheat, just as the rank's comparable qualities with a structure have not made the rank into a structure." The ruling of prohibition is distinct from the comparable qualities, because prohibition itself is not perceived in wheat as measurement by volume itself is perceived in wheat and rice, and as the steadfastness of combatants in war and the stability of a structure are both perceived.[45]

يقول: إن جائزًا على الحنطة التي هي الأصل، والعدس الذي هو الفرع - معًا - أن يزول تحريم التفاضل فيهما، كما جائز على الصف الذي هو الفرع، والبنيان الذي هو الأصل زوال المشابه عنهما، بأن يتهدم البنيان، ويتفرق نظام الصف بالفرار وغيره، فيقع فيما هو أقبح من الأول أو ينصف - من نفسه - فيقول: إن ائتلاف مشابه الحنطة والأرز لم يصيّر الأرز حنطة. كما لم يصيِّر مشابه الصف من البنيان الصف بنيانًا، وحكم التحريم غير المشابه، لأن التحريم لا يدرك عينه في الحنطة، كما يدرك عين الكيل فيها وفي الأرز، ويدرك ثبات المقاتلين في الحرب وثبات البنيان معًا.

L13379–13381 Thus, the very claim that wheat and rice resemble each other in prohibition is an error and a stubborn denial before they have been placed on the same

فنفس ادعاء مشابهة التحريم من الحنطة والأرز خطأ ومكابرة قبل أن يسلكا في التحريم مسلكا واحدًا، وادعاء مشابه ثبات البنيان والصف صواب في الحكاية.

[4]**Translator's note (L13364):** The Arabic construction "نظير من البنيان وثبات ... وما هو القدم" is awkward; the translation preserves its apparent reference to the shared feature of steadfastness.

[5]**Translator's note (L13370):** The supplied "الحنطة لا ائتلفت" is syntactically defective; "when wheat shares" provisionally renders the apparent intended conditional sense without treating it as a secure reading. The sequence "وجواز تفرق ... فيورد" is also syntactically strained; the translation conveys the apparent argument while retaining the explicit possibility of the rank dispersing. The supplied "القاتلين" literally means "the killers"; in context it appears to refer to the fighters and may be a transcription error for "المقاتلين."

footing regarding prohibition, whereas claiming comparable qualities in the stability of the structure and the rank is accurate as a description.

L13382–13384 If someone were to claim that the combatants in the rank stood firm because the structure's prescribed condition is to stand firm, rather than that their steadfastness arose from another cause and their steadfastness itself was merely compared to the structure, he would then be equal in error to the person claiming comparable prohibition in wheat and rice.[6]

L13385–13389 Since it is known without any uncertainty that the combatants' steadfastness in the rank is not due to the structure's stability upon its foundation, but rather that their steadfastness in the rank, or their firm resolve to support one another, resembles the stability of the structure, we know that the prohibition of exchange of wheat in unequal amounts did not arise because it is edible and measured by volume, such that we would be obliged to assimilate rice to it because rice is edible measured by volume.

L13390–13391 His saying: "And when Moses said to his people, 'O my people, why do you hurt me, when you know that I am Allah's messenger to you?'"[7]

L13392–13393 This is evidence that they denied his prophethood, thus disbelieving in it knowingly. Such also, in my view, was the course of every prophet's dealings with his people: they recognized him, then denied him, so that the proof against them would be more binding. Do you not see that He—glory be to Him—says concerning Muhammed ﷺ: "Then, when there came to them what they recognized, they disbelieved in it. So Allah's curse is upon the disbelievers" (89).[8]

L13394 Thus they deserved the curse for denying him after recognizing him.[9]

L13395

ولو ادعى مدع أن المقاتلين في الصف ثبتوا من أجل أن البنيان حكمه أن يثبت، لا أن ثباتهم كان بمعنى آخر، وإنما شبه نفس ثباتهم بالبنيان لكان حينئذ مساويًا في الخطأ المدَّعَى مشابه التحريم من الحنطة والأرز.

فلما علم بلا إشكال أن ثبات المقاتلين في الصف ليس من أجل ثبات البنيان في الأس، وإنما ثباتهم في الصف، أو إزماعهم على المظاهرة يشبه ثبات البنيان علمنا أن التحريم في تفاضل الحنطة لم يقع من أجل أنها مأكولة مكيلة فيلزمنا حمل الأرز عليه من أجل أنه مأكول مكيل.

قوله: (وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ) .

دليل على أنهم كانوا يجحدون نبوته فيكفرون بها على بصيرة، وكذا كان - عندي - سبيل كل نبي مع قومه، يعرفونه، ثم ينكرونه، لتكون الحجة ألزم لهم، ألا تراه يقول - سبحانه في محمد، صلى الله عليه وسلم -: (فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (٨٩)) .

فاستوجبوا اللعنة بجحودهم به بعد العرفة.

[6] **Translator's note (L13384):** The supplied "المدَّعَى" is vocalized as a passive form, although the syntax appears to require the active "claimant"; the translation follows the apparent syntactic sense.

[7] **Qur'an references (L13391):** Qur'an 61:5 (As-Saf).

[8] **Qur'an references (L13392):** Qur'an 2:89 (Al-Baqarah).

[9] **Translator's note (L13394):** The unusual form al-ʿirfa is rendered as "recognizing," as the context indicates.

L13396 His saying: “Then, when they deviated, Allah caused their hearts to deviate.”[10]

L13397 This is a proof against the Mu‘tazilites and the Qadarites, since, in a single statement, He has told of both their deviation and their being caused to deviate, as you see.

L13398

L13399–13400 His saying: “He is the One who sent His messenger with guidance and the religion of truth, to make it prevail over all religion” is a proof against everyone who conceals a religion after entering the religion of Islam, among all the adherents of sectarian passions. We have already explained this in Surat al-Tawbah.[11][12]

L13401

L13402 His saying: “O you who believe, shall I direct you to a trade that will save you from a painful punishment?” (10).[13]

L13403–13404 This is evidence that “trade” is a designation applying alike to the pursuit of profits, the increase of wealth, and the things that souls love. We have already set this out concisely in Surat al-Baqarah.

L13405

L13406–13407 His saying: “He will forgive you your sins and admit you into gardens beneath which rivers flow,” through to: “And another thing that you love: help from Allah and an imminent victory.”[14]

L13408 This is evidence that obedience yields for a person the things he loves in this world and the Hereafter, and that seeking profits—in this world and the

قوله: (فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ) .

حجة على المعتزلة والقدرية، إذ قد أخبر - في كلام واحد - عن زيغهم وإزاغتهم، كما ترى.

قوله: (هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ) حجة على كل من يسر دينًا بعد دخوله في دين الإسلام. من أهل الأهواء جميعًا، وقد بيناه في سورة التوبة.

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ (١٠)

دليل على أن التجارة اسم واقع على طلب الأرباح ونماء الأموال، ومحابّ النفوس معًا، وقد لخصناه في سورة البقرة.

قوله: (يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) . إلى (وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ) .

دليل على أن الطاعة تثمر للمرء محاب الدنيا والآخرة، وأن طلب الأرباح - في الدنيا والآخرة - بالطاعة أسرع إدراكًا لطالبه منه بغيرها.

[10] **Qur’an references (L13396):** Qur’an 61:5 (As-Saf).

[11] **Translator’s note (L13399):** The unvocalized yasurru is understood as “conceals.” The syntax continues into the next unit despite the source’s full stop.

[12] **Qur’an references (L13399):** Qur’an 9:33 (At-Tawbah); Qur’an 48:28 (Al-Fath); Qur’an 61:9 (As-Saf).

[13] **Qur’an references (L13402):** Qur’an 61:10 (As-Saf).

[14] **Qur’an references (L13406):** Qur’an 61:12 (As-Saf); Qur’an 61:13 (As-Saf).

Hereafter—through obedience brings them to their seeker more swiftly than seeking them through other means.

L13409

L13410 His saying: “O you who believe, be Allah’s helpers.”[15]

L13411–13413 This is a clear proof of the obligation to command what is right and forbid what is wrong, since no one doubts that helping Allah means helping His religion. Helping it can only be accomplished by assisting in establishing His command and His prohibition and their supremacy, and restraining anyone who wishes to humiliate and dishonor it. Nor can its humiliation and dishonor occur except through neglecting His command and His prohibition, upon which the religion rests.

L13414–13416 What proof, then, do you seek for its obligation, from supporting His saying—mighty and majestic is He—in commanding support, as you see (1).[16]

L13417

L13418 (1) This is how the wording appears in the manuscript. What I understand is that the author means to say: What proof, then, do you seek concerning its obligation, from support for Allah’s saying, where He commanded that He be supported, as you see?[17]

[15] **Qur’an references (L13410):** Qur’an 61:14 (As-Saf).

[16] **Translator’s note (L13414):** The wording is syntactically defective or obscure, especially “from supporting His saying.” The editor comments on this wording in note (1), translated below.

[17] **Translator’s note (L13418):** This is the editor’s note. The editor’s proposed explanation is itself awkwardly phrased; its wording has been preserved rather than silently reconstructed.

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ) .

حجة واضحة في وجوب الأمر بالمعروف والنهي عن المنكر، إذ لا يشك أحد أن نصر الله إنما هو نصر دينه، ولا يكون نصره إلا بالمعونة على إقامة أمره ونهيه وعلوهما، والأخذ على يدي من يريد ذله وإهانته، ولا يكون ذله وإهانته إلا في تضييع أمره ونهيه اللذين قوام الدين بهما.

فأي حجة تلتمس على وجوبها من نصر قوله - عز وجل - في الأمر بالنصرة، كما ترى (١) .

(١) هكذا العبارة في المخطوط والذي فهمت أن المؤلف يريد أن يقول: فأي حجة تلتمس في وجوبها. من نصر لقول الله حيث أمر بنصره كما ترى.



سورة الجمعة

Surah 62: The Congregation, Friday (Al-Jumu’ah)

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

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[Surat al-Jumuʿah — Friday]

[سورة الجمعة]

His saying: “The likeness of those who were charged with bearing the Torah, then did not bear it, is that of a donkey carrying books. Evil is the likeness of the people who denied Allah’s signs.”[1]

This belongs to the kind of discourse in which people are addressed through its inward meaning rather than its outward wording— for its meaning is that they were charged with acting according to the Torah, but did not comply with that, and cast it behind their backs, rather than that they were commanded to carry the written text of the Torah. This is evidence of the breadth of the language. It therefore contains a proof for drawing comparisons, and an explanation that drawing comparisons differs from analogical reasoning, since no one doubts that these people’s bearing the Torah, when they did not act according to its contents, resembles a donkey’s carrying books without knowing their contents. Yet they did not do that because a donkey carries books, nor did the donkey carry books because there are people who carry a book without acting according to its contents, as the proponents of analogical reasoning claim that exchange in unequal amounts was prohibited in the case of wheat because of the effective causes of its being a staple food, its being plant produce, and its being measured by volume; thus everything that possesses those characteristics is assimilated to it with respect to prohibition. Thus their citing this verse as evidence has no justification.[2]

If they demand that we accept analogical reasoning, let them demonstrate to us that Allah—majestic is His majesty— prohibited exchange in unequal amounts in the case of wheat because of the effective causes we have mentioned, rather than instituting that prohibition through the words of His Messenger ﷺ however He willed, and let them not make their conjecture a proof against us.

The Muʿtazilites:

قوله: (مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ) .

من الكلام الذي خوطب الناس بباطنه دون ظاهره - إذ معناه: أنهم حملوا العمل في التوراة فلم ينتهوا إليه، ونبذوه وراء ظهورهم، لا أنهم أمروا بحمل المكتوب من التوراة، وهذا دليل على سعة اللسان، ففيه حجة في ضرب الأمثال، وبيان ضرب الأمثال مخالف للقياس، إذ لا يشك أحد أن حمل هؤلاء التوراة إذ لم يعملوا بما فيها يشبه حمل الحمار الكتب لا يعلم ما فيها، فلم يفعلوا ذلك. من أجل أن الحمار يحمل الكتب، ولا الحمار حمل الكتب من أجل أن في الناس من يحمل كتابًا لا يعمل بما فيه، كما يزعم القائسون: أن الحنطة حرم التفاضل فيها لعلة القوت والنبات والكيل، فيحمل كل ما كان ذلك فيه - في التحريم - عليه، فليس لاستشهادهم بهذه الآية وجه.

فإن سامونا القول بالقياس، فليدلونا على أن الله - جل جلاله - حرم التفاضل في الحنطة لما ذكرناه من عللها، لا أنه ابتدأ تحريم ذلك على لسان رسوله - صلى الله عليه وسلم - كيف أراد ولا يجعلوا توهمهم حجة علينا.

المعتزلة:

[1] **Qur’an references (L13422):** Qur’an 62:5 (Al-Jumu’ah).

[2] **Translator’s note (L13424):** The source literally has “acting in the Torah”; “acting according to the Torah” conveys the evident sense.

L13439

L13440–13448 And His saying: “And Allah does not guide the wrongdoing people” (5). This is a proof against the Muʿtazilites and the Qadarites, since, if everyone to whom a messenger is sent and who is shown the path of guidance could become guided by himself, without Allah guiding him, there would be in that no benefit, nor would there be any punishment for them. This is necessarily a statement about a people who were charged with bearing the Torah and to whom Moses—may Allah bless him—was sent. Had there, then, remained anything they needed, after the sending of the messenger and the revelation of the Book, other than Allah’s assistance in leading them along the path of what was required of them? Is it not clear, beyond any obscurity, that this is a form of justice whose existence we know with certainty, while remaining ignorant of how it operates? For He has called a people who need His assistance in attaining guidance wrongdoers, while withholding it from them and declaring of Himself that He is the One who did not benefit them—glory be to Him.[3][4][5]

وقوله: (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٥) حجة على المعتزلة والقدرية، إذ لو كان كل مبعوث إليه رسولاً، ومدلول على طريق الهداية يقدر بنفسه - أن يهتدي من غير أن يهديه الله ما كان في ذلك فائدة، ولا كان عليهم عقوبة، وهذا - لا محالة - إخبار عن قوم حمّلوا التوراة، وبعث إليهم موسى - صلى الله عليه - فهل كان بقي عليهم بعد بعثة الرسول، وإنزال الكتاب إلا المعونة من الله في السلك بهم سبيل ما أريد منهم، أفليس بيناً لا إشكال دونه، أن هذا من العدل الذي نستيقن كونه، ونجهل كيفيته، إذ قد سمى قومًا محتاجين إلى معونته على الهداية، ظالمين مع منعها منهم، وإخباره عن نفسه بأنه هو ما نفعهم سبحانه.

L13449

L13450 His saying: “O you who believe, when the call to prayer is made on Friday, hasten to the remembrance of Allah and leave off selling.”[6]

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ)

L13451–13454 This refutes anyone who claims that a person who has performed dry ablution for major ritual impurity, upon finding water, is not obliged to perform a full ritual washing for subsequent prayers until he enters a state of major

رد على من يزعم أن المتيمم من الجنابة إذا وجد الماء ليس بفرض عليه أن يغتسل لما يستقبل من الصلاة حتى يجنب ثانية، معتلاً بقول رسول الله - صلى الله عليه وسلم - لأبي ذر: “ إذا وجدت الماء فأمسسه جلدك، فإنه خير.

[3] **Translator’s note (L13441):** The source’s rasūlan has an irregular case ending in the construction “to whom a messenger is sent.” The intended construction is reflected in the translation.

[4] **Translator’s note (L13448):** The supplied wording reads “He is the One who did not benefit them.” It is awkward in context and may be corrupt, but has not been replaced with a conjectural reading.

[5] **Qur’an references (L13440):** Qur’an 2:258 (Al-Baqarah); Qur’an 3:86 (Ali ’Imran); Qur’an 9:19 (At-Tawbah); Qur’an 9:109 (At-Tawbah); Qur’an 61:7 (As-Saf); Qur’an 62:5 (Al-Jumu’ah).

[6] **Qur’an references (L13450):** Qur’an 62:9 (Al-Jumu’ah).

ritual impurity a second time, adducing as his reason the saying of Allah's Messenger ﷺ to Abu Dharr: "When you find water, let it touch your skin, for that is better."

L13455–13461 It is then said: If his saying, "For that is better," indicates that it is optional rather than obligatory, then say that hastening to the remembrance at the call to prayer and leaving off selling are optional rather than obligatory, because of His saying: "That is better for you, if you know" (9). If he treats the two alike and says, "This too is optional rather than obligatory," he confronts the community with disagreement, since we know of no one whose disagreement counts who doubts that attending the Friday prayer and leaving off selling are obligatory rather than optional.[7][8]

L13462–13467 But if he says, "This does not indicate optionality," he is told: Neither does that. Its meaning is only—and Allah knows best—that your washing after finding water is better than remaining, after the concession permitting dry ablution has ceased, in a state in which you will have no valid subsequent prayer. So too here: your obedience to Allah—majestic and exalted is He—in leaving off selling and attending the Friday prayer is better for you than disobeying Him by abandoning the Friday prayer and occupying yourselves with selling. And Allah knows best.[9]

L13468–13472 Yet, although the two resemble one another in mentioning what is better, they differ in meaning because of the wording preceding them. For the person who performs dry ablution has been attested to be ritually pure, and it has been established in place of ablution with water for ten years, and he has fulfilled his obligation through it. Thus the mention of what is better for him becomes a matter of additional merit with certainty. As for the person hastening to the Friday prayer and leaving off selling at that time,

فيقال: إن كان قوله: " فإنه خير " يدل على أنه اختيار، لا فرض. فقل إذا: إن السعي إلى الذكر - عند الأذان - وترك البيع اختيار لا فرض، لقوله: (ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩) ، فإن سوّى بينهما وقال: هذا -أيضاً - اختيار لا فرض، قابل الأمة بالخلاف، إذ لا نعلم أحدًا يعده خلافًا يشك في أن إتيان الجمعة. وترك البيع فرض، لا اختيار.

وإن قال: لا يدل هذا على الاختيار. قيل له: ولا ذاك يدل، إنما معناه - والله أعلم - أن غسلك بعد وجود الماء خير من أن تبقى بعد زوال رخصة التيمم، على حال لا تكون لك صلاة مستقبلة، وكذاك هو ها هنا: إن طاعتكم لله - جل وتعالى - في ترك البيع، وإتيان الجمعة خير لكم من معصيته في ترك الجمعة. والاشتغال بالبيع، والله أعلم.

وهذا، وإن كان بذكر الخير قد تشاكلا، فإنهما في المعنى قد اختلفا بما تقدمهما من الكلام، إذ المتَيَمَّم قد شهد له بالطهارة، وأقيم مقام الوضوء، عشر من سنين، وأدّى فرضه - فيه - فصار ذكر الخير له فضيلة بيقين، والساعي إلى الجمعة، وترك البيع - حينئذ - إن لم يسع. ولم يترك البيع كان عاصيًا فصار ذكر الخير له فريضة بيقين.

[7] **Translator's note (L13460):** The supplied wording literally says "whom he counts as disagreement," an awkward construction. The translation follows the apparent intended sense: someone whose dissent is counted as significant.

[8] **Qur'an references (L13455):** Qur'an 9:41 (At-Tawbah); Qur'an 29:16 (Al-'Ankabut); Qur'an 61:11 (As-Saf); Qur'an 62:9 (Al-Jumu'ah).

[9] **Translator's note (L13465):** "Valid" makes explicit the legal sense of the statement that the person will have no subsequent prayer.

if he did not hasten and did not leave off selling, he would be disobedient. Thus the mention of what is better for him becomes a matter of obligation with certainty.[1011]

L13473 Departing from the Outward Sense of the Wording:

ترك لفظ الظاهر:

L13474

L13475–13479 And His saying: "Then, when the prayer has been concluded, disperse throughout the land and seek Allah's bounty." This is one of the places where the outward sense of the wording is set aside, because evidence establishes that, although it uses an imperative expression, it is a release from a previous prohibition. Similar to this is His saying: "And when you have left the state of pilgrimage consecration, hunt." It is permission following a prohibition. I know of no disagreement on this that carries weight. Such is the case, and Allah knows best.[12]

وقوله: (فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ) من المواضع التي يترك فيها لفظ الظاهر، لقيام الدليل على أنه وإن كان من ألفاظ الأمر فهو إطلاق بعد حظر، ومثل هذا قوله: (وَإِذَا حَلَلْتُمْ فَاصْطَادُوا) ، هو إباحة بعد حظر، لا أعلم في ذلك خلافًا يعتمد، وهو كذلك، والله أعلم.

L13480–13489 Likewise, His saying: "And remember Allah abundantly, so that you may prosper" (10)— and Allah knows best—is an exhortation to the path of prosperity and to attaining it by remembering Him abundantly, rather than meaning that one is obliged to reach a particular threshold of abundance, since evidence establishes the impossibility of knowing the limit of something unlimited. Thus, the more a person remembers Allah, the more this increases his prosperity, the more conducive it is to his success, and the closer it brings him to deliverance from his Lord's punishment. Disobedience attaches to him only at a time when he does not remember Him at all and does not beware of His gaze while committing an act of disobedience or contemplating an evil deed. This is not possible for someone who observes the five prayers, gives the call to prayer, recites the Quran, and thanks Allah—majestic and exalted is He—for His outward and inward blessings. This is like His saying: "O you who believe, remember Allah with abundant remembrance," and His

وكذلك قوله: (وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (١٠) - والله أعلم - حض على سبيل الفلاح، وبلوغه بكثرة ذكره، لا أن حد الكثير مفروض بلوغه، لقيام الدليل على إعواز معرفة حد غير محدود، فكلما أكثر المرء ذكر الله، كان أزيد لفلاحه، وأجدر لنجاحه، وأقرب إلى النجاة من عذاب ربه، ولا تلحق به المعصية إلا في وقت لا يذكره - بتة - ولا يحذر نظره عند معصية أو الاهتمام ببليّة، وهذا غير ممكن فيمن يقيم الصلوات الخمس، ويؤذن. ويتلو القرآن، ويشكر الله - جل وتعالى - على النعم الظاهرة والباطنة، وهذا كقوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا) ، وكقوله: (فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا) والله أعلم.

[10]**Translator's note (L13469):** The Arabic shifts awkwardly from the person performing dry ablution to dry ablution itself as the thing established in place of ablution with water.

[11]**Translator's note (L13470):** The phrase "ten years" is grammatically irregular in the supplied Arabic; its stated duration is preserved.

[12]**Qur'an references (L13475):** Qur'an 62:10 (Al-Jumu'ah); Qur'an 5:2 (Al-Ma'idah).

saying: “Then, when you have completed your rites, remember Allah as you remember your fathers, or with still more intense remembrance.” And Allah knows best.[13][14]

L13490–13491 His saying: “And when they see trade or diversion, they disperse toward it and leave you standing.”[15]

L13492–13494 This is evidence that the sermon is delivered standing. The feminine pronoun in “toward it” refers back to trade, or to the evil act of dispersing away from the remembrance of Allah and abandoning Allah’s Messenger ﷺ. And Allah knows best.

L13495 “Say: What is with Allah is better than diversion and than trade.”[16]

L13496 like what appeared earlier in Surat al-Ma’idah in His saying: “Say: Shall I inform you of something worse than that in recompense with Allah? Those whom Allah has cursed and with whom He is angry.”[17]

قوله: (وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا) .

دليل على أن الخطبة تخطب من قيام، والهاء في (إليها) راجعة على التجارة، أو على الفعلة السيئة في الانفضاض عن ذكر الله، وترك رسول الله صلى الله عليه وسلم والله أعلم.

(قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ) .

نظير ما مضى في سورة المائدة من قوله: (قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ)

[13] **Translator’s note (L13486):** Baliyyah ordinarily means a trial or affliction; here, following “contemplating,” it appears to refer to an evil deed or harmful act.

[14] **Qur’an references (L13480):** Qur’an 8:45 (Al-Anfal); Qur’an 62:10 (Al-Jumu’ah); Qur’an 33:41 (Al-Ahzab); Qur’an 2:200 (Al-Baqarah).

[15] **Qur’an references (L13491):** Qur’an 62:11 (Al-Jumu’ah).

[16] **Qur’an references (L13495):** Qur’an 62:11 (Al-Jumu’ah).

[17] **Qur’an references (L13496):** Qur’an 5:60 (Al-Ma’idah).

سورة المنافقون

Surah 63: The Hypocrites (Al-Munafiqun)

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

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L13497–13498 **[Surat al-Munafiqun: The Hypocrites]**

L13499 **Discussion of the concealed unbeliever (zindīq):**

[سورة المنافقين]

ذكر الزنديق:

L13500

L13501 His saying: “When the hypocrites come to you, they say: We testify that you are indeed the Messenger of Allah,” through His saying: “So they do not understand” (3).[1]

L13502–13506 is an argument against anyone who says: The concealed unbeliever is not to be invited to repent, and his repentance is not accepted; rather, he is killed when his concealed unbelief becomes known. Do you not see how Allah—blessed and exalted is He—reports that the hypocrites harbor falsehood, that their inward disposition contradicts the testimony of truth they publicly proclaim, and that they make their oaths a shield so that they may escape being killed? How, then, can it be permissible, when he openly declares with his tongue what constitutes a sign warranting the protection of blood and the removal of execution, on account of a corrupt inward disposition, when Allah and the Messenger of Allah—may Allah bless him and grant him peace—left the hypocrites to their evil inward dispositions and protected their blood on the basis of their outward words?[2]

L13507–13508 Do you suppose that the judge’s knowledge of the inward dispositions of those known for concealed unbelief, when they repent—through outward words—is greater than Allah’s knowledge—majestic and exalted is He—of the inward dispositions of the hypocrites?!

L13509–13515 It is certainly possible that the inward state of someone known for concealed unbelief has come into accord with his outward state, in a respect hidden from the judge, who cannot gain access to inward dispositions as the Knower of hidden things has access to the secrets of His creatures. If, then, someone whose unbelief is beyond doubt—one of the hypocrites whose lying Allah attests—has his outward profession accepted and is not killed, then someone known for concealed unbelief who openly professes repentance, given the

[1] **Qur’an references (L13501):** Qur’an 63:1 (Al-Munafiqun).

[2] **Translator’s note (L13504):** The question is syntactically incomplete as transmitted: no explicit act is supplied after “can it be permissible.” The adjoining phrase “on account of a corrupt inward disposition” also attaches awkwardly. The context argues against executing someone who outwardly professes repentance.

قوله: (إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ) إلى قوله: (فَهُمْ لَا يَفْقَهُونَ (٣)).

حجة على من قال: الزنديق لا يستتاب، ولا تقبل توبته، بل يقتل إذا عرفت زندقته، ألا ترى إلى إخبار الله - تبارك وتعالى - عن المنافقين بإضمار الكذب، وخلاف الطوية لما يعلنون به من شهادة الحق، وجعل الأيمان جنة ليسلموا من القتل، فكيف يجوز إذا أظهر بلسانه ما هو عَلَم لحقن الدماء وزوال القتل عن فساد الطوية، مع تخلية الله، وتخلية رسول الله، صلى الله عليه وسلم، بين المنافقين وسوء طواياهم، وحقن دمائهم بظاهر القول.

أترى معرفة الحاكم بطوايا المعروفين بالزندقة، إذا تابوا - بظاهر القول -. أكثر من معرفة الله - جل وتعالى - بطوايا المنافقين؟!.

قد يمكن - لا محالة - أن يكون المعروف بالزندقة قد استوى باطنه مع ظاهره من حيث قد خفي على الحاكم الذي لا يقدر أن يظهر على الطوايا، كما يظهر عالم الخفيات على سرائر خلقه، فإذا كان من لا شك في كفره - ممن يشهد الله بكذبه من المنافقين - قبل منه ظاهره ولم يقتل، فالمعروف بالزندقة إذا أظهر القول بالتوبة، مع إمكان انتقال حاله، وعدم ظهور الحاكم على سره أحرى أن يقبل قوله، ولا يشاط دمه، فهذا واضح لا إشكال فيه.

possibility that his condition has changed and the judge's lack of access to his secret, has all the more right to have his statement accepted and not to have his blood shed. This is clear and presents no difficulty.

L13516–13520 Were it not that the Prophet—may Allah bless him and grant him peace ﷺ—excused those who err among those exercising independent legal judgment and promised each one a single reward for it, someone who sheds the blood of a person known for concealed unbelief—after his repentance—would have no excuse, given the manifest character of this argument and the removal of ambiguity from it in every respect.

L13521–13522 The Messenger of Allah—may Allah bless him and grant him peace ﷺ—did expel some people from the mosque who were among them, when Allah—majestic and exalted is He—revealed: "Among the Bedouins around you are hypocrites, and among the people of Medina are those who have become hardened in hypocrisy"; yet he did not kill them.[3]

L13523 Obligatory alms (zakāt):

L13524

L13525–13529 And His saying: "Spend from what We have provided you before death comes to one of you and he says: My Lord, if only You would defer me for a short term, so that I might give alms and be among the righteous! (10) But Allah will never defer a soul when its appointed term has come" is evidence that a person is barred from disposing of his property when his appointed term approaches, and is not empowered to carry out his wishes concerning it in the same manner as when he was in good health, and that he has no power over more than the third of it that Allah has permitted him through the words of His Messenger—may Allah bless him and grant him peace ﷺ.[4]

L13530–13536 It is also clear evidence that the obligatory alms he neglected to pay may not exceed a third of his property if he makes a bequest for their payment, and that he meets Allah answerable for the remainder, since expenditure

[3] **Qur'an references (L13521):** Qur'an 9:101 (At-Tawbah).

[4] **Qur'an references (L13525):** Qur'an 63:10 (Al-Munafiqun); Qur'an 63:11 (Al-Munafiqun).

ولولا أن النبي، صلى الله عليه وسلم، عذر المخطئ من المجتهدين، ووعده عليه أجرًا واحدًا لكان مشيط دم المعروف بالزندقة - بعد توبته - لا عذر له مع ظهور هذه الحجة، وزوال التشابه عنها من كل جهة.

وقد أخرج رسول الله، صلى الله عليه وسلم، من المسجد ناسًا منهم، حين أنزل الله - جل وتعالى -: (وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ) ، ولم يقتلهم.

الزكاة:

وقوله: (وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ (١٠) وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا) دليل على أن المرء ممنوع من ماله عند حضور أجله، وغير مسلط على إنفاذ إرادته فيه، كهيئة ما كان في صحته، وأن لا سبيل له على أكثر من ثلثه الذي أباح الله له على لسان رسوله، صلى الله عليه وسلم.

ودليل - واضح - على أن ما فرط فيه من إخراج زكاته لا يجاوز ثلثه إن أوصى به، ويلقى الله ببقيته، إذ النفقة في القرآن هي الزكاة المفروضة، فلو قدر على إخراجها بعد ندامته، بعد دنو منيته، أو الوصية بها من رأس ماله، ما كان في مسألة تأخيره إلى

أجل قريب يَصَّدق فيه فائدة، ولكان ممهدًا له تلافي تفريطه - إذا شاء - قبل خروج روحه، فهذا بين لمن تدبره.

فإن قيل: أفلا تكون الزكاة أسوة الديون المقدمة على الميراث مع الوصية؟.

قيل: إن الزكاة وإن كان وجوبها كوجوب الدين فلا يقع عليها - في اللغة - اسم دين " لأن الدين ما يستدان، والزكاة الواجبة عليه - في ماله - لم تصر في يد الفقراء قط، ثم أخذها منهم فيكون مستدينًا أو غاصبًا، إنما هي شيء اؤتمن المسلم عليها، يخرجها من أمواله بحد معلوم، وحول كامل، ولا مالك لها بعينه إلا بعد وصولها إليه، كما يكون للديون والمظالم أرباب بأعيانهم، فإذا فرط في إخراجها - بعد مضي الحول - فهو خائن بحبسها، ظالم فيما بينه وبين ربه، فإذا أداها قبل حظر ماله عليه فذاك، وإلا لم يكن له سبيل على مال وارثه، المجعول له بعد موته، إلا الثلث المؤقت له. والمسلط عليه دون سائره.

فإن قيل: فما تقول في الحجة الواجبة، أهي من رأس المال، أم من الثلث؟.

قيل: بل من الثلث كالزكاة، لا يختلفان في هذا المعنى بل الحجة أضعف من الزكاة، لأن الزكاة في المال - وحده - والحجة على بدنه وماله، ألا ترى أن كثيرًا من أهل العلم والمفسرين جعلوا الاستطاعة إلى الحج في الصحة، لا في الزاد والراحلة، لأن الخبر

in the Qur'an means the obligatory alms. For if he were able to pay them after feeling remorse, after his death had drawn near, or to bequeath their payment from the estate as a whole, there would be no benefit in his asking to be deferred for a short term during which he could give alms, and the way would already be open for him to remedy his neglect—if he wished—before his soul departed. This is plain to anyone who reflects upon it.

L13537–13538 If it is said: Should obligatory alms not be treated like debts, which take precedence over inheritance together with the bequest?

L13539–13549 The answer is: Although obligatory alms are binding in the same way that a debt is binding, they are not designated—in linguistic usage—as a debt, because a debt is something borrowed, whereas the obligatory alms due from him—in his property—have never passed into the hands of the poor and then been taken from them by him, so that he would be a borrower or a wrongful appropriator. Rather, they are something entrusted to the Muslim, which he pays out of his property according to a specified limit and upon the completion of a full year; no particular individual owns them until they have reached him, as debts and wrongfully appropriated property have particular, identifiable owners. If, then, he neglects to pay them—after the year has elapsed—he betrays his trust by withholding them and commits a wrong between himself and his Lord. If he pays them before being barred from disposing of his property, well and good; otherwise, he has no power over his heir's property, assigned to the heir after his death, except for the third allotted to him, over which he is given authority, to the exclusion of the remainder.[5]

L13550–13551 If it is said: What, then, do you say about the obligatory pilgrimage? Is it paid for from the estate as a whole, or from the third?

L13552–13556 The answer is: Rather, from the third, like obligatory alms. The two do not differ in this respect. Indeed, the claim for pilgrimage is weaker than that for obligatory alms, because obligatory alms attach to property alone, whereas

[5]**Translator's note (L13545):** The comparison follows an awkward negative construction in the preceding segment: the intended distinction is that obligatory alms lack an individually identified owner before receipt, whereas debts and wrongfully appropriated property have such owners.

pilgrimage is incumbent upon both his body and his property. Do you not see that many scholars and Qur'an commentators understood the ability to undertake pilgrimage to consist in health, rather than in provisions and a riding mount, because the report concerning provisions and a riding mount has a weak chain of transmission? Since that is so, it is charged against the third if that suffices; otherwise, he meets Allah—majestic and exalted is He—bearing the burden of its sin. If He wills, He punishes him, and if He wills, He pardons him.[6]

في الزاد والراحلة واهي، الإسناد، فإذا كان الأمر كذلك. فهي في الثلث إن بلغت، وإلا لقي الله - جل وتعالى - بوزرها، إن شاء عذبه، وإن شاء عفا عنه.

L13557–13561 If it is said: Did the Prophet—may Allah bless him and grant him peace ﷺ—not call it a debt when he said to the woman of Khath'am: "Allah's debt has the greater right"? Why, then, do you not give it precedence over inheritance: "after any bequest he makes or debt"?[7][8]

فإن قيل: أفليس النبي، صلى الله عليه وسلم، سماها دينًا، حين قال للخثعمية: " فدين الله أحق " فَلِمَ لا تحجعها مقدمة على الميراث (مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ) ؟.

L13562–13563 He is answered: The report of the woman of Khath'am contains considerations that preclude treating pilgrimage—in this respect—in the same manner as debts owed to human beings.

قيل له: إن في حديث الخثعمية معاني تمنع من سلك الحجة - في ذلك - مسلك ديون العباد.

L13564–13565 Among them is this: The woman of Khath'am must have been undertaking pilgrimage on her father's behalf either with her own property, or with her father's property, and either at his command or without his command.

فمنها: أن الخثعمية لا تخلو من أن تكون حاجة عن أبيها بمالها، أو بمال أبيها، أو بأمره، أو بغير أمره.

L13566–13568 If her pilgrimage on his behalf was with her own property, she was acting voluntarily; if it was with his property, then an act was merely performed on his behalf that was obligatory upon him, at a time when his directions concerning his property were valid, since death had not come upon him, restricting his disposal of his property.[9]

فإن كانت حجة عنه بمالها فهي متطوعة، وإن كان بماله فإنما عمل عنه عملاً وجب عليه في حين أمره جائز في ماله، إذ لم يحضره الموت الذي يحجر مالَه.

[6] **Translator's note (L13555):** The wording "if that suffices" interprets the elliptical "if it reaches," apparently referring to whether the available third covers the pilgrimage expense.

[7] **Translator's note (L13559):** The verb transcribed as "تحجعها" is corrupt or unclear; the translation gives the contextual sense, "give it precedence," without treating that as a secure reading. The attribution of the quoted debt wording to the woman of Khath'am appears to conflate pilgrimage reports; the author's attribution is retained.

[8] **Qur'an references (L13557):** Qur'an 4:11 (An-Nisa); Qur'an 4:12 (An-Nisa).

[9] **Translator's note (L13566):** The transmitted wording shifts awkwardly to the masculine verb "performed"; the passive English preserves the argument without assigning that verb directly to the woman.

وظاهر ما يدل عليه الحديث أنها كانت متطوعة عنه " إذ لفظ الحديث أنها قالت: يا رسول الله إن فريضة الله على عباده - في الحج - أدركت أبي شيخًا كبيرًا، لا يستطيع أن يثبت على الراحلة، فهل ترى أن أحج عنه؟.

L13569–13573 The apparent import of the report is that she was acting voluntarily on his behalf, since the wording of the report is that she said: "O Messenger of Allah, Allah's obligation upon His servants—with regard to pilgrimage— has reached my father when he is an elderly man, unable to remain steady on a riding mount. Do you therefore think that I should perform pilgrimage on his behalf?"

ولو كانت قالت - أيضاً -: " بماله "، ما كان فيه شيء، لما دللنا عليه من أنه في حين يكون مسلطًا على جميع ماله.

L13574–13575 Even if she had also said, "with his property," that would establish nothing here, because of what we have demonstrated concerning its being at a time when he had authority over all his property.

ومنها: أن تفسير السبيل بزاد وراحلة لم يثبت في الأصل حتى نصرف إدراك فريضة الله - له - إلى الزاد والراحلة.

L13576–13577 Another consideration is that the interpretation of "the means" as provisions and a riding mount has not been established in the first place, such that we could construe Allah's obligation having reached him as referring to provisions and a riding mount.

وليس في قولها: " لا يستطيع أن يثبت على الراحلة " ما يجُعل به الراحلة من سبيل الحج، لأن الناس قد يركبون رواحلهم في أسفارهم إلى الحج وغيره، مستطيعين، وغير مستطيعين.

L13578–13580 There is nothing in her saying, "He cannot remain steady on a riding mount," that makes a riding mount part of the means of undertaking pilgrimage, because people may ride their mounts on their journeys for pilgrimage and other purposes, whether they possess the requisite ability or lack it.

وقد صرحت في الحديث لرسول الله، صلى الله عليه وسلم، بأنه لا يستطيع أن يثبت على الراحلة، فلا أدري كيف وجه الحديث في هذا الشيخ، مع ذهاب طاقته، وفقد صحته، وضعف الدليل على أن الاستطاعة هي الزاد والراحلة، أكثر من أنه فرط في صحته فقضت عنه ابنته ما عجز عنه بعد فقدها.

L13581–13584 In the report, she explicitly told the Messenger of Allah—may Allah bless him and grant him peace ﷺ—that he could not remain steady on a riding mount. I therefore do not know how the report concerning this old man, with his strength gone and his health lost, and with the evidence being weak that the requisite ability consists in provisions and a riding mount, can be understood as indicating anything more than that he had neglected the obligation while healthy, and his daughter discharged on his behalf what he became incapable of doing after losing his health.

ومنها: أن المرأة مختلف في أداء فرضها - في حجة الإسلام - عن نفسها بغير محرم، فكيف عن غيرها؟.

L13585–13586 Another consideration is that there is disagreement over a woman's discharging her own obligation—in the obligatory pilgrimage of Islam—on her own behalf without a male relative whom she is permanently forbidden to marry (maḥram); how, then, could she do so on behalf of someone else?

فإن كانت حاجّة عنه بغير أمر قاطع من أبيها لها فحجها عنه تطوّع - بغير شك - وما كان من الأسفار تطوعًا لم يجز خروجها فيه بغير محرم. لقول رسول الله، صلى الله

L13587–13594 If she was undertaking pilgrimage on his behalf without a categorical command from her father, then her pilgrimage on his behalf was voluntary—

without doubt—and where a journey is voluntary, she may not set out on it without a maḥram, because the Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: "It is not lawful for a woman who believes in Allah and the Last Day to undertake a journey"— with no duration specified in Ibn 'Abbas's report, and specified—in reports from others—as a day and a night, and as three days— "except with a maḥram of hers"; especially a young woman.

عليه وسلم،: " لا يحل لامرأة تؤمن بالله واليوم الآخر أن تسافر سفراً " غير مؤقت في حديث ابن عباس ومؤقت - في حديث غيره - بيوم وليلة، وبثلاثة أيام " إلا مع ذي محرم منها " وسيما الشابة.

L13595 The report states that the woman of Khath'am was young, and that the Prophet—may Allah bless him and grant him peace ﷺ—was turning al-Fadl ibn 'Abbas's face away from her.

وفي الحديث أن الخثعمية كانت شابة، يصرف النبي، صلى الله عليه وسلم، وجه الفضل بن عباس عنها.

L13596–13597 If it was at a categorical command from her father, she may not obey him in something that constitutes disobedience on her part, namely setting out without a maḥram.

وإن كان بأمر قاطع من أبيها فلا يجوز لها أن تطيعه فيما هو معصية عليها من خروجها بغير محرم.

L13598–13599 Since her maḥram cannot be compelled—by the consensus of the Muslim community—to set out with her when she is undertaking pilgrimage on her own behalf, he cannot be compelled to do so when she performs pilgrimage on someone else's behalf.

وإذا كان محرمها لا يجبر - بإجماع الأمة - على الخروج معها وهي حاجة عن نفسها، لم يجبر عليه إذا حجت عن غيرها.

L13600–13601 Thus, a woman undertaking pilgrimage on her father's behalf cannot set out on his behalf free of disobedience except at a time when her maḥram volunteers to set out with her, and this seldom occurs.

فالحاجة عن أبيها لا تقدر أن تخرج عنه سالمة من العصيان، إلا في حين يتطوع محرمها بالخروج معها، وهذا يقل.

L13602 Were someone to seek to weaken this hadith and deny its attribution to the Messenger of Allah—may Allah bless him and grant him peace ﷺ—because of this consideration affecting it, and adopt the position of those who say, "No one may perform the pilgrimage on another's behalf," he would find grounds for doing so.

ولو ذهب ذاهب إلى توهين هذا الحديث، ونفيه عن رسول الله - صلى الله عليه وسلم - لما اعتوره من هذا المعنى، وقال بقول من قال: لا يحج أحد عن أحد، أوجد مساغًا فيه.

L13603–13606 Moreover, it has been transmitted from Abu Hurayrah that a man said, "O Messenger of Allah, I owe the pilgrimage prescribed by Islam, and I owe a debt." He replied, "Discharge your debt." Thus he distinguished between debt and pilgrimage.

مع أنه قد رُوي عن أبي هريرة أن رجلاً قال: يارسول الله عليّ حجة الإسلام، وعليّ دين، فقال: " اقض دينك ". ففرق بين الدين والحج.

L13607–13612 Abd Allah ibn al-Sabbah related it to us, saying: Dawud ibn Rashid related to us, saying: Al-Walid ibn Muslim related to us, from Abu Abd Allah—

the client of the Umayyads—from Abu Hazim and Sa'id al-Maqburi, from Abu Hurayrah, from the Prophet—may Allah bless him and grant him peace ﷺ. Our lack of knowledge concerning Abu Abd Allah's transmission has no greater effect on his hadith than the considerations that weakened the hadith of the woman of Khath'am.[1011]

حدثناه عبد الله بن الصباح، قال: دثنا داود بن رشيد، قال: دثنا الوليد بن مسلم، عن أبي عبد الله - مولى بني أمية - عن أبي حازم، وسعيد المقبري، عن أبي هريرة، عن النبي - صلى الله عليه وسلم - وليس جهلنا برواية أبي عبد الله بأكبر تأثيرًا في حديثه، مما وهّن حديث الخثعمية من المعاني.

L13613–13616 Although Abu Abd Allah's probity is not established among the hadith transmitters, there is agreement among all concerning the substance of his transmission: that debt takes precedence over expenditure on pilgrimage during the lifetime of the pilgrim. Nor do we know of any recorded opinion from anyone that the obligatory pilgrimage should be paid for from the principal of the estate, with its cost competing proportionately with debts owed to human beings.

وأبو عبد الله وإن لم يكن ظاهر العدالة - في المحدثين - فقد اتفق الجميع على معنى روايته من أن الدين يقدم على نفقة الحج في حياة الحاج، ولا نعرف مدونًا عن أحدٍ رأي الحجة الواجبة من رأس المال مضاربة بها مع ديون البشر.

L13617–13619 The permissibility of a person's performing pilgrimage on another's behalf after that person's death, and the prohibition of a woman's performing pilgrimage without a husband or unmarriageable male relative, have their place elsewhere, namely in our book entitled "Explanation of the Texts," together with the pilgrimage of a slave. These considerations in the hadith of the woman of Khath'am are plain and clear.[12]

ولجواز حج الإنسان عن غيره - بعد الموت - ولمنع المرأة من الحج بغير محرم موضع غير هذا، وهو كتابنا المؤلف في " شرح النصوص " ولحج العبد معًا، فهذه المعاني في حديث الخثعمية بينة واضحة.

L13620–13622 If her hadith is construed as meaning that she should inform someone who would perform pilgrimage on her father's behalf—allowing for the latitude of the language— and should not perform pilgrimage herself, then no weakness would attach to the hadith. I hope that this is indeed the case, for its chain of transmission is sound.[13]

فإن صرف حديثها إلى أن تخبر من يحج عن أبيها - على سعة اللسان - ولا تحج بنفسها -: لم يدخل الحديث وهن، وأرجو أن يكون كذلك، لأن إسناده صحيح.

[10]**Translator's note (L13607):** The form "daththana" appears to be a truncated transcription of the transmission formula "haddathana," rendered here as "related to us."

[11]**Translator's note (L13608):** The opening transmission formula is transcribed in the same truncated form as in the preceding unit.

[12]**Translator's note (L13619):** "Together with the pilgrimage of a slave" continues the list of subjects treated in the author's other book, although its placement after the book title is awkward.

[13]**Translator's note (L13620):** The supplied text reads "inform." Its intended sense here is uncertain; it has not been silently changed to "hire" or another conjectured reading.

سورة التغابن

Surah 64: The Mutual Disillusion (At-Taghabun)

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

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[Surah al-Taghabun: Mutual Loss]

His saying—mighty and majestic is He—"Then they said, 'Are human beings to guide us?'"[1]

is evidence that "human being" can be predicated of a plurality, being a generic noun.

His saying, "So believe in Allah and His Messenger and the light that We have sent down," is a refutation of the Mu'tazilah concerning their claim that, when a thing is called by a name and something else is then called by that same name, it must resemble it in every respect. Here Allah—majestic is His glory—has called the Quran a light, just as He has called Himself a light.[2]

Discussion of Emphasis:

And His saying, "Whoever believes in Allah and acts righteously, He will expiate his evil deeds for him and admit him into gardens beneath which rivers flow, abiding therein forever," is an argument for emphasis in speech and a refutation of those who say, "There is no emphasis in the speech of the Arabs," for everlasting duration is included in abiding perpetually, yet He has emphasized it, as you see. He mentioned those who disbelieved and denied His signs, then said, "And those who disbelieve and deny Our signs—those are the inhabitants of the Fire, abiding therein; and wretched is the destination." (10) He did not say "forever." Does the person who denies emphasis in the speech of the Arabs therefore claim that the unbelievers among the

[1] **Qur'an references (L13625):** Qur'an 64:6 (At-Taghabun).
[2] **Qur'an references (L13628):** Qur'an 64:8 (At-Taghabun).

[سورة التغابن]

قوله - عز وجل -: (فَقَالُوا أَبَشَرٌ يَهْدُونَنَا) .

دليل على أن البشر يخبر به عن الجمع، وهو اسم للجنس.

قوله: (فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا) رد على المعتزلة فيما يزعمون: أن الشيء إذا سمي باسم، ثم سمي به غيره لزم أن يشبهه بجميع جهاته، وقد سمى الله - جل جلاله - القرآن هاهنا نورًا، كما سمى نفسه نورًا.

ذكر التاكيد:

وقوله: (وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا) حجة للتأكيد في الكلام، ورد على من قال: ليس في كلام العرب تأكيد، إذ الأبد داخل في الخلود، وقد أكده كما ترى، وذكر الذين كفروا وكذبوا بآياته، ثم قال: وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ (١٠) . ولم يقل أبدًا، فهل يزعم نافي التأكيد - عن كلام العرب - أن أهل النار من الكفار لايؤبدون فيها كما يؤبد أهل الجنة.

inhabitants of the Fire will not remain there forever, as the inhabitants of the Garden will?[3][4]

L13639–13640 Or will he retract his statement and recognize that mentioning everlasting duration in the promise to the inhabitants of the Garden is emphasis, the omission of which from the threat to the inhabitants of the Fire does no harm, since the mention of perpetual abiding encompasses it, even though it is not mentioned?

L13641 "No affliction befalls except by Allah's permission."[5]

L13642 This is a refutation of the Mu'tazilah and the Qadariyyah, because of what we have demonstrated in more than one place in this book: that permission means allowing, not knowledge. Being killed is the greatest of the afflictions that befall an afflicted person.

L13643 **Discussion of Precautions:**

L13644

L13645 His saying, "O you who believe, among your spouses and your children are enemies to you, so beware of them," is evidence affirming precautions and showing that they do not impair faith in the divine decrees. Rather, a person is encouraged to take them, as you see, and is commanded to do so, even if doing so does not benefit him. This supports the hadith transmitted from him—may Allah bless him and grant him peace ﷺ—"Tie her up and place your trust in Allah."[6][7]

L13646–13651 Discussion of Patience with a Wife's Harmful Conduct: "But if you pardon,

[3] **Translator's note (L13633):** The Arabic shifts from singular pronouns referring to "whoever" to the plural "abiding." The English participial phrase leaves this number shift unexpressed.

[4] **Qur'an references (L13633):** Qur'an 64:9 (At-Taghabun); Qur'an 64:10 (At-Taghabun).

[5] **Qur'an references (L13641):** Qur'an 64:11 (At-Taghabun).

[6] **Translator's note (L13645):** The feminine object in "Tie her up" refers to a she-camel, which is not explicitly named in the supplied quotation.

[7] **Qur'an references (L13645):** Qur'an 64:14 (At-Taghabun).

أم يرجع عن قوله،. فيعلم أن ذكر الأبد في وعد أهل الجنة تأكيد لا يضر حذفه في وعيد أهل النار، لإتيان ذكر الخلود عليه، وإن لم يذكر؟.

(مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ) .

رد على المعتزلة والقدرية، لما دللنا عليه - في غير موضع من هذا الكتاب - أن الإذن إطلاق، لا علم، والقتل أكبر المصائب الواردة على المصاب.

ذكر الاحترازات:

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ) ، دليل على ثبيت الاحترازات، وأنها غير مؤثرة في الإيمان بالمقادير، بل مندوب إليها المرء كما ترى، ومأمور به، وإن كان غير نافعه، وهو يؤيد الحديث المروي عنه، صلى الله عليه وسلم: " اعقلها وتوكل ".

ذكر الصبر على أذى الزوجة: (وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (١٤) . عزاء لمن بلي بزوجة مؤذية، أو ولد عاق فصبر على أذاهما، وعفا وصفح عن زلاتهما، ومكروه يكون منهما، وفيما وعد الله - جل جلاله - من الغفران من فعل ذلك ما يهوّن عليه، ويعظّم بشارته إذا احتمل مضض غوائلهما طمعًا في إنجاز ما وعده الله عليه.

overlook, and forgive, then Allah is forgiving, merciful." (14) This is consolation for someone afflicted with a hurtful wife or an undutiful child who patiently endures their harmful conduct, pardoning and overlooking their lapses and whatever objectionable conduct proceeds from them. In what Allah—majestic is His glory—has promised of forgiveness to whoever does this, there is something to ease his burden and magnify his glad tidings when he endures the anguish of their injurious conduct, hoping for the fulfillment of what Allah has promised him for it.[8][9]

L13652 The Mu'tazilah:

L13653

L13654–13660 And His saying, "Whoever is protected from his own soul's avarice—those are the successful. (16) If you lend Allah a goodly loan, He will multiply it for you and forgive you; and Allah is appreciative, forbearing." (17) is an admonition to the Mu'tazilah and the Qadariyyah, if only they would reflect on it and judge themselves fairly. For success is something effected upon them, and His following that with an act attributed to them, namely lending the goodly loan, and His making both expressions serve to praise those described by two acts differing in wording, but agreeing in meaning. This is analogous to leading astray, concerning which He sometimes reports of Himself that He does it to them, and sometimes reports of them that they do it to themselves.[10][11][12]

[8] **Translator's note (L13650):** The supplied wording is syntactically awkward: "whoever does this" lacks the preposition ordinarily expected after "forgiveness." The translation makes the apparent relationship explicit.

[9] **Qur'an references (L13647):** Qur'an 64:14 (At-Taghabun).

[10] **Translator's note (L13657):** The argument moves from success as something effected upon people to lending as an act attributed to them. The Arabic construction is loose and continues across the next two units.

[11] **Translator's note (L13660):** The supplied Arabic has an irregular singular introductory pronoun before the plural verb "they do"; the intended attribution is nevertheless clear.

[12] **Qur'an references (L13654):** Qur'an 59:9 (Al-Hashr); Qur'an 64:16 (At-Taghabun); Qur'an 64:17 (At-Taghabun).

المعتزلة:

وقوله: (وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٦) إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ (١٧) تنبيه للمعتزلة والقدرية، لو تأملوه وأنصفوا من أنفسهم فالفلاح شيء مفعول بهم، وتعقيبه ذلك بفعل مضاف إليهم من إقراض القرض الحسن، وجعله كليهما في مدح الموصوفين بفعلين مختلفي اللفظ. متفقي المعنى، وهذا نظير الإضلال الذي يخبر به مرّة عن نفسه أنه فاعل بهم، ومرة عنهم أنه يفعلونه بأنفسهم.