CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الطلاق

Surah 65: The Divorce (At-Talaq)

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[Surah al-Talaq: Divorce]

[سورة الطلاق]

His saying—blessed and exalted is He—"O Prophet, when you divorce women, divorce them for their waiting period," is necessarily specific to women with whom marriage has been consummated, since no waiting period applies to women with whom marriage has not been consummated. "When you divorce" means—and Allah knows best—"when you intend to divorce," not "when you have finished doing so."[1][2]

قوله - تبارك وتعالى -: (يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ) ، خصوص - لا محالة - على المدخولات بهن، لزوال العدة عن غير المدخولات بهن، و (إِذَا طَلَّقْتُمُ) معناه - والله أعلم - إذا أردتم الطلاق، لا إذا فرغتم منه "

And His saying, "For their waiting period," is evidence that a woman divorced while menstruating does not count toward her waiting period the menstrual period during which she was divorced. For if, in whatever state she was divorced in, she entered her waiting period immediately upon divorce, there would be no benefit in His stipulating a time with specified characteristics.[3]

وقوله: (لِعِدَّتِهِنَّ) دليل على أن المطلقة - حائضًا - لا تعتد في عدتها بالحيضة التي طلقت فيه، إذ لو كانت في كل حالة طلقت فيه - دخلت في عدتها من فور الطلاق - ما كان في اشتراطه وقتًا موصوفًا فائدة.

His saying, "And fear Allah, your Lord; do not expel them from their houses," is evidence that a house may be ascribed to whoever lives in it, even if someone else owns it, and this will not be a falsehood. For the houses ascribed to the wives in this verse necessarily belong to their husbands. If the wives owned them, there would be no power for their husbands over them before or after divorce, because they have a greater right to their property than someone who does not own it. Thus He addressed men who divorce, imposing the obligation of housing those whom they have divorced from among their wives with fewer than three pronouncements of divorce, since they retain the legal attributes of wives—as they did before divorce—with respect to the obligation of housing and maintenance, just as before. Only the

قوله: (وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ) دليل على أن من سكن دارًا جاز أن تضاف إليه - وإن كان ملكها لغيره - ولا يكون كذبًا، إذ البيوت المضافات إلى الزوجات - في هذه الآية - ملكها - لا محالة - لأزواجهن، إذ لو كان ملكها لهن ما كان لأزواجهن سبيل عليهن قبل الطلاق وبعده، لأنهن أحق بأملاكهن ممن لا ملك له، فإنما خاطب المطلِّقين بفرض سكنى من طلقوا من الزوجات دون الثلاث، إذ هن في معاني الزوجات - كما كنَّ قبل الطلاق - من وجوب السكنى والنفقة كما كن إنما حرم منهن الوطء وما أخذ أخذه من القبل ونظر الشهوة حتى يراجعن.

[1] **Translator's note (L13664):** The source ends with an unmatched quotation mark; the translation punctuates the two contrasted interpretations as quotations.

[2] **Qur'an references (L13663):** Qur'an 65:1 (At-Talaq).

[3] **Translator's note (L13669):** The supplied "'adkhaha" is corrupt in context; the translation follows the apparent intended reading "'iddatiha," "her waiting period."

following are forbidden with them: intercourse and what takes its place, such as kissing and looking with desire, until they are taken back in marriage.[4]

L13683–13687 His imposing—majestic and exalted is He—upon husbands the obligation to house a woman whose divorce they have not made final by the maximum number of pronouncements is evidence that, for a woman divorced by the maximum number of pronouncements, there is no obligation to provide housing, because she no longer has the legal attributes of a wife and is not held by the waiting period for his sake, since there is no longer any prospect of taking her back, a possibility cut off by the maximum number of pronouncements of divorce.

L13688–13693 Muhammed ibn Ali said: What we have derived concerning the permissibility of ascribing houses to someone although someone else owns them is evidence that, if a resident swears that he will not inhabit his house, or enter so-and-so's house, he breaks his oath by residing there, and by so-and-so's entering the house in which he lives as a tenant, because it is his house by virtue of his residence and occupancy, even if someone else owns it—unless he has a house over which he holds ownership of the property itself and intends that house by his oath, in which case he does not break his oath with respect to the rented house.[5]

Discussion of Three Pronouncements of Divorce:

L13694–13695

L13696

L13697–13703 And His saying, "You do not know; perhaps Allah will bring about some matter after that," is evidence that, when someone combines the three pronouncements of divorce in a single utterance and pronounces them against his wife on a single occasion, they take effect against her. For if they did not take effect, as those who make that claim assert, there would never be any fear of losing the possibility of taking her back. For if the three were

[4] **Qur'an references (L13672):** Qur'an 65:1 (At-Talaq).

[5] **Translator's note (L13690):** The supplied wording explicitly says "so-and-so's entering," creating an apparent mismatch with the person who swore not to enter. It has been preserved rather than silently changed to "his entering so-and-so's house."

وفي إيجابه - جل وتعالى - على الأزواج سُكنى من لم يبت أقصى طلاقها دليل على أن من طُلقت أقصى الطلاق ألا، يفرض لها سكنى، لأنها خارجة من معاني الزوجات، وغير محبوسة بالعدة عليه، لزوال المطمع في الرجعة التي قد قطعها أقصى الطلاق.

قال محمد بن علي: وفيما خرج لنا من جواز إضافة البيوت إلى من مُلْكها لغيره دليل على أن من حلف - من السكان - أن لا يسكن داره، ولا يدخل دار فلان حنث بالسكنى، ودخول فلان الدار التي هو فيها بكراء لأنها داره بالتوطن والحلول. وإن كان مُلْكها لغيره، إلاّ أن تكون له دار يملكها ملك الرقبة فيقصدها بيمينه، فلا يحنث حينئذ في المكتراة.

ذكر الطلاق ثلاثًا:

وقوله: (لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا) دليل على أن من جمع التطليقات الثلاث بكلمة واحدة، وأوقعها على امرأته في حال واحد واقع عليها، إذ لو كانت لا تقع كما يزعم الزاعمون - ما خشي أبدًا فوات الرجعة، لأنه لو ردت الثلاث إلى واحدة كانت الرجعة ممهدة له، ولو أبطلت بأسرها عنه ما احتاج إليها بتة لبقاء عصمة النكاح على حالها، فما الفائدة - إذًا - في

reduced to one, the way would be open for him to take her back; and if all of them were annulled for him, he would have no need whatsoever to take her back, since the marriage bond would remain as it was. What benefit, then, would there be in[6]

L13704

L13705–13706 His saying, "You do not know; perhaps Allah will bring about some matter after that," if the matter had not yet passed out of his hands?[7]

L13707–13712 Can it, then, be unclear to someone who sincerely seeks his own good, when he reflects on what we have described, that Allah—majestic is His glory—out of His compassion for His servants, has shown them where caution lies in pronouncing divorces separately upon wives, lest a man—regretting the divorce of a woman for whom his soul still yearns after divorce—miss the opportunity of taking her back, thereby restoring to him what divorce had removed from his possession? It is not that He prescribed separate pronouncements of divorce on the basis that combined pronouncements do not take effect. Were it not for His saying, "You do not know; perhaps Allah will bring about some matter after that," it would have been possible that separating the pronouncements of divorce was a binding legal prescription, rather than a matter of prudent consideration and caution.[8][9]

L13713–13714 But since the passage is completed by this statement, claiming that it is a legal prescription without which divorce cannot take effect, and denying prudent consideration and caution, is something for which a person of judgment and insight has no excuse.

L13715–13717 If someone is led into confusion by the claim that the matter Allah brings about refers back to the man protected—for the one who has divorced—by lodging, so that, if she does not reside there, he will not willingly take back

[6] **Qur'an references (L13697):** Qur'an 65:1 (At-Talaq).

[7] **Qur'an references (L13705):** Qur'an 65:1 (At-Talaq).

[8] **Translator's note (L13709):** The supplied masculine pronoun in "for whom his soul still yearns" is awkward in reference to the divorced woman. The English relative pronoun does not mark this gender mismatch.

[9] **Qur'an references (L13707):** Qur'an 65:1 (At-Talaq).

قوله: (لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا) إن كان الأمر لم يخرج من يده بعد.

فهل يشكل على من نصح نفسه - إذا تدبر ما وصفناه - أن الله جل جلاله لرأفته بعباده دلهم على موضع الحيطة في تفريق الطلاق على الزوجات، لئلا يفوت - نادمًا على طلاق من تتبعه نفسه بعد الطلاق - الرجعة الرادة عليه ما أخرجه الطلاق من بين يديه، لا أنه شرع الطلاق مفرقًا على أنه لا يقع مجتمعا، ولولا قوله: (لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا) ، لاحتمل أن يكون تفريق الطلاق شرعًا، لا نظرًا وحيطة.

فأما والقصة متممة بهذا فدعوى الشرع الذي لا يقع بغيره وإنكار النظر والحيطة مما لايعذر به ذو رأي وبصيرة.

فإن شُبّه على أحد بأن الأمر الذي يحدثه الله راجع على المحصَّن - لمن طلق - بالسُّكنى، فإذا لم تسكن لم تسمح نفسه برد من قد أخرجه خالف الإجماع، وخرج من العرف والعادة.

someone he has expelled, he has contradicted consensus and departed from customary practice and ordinary habit.[10]

L13718–13720 As for his contradiction of consensus: providing lodging for a woman divorced once is an obligation upon the husband concerning which he has no choice.

L13721–13724 Thus, whoever claims that the matter Allah brings about refers back to the man protected by lodging has given him a choice and removed his obligation to provide it. Besides contradicting consensus, he is also guilty of contradicting the statement of the Messenger of Allah ﷺ to Fatimah bint Qays: "Lodging and maintenance are only incumbent upon a man who has the right to take his wife back."[11]

L13725–13728 As for his departure from customary practice and ordinary habit, what is observed among people is that they willingly agree to take a woman back after she has married and her second husband has consummated the marriage with her—let alone considering her departure from the house after divorce. Anyone in whom Allah brings about a desire for a woman— whom he has a way of taking back—will give no thought to her having left his house.

L13729–13730 If, then, this interpretation cannot be entertained—because of the defects surrounding it, as you see—and what we have mentioned is denied, the matter Allah brings about is left without a function, with nothing to which it refers.

L13731 For there is absolutely no third interpretation to which it could be referred, whether expressed or conceivable.

L13732–13733 Anyone who attributes to Allah—majestic is His majesty—the revelation in His Book of padding, something truncated, or something impossible has fabricated a lie against Him and spared us the trouble of concerning ourselves with him. Exalted is Allah far above that!

L13734–13736 What we have selected from this discussion has no bearing on an animal slaughtered by a thief or comparable cases, because we have demonstrated

[10] **Translator's note (L13715):** The reading "the man protected" is obscure here. The supplied text reads al-muḥaṣṣan; the following discussion concerns lodging and a divorcing husband's willingness to take his wife back.

فأما مخالفته الإجماع: فهو أن سكنى المطلقة واحدة فرض على الزوج ليس بمخير فيه.

فمن زعم أن الأمر - الذي يحدثه الله - راجع على المحصن بالسكنى فقد خيره، وأزال عنه فرضها، وعليه مع مخالفته الإجماع خلاف قول رسول الله صلى الله عليه وسلم لفاطمة بنت قيس: " إنما السكنى والنفقة لمن كانت له على امرأته رجعة ".

وأما خروجه من العرف والعادة فهي المشاهدة في العالم أنهم يسمحون برد امرأةٍ بعد تزويجها، ودخول الزوج الثاني بها -، فضلاً عن النظر في خروجها من البيت بعد الطلاق، ومن أحدث الله له رغبة في امرأة - يجد السبيل إلى ردها - لم يفكر في خروجها من بيته.

فإذا كان هذا المعنى لا يجوز توهمه - لإحاطة الخلل به كما ترى، وما ذكرناه يُنكر - بقي الأمر الذي يحدثه الله عطلاً ليس له شيء يرجع عليه.

إذ ليس معنى ثالث يرد عليه - بتة - ملفوظًا ولا متوهمًا.

ومن نسب الله - جل جلاله - إلى أنه ينزل في كتابه حشوًا، أو مبتَّرًا، أو مخالاً افترى عليه، وكفى مؤونة الاشتغال به تعالى الله عن ذلك علوًا كبيرًا.

وليس ما اجتبأناه - من هذا - بمؤثر في ذبيحة السارق، وما شاكلها، لما دللنا عليه أن النظر والحيطة ليس كالشرع، وقد لخصناه في تمامه في كتاب الطلاق من " شرح النصوص " فأغنى عن إعادته في هذا الموضع.

that consideration and precaution are not equivalent to revealed law. We have already set it out concisely in its entirety in the Book of Divorce in "Commentary on the Texts," making it unnecessary to repeat it in this place.

L13737 Taking a Wife Back Without Witnesses:

L13738

L13739–13744 His statement, "Then, when they reach their appointed term, retain them honorably or part with them honorably, and call two just men from among you as witnesses," is evidence for several things: Among them is the permissibility of latitude in speech, according to the Arabs' manner of speaking, and abandoning pedantic rigor regarding what ignorant practitioners of devotion consider lying. For reaching the appointed term—in this passage—means approaching its expiration, not its expiration itself, since, if it meant its expiration, he could not retain her by taking her back, nor would he need to marry her; and someone who marries is not called one who retains.[12][13]

L13745–13746 Among them is the invalidation of taking a wife back without witnesses, and the undermining of the position of anyone who makes sexual intercourse an act of taking her back—when accompanied by that intention—since it is impossible to have intercourse witnessed, whereas Allah has commanded that retention and separation be witnessed, as you see.

L13747–13749 Among them is that calling witnesses to divorce is obligatory and may not be omitted. How could it be permissible to omit it when it is the means of freeing the woman to marry another man?!

L13750–13751 Consider: if he denied having divorced her—and the woman had no evidence against him—would he not take an oath and have her returned to him, although she would in reality be unlawful to him? Omitting the calling of witnesses has helped bring that about.

[11] **Translator's note (L13721):** The supplied al-muḥṣan, rendered "the man protected," remains obscure, as in the earlier occurrence.

[12] **Translator's note (L13744):** The supplied text says "nor would he need to marry her," although the argument would appear to require "and he would need to marry her." The supplied wording is retained.

[13] **Qur'an references (L13739):** Qur'an 65:2 (At-Talaq).

الرجعة بغير شهود:

وقوله: (فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ) . دليل على أشياء: فمنها: جواز السماحة في الكلام، على مذهب العرب فيه وترك التنطع بما يحسبه جهال المتنسكين كذبا، فإن بلوغ الأجل - في هذا الموضع - هو مقاربة خلوه، لا خلوه، إذ لو كان خلوّه ما أمكنه الإمساك بالرجعة، ولا احتاج إلى تزويجها، ولا يقال للمتزوج ممسك.

ومنها: إبطال الرجعة بغير شهود، وتوهين من جعل الجماع رجعة - مع الإرادة - إذ محال أن يشهد على المجامعة، وقد أمر الله بالإشهاد على الإمساك والفراق، كما ترى.

ومنها: أن الإشهاد في الطلاق فرض، لا يجوز تركه، وكيف يجوز تركه وهو سبب إطلاق المرأة في التزويج بغيره؟!.

أرأيت لو جحدها الطلاق - ولا بينة للمرأة عليه - أليس كان يحلف وترد إليه حرامًا في الباطن،، وترك الإشهاد أعان عليه.

والعجب ممن لا يدري الإشهاد في الرجعة والطلاق فرضًا - مع الأمر به نصًا متلوًا - ويرى الشهود في النكاح فرضًا، ولا تلاوة فيه.

ولا أعرف عذر من يترك آية من كتاب الله، فيها حكم بين بأمر مفصح، ثم لا يأوي - فيه - إلى مثلها، أو سنة ثابتة، أو إجماع من الأمة تمهد له صنيعة، والله المستعان.

ومنها: أن " الفراق " لفظ لا يعد بنفسه تصريحًا، بل هو أسوة الكنايات في من لم يبنها الطلاق، لجعل الله - جل وعلا - إيّاه من ألفاظ الإخراج، لأن ألفاظ البينونة كما قال في السراح - بعد البينونة بالطلاق - (ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا (٤٩) .

فجعلهما معًا من ألفاظ الإخراج لمن أبانها الطلاق، فليس لإعدادهما في عداد التصريح وجه لمن تدبرهما، ولا يكون لفظ التصريح إلا الطلاق وحده.

تفسير: (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا) .

يؤكد أن المطلق ثلاثًا بكلمة واحدة، وإن عد -أيضاً - عاصيًا أشد ما قيل فيه أن الطلاق يقع عليه، وقد فاته المخرج بالرجعة.

L13752–13753 What is astonishing is someone who does not recognize calling witnesses to taking a wife back and to divorce as obligatory—despite the command to do so in an explicit, recited text—yet considers witnesses to marriage obligatory, although there is no recited text concerning it.

L13754–13756 I know of no excuse for someone who abandons a verse of Allah's Book containing a clear ruling conveyed by an express command, and then does not resort, in that matter, to a comparable verse, an established Prophetic practice, or a consensus of the community that would provide a basis for his action. Allah is the One whose help is sought.

L13757–13761 Among them is that "separation" is an expression that does not, by itself, count as an explicit pronouncement of divorce; rather, it is on a par with indirect expressions concerning a woman whom divorce has not irrevocably separated from her husband, because Allah—majestic and exalted—has made it one of the expressions for sending away, because the expressions of irrevocable separation, as He said concerning release—after irrevocable separation through divorce—"Then you divorce them before you have touched them, you have no waiting period to reckon against them; so provide for them and release them with a gracious release" (49).[1415]

L13762–13763 Thus He made both expressions terms for sending away a woman whom divorce has irrevocably separated from her husband. Anyone who reflects on them has no grounds for counting them among explicit pronouncements; the only explicit expression is "divorce" itself.

L13764–13765 Exegesis: "Whoever fears Allah, He will make a way out for him."[16]

L13766 This confirms that, concerning someone who pronounces three divorces in a single utterance, even though he is also counted as disobedient, the most severe judgment stated about him is that his divorce takes effect, and he has forfeited the way out afforded by taking his wife back.

[14]**Translator's note (L13760):** The supplied phrase beginning "because the expressions of irrevocable separation" is syntactically incomplete and appears corrupt. Its wording is retained without supplying a missing predicate or changing the causal particle.

[15]**Qur'an references (L13757):** Qur'an 33:49 (Al-Ahzab).

[16]**Qur'an references (L13764):** Qur'an 65:2 (At-Talaq).

وكذلك حدثني عبد الله بن الصباح الأصبهاني، قال: دثنا إسحاق بن أبي، إسرائيل، قال: دثنا حماد بن زيد، عن أيوب، عن عبد الله بن كثير، عن مجاهد.

قال. كنت جالسًا إلى عبد الله بن عباس، فجاءه رجل فقال: إني طلقت امرأتي ثلاثًا، فسكت عنه حتى ظننا أنه سيردها عليه، ثم قال: يعمد أحدكم فيعمد الحموقة، ثم يقول: يا ابن عباس.

وقد أنزل الله - تبارك وتعالى - على نبيه صلى الله عليه وسلم (يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ " في قبل عدتهن ") (١) ، وإنك لم تفعل وإن

(١) قوله: " في قبل عدتهن " هذه قراءة عبد الله بن عباس، فقد نقل ذلك عنه سفيان بن عيينة، وعبد الرزاق الصنعاني والطبري. انظر تفسير سفيان ص (٣٣٦) ، والمصنف (٦/ ٣٠٣) ، وتفسير الطبري (٢٨/ ٨٤) .

الله - تبارك وتعالى - قال، (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا) .

وإنك لم تتق الله فما أرى لك مخرجًا، عصيت ربك وبانت منك امرأتك ".

فهذا ابن عباس - المعتمد على حديثه في الطلاق الثلاث من رواية طاووس عنه - يقول هذا القول بالإسناد الصحيح، ويدل على أن المخرج إنما هو لمن لم يجمع الثلاث، ويدل على أنه وإن عصى فطلاقه واقع، ولا مخرج لحديث طاووس إلا ما بيَّنَّاه في كتاب الطلاق " من شرح النصوص ".

L13767–13770 Likewise, Abd Allah ibn al-Sabbah al-Isbahani related to me, saying: Ishaq related to us, ibn Abi Isra'il, who said: Related to us Hammad ibn Zayd, from Ayyub, from Abd Allah ibn Kathir, from Mujahid.[17][18]

L13771–13773 He said: I was sitting beside Abd Allah ibn Abbas when a man came to him and said: "I have divorced my wife three times." He remained silent toward him until we thought he would return her to him. Then he said: "One of you sets about committing an act of foolishness, then says: 'O Ibn Abbas!'

L13774 Yet Allah—blessed and exalted—has revealed to His Prophet ﷺ: 'O Prophet, when you divorce women, divorce them "at the beginning of their waiting period."' (1) You have not done so, and indeed[19][20]

L13775

L13776 (1) His wording, "at the beginning of their waiting period": this is the reading of Abd Allah ibn Abbas. Sufyan ibn Uyaynah, Abd al-Razzaq al-San'ani, and al-Tabari transmitted it from him. See Sufyan's Exegesis, p. 336; al-Musannaf, 6/303; and al-Tabari's Exegesis, 28/84.[21]

L13777–13778 Allah—blessed and exalted—has said: 'Whoever fears Allah, He will make a way out for him.'[22]

L13779 You have not feared Allah, so I see no way out for you. You have disobeyed your Lord, and your wife has become irrevocably separated from you."

L13780–13784 Here, then, is Ibn Abbas—whose report concerning triple divorce is relied

[17] **Translator's note (L13767):** The supplied daththana is an abbreviated or defective form of the transmission formula "related to us."

[18] **Translator's note (L13768):** The comma within the name Ibn Abi Isra'il interrupts the name in the supplied text. The transmission formula is again written in the abbreviated or defective form daththana.

[19] **Translator's note (L13774):** The quoted wording "at the beginning of their waiting period" differs from the standard Quranic wording and is identified as a reading of Ibn Abbas in the following editorial footnote.

[20] **Qur'an references (L13774):** Qur'an 65:1 (At-Talaq).

[21] **Translator's note (L13776):** This is an editorial footnote identifying the quoted Quranic reading and providing references.

[22] **Qur'an references (L13778):** Qur'an 65:2 (At-Talaq).

upon through the transmission of Tawus from him—making this statement with an authentic chain of transmission. It indicates that the way out is only for someone who has not combined the three divorces, and it indicates that, although he has disobeyed, his divorce nevertheless takes effect. There is no way of explaining Tawus's report except what we have explained in the Book of Divorce "in Commentary on the Texts."[23][24]

L13785–13789 The interpretation of "Whoever fears Allah, He will make a way out for him" as meaning out of every matter that causes people difficulty does not refute what we have said, because restoring the woman by taking her back—after one or two divorces—is a relief afforded to the divorcing husband after he has sent her away through divorce, and falls within the category of matters that cause people difficulty.[25]

وليس قول من فسر (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا) ، من كل أمر ضاق على الناس بدافع ما قلناه، لأن رجوع المرأة بالرجعة - بعد الواحدة والثنتين - من الفسحة على المطلق، بعد ما أخرجها بالطلاق. وداخل في الأمر الضيق على الناس.

L13790

L13791–13792 His statement, "As for those of your women who have despaired of menstruation, if you are in doubt, their waiting period is three months," is clear evidence that the menstrual courses mean periods of menstruation, because He mentions menstruation— by that very word—and makes the three months a substitute for it.[26][27]

قوله: (وَاللَّائِي يَئِسْنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ) ، دليل واضح على أن الأقراء الحيض، لذكره المحيض - بلفظه - وجعله الأشهر الثلاث عوضًا منه.

L13793 Women's Attainment of Maturity:

بلوغ النساء:

L13794

L13795–13801 His statement, exalted is He, "And those who have not menstruated," is evidence that women, too, have a form of maturity other than menstruation,

وقوله تعالى: (وَاللَّائِي لَمْ يَحِضْنَ) . دليل على أن للنساء - أيضًا - بلوغًا سوى الحيض، إذا بلغته قبل إدراك الحيض وجبت عليهن به الفرائض، لأن العدة فرض على النساء لا يجوز إيجابه إلا على من يجري عليه القلم - منهن - ولا تكون العدة أوكد من الصلاة والزكاة وسائر الأعمال المفروضة عليهن.

[23] **Translator's note (L13782):** The supplied al-kharj, rendered "the way out," appears to be a defective reading of al-makhraj, the expression used throughout the surrounding argument.

[24] **Translator's note (L13784):** The supplied quotation marks enclose "in Commentary on the Texts," although the title itself is "Commentary on the Texts."

[25] **Qur'an references (L13786):** Qur'an 65:2 (At-Talaq).

[26] **Translator's note (L13791):** "Menstrual courses" renders al-aqrāʾ, the disputed technical term that the author identifies here specifically with menstruation rather than intervals of purity.

[27] **Qur'an references (L13791):** Qur'an 65:4 (At-Talaq).

which, if a woman attains it before reaching menstruation, makes the obligatory duties binding upon them, because the waiting period is an obligation upon women that may be imposed only upon those subject to the recording pen— among them—and the waiting period cannot be more binding than prayer, obligatory almsgiving, and the other acts made obligatory upon them.[28][29]

L13802–13805 The threshold of this maturity in women—in my view, on the evidence of the Quran—is the age at which she can endure sexual intercourse and at which women of her age give birth. Do you not see that He said, "If you are in doubt"? Doubt arises only after consummation with someone capable of becoming pregnant. That is nine years, the age at which the Messenger of Allah ﷺ consummated his marriage with Aishah, may Allah be pleased with her, and women have been observed who became pregnant at that age.

L13806–13807 His—blessed and exalted—setting a period of three months while mentioning doubt is evidence that pregnancy becomes apparent within that period. It is also evidence that a woman who has despaired of menstruation may become pregnant, and that the flow of menstrual blood in women is not in every case a cause of pregnancy or an aid to it, although it usually is so.

L13808–13815 It is also possible that this age in women constitutes maturity solely for the obligation of the waiting period upon them, while the other obligatory duties do not become binding upon her until menstruation, because of the statement of the Messenger of Allah ﷺ: "The prayer of a woman who has menstruated is not accepted except with a head covering." Thus, the conclusion of consideration is that no waiting period is incumbent upon a divorced woman—wronged by the consummation of marriage with her at a time when she cannot endure it—because she is not among those whose pregnancy may be suspected, which Allah has made a condition in her case, nor among those upon whom all obligatory duties have become binding through attaining menstruation, such that the waiting period would be one of them, whether doubt arises or not.

وحد هذا البلوغ من النساء - عندي، بدليل القرآن - هو السن الذي تطيق فيه الجماع، وتلد في مثله، ألا ترى أنه قال: (إِنِ ارْتَبْتُمْ) ، ولا يكون الارتياب إلا بعد الدخول ممن يمكن أن تحمل وذلك تسع سنين، التي دخل رسول الله - صلى الله عليه وسلم - بعائشة رضي الله عنها، وشوهد من النساء من حملت فيها.

وفي توقيته - تبارك وتعالى - ثلاثة أشهر مع ذكر الارتياب دليل على أن الحمل يتبين فيها، ودليل -أيضاً - على أن الآيسة من الحيض قد تحمل، ولا يكون إدرار دم الحيض - من النساء - سبباً للحمل بكل حال، وعوناً عليه، وإن كان الأغلب أنه يكون كذلك.

وقد يحتمل أن يكون هذا السن من النساء بلوغًا في وجوب العدة عليهن - وحدها - وسائر الفرائض لا تجب عليها إلا بالحيض، لقول رسول الله صلى الله عليه وسلم " لا تقبل صلاة امرأة قد حاضت إلا بخمار ". فحد النظر أن لا يكون على المطلقة - المظلومة بالدخول بها في حين لا تطيقه - عدة، لأنها ليست ممن يُرتاب بحملها الذي ، شرطه الله فيها، ولا ممن وجب عليها جميع الفرائض ببلوغ الحيض، فتكون العدة أحدها، ارتيب، أو لم يرتب.

[28] **Translator's note (L13799):** "Subject to the recording pen" is an idiom for being legally accountable for one's actions.

[29] **Qur'an references (L13795):** Qur'an 65:4 (At-Talaq).

L13816–13823 The same applies if her husband dies while she is at this age, whether the marriage has been consummated with her or not consummated, because women whose marriages have not been consummated, although the waiting period following a husband's death is binding upon them, for they are the ones who understand the waiting they must observe concerning themselves, and the obligatory duties have become binding upon them through their attainment of puberty. No one doubts that the waiting period is an obligation upon women. Thus, any woman upon whom the obligatory duties have not become binding through puberty, and with whom intercourse has not taken place at a time when she could become pregnant, thereby giving rise to uncertainty concerning her, whoever imposes the waiting period upon her has no proof upon which he can rely from either the Book or the Sunnah. Rather, the Book and the Sunnah together indicate that it is waived for those whose condition is such among women. Allah knows best how the matter stands.

وكذلك إن مات عنها زوجها في هذا السن، مدخولاً بها، أو غير مدخول، لأن غير المدخولات بهن، وإن وجبت عليهن عدة الوفاة فهن اللواتي يعقلن التربص بأنفسهن، ووجب عليهن الفرائض ببلوغهن، ولا يشك أحد أن العدة على النساء فرض، فمن لم تجب عليها الفرائض بالبلوغ، ولا دخل بها في حين يجوز أن تحبل فيرتاب بها لم يكن لموجب العدة عليها حجة يعتمد عليها من كتاب، ولا سُنة، بل الكتاب والسنة - معًا - يدلان على إسقاطها عمن هذه حاله من النساء، والله أعلم كيف هو.

L13824–13829 Some commentators have said that the ten were added to the four months in the case of bereavement because the breathing of the spirit into the fetus occurs during them. According to this statement, pregnancy does not become apparent in fewer than one hundred and thirty days. This is a judgment concerning the intent of the Creator—glory be to Him—which the soul cannot bring itself to accept except through a matter transmitted from the Messenger of Allah, may Allah bless him and grant him peace ﷺ.[30]

ومن المفسرين من قال: إن العشرة ضُمت إلى الأربعة الأشهر في الوفاة، لأن نفخ الروح في الجنين فيها تكون، فليس يتبين الحبل على هذا القول في أقل من ثلاثين ومئة يوم، وهذا حكم على مراد الباري - سبحانه - لا تسمح النفس بقبول إلا باب مأثور عن رسول الله صلى الله عليه وسلم.

L13830–13835 Yet the duration given in the transmitted report is one hundred and twenty days. My father related to me, saying: Ali ibn Harb related to us, saying: Abd Allah ibn Dawud and Abu Muawiyah related to us, from al-Amash, from Zayd ibn Wahb, from Abd Allah ibn Masud, who said: The Prophet, may Allah bless him and grant him peace ﷺ, related to us—and he is the truthful one, whose truthfulness is confirmed—"Indeed, each of you has his creation gathered together in his mother's womb for forty days, then becomes a clinging clot

والأثر مدته عشرون ومئة يوم. حدثني أبي قال: دثنا علي بن حرب قال: دثنا عبد الله بن داود وأبو معاوية، عن الأعمش، عن زيد بن وهب، عن عبد الله بن مسعود قال: حدثنا النبي صلى الله عليه وسلم وهو الصادق الصدوق " إن أحدكم يجمع خلقه في بطن أمه أربعين. يومًا، ثم يكون علقة مثل ذلك، ثم يكون مضغة مثل ذلك، ثم يرسل الله الملك فينفخ فيه الروح ".

[30] **Translator's note (L13828):** The wording corresponding to "accept except through a matter" is grammatically irregular and may be corrupt. The translation preserves its apparent sense without treating a reconstructed reading as certain.

for a similar period, then becomes a morsel of flesh for a similar period. Then Allah sends the angel, who breathes the spirit into him."[31][32][33]

L13836–13839 How, in view of this, can one assert categorically that the breathing of the spirit occurs only on the last day of the ten added to the four months, without any specification of the time, when Allah has prescribed —majestic and exalted is He—the waiting period here, in the Chapter of Divorce, in the presence of uncertainty, as three months? The Quran is truth in which there is no doubt, whereas the report is accepted from its transmitters.

L13840 It is not used to testify concerning Allah—glory be to Him—as one testifies concerning Him on the basis of what occurs in the Quran.

L13841–13844 If women recognize a sign of pregnancy at three months, before the child moves, then the transmitted account agrees with the Quran on the basis of two signs: pregnancy has two signs, one of which becomes apparent through whatever makes it apparent at three months, and the other through movement at four months.[34][35]

L13845–13849 Otherwise, the Quran has stated that uncertainty ceases at three months, and it is the truth which falsehood approaches neither from before it nor from behind it. A report, however, may contain an error on the part of a transmitter before he traces it back to the Messenger of Allah, may Allah bless him and grant him peace ﷺ. Whatever it is known with certainty that the Messenger of Allah, may Allah bless him and grant him peace ﷺ, said contains no error, like the Quran, because He—blessed and exalted is He—

فكيف يمكن مع هذا الحتم على أن نفخ الروح لا يكون إلا في آخر يوم من العشر المضمومة إلى الأربعة الأشهر بلا توقيت، وقد جعل الله جل وتعالى العدة ها هنا - في سورة الطلاق - مع الارتياب بثلاثة أشهر، والقرآن حق لا ريب فيه، والخبر يقبل من رواته.

ولا يشهد به على الله - سبحانه - كما يشهد عليه بما ورد في القرآن.

فإن عَرف النساء - قبل تحرك الولد - علامة للحبل في ثلاثة أشهر فقد اتفقت الرواية مع القرآن لثنتين، للحبل علامتان تظهر إحداهما بما تظهر في ثلاثة أشهر، والأخرى بالتحرك في أربعة أشهر.

وإلا فقد أخبر القرآن عن زوال الارتياب بثلاثة أشهر، وهو الحق الذي لا يأتيه الباطل من بين يديه ولا من خلفه، والخبر قد يقع فيه الوهم من الراوي قبل أن يبلغ به رسول الله صلى الله عليه وسلم وما استوقن أن رسول الله صلى الله عليه وسلم قد قاله فلا وهم فيه كالقرآن، لقوله - تبارك وتعالى -: (وَمَا يَنْطِقُ عَنِ الْهَوَى (٣) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى (٤) .

[31] **Translator's note (L13830):** The abbreviated or defective transmission formula دثنا is understood as "related to us"; its reporting function continues in the next segment.

[32] **Translator's note (L13831):** The transmission formula دثنا is abbreviated or defective in the supplied text.

[33] **Translator's note (L13834):** The supplied text places a stray full stop between "forty" and "days."

[34] **Translator's note (L13843):** The expression لثنتين, literally "for two," is awkward; it apparently anticipates the two signs mentioned immediately afterward.

[35] **Translator's note (L13844):** The wording بما تظهر is awkward and leaves unspecified what makes the first sign apparent; this uncertainty is retained.

says: “Nor does he speak from desire (3). It is only a revelation revealed (4).”[36]

L13850–13854 Whichever is the case, establishing the correctness of what the commentator said about adding the ten to the four cannot be accomplished. All have nevertheless agreed that the waiting period consisting of four months and ten days is obligatory for a woman whose husband has died, even if he had not consummated the marriage with her, and there is certainly no one there into whom the spirit could be breathed during the ten days or before them.

وأيهما كان فتصحيح ما قاله المفسر - في ضم العشر إلى الأربع - لا يمكن تحققه، وقد اتفق الجميع مع ذلك على أن العدة من الأربعة الأشهر والعشر واجبة على المتوفى عنها زوجها، وإن لم يكن دخل بها، وليس هناك بيقين من ينفخ فيه الروح في العشر ولا قبلها.

L13855

L13856 His saying: “As for pregnant women, their term is until they deliver what they carry.”[37]

قوله: (وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ) .

L13857–13860 This refers back—and Allah knows best—to those previously mentioned who have despaired of menstruation and those who have not reached it. That is, if they are pregnant, their waiting period is not the months, but rather the delivery of what they carry. Thus, there is now evidence in this that those whose waiting period He made three months are those who can become pregnant, rather than the little girls in whom a pregnancy giving rise to uncertainty is not possible.

راجع - والله أعلم - على من مضى من الآيسات من المحيض، واللائي لم يبلغنه أي إن كن أولات حمل فليس عدتهن الأشهر، ولكنه وضع الحمل، ففيه - الآن - دليل على أن من جعل عدتهن ثلاثة أشهر هن من يمكن أن تحمل، لا الأصاغر اللواتي لا يمكن فيهن حمل يرتاب به.

L13861

L13862 His saying: “Whoever fears Allah, He will grant him ease in his affair (4).”[38]

قوله: (وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا (٤) .

L13863–13864 This is evidence that every difficult matter becomes easy through reverent fear of Allah, even the hardship of restricted provision, recovery from an illness difficult to treat, and deliverance from confinement—through release from captivity— and things of that kind.

دليل على أن كل عسير من الأمور يتيسَر بالتقوى، حتى عسر تقتير الرزق، وشفاء الداء العسر العلاج، والخلاص من المحبس - من الفكاك من الأسر - وأشباه ذلك.

L13865

L13866 His saying: “That is Allah’s command, which He has sent down to you.”[39]

قوله: (ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ) .

[36] **Qur’an references (L13845):** Qur’an 41:42 (Fussilat); Qur’an 53:3 (An-Najm); Qur’an 53:4 (An-Najm).

[37] **Qur’an references (L13856):** Qur’an 65:4 (At-Talaq).

[38] **Qur’an references (L13862):** Qur’an 65:4 (At-Talaq).

This is proof that the Quran is uncreated, because Allah called it the command, and a command can only be speech that is spoken. The speech of the one commanding is one of His attributes, and the attributes of the Creator are uncreated. This is like His saying : “Indeed, His are the creation and the command.”[40]

“Which He has sent down to you” is a refutation of anyone who does not acknowledge that Allah—glory be to Him—is Himself in heaven.

Discussion of Repentance:

His saying: “Whoever fears Allah, He will expiate his evil deeds and make his reward great (5).”[41]

This is evidence that repentance, along with removing evil deeds, increases for him a reward in its own right. It is like His saying: “Those—Allah will replace their evil deeds with good deeds.”[42]

This is an effortlessly gained bounty for whoever understands it and is alert to it.

Muhammed ibn Ali said: The evidence that a woman divorced three times has no right to lodging or maintenance has already been mentioned in connection with His saying: “And fear Allah, your Lord; do not expel them from their houses.”[43]

Then He—glory be to Him—said in the other verse: “Lodge them where you dwell, according to your means, and do not harm them so as to make things difficult for them.” Making maintenance conditional upon their pregnancy has created ambiguity for the person examining it, leading him to think that the command to provide lodging here concerns the woman divorced three

[39] **Qur’an references (L13866):** Qur’an 65:5 (At-Talaq).
[40] **Qur’an references (L13867):** Qur’an 7:54 (Al-A’raf).
[41] **Qur’an references (L13874):** Qur’an 65:5 (At-Talaq).
[42] **Qur’an references (L13875):** Qur’an 25:70 (Al-Furqan).
[43] **Qur’an references (L13878):** Qur’an 65:1 (At-Talaq).

حجة فى أن القرآن غير مخلوق، لأن الله سماه بالأمر، والأمر لا يكون إلا كلامًا متكلمًا به وكلام الآمر نعت من نعته، ونعوت الخالق غير مخلوقة، وهو مثل قوله -: (أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ) .

(أَنْزَلَهُ إِلَيْكُمْ) ، رد على من لا يقر أن الله - سبحانه بنفسه - في السماء.

ذكر التوبة:

قوله: (وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا (٥) .

دليل على أن التوبة مع ما تحط من السيئات، تنمي له أجرًا برأسه، وهو مثل قوله: (فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ) .
وهذه الغنيمة الباردة لمن عقلها وتيقظ لها.

قال محمد بن علي: وقد مضى ذكر الدليل على أن المطلقة ثلاثًا لا سكنى لها، ولا نفقة، عند قوله: (وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ) .

ثم قال - سبحانه - في الآية الأخرى: (أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ) فقد شبّه اشتراط النفقة بالحمل عليهن على الناظر فيه، وأراه أن الأمر بالإسكان - هاهنا - هو للمطلقة ثلاثًا، إذ لو كان غيرها من المطلقات لوجب عليه لها النفقة حاملاً، وغير حامل، فهو يحتمل هذا، ويحتمل أن يكون الإسكان - في هذه الآية،أيضاً - لمن طلقت دون ثلاث، ويكون زيادة في البيان والتأكيد.

times, since, if it concerned any other divorced woman, he would owe her maintenance whether pregnant or not pregnant. It admits of this interpretation, and it also admits of the interpretation that lodging in this verse, too, concerns a woman divorced fewer than three times, constituting further clarification and confirmation.[44][45]

L13886–13903 Making maintenance conditional upon pregnancy would then establish a right belonging to the child in the womb, rather than a right belonging to her. The obligation of maintenance for a woman whose divorce is not final would be conceded on the basis of consensus, just as the effectiveness of a fresh divorce, an oath of sexual abstention, a declaration assimilating her to a forbidden female relative, and the obligation of inheritance have been conceded. For when divorce severs the marriage bond, sound reasoning requires that no consideration be given to the number. Do you not see that she becomes lawful for other husbands after the waiting period ends following a single divorce, just as she becomes lawful following three? If the bond had not been severed, the rulings applicable to wives would remain in force for her because the bond remained established, and she would not become lawful for other husbands, nor would she need a waiting period, nor the husband a taking back. This shows that these matters remain in force between her and her husband by a consensus whose effective cause cannot be rationally discerned, since the rationally discernible cause is the dissolution of marriage by a single divorce. These rulings were in force between her and her husband before the pronouncement of divorce. Once consensus had established the dissolution of marriage by a single divorce, just as it is dissolved by three divorces, pronounced separately or together, according to us and those who hold this view, and intercourse is forbidden without effecting a taking back by words, or by intercourse intended to effect a taking back according to those who hold that view, and she becomes lawful for other husbands when no taking back occurs, it is known that maintenance is not prescribed for someone who is not a wife as it is prescribed for her

واشتراط النفقة بالحمل حقًا من حقوق الولد - الذي في البطن - لا من حقها. ويكون وجوب النفقة لغير المبتوتة بالإجماع مسلّمًا له. كما سُلّم له إيقاع طلاق جديد، والإيلاء، والظهار، ووجوب الميراث، إذ الطلاق إذا قطع عصمة النكاح كان حق النظر أن لا ينظر فيه إلى العدد، ألا ترى أنها تحل للأزواج بعد انقضاء العدة بالواحدة، كما تحل بالثلاث، فلو لم تكن العصمة منقطعة كانت أحكام الزوجات لها قائمة، من أجل ثبوت العصمة ولما حلت للأزواج، ولا احتاجت إلى العدة، ولا الزوج إلى الرجعة، فدل أن هذه الأشياء قائمة بينها وبين زوجها بالإجماع الذي لا تعقل علته، إذ العلة المعقولة انفساخ النكاح بالتطليقة الواحدة، وهذه أحكام كانت قائمة بينها وبين زوجها قبل إحداث الطلاق، فلما حصل الإجماع على فسخ النكاح ، بالتطليقة الواحدة، كما ينفسخ بالطلاق الثلاث مفرقًا، وغير مفرق، عندنا وعند من يراه والوطء محرم دون إحداث الرجعة بكلام، أو جماع يقصد به الرجعة عند من يراه، وإباحتها للأزواج بترك الرجعة عُلم أن النفقة لا تفرض لمن ليست بزوجة، كما تفرض لها وهي زوجة، فلما أوجب لها السكنى القرآن، وأوجب لها النفقة الإجماع - مع ما ذكر من السكنى، - سُلّم لهما.

[44] **Translator's note (L13881):** The supplied شبّه ... على is syntactically awkward; the translation follows its apparent sense of creating ambiguity.

[45] **Qur'an references (L13879):** Qur'an 65:6 (At-Talaq).

while she is a wife. Thus, when the Quran made lodging obligatory for her and consensus made maintenance obligatory for her—along with the lodging mentioned—both were accepted.

وكانت المبتوتة بالثلاث زائلاً كل ذلك عنها إذ محال أن يزول الإيلاء والظهار والميراث، ويبقى لها السكنى والنفقة، وليس فيه قرآن يسلم له، ولا سنة، ولا إجماع يترك عندهما، كما ترك عند الأولى.

L13904–13906 All of that, however, ceases to apply to the woman finally divorced by three divorces, for it is impossible that the oath of sexual abstention, the declaration assimilating her to a forbidden female relative, and inheritance should cease while lodging and maintenance remain hers, when there is no Quranic text concerning this to which one must submit, nor any Sunnah or consensus on the basis of which the reasoning concerning those two would be set aside, as it was set aside in the first woman's case.[46]

L13907–13913 Nor is the supposition of one who supposes that Allah's making maintenance conditional upon pregnancy—after mentioning lodging—concerns exclusively women finally divorced by three divorces, to the exclusion of others, [well founded]. It is impossible that the verse should have been revealed after the community had agreed upon the obligation of maintenance for the others. How could the community agree upon a subsidiary legal ruling before its foundational ruling had been prescribed?! This has no basis Making maintenance obligatory because of pregnancy may concern the right of the child, whose maintenance is obligatory upon fathers, and on whose account the distribution of the inheritance is held back. This possibility is clearer than what we mentioned concerning the first verse, namely His saying: "Do not expel them from their houses." Allah knows best how the matter stands.[47][48][49]

وليس توهم المتوهم أن اشتراط الله النفقة بالحمل - بعد ذكر الإسكان - إنما هو في المبتوتات بالثلاث دون غيرهن، ومحال أن يكون نزول الآية بعد اتفاق الأمة على إيجاب النفقة لغيرهن، وكيف تتفق الأمة على فرع شرع قبل أن يفرض أصله؟! ، هذا ما لا وجه وإيجاب النفقة بالحمل ممكن أن يكون من حق الولد الواجب نفقته على الآباء، ويحُبس عليه قسمة الميراث، فهذا الاحتمال أبين مما ذكرناه في الآية الأولى. من قوله: (لَا تُخْرِجُوهُنَّ مِن بيُوتِهِنَّ) ، والله أعلم كيف هو.

L13914–13920 Analogy: Muhammed ibn Ali said: If there were no evidence for the invalidity of analogy other than the community's consensus on retaining rulings between two spouses whose marriage bond divorce has severed, that would

القياس: قال محمد بن علي: ولو لم يكن من الدليل على بطلان القياس إلا إجماع الأمة على إبقاء أحكام بين زوجين قد قطع الطلاق عصمة نكاحهما لكفى، فعلى أي علة وقع هذا الحكم - ليت شعري - والعلة المسماة بالنكاح الذي كانت الأحكام تجب بها زائلة بالطلاق الذي يحلها للأزواج، ويقطع ميراثها بعد انقضاء العدة. لو حدث الموت بعده.

[46] **Translator's note (L13906):** The dual pronoun in عندهما has an uncertain referent. It apparently concerns lodging and maintenance, but the syntax is awkward.

[47] **Translator's note (L13907):** The opening construction beginning وليس توهم lacks an explicit predicate in the supplied wording; "[well founded]" supplies the apparent sense.

[48] **Translator's note (L13909):** The final expression ما لا وجه appears incomplete; the usual completion would include "for it," which is absent from the supplied text.

[49] **Qur'an references (L13907):** Qur'an 65:1 (At-Talaq).

suffice. On what effective cause, I wonder, was this ruling based, when the effective cause designated as marriage, by virtue of which the rulings had been obligatory, has ceased through the divorce that makes her lawful for other husbands and cuts off her inheritance after the waiting period ends, if death occurs thereafter?[50]

L13921–13924 In this lies the greatest lesson for anyone who reflects: rulings are not established on the basis of effective causes; rather, they are established as a matter of pure, unalloyed devotional submission. The person subject to them must follow them and refrain from investigating their effective causes, much less extend them to cases he considers analogous.

L13925 **Discussion of the Obligation to Maintain the Child:**

L13926

L13927 His saying: "Then, if they breastfeed for you, give them their wages."[51]

L13928–13930 This is proof that maintenance of the child is obligatory, and that the mother is not denied her wage whether the father finds an unrelated woman willing to breastfeed without payment or does not, because Allah—majestic and exalted—commanded the payment of their wages in a general command, while knowing that among fathers are those who find a woman willing to do so without payment— providing sufficiency—alongside the general scope of the verse's command.[52]

L13931 It also contains evidence that something which cannot be divested of uncertainty, and cannot be precisely specified by naming it in contracts of hire, is permissible.[53]

[50]**Translator's note (L13920):** The supplied full stop before "if death occurs thereafter" interrupts a clause that is syntactically continuous.

[51]**Qur'an references (L13927):** Qur'an 65:6 (At-Talaq).

[52]**Translator's note (L13930):** The isolated word مغنى is syntactically unclear and may be corrupt. It has been rendered provisionally as "providing sufficiency"; its connection with the preceding and following wording is uncertain.

[53]**Translator's note (L13931):** The Arabic has an awkward grammatical mismatch between "something which" and the feminine adjective "permissible." The apparent legal point concerns permissible uncertainty in contracts of hire.

ففي هذا أكبر معتبر لمن اعتبر أن الأحكام لا تقع معللة، إنما تقع تعبدًا محضًا لا شوب فيه، وعلى المحكوم عليه اتباعها، وترك البحث عن عِلَلِها، فضلاً عن أن يحمل عليها أشباهها عنده.

ذكر وجوب نفقة الولد:

قوله: (فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ) .

حجة في وجوب نفقة الولد، وفي أن الأمَّ لا تحرم الأجرة وجد الأب متطوعة، من الأجنبيات، أو لم يجد، لأن الله - جل وتعالى - أمر بإيتاء أجورهن أمرًا عامًا، وهو يعلم أن في الآباء من يجد متطوعة - مغنى - مع عموم الآية بالأمر.

وفيها -أيضاً - دليل على أن ما لا يمكن تعريته من المجهول، ولا يضبط بالتسمية في الإجارات جائزة.

L13932

L13933 And His saying: “But if you make matters difficult for one another, another woman will breastfeed for him” (6).[54]

L13934 This is evidence that if the mother wishes to impose an unfair burden on the father by raising the wage for breastfeeding, the father may hand the child over to an unrelated woman, and the father is not compelled to pay more than the customary wage for a woman like her to breastfeed him.

L13935–13936 And His saying: “Let a man of ample means spend out of his ample means.”[55]

L13937–13938 This is evidence that being miserly in spending on oneself and one’s dependants, despite having ample means, is blameworthy. We do not know that the Messenger of Allah—may Allah bless him and grant him peace ﷺ—or the caliphs after him restricted their own spending despite having ample means. Rather, they were as Allah—glorified and exalted—said in this verse: “Let a man of ample means spend out of his ample means, and let anyone whose provision has been restricted spend out of what Allah has given him. Allah charges no soul beyond what He has given it. Allah will bring ease after hardship” (7).[56]

L13939–13940 And in “Let anyone whose provision has been restricted spend out of what Allah has given him” there is evidence that wealth itself is called provision, rather than the designation “provision” applying only to what is used up through eating, clothing, and similar things.[57]

L13941

L13942–13951 His saying: “Allah charges no soul beyond what He has given it. Allah will bring ease after hardship” (7) is evidence that someone who is obliged to maintain a group of people but cannot provide their maintenance in full is not required to venture into what is unlawful for him, but must confine himself

[54]**Qur’an references (L13933):** Qur’an 65:6 (At-Talaq).
[55]**Qur’an references (L13936):** Qur’an 65:7 (At-Talaq).
[56]**Qur’an references (L13937):** Qur’an 65:7 (At-Talaq).
[57]**Qur’an references (L13939):** Qur’an 65:7 (At-Talaq).

وقوله: (وَإِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُ أُخْرَى (٦) .

دليل على أن الأم إذا أرادت الإجحاف بالأب في إغلاء أجرة الرضاع، كان للأب دفعه إلى أجنبية، ولم يجبر الأب على أكثر من أجرة مثلها في إرضاعها.

وقوله: (لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ) .

دليل على أن التقتير في الإنفاق - مع السعة - على الأنفس والعيال مذموم، ولا نعلم رسول الله - صلى الله عليه وسلم - ولا الخلفاء بعده قتروا على أنفسهم مع السعة، وكانوا كما قال الله - سبحانه وتعالى في هذه الآية -. (لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا (٧) .

وفي (وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ) . دليل على أن نفس المال يسمى رزقًا، لا أن اسم الرزق لا يقع إلا على ما استهلك بالأكل، واللباس، وما أشبههما.

قوله: (لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا (٧) دليل على أن من وجب عليه نفقة قوم فلم يقدر على تمامها لم يلزمه الإقحام على ما لا يحل له، ووجب عليه الاقتصار على ما أوتي من الرزق، وعلى من يمون الصبر معه على انتقال حاله من العسر إلى اليسر الذي وعده الله في هذ“ الآية، ولو جعل هذا المعنى جاعل حجة في ترك التفرقة بين المعسر بنفقة أمرأته وجد فيها متفسحا - والله أعلم - إذ سبيل

to what he has been given of provision, while those whom he supports must patiently endure with him until his condition changes from hardship to the ease that Allah has promised him in this verse. Were someone to make this meaning an argument for refraining from separating a man unable to afford his wife's maintenance from her, he would find considerable scope in it—and Allah knows best—since the position of someone unable to provide all that is sufficient, and someone unable to provide part of it, is the same, because it is known with certainty that, where a specified minimum is indispensable, part of it does not suffice in place of all of it.[58][59][60]

L13952 The Unbeliever Is Called to Account on the Day of Resurrection:

L13953

L13954–13955 His saying: "And how many a town defiantly disobeyed the command of its Lord and His messengers," through to His saying: "Allah has prepared a severe punishment for them."[61]

L13956 This is evidence that it is permissible to defer the intended referent until the end of a statement while alluding to it at its beginning. For the town's defiance, and everything mentioned concerning it, refer to its inhabitants, to whom the letters hāʾ and mīm in "Allah has prepared for them" refer back. It also contains evidence that the unbeliever is called to account.[62]

L13957–13958 His saying: "So it tasted the evil consequences of its conduct."[63]

[58] **Translator's note (L13947):** The source's هذ" is an apparent typographical corruption in the demonstrative "this."

[59] **Translator's note (L13948):** The wording is defective: يين apparently stands for بين, "between," but the second party to the separation is not explicitly supplied. "From her" expresses the apparent intended relationship.

[60] **Qur'an references (L13942):** Qur'an 65:7 (At-Talaq).

[61] **Qur'an references (L13954):** Qur'an 65:8 (At-Talaq); Qur'an 58:15 (Al-Mujadila); Qur'an 65:10 (At-Talaq).

[62] **Translator's note (L13956):** The source reads رجحت, "outweighed," where the context appears to require رجعت, "referred back." The translation follows that apparent intended sense. The letters hāʾ and mīm form the plural pronoun "them."

[63] **Qur'an references (L13958):** Qur'an 65:9 (At-Talaq).

من أعسر بجميع الكفاية، ومن أعسر ببعضها واحد لإحاطة العلم بأن ما لابد منه من حد محدود لم يغن بعضه عن جميعه.

الكافر يحاسب يوم القيامة:

قوله: (وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ) إلى قوله: (أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا) .

دليل على إجازة تأخير المعنى إلى آخر الكلام، والإشارة إليه في أوله، إذ العتو من القرية، وما ذكر من شأنها كله مقصود به أهلها الذين رجحت " الهاء والميم " عليهم في (أَعَدَّ اللَّهُ لَهُمْ) ، وفيه دليل على أن الكافر يحاسب.

قوله: (فَذَاقَتْ وَبَالَ أَمْرِهَا)

حجة في استعارة الكلام من المخلوقين، ووضعه موضع غيره إذا دل عليه لفظه، إذ أصل الذوق إنما هو بالفم، فلما أراد الإخبار عن وجود مضض العذاب، وسوء العاقبة، به أخبر، والقرآن نازل بلغة العرب، واذا كان الجليل - سبحانه - يفعل ذلك والكلام غير معوز عنده، ونسبة الضيق - عنه - إليه كفر ممن توهمه فالمضطر إليه من البشر أحرى أن يستعمله، ومثله قوله في سورة المائدة: (وَبَالَ أَمْرِهِ)

This is proof for borrowing expressions from created beings and using an expression in place of another when its wording indicates that meaning. For tasting is originally done only with the mouth; yet when He wished to speak of experiencing the pain of punishment and an evil outcome, He expressed it through tasting. The Quran was sent down in the language of the Arabs. If the Majestic One—glory be to Him—does this, although expressions are not unavailable to Him, and attributing limitation— away from Him—to Him is unbelief on the part of anyone who imagines it, then a human being compelled to resort to such usage has all the more reason to employ it. Similar to it is His saying in the Chapter of the Table Spread: "the evil consequences of his conduct."[64]

His saying: "Allah has indeed sent down to you a reminder (10), a messenger."[65]

This is proof that Allah—glorified and exalted—is Himself in heaven, or it is a refutation of anyone who denies it.

And His saying: "a messenger" involves an implicit expression—and Allah knows best—as though He said: "Allah has sent down to you a reminder and sent a messenger," because the reminder is the Quran. And Allah knows best.

And in His saying: "abiding therein forever" there is evidence that emphasis is permissible in the language of the Arabs, because "permanent abiding" makes "forever" unnecessary and conveys its meaning. Thus His saying "forever" is unquestionably an emphasis.

His saying: "Allah is He who created seven heavens, and of the earth their like."[66]

[64] **Translator's note (L13960):** The parenthetic عنه, literally "away from Him" or "from Him," is syntactically anomalous here. It may be a damaged expression of divine transcendence; its literal fragment has been retained.

[65] **Qur'an references (L13963):** Qur'an 65:10 (At-Talaq).

[66] **Qur'an references (L13971):** Qur'an 65:12 (At-Talaq).

قوله: (قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (١٠) رَسُولًا) .

حجة في أن الله - سبحانه وتعالى - بنفسه في السماء، أو، هو رد على من ينكره.

وقوله: (رسولاً) إضمار - والله أعلم - كأنه قال: (أنزل الله إليكم ذكرًا وأرسل رسولاً) ، لأن الذكر هو القرآن، والله أعلم.

وفي قوله: (خَالِدِينَ فِيهَا أَبَدًا) دليل على جواز التأكيد في لغة العرب، لأن " الخلود " مغن عن " الأبد " ودال عليه، فقوله: (أَبَدًا) تأكيد من غير إشكال.

قوله: (اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ) .

L13972–13975 The likeness—and Allah knows best—refers to number, rather than form. It also contains evidence that “the earth” may be used in place of a plural, since He—glory be to Him—did not say “and of the earths,” then subsequently also uses a plural form.

المثل - والله أعلم - راجع على العدد، لا على الصورة، وفيه دليل على أن الأرض قد توضع موضع الجمع، إذ لم يقل - سبحانه - (ومن الأرضين) ثم يجمع بعد ذلك على لفظ الجمع أيضاً.

L13976–13979 In His saying, “The command descends among them,” there is evidence that the earths are layers like the heavens, and that between each earth and the next are creatures bound to worship, and that down to them the command is sent. “The command” in this passage—and Allah knows best—refers to His speech—majestic and exalted—in everything He sends down by way of commands and prohibitions through which He requires their worship.[67]

في قوله: (يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ) ، دليل على أن الأرضين طباق مثل السموات، وأن بين كل أرض وأرض خلق مستعبدون، ومنزول عليهم الأمر، والأمر في هذا الموضع والله أعلم، إخبار عن كلامه - جل وعلا - في كل ما ينزله مما يتعبدهم به من أمر ونهي.

L13980 As He said: “Indeed, His are creation and command.” Thus His command was the Quran.[68]

كما قال: (أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ) ، فكان أمره القرآن.

L13981–13983 Along with commands, it contains prohibitions, guidance, encouragement toward every good, the accounts of the prophets, and other things, rather than commands alone.

وفيه - مع الأمر - نهي وإرشاد وندب إلى كل خير، وقصص الأنبياء وغير ذلك، لا الأمر وحده.

L13984–13985 It also contains evidence that He—glory be to Him—is Himself in heaven, and that the command descends from Him to the earths. Otherwise, the expression “sending down” would have no meaning.

وفيه دليل -أيضاً - على أنه سبحانه في السماء بنفسه، والأمر ينزل منه إلى الأرضين، لولا ذلك ما كان “ للفظ ” التنزيل معنى.

L13986

L13987–13990 His saying: “And that Allah has encompassed everything in knowledge” removes every ambiguity concerning His being in heaven while His knowledge encompasses all things. Were it as the ignorant claim, it would have been—and Allah knows best—only “And that Allah has encompassed everything,” without “in knowledge” appearing in it. This explains every occurrence of “encompassing” in the Quran that is not accompanied by a mention of knowledge.[69]

قوله: (وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا) زوال كل لبسة من أنه في السماء، وعلمه محيط بالأشياء، ولو كان كما يقول الجهلة لكان - والله أعلم - ((وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ) فقط من غير أن يكون فيه (عِلْمًا) ، وهذا قد فسر كل محيط في القرآن ليس معه العلم.

L13991 And He knows best.

وهو أعلم.

[67] **Qur’an references (L13976):** Qur’an 65:12 (At-Talaq).
[68] **Qur’an references (L13980):** Qur’an 7:54 (Al-A’raf).
[69] **Qur’an references (L13987):** Qur’an 65:12 (At-Talaq).



سورة التحريم

Surah 66: The Prohibition (At-Tahrim)

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

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[The Chapter of Prohibition]

His saying—blessed and exalted is He: "O Prophet, why do you prohibit what Allah has made lawful for you, seeking the pleasure of your wives?"[1]

It is said that this was revealed concerning honey which he prohibited for himself, undertaking not to drink it.

And it is said that it was instead revealed concerning his prohibiting Māriyah for himself, the mother of Ibrāhīm.

What seems likely to me—and Allah knows best—is that it concerned the prohibition of Māriyah, since his—may Allah bless him and grant him peace ﷺ—refraining from drinking honey, which he had prohibited for himself in the home of whichever of his wives or his slave woman it was, contains nothing by which he would seek the pleasure of the rest of them, nor anything that would remove their jealousy, if he entered her home and had intercourse with her after ceasing to drink honey in her home. Rather, the most likely thing is that they would say to him—peace be upon him ﷺ—"We detect on you the smell of maghāfīr," hoping to disparage the woman in whose home he had drunk that honey, so that he would lose interest in her and prohibit her for himself, rather than cease drinking honey in her home.[2]

[1] **Qur'an references (L13994):** Qur'an 66:1 (At-Tahrim).

[2] **Translator's note (L14004):** Maghāfīr is a type of gum or exudate associated here with an unpleasant smell.

[سورة التحريم]

قوله - تبارك وتعالى -: (يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ).

يقال: إنه نزل في عسل حرمه على نفسه ألاَّ يشربه.

ويقال: بل نزل في تحريمه مارية أم إبراهيم.

والذي يشبه - عندي، والله أعلم - أن يكون في تحريم مارية إذ ليس في تركه صلى الله عليه وسلم شرب عسل - حرمه عند من كان من أزواجه، أو جاريته - ما يبتغي به مرضات سائرهن، ولا ما يزول به غيرتهن، إذا دخل عليها ووطيها بعد أن لا يشرب عندها عسلاً، بل أشبه شيء أن يقلن له - عليه السلام -: نجد منك ريح المغافير، طمعا في تزييف من شرب عندها ذلك العسل، ليزهد فيها فيحرمها، لا ليترك شرب العسل عندها.

L14007–14008 Further confirming this is that honey is included among the good things which Allah forbade prohibiting in His saying: “O you who believe, do not prohibit the good things Allah has made lawful for you, and do not transgress. Indeed, Allah does not love transgressors” (87).[1]

ومما يزيده تاكيدًا أن العسل داخل في جملة الطيبات، التي نهى الله عن تحريمها في قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (٨٧) .

L14009–14012 It was revealed concerning a man who prohibited meat for himself, so Allah—majestic is His majesty—included him together with all the other believers in the prohibition against prohibiting the good things He had made lawful for them.

نزلت في رجل حرم اللحم على نفسه فعمه الله - جل جلاله - هو وسائر المؤمنين بالنهي عن تحريم ما حلَّله من الطيبات لهم.

L14013–14016 The Messenger of Allah—may Allah bless him and grant him peace ﷺ—the most exalted of the believers, was included in this prohibition together with his community. The Chapter of the Table Spread was the last of the Quran to be revealed. Had the verse of the Chapter of the One Who Prohibits been revealed concerning honey, the Prophet—may Allah bless him and grant him peace ﷺ—would have said to the man—and Allah knows best—“Release yourself from your oath prohibiting meat,” and would not have remained silent when the man asked him, waiting for revelation until it came down.[2]

ورسول الله صلى الله عليه وسلم أجل المؤمنين قد دخل في هذا النهي مع أمته، والمائدة آخر ما نزل من القرآن، فلو كانت آية المتحرّم نازلة في العسل لقال النبي صلى الله عليه وسلم للرجل - والله أعلم -: حلل يمينك في تحريم اللحم، ولما سكت عنه حين سأله منتظراً للوحي حتى نزل.

L14017–14022 “What Allah has made lawful,” in the Chapter of the One Who Prohibits, is a comprehensive expression that includes honey and meat, and other foods and drinks, with an explicit text naming honey, such that—according to someone who rejects analogy—a fresh explicit text would be needed concerning the prohibition of meat. Moreover, His saying, “seeking the pleasure of your wives,” is clear evidence that it concerns the slave woman, rather than honey.[3][4]

وما أحل الله في سورة المتحرّم، كلمة جامعة يدخل فيها العسل واللحم، وغيرها من المأكول والمشروب، بمنصوص على لفظ العسل فيحتاج - عند من يأبى القياس - إلى نص مجُدّد في تحريم اللحم، مع أن قوله: (تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ) . دليل واضح في أنه الجارية، لا العسل.

L14023–14027 If it is said: “Were it as you have stated, it would have been, ‘Why do you

فإن قيل: لو كان كما ذكرت لكان: لم تحرم من أحل الله لك، ولم يكن (مَا أَحَلَّ اللَّهُ لَكَ) ، إذ لفظ “من ” يخبر بها عن الحيوان، ولفظ “ ما ” يخبر بها عن غير الحيوان. قيل له: فقد قال الله - تبارك وتعالى -: (سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ) ، فدخل فيه الحيوان وغيره، وأخبر بلفظ “ما” عنهم، كما أخبر بلفظ “من ” في قوله: (وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ) .

[1] **Qur’an references (L14007):** Qur’an 5:87 (Al-Ma’idah).

[2] **Translator’s note (L14014):** The source calls the chapter al-Mutaḥarrim, “the One Who Prohibits,” rather than using the heading’s al-Taḥrīm, “Prohibition.” This designation is retained here and below.

[3] **Translator’s note (L14018):** The source reads بمنصوص, “with an explicit text,” although the argument appears to require a negation, such as “it is not an explicit text naming honey.” The supplied wording has been retained rather than silently repaired.

[4] **Qur’an references (L14017):** Qur’an 66:1 (At-Tahrim).

prohibit whom Allah has made lawful for you?' and would not have been 'what Allah has made lawful for you,' since the word 'who' is used to refer to animate beings, whereas the word 'what' is used to refer to inanimate things," the response is: "Allah—blessed and exalted—has indeed said, 'Whatever is in the heavens and whatever is on earth has glorified Allah.' This includes animate beings and other things, and He referred to them using the word 'what,' just as He referred using the word 'who' in His saying: 'There is not a thing but that it glorifies Him with His praise.'"[5][6]

L14028 Indeed, the exegetes unanimously agree that animate beings glorify Him, while they differ concerning inanimate things.

L14029–14032 Even if, for treating "what" and "who" alike, we had only this textual witness in this passage— also—it would be possible for "what" to refer to the prohibition of intercourse, leaving anyone whose grasp falls short of the breadth of the Arabs' language no basis for an objection in the statement of His that we have explained.[7]

L14033–14035 We now have several proofs concerning this: Among them is that every act of swearing—even by something other than Allah, exalted be His majesty—is called an oath, because He says: "Allah has prescribed for you the release from your oaths."[8]

L14036 Yet his oath, may Allah bless him and grant him peace ﷺ, was not sworn by Allah, majestic and exalted.

L14037–14041 Another is that the sexual access to a slave woman that was lawful—which ownership of her had made lawful—became prohibited through a declara-

[5]**Translator's note (L14027):** The author identifies من as the relative pronoun man, "who," but in the quoted wording it is the preposition min following a negation. The quotation contains no relative pronoun meaning "who." This apparent grammatical error has been preserved.

[6]**Qur'an references (L14023):** Qur'an 66:1 (At-Tahrim); Qur'an 59:1 (Al-Hashr); Qur'an 61:1 (As-Saf); Qur'an 17:44 (Al-Isra).

[7]**Translator's note (L14031):** The quotation marks in the source are irregular and do not clearly delimit a quotation. "What" and "who" represent the Arabic relative pronouns mā and man.

[8]**Qur'an references (L14033):** Qur'an 66:2 (At-Tahrim).

بل المفسرون على تسبيح الحيوان مجمعون، وفي غير الحيوان مختلفون.

ولو لم يكن لنا في الجمع بين "ما" و"من " إلا في هذا الموضع هذا الشاهد - أيضا - "لأمكن أن تكون "ما" واقعا على تحريم الوطء، فلا يكون لمن يقصر عن سعة لسان العرب متعلق بما بيناه من قوله.

فلنا الآن أدلة في ذلك: منها: أن كل حلف - وإن كان بغير الله، جل جلاله - يسمى يمينًا، لقوله: (قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ) .

ولم تكن يمينه صلى الله عليه وسلم بالله جل وتعالى.

ومنها: أن المباح من فرج الأمة - الذي أباحه ملكها - حَرُم بلفظ التحريم حتى تحلله الكفارة، كما حَرُمَ فرج الحرة المباح بعقد النكاح بلفظ الظهار حتى تحلله الكفارة، إلا أن كفارة الظهار أغلظ من كفارة التحريم في الأمة، لأن تلك مذكورة، وهذه مبهمة، فهي بردها إلى

tion of prohibition until expiation makes it lawful again, just as sexual access to a free woman, made lawful by the marriage contract, became prohibited through a declaration of marital prohibition by comparison with a forbidden female relative, until expiation makes it lawful again. The expiation for this marital prohibition, however, is more stringent than the expiation for declaring a slave woman prohibited, because the former is expressly stated, whereas the latter is unspecified. Thus, referring the latter to[9]

L14042

L14043–14044 His statement, "That is the expiation for your oaths when you swear"—because the two expressions agree in referring to oaths—is more appropriate than referring it to the wording concerning marital prohibition by comparison, or to the wording of admonition in[10]

L14045 His statement, "That is what you are admonished by," or to the wording concerning limits in His statement, "And those are Allah's limits," after the mention of expiation for marital prohibition by comparison. Thus, whoever pronounces a prohibition of sexual access that Allah has made lawful for him, whether to a slave woman or a free woman, owes the expiation for an oath, with a choice between feeding, clothing, or freeing a slave.[11]

L14046–14047 Whoever pronounces marital prohibition by comparison must free a slave—and nothing else—if he can find one, and must fast for two months if he cannot find one, and feed sixty needy people if he cannot fast for those two months.

L14048 This is so that each is governed by the condition Allah—exalted be His majesty—has stipulated for it.

L14049–14051 There is no justification for waiving expiation for someone who declares a free woman prohibited—even if his statement is not deemed a divorce—

[9] **Translator's note (L14040):** The technical term is ẓihār: a declaration comparing one's wife to a female relative with whom intercourse is forbidden. Subsequent occurrences are rendered "marital prohibition by comparison."

[10] **Qur'an references (L14043):** Qur'an 5:89 (Al-Ma'idah).

[11] **Qur'an references (L14045):** Qur'an 58:3 (Al-Mujadila); Qur'an 2:230 (Al-Baqarah); Qur'an 58:4 (Al-Mujadila); Qur'an 65:1 (At-Talaq).

قوله: (ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ) - لاتفاق اللفظين من الأيمان - أحق من ردها إلى لفظ الظهار، أو لفظ الموعظة في

قوله: (ذَلِكُمْ تُوعَظُونَ بِهِ) ، أو لفظ الحدود في قوله: (وَتِلْكَ حُدُودُ اللَّهِ) ، بعد ذكر الكفارة في الظهار، فيكون على اللافظ بتحريم فرج أحل الله له من أمَة، أو حرة كفارة يمين، يخير فيها من إطعام، أو كسوة، أو تحرير رقبة.

وعلى اللافظ بالظهار عتق رقبة - لا غير - إن وجدها، وصيام شهرين إن لم يجدها، وإطعام ستين مسكيناً إن لم يستطع صيامهما.

ليحمل كل على شرط الله - جل جلاله - فيه.

وليس لإسقاط الكفارة عن محرم الحرة - وإن لم يجعل قوله طلاقًا - معنى مع قوله: (لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ) ، وقوله على إثره: (قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ) .

given His statement, “Why do you prohibit what Allah has made lawful for you?” and His statement immediately afterward, “Allah has prescribed for you the release from your oaths.”[12]

L14052 She is among what Allah has made lawful for us. Since she is among what Allah has made lawful for us, it makes no difference whether she is a free woman or a slave woman: the obligation of expiation concerning her rests solely on the explicit text, not on analogy.

وهي مما أحل الله لنا، وإذا كانت مما أحل الله لنا فسواء كانت حرة، أو أمة لا يكون إيجاب الكفارة فيها إلا بالنص، لا بالقياس.

L14053 There is no sense in the position of someone who treats “Allah has prescribed for you the release from your oaths” as an independent beginning rather than a reference back to what precedes it, given that the Prophet, may Allah bless him and grant him peace ﷺ, made expiation for this statement of his. Had it been an independent beginning, as that person claims, the Prophet—may Allah bless him and grant him peace ﷺ—would not have made expiation for it.[13]

وليس لقول من جعل (قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ) ، ابتداء لا ردًّا على ما قبله - مع تكفير النبي صلى الله عليه وسلم، قوله هذا - معنى، إذ لو كان ابتداء كما زعم ما كفر النبي - صلى الله عليه وسلم - عنه.

L14054–14059 Our position, then, rejecting the legal effect of indirect expressions is consistent: we do not treat a declaration of prohibition concerning a free woman as divorce, nor one concerning a slave woman as manumission. We do, however, treat it as a bar to intercourse until the person who pronounced it removes it through the expiation Allah has prescribed for us. The legal provisions governing a wife remain in force in relation to her husband, and the legal provisions governing a slave woman in relation to her master remain as before, except for intercourse alone.[14]

فقولنا - الآن - فى إبطال الكنايات مستقيم، لا نجعل التحريم في الحرة طلاقًا، ولا في الأمة عتقًا، غير أنا نجعله مانعا للوطء حتى يحلله قائله بالكفارة، التي فرضها الله لنا، وأحكام الزوجة قائمة مع زوجها، وأحكام الأمة مع سيدها كما كان، غير الوطء وحده.

L14060–14069 Another is that someone who declares things other than a wife or slave woman prohibited, such as food and drink, owes no expiation for doing so, since expiation is confined to someone who declares wives and slave women prohibited in this verse. This has been made clear in the chapter The Table Spread, where He—glory be to Him—forbade declaring good things prohibited, without prescribing a release from that declaration as He prescribed in the chapter Prohibition, because it was revealed afterward. Although it

ومنها: أن محرم غير الزوجة والأمة من المأكول والمشروب لا كفارة عليه إذ حصلت الكفارة على محرم الزوجات والإماء في هذه الآية، وقد بان ذلك في سورة المائدة، حتى نهى - سبحانه - عن تحريم الطيبات ولم يفرض فيه تحلة كما فرضه في سورة التحريم. لنزولها بعدها، وهي وإن نزلت بعدها فليس يتبين أنها ناسخة لما قبلها، فتسقط بها الكفارة عن محرم الفروج المحللة الطيبة بالملك والنكاح، إذ لو جاز أن يقال ذلك ما كان على من حرم زوجته بالظهار - أيضا - كفارة، والإجماع محصل في وجوبها

[12] **Qur’an references (L14050):** Qur’an 66:1 (At-Tahrim); Qur’an 66:2 (At-Tahrim).

[13] **Qur’an references (L14053):** Qur’an 66:2 (At-Tahrim).

[14] **Translator’s note (L14055):** “Indirect expressions” renders kināyāt, expressions that may indirectly signify divorce or manumission in the legal discussion here.

was revealed afterward, it is not evident that it abrogates what preceded it, such that it would waive expiation for someone who declares prohibited the wholesome sexual access made lawful through ownership and marriage. For if that could be said, someone who declared his wife prohibited through marital prohibition by comparison would likewise owe no expiation, whereas consensus is established that it is obligatory for him. Thus, declaring sexual access prohibited is specifically subject to it, while it is waived for other things, such as food, drink, and the like. Allah knows best how the matter stands.[15][16]

عليه فكان تحريم الفروج مخصوصًا بها، وموضوعًا عن غيرها من المأكول والمشروب، وما أشبههما، والله أعلم كيف هو.

L14070–14073 What further confirms our statement that prescribing release from oaths refers back to what precedes it and is not an independent beginning is His mention—glory be to Him—of forgiveness immediately after the declaration of prohibition, just as He mentioned it immediately after marital prohibition by comparison. Here He said: "Why do you prohibit what Allah has made lawful for you, seeking the pleasure of your wives? And Allah is forgiving, merciful (1)." There He said: "Indeed, they utter a reprehensible statement and a falsehood, and indeed Allah is pardoning, forgiving (2)."[17]

وما يزيد ما قلناه تأكيدًا من أن فرض تحلة الأيمان راجع على ما قبله وليس بمبتدأ ذكره المغفرة - سبحانه - على إثر التحريم، كما ذكره على إثر التحريم بالظهار فقال - ها هنا -: (لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ (١) ، وقال - هناك -: (وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ (٢) .

L14074–14076 This indicates that He instituted expiation after forgiveness for the two statements, as an additional covering of what He had forgiven of declaring lawful things prohibited, so that through it He might erase the reprehensible element in the expressions of "marital prohibition by comparison" and "declaration of prohibition." And Allah knows best.

فدل على أنه جعل الكفارة بعد المغفرة للقولين زيادة في ستر ما غفره من تحريم المحلل ليمحو بها المنكر من لفظ "الظهار" و "التحريم " والله أعلم.

L14077–14083 His statement: "And when the Prophet confided a matter to one of his wives," through His statement: "And the angels, after that, are a supporter." Two interpretations have been mentioned concerning this "secret": One is that it was what the Prophet—may Allah bless him and grant him peace ﷺ—confided to Hafsah concerning his declaration that his slave woman Mariyah was prohibited to him; she then told Aishah about it. This is transmitted

قوله (وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا) إلى قوله: (وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ) ذكر فى هذا "السر" تفسيران: أحدهما: أنه ما أسره النبي - صلى الله عليه وسلم - إلى حفصة من تحريم جاريته مارية، فأخبرت به عائشة، وهذا يروى عن عمر بن الخطاب رضي الله عنه، وعنهما.

[15] **Translator's note (L14064):** The feminine pronouns are understood to refer to the chapter The Table Spread, said here to have been revealed after the chapter Prohibition.

[16] **Translator's note (L14069):** The Arabic compresses the relationship between declaring sexual access prohibited and the resulting expiation; "it" is understood as expiation.

[17] **Qur'an references (L14070):** Qur'an 66:1 (At-Tahrim); Qur'an 58:2 (Al-Mujadila).

from Umar ibn al-Khattab, may Allah be pleased with him, and from the two women.[18]

L14084–14085 The other is that he confided to her: “Your father and her father will hold authority after me.” This is transmitted from Habib ibn Abi Thabit.

L14086–14092 If the secret was as Habib interpreted it, it establishes their caliphates from the Quran, just as “Say to those of the desert Arabs who were left behind: You will be called against a people” made it clear for Abu Bakr. If, however, it was what Umar interpreted it to be—Allah’s mercy be upon him—that verse provides Abu Bakr— may Allah be pleased with him—with sufficient evidence from the Quran, together with the transmitted prophetic reports concerning him. For Umar, there is Abu Bakr’s appointment of him as his successor, together with the transmitted prophetic reports also mentioned concerning him, which our book The Unadorned Refutation of Opponents through Transmitted Reports contains.[19][20]

L14093

L14094 His statement: “If you two repent to Allah, your hearts have indeed inclined away.”[21]

L14095–14100 This is evidence that disclosing a secret is a sin on the part of the person disclosing it. Otherwise, the two women would not have been directed—Allah knows best—to repent of it. Although the two had disclosed the secret of Allah’s Messenger, may Allah bless him and grant him peace ﷺ, after they had been instructed to safeguard and conceal it—and obedience to him is obligatory in one circumstance and recommended in another, with no member of his community sharing either status with him—likewise, when a believer of lesser standing than him, may Allah bless him and grant him peace ﷺ, entrusts someone with his secret and that person betrays him by disclosing it against him, that person is inevitably sinful. For even if he were

والآخر: أنه أسر إليها بأن أباك وأباها يليان بعدي وهذا يروى عن حبيب بن أبي ثابت.

فإن كان السر كما فسره حبيب فهو يثبت خلافتهما من القرآن كما بينها (قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَى قَوْمٍ) . لأبي بكر. وأن كان ما فسره عمر، رحمة الله عليه، ففي تلك لأبي بكر - رضي الله عنه - كفاية من القرآن، مع ما فيه من السنن، ولعمر باستخلاف أبي بكر إياه، مع ما ذكر فيه -أيضاً - من سنن قد حواها كتابنا “المجرد في الرد على المخالفين بالأخبار”.

قوله: (إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا) .

دليل على أن إفشاء السر ذنب من مفشيه، لولا ذلك ما دُلتا - والله أعلم - على التوبة منه، وهما وإن كانتا أفشتا سر رسول الله صلى الله عليه وسلم بعد ما أمرتا بالتحفظ به، وكتمانه، وطاعته فرض في حال وندب في أخرى، لا يشاركه فيهما أحد من أمته، فمن دونه صلى الله عليه وسلم أيضًا من المؤمنين إذا ائتمن إنسانًا بوضع سره عنده فخانه بإفشائه عليه فهو لا محالة آثم “ إذ لو لم يكن آثماً إلا بإبدائه لكفاه عما سواه.

[18] **Qur’an references (L14077):** Qur’an 66:3 (At-Tahrim); Qur’an 66:4 (At-Tahrim).

[19] **Translator’s note (L14089):** The source writes wa-an where the conditional sense requires wa-in; the translation follows the evident conditional construction.

[20] **Qur’an references (L14087):** Qur’an 48:16 (Al-Fath).

[21] **Qur’an references (L14094):** Qur’an 66:4 (At-Tahrim).

sinful only for revealing it, that alone would suffice him without anything else.[22]

L14101

L14102–14111 His statement: “For indeed Allah is his protector,” after mentioning their supporting one another against him, is clear evidence that the protector is the supporter, not the owner; for if it meant an owner, he would not share that status with Gabriel and the righteous among the believers. This, then, refutes the Rejecters concerning the interpretation they impose on the Prophet’s statement, may Allah bless him and grant him peace ﷺ: “Whoever has me as his protector has Ali as his protector”: it is a relationship of support, not one of conferring ownership. This is among the follies of the Rejecters that are obscure to neither the learned nor the ignorant. Why, then, did he purchase—I would like to know—slave women and male slaves at high prices, if, as they claim, he was their owner and the owner of their masters?![23][24][25][26][27][28]

L14112–14114 Indeed, why did he give bridal payments to his free wives if they were his slave women by ownership? Or why did the Messenger of Allah—may Allah bless him and grant him peace ﷺ—do so before him, the one from whom

قوله: (فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ) بعد ذكر التظاهر دليل واضح أن المولى هو الناصر، لا المالك، إذ لو كان مالكًا لما شاركه فيه جبريل، وصالح المؤمنين، فهو - الآن - رد على الرافضة فيما يحملون عليه قول النبي صلى الله عليه زسلم: “من كنت مولاه فعلي مولاه) ، أنها ولاية النصرة، لا ولاية التمليك، وهذا من حماقات الرافضة التي لا تشكل على عالم، ولا جاهل، فلم ابتاع إذًا - ليت شعري - الجواري والمماليك بالأثمان الغالية إن كان على زعمهم مالكهم، ومالك ساداتهم،!.

بل لم أصدق حرائره إن كن بالملك جواريه،، أم لم فعله رسول الله - صلى الله عليه وسلم - قبله الذي ورث الولاية عنه، واستحقا به؟!.

[22] **Translator’s note (L14100):** The final clause is awkward: literally, “it would suffice him in place of anything besides it.” The translation preserves the apparent argument that disclosure alone suffices to establish sinfulness.

[23] **Translator’s note (L14102):** “Protector” renders mawlā, whose meaning the author discusses in the following units.

[24] **Translator’s note (L14105):** “The Rejecters” renders al-Rāfiḍah, the author’s polemical designation for the Shia.

[25] **Translator’s note (L14106):** The source’s salutation contains the typographical form zasallam in place of wa-sallam; its evident meaning is translated.

[26] **Translator’s note (L14107):** The Arabic shifts awkwardly from the opponents’ interpretation to the author’s explanation, “it is a relationship of support.” The translation retains both parts of the argument.

[27] **Translator’s note (L14109):** The subject of “he” is understood to be Ali.

[28] **Qur’an references (L14102):** Qur’an 66:4 (At-Tahrim).

he inherited this authority, and through whom they both became entitled to it?![29]

L14115 This is indeed the ugliest assertion and the one most deserving of taking the paths of absurdity. We seek refuge in Allah from error.

L14116 It is also said that "the righteous among the believers" refers specifically to Umar ibn al-Khattab—may Allah be pleased with him.

L14117 It is also said that it refers to Abu Bakr and Umar—may Allah be pleased with them both.

L14118–14121 It is singular in the Quran, but the wording may be singular while the reference is to more than one, given the breadth of the language, as we have mentioned in several places in this book. Allah knows best how the matter stands.

L14122–14125 His statement: "Perhaps his Lord, if he divorces you, will give him in exchange wives better than you," through His statement, "and virgins," is evidence against the Postponers concerning their claim that faith neither increases nor decreases, since no one doubts that the Prophet's wives, may Allah bless him and grant him peace ﷺ, were unquestionably Muslim women and believing women, and were not unbelieving women. Could those preferred over them in submission and faith, if they were divorced, be better than them except through an increase in faith and submission? This is clear to anyone who is fair in his own judgment and does not stubbornly defy his reason.[30][31][32][33]

L14126–14132 Including the previously married woman alongside the virgin—in a context

إن هذا لأقبح مقال، وأجدره بطرق المحال، نعوذ بالله من الضلال.

ويقال: إن صالح المؤمنين هو عمر بن الخطاب - رضي الله عنه - خاصة.

ويقال: هو أبو بكر وعمر - رضي الله عنهما.

وهو في القرآن موحد، وقد يجوز أن يكون اللفظ موحدًا والإشارة إلى أكثر منه، على سعة اللسان، كما ذكرناه في غير موضع من هذا الكتاب والله أعلم كيف هو.

قوله (عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ) إلي قوله (وَأَبْكَارًا) ، دليل على المرجئة فيما يزعمون أن الإيمان لا يزيد ولا ينقص، إذ لا يشك أحد أن نساء النبي صلى الله عليه وسلم كن لا محالة مسلمات مؤمنات، ولم يكن كوافر، فهل تكن المفضلات عليهن بالإسلام والإيمان إن طلقن يكن خيرًا منهن إلا بزيادة في الإيمان والإسلام، وهو بين لمن أنصف من نفسه، ولم يكابر عقله.

وفي إدخال الثيب مع البكر - في موضع المدح - دليل على أنها ممدوحة أيضاً، وإن كانت البكر أفضل منها بما بين على لسان النبي صلى الله عليه وسلم في قوله لجابر وغيره: " فهلاَّ تزوجت بكرًا، تعضها وتعضك، وتلاعبها وتلاعبك " وفي قوله: (عليكم بالأبكار فإنهن أعذب أفواهًا، وأنتق أرحامًا، وأرضى باليسير ".

[29] **Translator's note (L14113):** The source reads istaḥaqqā, a dual verb, "the two became entitled," although the surrounding argument appears to call for a singular subject. This irregularity is retained.

[30] **Translator's note (L14123):** "The Postponers" renders al-Murji'ah, the theological group criticized here.

[31] **Translator's note (L14124):** The salutation refers to the Prophet, as in the Arabic.

[32] **Translator's note (L14125):** The Arabic repeats the verb "be" in the rhetorical question; the translation retains its complete argument without duplicating an ungrammatical English construction. "Submission" renders islām, distinguished here from "faith," īmān.

[33] **Qur'an references (L14122):** Qur'an 66:5 (At-Tahrim).

of praise—is evidence that she too is praised, although the virgin is superior to her, according to what was explained through the words of the Prophet, may Allah bless him and grant him peace ﷺ, in his statement to Jabir and others: "Why, then, did you not marry a virgin, whom you could bite and who could bite you, and with whom you could play and who could play with you?" And in his statement: "Marry virgins, for their mouths are sweeter, their wombs more prolific, and they are more content with little."[34]

L14133

L14134–14140 His statement: "O you who believe, protect yourselves and your families from a Fire," Evidence that teaching one's household and disciplining them is obligatory. It is a collective designation for one's wife, children, brothers, sisters, and others, since no one can protect another from the Fire—which he does not control—except by directing him to what will keep him far from it: righteous deeds and avoidance of wicked deeds. Likewise, it is stated in the exegesis— also—that this means teaching them and disciplining them.[35][36]

L14141–14142 The household has also been singled out—in Surah Ta Ha—with the command to pray and to persevere in it. This confirms what we have said and what the exegetes before us said.

L14143 This is supported by the hadith of the Messenger of Allah, may Allah bless him and grant him peace ﷺ: "Each of you is a shepherd.

L14144–14146 And each of you is answerable for his flock. A man is a shepherd over the members of his household, and he is answerable for them."

L14147–14148 I fear that obligation is more applicable here than recommendation, since

[34] **Translator's note (L14130):** The supplied quotation explicitly reads "bite her and she bite you." This wording is retained without replacing it with a different version of the report.

[35] **Translator's note (L14136):** The Arabic shifts from the general term for household members to feminine plural pronouns in "teaching them" and "disciplining them," although the ensuing list includes both sexes.

[36] **Qur'an references (L14134):** Qur'an 66:6 (At-Tahrim).

قوله: (يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا) ، دليل على أن تعليم الأهلين، وتأديبهن فرض، وهو اسم جامع للزوجة، والولد، والإخوة، والأخوات، وغيرهم، إذ لا يقدر أحد يقي غيره النار - وهو لا يملكها - إلا بما يدله على ما يباعده منها من العمل الصالح، واجتناب الطالح، وكذا جاء في التفسير - أيضًا - أنه تعليمهن، وتأديبهن.

وقد أفرد الأهل - في سورة طه - بالأمر بالصلاة والاصطبار عليها، وهو يؤكد ما قلناه، وقاله المفسرون قبلنا.

ويؤيده حديث رسول الله صلى الله عليه وسلم: "كلكم راع.

وكلكم مسئول عن رعيته، فالرجل راع على أهل بيته، وهو مسئول عنهم ".

وأخاف أن يكون الفرض أغلب عليه من الندب، إذا ظاهر لفظ القرآن أمر، والسؤال لا يكون في إهمال الندب، والله أعلم.

the apparent wording of the Quran is a command, and one is not called to account for neglecting what is recommended. Allah knows best.[37]

L14149

L14150 His statement, "Whose fuel is people and stones," necessarily has a specific scope, since it does not apply to all people or to every stone.[38]

L14151 It is said that these are stones that Allah created from red sulfur.[39]

L14152–14155 Even if the only evidence of the breadth of the language were that the Fire is expressed—in its wording— in the manner of indefinite nouns, although it is definite, because it is qualified as having people and stones as its fuel, both of which have the form of definite expressions, even though their scope is specific.[40]

L14156 The reference is to a particular Fire that has been mentioned in many verses of the Quran.

L14157 The Arabs treat the referent in their speech as definite even when its expression has an indefinite form.[41]

L14158–14161 Al-Aʿsha said: Hurayrah said when I came to visit her: "Woe is me over you, and woe is me because of you, O man!" He thus put "man" in the nominative, although it is a singular indefinite noun used in direct address, because the woman was referring specifically to him.[42]

قوله: (وَقُودُهَا النَّاسُ وَالْحِجَارَةُ) - لا محالة - خصوص " إذ ليس بواقع على جميع الناس، ولا على كل الحجارة.

ويقال: إنها حجارة خلقه الله من كبريت أحمر.

ولو لم يكن من الدليل على سعة اللسان إلا خروج النار - في اللفظ - مخرج النكرات وهي معرفة، لنعتها بوقود الناس والحجارة، اللذين لفظهما لفظ معرفة، وإن كان فيهما خصوص.

والإشارة إلى نار بعينها قد جرى ذكرها في كثير من آي القرآن.

والعرب تعرف المشار إليه في كلامها، وإن كان لفظه لفظ نَكِرٍ.

قال الأعشى: قالت هريرة لما جئت زائرها ويلي عليك وويلي منك يا رجل فرفع "رجلا" وهي نكرة مفردة مناداة، لإشارة المرأة إليه.

[37] **Translator's note (L14147):** The supplied Arabic has "if/since" (idhā) in a position where the explanatory "since" (idh) would be more usual; the causal sense is followed here.

[38] **Qur'an references (L14150):** Qur'an 2:24 (Al-Baqarah); Qur'an 66:6 (At-Tahrim).

[39] **Translator's note (L14151):** The supplied verb has a singular object suffix despite the plural antecedent "stones"; the translation follows the evident reference.

[40] **Translator's note (L14155):** The conditional begun in 14153 has no explicit consequent in the supplied text; none has been added.

[41] **Translator's note (L14157):** The unvocalized verb can also mean "recognize"; the grammatical discussion favors "treat as definite."

[42] **Translator's note (L14161):** The quoted word is written rajulan, with the spelling normally associated with the accusative, although the author explicitly says it is nominative. This inconsistency has not been silently corrected.

قوله: (يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ) .

قد دخل في ظاهر الكلام الصحابة - رضي الله عنهم - بلا شك، واستوجبوا ما وعدهم الله - جل جلاله - في الآية، فمن تنقص واحدًا منهم، أو أخرجه مما وعده الله، فقد رد على الله.

وأرجو أن يكون سائر المؤمنين داخلين معهم في ذلك، لأن من آمن بعده فقد دخل في الاسم معه وإن لم يكن في الرؤية والفضيلة أسوة الصحابة.

والباء في (وَبِأَيْمَانِهِمْ) هي - والله أعلم - في معنى عن، مثل قوله في الفرقان: (فَاسْأَلْ بِهِ خَبِيرًا) ، أي عنه،، إن شاء الله.

قال علقمة ابن عَبَدة: فإن تسألوني بالنساء فإنني بصير بأدواء النساء طبيب إذا شاب رأس المرء أو قل ماله فليس له من ودهن نصيب.

أي عن النساء.

L14162

L14163 His statement: “On the day when Allah will not disgrace the Prophet and those who believed with him; their light runs before them and on their right sides.”[43]

L14164–14167 The Companions—may Allah be pleased with them—are included in the apparent wording without doubt, and have become entitled to what Allah—majestic is His majesty—promised them in the verse. Whoever disparages one of them, or excludes him from what Allah promised him, has contradicted Allah.

L14168–14170 I hope that the rest of the believers are included with them in this, because whoever believed after him is included with him under the designation, even if, in seeing him and in excellence, he is not on an equal footing with the Companions.

L14171–14172 The preposition bi- in “and on their right sides” has—Allah knows best—the meaning of ʿan, as in His statement in al-Furqan: “So ask one well informed about Him,” that is, “about Him,” if Allah wills.[44][45][46]

L14173–14177 ʿAlqamah ibn ʿAbadah said: “If you ask me about women, I am well versed in women’s ailments, a physician. When a man’s head turns gray or his wealth dwindles, he has no share in their affection.”

L14178 That is, “about women.”[47]

[43] **Qur’an references (L14163):** Qur’an 66:8 (At-Tahrim).

[44] **Translator’s note (L14171):** Here ʿan expresses position at a side; the following examples use its sense “about.” The Arabic prepositions are retained to preserve the grammatical argument.

[45] **Translator’s note (L14172):** The author explains the quotation’s bi-hi as ʿanhu, “about Him.”

[46] **Qur’an references (L14171):** Qur’an 25:59 (Al-Furqan).

[47] **Translator’s note (L14178):** This explains bi-l-nisāʾ in the first line of the quotation as ʿan al-nisāʾ.

سورة الملك

Surah 67: The Sovereignty (Al-Mulk)

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

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[Surah al-Mulk: Sovereignty]

His statement—blessed and exalted is He—"Who created death and life to test you as to which of you is best in deed" is evidence that anticipating death is the greatest of the admonitions of Allah—majestic is His majesty—and most conducive to helping one perform righteous deeds, since anticipating it curtails long hopes.[1]

It also eases the anguish of calamities and the swallowing of poverty's bitter draughts when it is abandoned, and brings renunciation of the soul's desires when it continues.[2][3]

His statement: "We have indeed adorned the lowest heaven with lamps" is evidence that the Arabs call a single thing by many names. Do you not see that Allah—majestic and exalted is He—called the stars here "lamps," and in al-Furqan, "a lamp," in His statement—blessed and exalted is He—"Blessed is He who placed constellations in heaven and placed therein a lamp"? The lamp may mean the sun. And in al-Saffat, "a flame," in His statement: "Except one who snatches a snatch, whereupon a piercing flame pursues him" (10).[4]

If He made all of these names particular designations, then it is as we have said; but if He called them "a flame" and "lamps" because of their brightness, light, and radiance, that is still stronger evidence of the breadth of the language.

Allah knows best how the matter stands.

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[1] **Qur'an references (L14181):** Qur'an 67:2 (Al-Mulk).

[2] **Translator's note (L14183):** The supplied "when it is abandoned" has no clear referent, and the following "and brings renunciation" is syntactically awkward. The passage appears disturbed; the translation preserves its uncertain wording without supplying a conjectural correction.

[3] **Translator's note (L14184):** "It" most plausibly refers to the anticipation of death, though the preceding wording is disturbed.

[4] **Qur'an references (L14186):** Qur'an 67:5 (Al-Mulk); Qur'an 25:61 (Al-Furqan); Qur'an 37:10 (As-Saffat).

[سورة الملك]

قوله - تبارك وتعالى -: (الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا) ، دليل على أن ترقب الموت أكبر مواعظ الله - جل جلاله - وأجدر بالمعونة على العمل الصالح، إذ ترقبه مقصر للأمل.

ومهوّن مضض المصائب، وتجرع مرارات الفقر إذا ترك، وتزهد في شهوات النفس إذا اتصل.

قوله: (وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ) دليل على أن العرب تسمي الشيء الواحد بالأسماء الكثيرة، ألا ترى أن الله - جل وتعالى - سمى الكواكب ها هنا بمصابيح وفي الفرقان، (سِرَاجًا) في قوله - تبارك وتعالى -: (تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا) ، ويحتمل أن يكون السراج الشمس، وفي الصافات " شهابًا " في قوله: (إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ (١٠) .

فإن كان جعلها أسماء كلها خواص فهو ما قلناه، وإن كان سماها "شهابًا" و "مصابيح " بضوئها ونورها وشعاعها فهو أدل على سعة اللسان.

والله أعلم كيف هو.

قوله: (هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا)

ذكر (ذَلُولًا) - والله أعلم - على لفظ (الأرضَ) وإن كانت مؤنثة.

قوله: (هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ (١٥) .

حجة في السعي والحركة في طلب الرزق والتماسه بالمكاسب في الأسفار، والحضر، لاتفاق المسلمين - جميعًا - على أن القاعد ليس بفرض عليه أن يقوم فيمشي في مناكب الأرض، فلا يكون المشي في مناكبها، والأكل من رزقة - إن شاء الله - إلا على هذا المعنى.

وقد يجوز أن يكون ذكّرهم نعمته عليهم بتذليل الأرض لهم. وتمهيدها ليمشوا في مناكبها، ويأكلوا من رزقه فيها، والله أعلم كيف هو.

قوله: (أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ) إلى قوله (فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ (١٧) .

L14196

L14197 His statement: “He is the One who made the earth tractable for you.”[5]

L14198 **He used “tractable” in the masculine—Allah knows best—with the word “earth,” although it is feminine.**[6]

L14199

L14200 His statement: “He is the One who made the earth tractable for you, so walk through its shoulders and eat of His provision; and to Him is the resurrection” (15).[7][8]

L14201 This is an argument for striving and moving about in pursuit of provision, and seeking it through earning, both on journeys and while residing at home. For all Muslims agree that a seated person is under no obligation to stand up and walk through the earth’s shoulders. Thus, walking through its shoulders and eating of His provision can—if Allah wills—have only this meaning.[9]

L14202–14204 It is also possible that He was reminding them of His favor to them in making the earth tractable for them, and in smoothing it so that they might walk through its shoulders and eat of His provision therein. Allah knows best how it stands.

L14205–14207 His statement: “Do you feel secure that He who is in heaven will not cause the earth to swallow you,” through His statement, “Then you will know what My warning is like” (17).[10]

[5] **Qur’an references (L14197):** Qur’an 67:15 (Al-Mulk).

[6] **Translator’s note (L14198):** The unvocalized dhakara/dhakkara can mean “mentioned” or “made masculine”; the latter fits the argument. The author’s grammatical characterization is preserved, although dhalūl can qualify feminine nouns without an added feminine ending.

[7] **Translator’s note (L14200):** “Shoulders” preserves the bodily image in manākib, referring here to the earth’s regions or expanses.

[8] **Qur’an references (L14200):** Qur’an 67:15 (Al-Mulk).

[9] **Translator’s note (L14201):** The supplied rizqah has an apparent final-letter transcription error; the intended reference to “His provision” is clear from the quoted verse.

[10] **Qur’an references (L14206):** Qur’an 67:16 (Al-Mulk).

حجة على المعتزلة فيما يزعمون: أنه - جل بنفسه في السماء، وعلمه في الأرض.

قوله: (أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا) .

زوال كل لبسة وريب، يرتابون به - أنه كما قلناه - في السماء على العرش، وعلمه في الأرض محيط بها.

وقد لخصناه في كتاب "الرد على الباهلي".

قوله (أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ) .

" إِلَى " - في هذا الموضع جار مجرى الصلات، والطير جمع لا محالة لقوله (وَيَقْبِضْنَ) وقوله (مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ) حجة على المعتزلة فى باب الاستطاعة؛ إذ قد أخبر بإمساكهن عن نفسه، ولم يقل يستمسكن بالذي جعله في استطاعتهن من سلطان الطيران بالأجنحة والقبض والبسط بهن، كما جعل للناس سلطان الحركات، والأعمال بالجوارح التي في أدوات الأفعال، وهم لايستطيعونها إلا به سبحانه.

L14208 This is an argument against the Mu'tazilah concerning what they claim: that He—exalted—in His very self is in heaven, while His knowledge is on earth.[11]

L14209

L14210 His statement: "Or do you feel secure that He who is in heaven will not send against you a stone-bearing storm?"[12]

L14211–14212 This removes every confusion and doubt that they entertain: that He is—as we have said— in heaven upon the Throne, while His knowledge is on earth, encompassing it.[13]

L14213 We have already set this out concisely in the book "The Refutation of al-Bahili."

L14214 His statement: "Have they not looked at the birds above them, spreading their wings and folding them?"[14]

L14215–14221 "Toward" here functions as a supplementary connective, and "birds" is unquestionably plural, because of His statement, "and they fold them," and His statement, "None holds them aloft except the All-Merciful," is an argument against the Mu'tazilah on the subject of capacity to act, since He has attributed holding them aloft to Himself, and did not say that they hold themselves aloft by the power He placed within their capacity to fly with wings, and to fold and spread them, just as He gave people power over movements and actions through the bodily members that are among the instruments

[11] **Translator's note (L14208):** The Arabic is apparently defective: the parenthetical glorification stops at "exalted," and the proposition introduced as the Mu'tazilah's claim is one the author himself affirms in the following passage. No negation or missing wording has been supplied.

[12] **Qur'an references (L14210):** Qur'an 67:17 (Al-Mulk).

[13] **Translator's note (L14211):** The supplied construction is awkward: the clause beginning "that He" expresses the conclusion established by removing doubt, rather than clearly specifying the doubt's content.

[14] **Qur'an references (L14214):** Qur'an 67:19 (Al-Mulk).

of actions, although they have no capacity for them except through Him, glorified is He.[15][16][17]

L14222

L14223 His statement: “Say: Have you considered, if your water should become sunken away by morning?”[18][19]

L14224–14228 This is evidence for putting figurative usage in the place of literal expressions—in wording—because entering the morning applies to beings endowed with souls, yet He has attributed an entering into morning to water, as you see. The permissibility of this indicates the breadth of the language, and refutes those pedants who profess ascetic devotion—without knowledge—and count speech by created beings resembling this manner of expression among lies, and attach sin to its speaker.[20]

L14229 “Sunken away”—Allah knows best—stands in place of “sinking,” an expression permitted by the breadth of the language.[21]

L14230–14232 The meaning is that its depth becomes so remote that buckets cannot reach it. Thus have said the exegetes. He reminds them of His favors in the flowing water that people’s hands can reach, as can the mouths of their livestock and beasts, without hardship. To Him belong praise and thanks; blessed and exalted is He.

[15] **Translator’s note (L14215):** The grammatical term ṣilāt here denotes supplementary connecting expressions. The verb “they fold” has a feminine plural ending, which supplies the author’s evidence.

[16] **Translator’s note (L14220):** The supplied syntax literally places the bodily members “in the instruments of actions”; the translation retains that relation across the segment boundary.

[17] **Qur’an references (L14215):** Qur’an 67:19 (Al-Mulk).

[18] **Translator’s note (L14223):** The explicit reference to morning preserves the sense of aṣbaḥa on which the author’s ensuing linguistic argument depends.

[19] **Qur’an references (L14223):** Qur’an 67:30 (Al-Mulk).

[20] **Translator’s note (L14224):** “Beings endowed with souls” renders al-rūḥāniyyīn in the contrast with inanimate water; the term can elsewhere denote spiritual beings.

[21] **Translator’s note (L14229):** The author contrasts the verbal noun ghawr with the active participle ghā’ir, explaining the former as standing in place of the latter.

قوله: (قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا) .

دليل على إقامة المجاز مقام الحقائق - في اللفظ، لأن الإصباح في الروحانيين، وقد جعل للماء إصباحًا كما ترى، وفي جواز ذلك إنباء عن سعة اللسان. ورد على المتنطعين من المنتسبين إلى التنسك - بغير علم - العادّين ما ضاهى هذا النمط من كلام المخلوقين في عداد الكذب، وإلحاق الحرج بقائله.

والغور - والله أعلم - مكانه غائر، خرج على سعة اللسان.

والمعنى: أنة يبعد قعره، حتى لا تناله الدلاء، كذلك قال المفسرون، يذكّر نِعَمه في الماء المعين الذي تناله أيدي الناس. وأفواه مواشيهم وبهائمهم بلا مشقة، له الحمد والشكر، تبارك تعالى.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة القلم

Surah 68: The Pen (Al-Qalam)

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

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[Surah Nun]

His statement—exalted is He—"You will see, and they will see (5), which of you is the afflicted one (6)." The preposition bi-—Allah knows best—is inserted by virtue of the breadth of the language.[1][2]

His statement: "And do not obey any contemptible habitual swearer" (10).[3]

This is evidence that whoever multiplies his oaths becomes contemptible before the All-Merciful, and his standing among people is lowered.

His statement: "We shall brand him upon the snout" (16).[4]

This is evidence that the speech of the Arabs contains metaphor and the use of one word in the place of another. "Snout" belongs to beasts of prey, but He used it of people, as you see. They may also use terms belonging to people of beasts of prey. Zuhayr said: "He has a mane; his nails have not been clipped." He thus referred to the lion's claws as "nails," which belong to people. All this is evidence of the breadth of the language. Whoever contends in their language before knowing this feature of their speech—and all the other subtle ways of indicating meaning that we have mentioned—has embarked upon a grave undertaking.[5]

I fear that he may plunge headlong into the Fire without knowing it.

His statement: "We have indeed tested them as We tested the owners of the

[1] **Translator's note (L14235):** "The afflicted one" renders al-maftūn, understood here as one afflicted with madness. The following unit explains the preposition bi- as inserted without an independent contribution to the sense.

[2] **Qur'an references (L14235):** Qur'an 68:5 (Al-Qalam).

[3] **Qur'an references (L14238):** Qur'an 68:10 (Al-Qalam).

[4] **Qur'an references (L14240):** Qur'an 68:16 (Al-Qalam).

[5] **Translator's note (L14245):** "Nails" deliberately preserves the human anatomical term on which the ensuing argument depends.

[سورة ن]

قوله - تعالى -: (فَسَتُبْصِرُ وَيُبْصِرُونَ (٥) بِأَيِّكُمُ الْمَفْتُونُ (٦) "الباء " - والله أعلم - مقحمة على سعة اللسان.

قوله: (وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ (١٠)

دليل على أن من أكثر الأيمان هان على الرحمن، واتضعت مرتبته عند الناس.

قوله: (سَنَسِمُهُ عَلَى الْخُرْطُومِ (١٦)

دليل على أن في كلام العرب استعارة، ووضع الكلمةَ موضع غيرها، فالخرطوم للسباع أخبر به عن الناس كما ترى، وقد يخبرون بما للناس عن السباع، قال زهير: له لبد أظفاره لم تقلم فأخبر عن مخاليب الأسد بالأظفار التي هي للناس، وكل هذا دليل على سعة اللسان، فمن زاحم في لسانها قبل أن يعرف هذا من كلامها - وسائر ما ذكرناه من لطيف إشارتها - ركب خطة عظيمة.

وأخاف أن يخوض النار خوضًا، وهو لا يعلم.

قوله: (إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ) إلى قوله: (كَالصَّرِيمِ) .

garden," through His statement, "like the harvested field."[6][7]

L14253–14255 This is evidence that a thing may be called by another thing's name even if it does not resemble it in all its attributes. Do you not see that Allah—majestic is His majesty—has joined the garden of this world, which is an orchard, and the Garden of the Hereafter under one name, although they do not share all their attributes?

L14256–14264 This refutes the Muʿtazilah in their claim that Allah—majestic is His majesty—may not be described by anything whose name coincides with the name of something in a created being. They have overlooked examples like this and its like, and something greater still: the sharing of names between His names— glorified is He—and the names of His creatures, such as "the King," "the Compeller," "the Mighty," "the Great," and "the Generous," and others like them. This does not entail that He equals His creatures in all His attributes, nor that His creatures equal Him in all their attributes. And if this admits latitude in the name, it must also admit latitude in that to which the name applies, were it not for extreme ignorance and intense obstinacy.[8]

L14265–14267 In the punishment of those who omit the qualification "if Allah wills"—in this verse—there is a stern admonition and a warning to anyone who speaks without qualification and does not qualify his words with "if Allah wills," which is a means of success and attaining what one seeks, a way out of sins, and a safeguard against incurring punishment.

L14268–14270 Allah rebuked His Prophet, may Allah bless him and grant him peace ﷺ, disciplined him, and taught him not to speak of doing something he intends to do without accompanying it with the qualification "if Allah wills." He

دليل على أن الشيء يسمى باسم غيره، وإن لم يشبهه بجميع صفاته، ألا ترى أن الله - جل جلاله - قد جمع بين جنة الدنيا التي هي بستان وبين جنة الآخرة بالاسم، وهما لا يجتمعان في جميع صفاتهما.

وهذا رد على المعتزلة فيما يزعمون: أن الله - جل جلاله - لا يجوز أن يوصف بشيء مما يقع اسمه موافقًا لاسم ما في المخلوق، وأغفلوا مثل هذا وأشباهه، وما هو أعظم من هذا وهو الجمع بين أسمائه - سبحانه - وأسماء خلقه مثل: "الملك " و"الجبار" و"العزيز" و"العظيم " و"الكريم " وما ضاهاها، فلم يوجب ذلك أن يساوي خلقه في جميع صفاته، ولا على خلقه أدط يساووه في جميع صفاتهم، وإذا كان هذا غير ضيِّق في الاسم وجب ألاَّ يضيق فيما وقع عليه الاسم، لولا الجهل المفرط والعناد الشديد.

وفي معاقبة تاركي الاستثناء - في هذه الآية - عظة شديدة، وتنبيه لمن يرسل كلامه ولا يقيده بالاستثناء، الذي هو سبب النجاح والظفر بالحاجة، ومخرج من المآثم، ومؤمّن درك العقوبة.

وقد زجر الله نبيه، صلى الله عليه وسلم، وأدبه، وعلمه أن لا يقول لفعل شيء هو فاعله إلا مقرونًا بالاستثناء، وكذلك بسائر الأنبياء فعل - إن شاء الله - وعاقبهم على تركه.

[6] **Translator's note (L14252):** Al-ṣarīm admits several interpretations, including a harvested or stripped field and the dark night. "The harvested field" is adopted here; the Arabic itself does not settle the interpretation.

[7] **Qur'an references (L14251):** Qur'an 68:17 (Al-Qalam).

[8] **Translator's note (L14261):** The supplied adṭ is corrupt and has no clear meaning here. The surrounding construction evidently concerns whether His creatures must equal Him; that recoverable sense is translated, with the corrupt reading recorded rather than silently repaired.

likewise treated all the other prophets—if Allah wills—and punished them for omitting it.[9]

L14271–14272 For it is related that Solomon son of David—may Allah bless him—said: "I shall certainly go around tonight to a hundred women, each of whom will conceive a boy who will fight in the path of Allah."

L14273–14274 He did not add the qualification, and none of them conceived except one woman, who conceived half a boy. Then our Prophet, may Allah bless him and grant him peace ﷺ, said: "Had he added the qualification, it would have been as he said."

L14275–14277 His saying: "Then by morning it became like a reaped field" (20) is comparable to His saying: "Say: Have you considered, if your water should by morning have sunk away?" For the garden performs no action in entering the morning; this is simply an instance of the latitude of language.[10][11]

L14278

L14279 His saying: "The most balanced among them said: 'Did I not tell you: Why do you not glorify Allah?' (28) They said: 'Glory be to our Lord! We have indeed been wrongdoers.'" (29).[12]

L14280–14282 This is evidence that an act by which one draws near to Allah—exalted is Allah— whether obligatory or recommended, if neglected, can be made up and prove beneficial, since the people's glorification after its proper time—the time appointed for it—benefited them when they made it up.

L14283–14286 It is also evidence that the sinner who wrongs himself needs, in dealing with his Lord, to acknowledge his sin and his evil conduct with his tongue, even if he regrets it in his heart. Thus too our Prophet—may Allah bless him—

[9] **Translator's note (L14270):** The placement of "if Allah wills" is awkward: as transmitted, it interrupts the author's statement about Allah's treatment of the other prophets.

[10] **Translator's note (L14276):** The word translated "a reaped field," al-ṣarīm, can also denote the dark night or something cut off; the supplied passage does not specify which sense is intended.

[11] **Qur'an references (L14276):** Qur'an 68:20 (Al-Qalam); Qur'an 67:30 (Al-Mulk).

[12] **Qur'an references (L14279):** Qur'an 68:28 (Al-Qalam); Qur'an 68:29 (Al-Qalam).

فقد روي أن سليمان بن داود - صلى الله عليه - قال: لأطوفنّ الليلة على مائة امرأة، تحمل كل واحدة منهن غلامًا يقاتل في سبيل الله.

ولم يستثن، فلم يحمل منهن إلا امرأة واحدة، حملت بشق غلام. فقال نبينا، صلى الله عليه وسلم: " لوكان استثنى، لكان كما قال ".

قوله: (فَأَصْبَحَتْ كَالصَّرِيمِ (٢٠) نظير قوله: (قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا) ، إذ ليس للجنة فعل في الإصباح، وإنما هو على سعة اللسان.

قوله: (قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ (٢٨) قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ (٢٩) .

دليل على أن الشيء المتقرب به إلى الله - جل الله - فرضًا كان، أوندبًا إذا فرط فيه تلوفي فنفع، إذ تسبيح القوم بعد وقته - الذي كان موضعه - نفعهم تداركه.

ودليل على أن المذنب الظالم لنفسه محتاج - مع ربه - إلى الاعتراف بذنبه، وسوء صنيعه بلسانه، وإن كان نادمًا عليه بقلبه، وكذا كان نبينا - صلى الله عليه - يقول في دعاء الاستفتاح: "ظلمت نفسي. واعترفت بذنبي".

used to say in the opening supplication of prayer: “I have wronged myself and acknowledged my sin.”

L14287–14288 This acknowledgment was therefore part of completing repentance and fully realizing submissiveness and humility.

L14289–14292 , and some scholars used to maintain that glorification can be put in place of the qualification “if Allah wills” and take effect. They would cite this verse as evidence, because the people were reproached for omitting the qualification, and the most balanced among them drew their attention to it using the expression “glorification,” as you see. They then said themselves: “They said: ‘Glory be to our Lord,’” and did not say: “If Allah wills.”[13][14]

L14293–14294 By my life, it does admit the interpretation he gave, but I do not know of any jurist who has mentioned it. Allah knows best how the matter stands.

L14295–14298 If someone argues that the qualification remains effective after one has broken off the statement being qualified and begun something else, then, in my judgment, he has overlooked the point. For supplying it here provides a way—if Allah wills—out of sin; it does not undo something the speaker has uttered with his tongue, so that it becomes something not said except with the qualification.

L14299–14301 We have already set out the argument on this question and explained its flaw in the chapter of the Cave, which makes repeating it here unnecessary.[15]

L14302

L14303 His saying: “Shall We then make those who submit like the criminals? (35) What is the matter with you? How do you judge? (36) Or do you have a book in which you study?” (37).[16]

[13] **Translator’s note (L14292):** The wording repeats “said” because the author introduces a quotation that itself begins “They said.”

[14] **Qur’an references (L14289):** Qur’an 68:29 (Al-Qalam).

[15] **Translator’s note (L14300):** “Its flaw” appears to refer to the preceding argument for the effectiveness of a delayed qualification.

[16] **Qur’an references (L14303):** Qur’an 68:35 (Al-Qalam); Qur’an 37:154 (As-Saffat); Qur’an 68:36 (Al-Qalam); Qur’an 68:37 (Al-Qalam).

فكان هذا الاعتراف من تمام التوبة، وتحقيق الاستكانة، والتواضع.

، وكان بعض أهل العلم يزعم: أن التسبيح يوضع موضع الاستثناء فيقع، ويحتج بهذه الآية، لأن القوم عيبوا بترك الاستثناء، فنبههم عليه أوسطهم، بلفظ “التسبيح ” كما ترى فقالوا هم -: (قَالُوا سُبْحَانَ رَبِّنَا) ، ولم يقولوا: (إن شاء الله) .

وهو - لعمري - محتمل لما قال، غير أني لا أعرف أحدًا من الفقهاء ذكره، والله أعلم كيف هو.

فإن احتج محتج بأن الاستثناء ينفع بعد قطع المستثنى فيه، والأخذ في غيره، فقد أغفل عندي، لأن تداركه في هذا الموضع مخرج - إن شاء الله - من المأثم، لا أنه يرد شيئًا أخرجه المتكلم بلسانه فيصير غير مقول إلا مع الاستثناء.

وقد أخبرنا بالحجة في هذا الفصل، وأخبرنا عن خلله في سورة الكهف، فأغنى عن إعادته في هذا الموضع.

قوله: (أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ (٣٥) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (٣٦) أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ (٣٧) .

This is an argument against the Muʿtazilites and the Jahmites concerning "making," which they reckon to be creation in every occurrence. If they reckon it here to be creation, it becomes an even stronger argument against them.

For they acknowledge—with their own tongues—that He does not create the Muslim like the criminal. Thus, someone differentiated from another in creation cannot, in reason, be like him, because creation here applies to that to which the designation applies, and the designation does not apply to outward form.[17]

Rather, it applies to that on account of which the two persons are called a Muslim and a criminal.

If they reckon it to be something other than creation—which is the interpretation in this passage—they retreat from their reckoning it to be creation in every occurrence.

In His saying: "Or do you have a book in which you study?" (37), there is evidence that an authoritative proof can only be something read and written down, and cannot be something invented and imagined, since what is studied can only be what is written down, not what is made to resemble something written down. Allah knows best.[18]

His saying: "Ask them which of them guarantees that." (40) This is an argument establishing the validity of suretyship, and jurists before us have cited it as evidence.[19]

His saying: "On the day when a shin is uncovered."[20]

[17] **Translator's note (L14307):** "In reason" renders fī al-ʿaql, understood here as rational judgment; "in intellect" is also linguistically possible.

[18] **Qur'an references (L14312):** Qur'an 68:37 (Al-Qalam).

[19] **Qur'an references (L14316):** Qur'an 68:40 (Al-Qalam).

[20] **Qur'an references (L14321):** Qur'an 68:42 (Al-Qalam).

حجة على المعتزلة والجهمية في باب "الجعل " الذي يعدونه خلقًا في جميع الأماكن، فإن أعدوه هاهنا خلقًا كان أبلغ حجة عليهم.

إذ يعترفون - بألسنتهم - أنه لا يخلق المسلم كالمجرم، فمن خولف بينه وبين غيره في الخلق لم يستطع أن يكون مثله في العقل، لأن الخلق هاهنا واقع على ما وقع عليه الاسم، والاسم لم يقع على الصورة.

إنما وقع على ما سُمي الشخصان به مسلمًا ومجرمًا.

وإن أعدوه غير خلق - وهو القول في هذا الوضع - رجعوا عن إعدادهم إياه خلقًا في كل موضع.

وفي قوله: (أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ (٣٧) ، دليل على أن لا تكون الحجة إلا مقروءة مسطرة، ولا تكون مخترعة متوهمة، إذ لا يكون المدروس إلا المسطور، لا المشبه بالمسطور، والله أعلم.

قوله: (سَلْهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ (٤٠) حجة في تصحيح الكفالة، وقد احتج بها الفقهاء قبلنا.

قوله: (يَوْمَ يُكْشَفُ عَنْ سَاقٍ) .

يتأوّله الجهمية والمعتزلة، وكثير من أهل اللغة على الشدة، والأمر العظيم.

The Jahmites, the Muʿtazilites, and many scholars of language interpret it as hardship and a momentous affair.

We do not deny that “shin” can, in the language, signify hardship. Nevertheless, the fact that it signifies hardship does not make it impossible for it to signify something else. In our view, in this passage it signifies light. Thus it has been related from the Messenger of Allah, may Allah bless him and grant him peace, that he said concerning His saying, “On the day when a shin is uncovered”—he said: “A light of immense magnitude is uncovered, and they fall down in prostration before Him.”[21][22]

This, then, is the interpretation. This light can only be the light of Allah—exalted and mighty is He—because prostration is fitting only before Him, and created beings are summoned to it only before Him.

We have discussed this more fully in the book “The Refutation of al-Bāhilī.”

His saying, “They had indeed been called to prostrate while they were sound” (43), confirms this: they were called to prostrate before Him in the abode of this world, but refused, in accordance with His prior decree concerning them that they would not do it. Thus they were unable to do it either in this world or in the Hereafter. This is an established argument against them concerning “capacity.” Do you not see that He has explicitly stated of them that they cannot prostrate when they are called to do so in the Hereafter, whereas others, for whom mercy from Him had previously been ordained, were able to do it, and thus were able to do it in this world and in the Hereafter?[23]

His saying: “We shall draw them gradually onward from where they do not know.” (44).[24]

ونحن لا ندفع أن الساق - في اللغة - قد يقع على الشدة، غير أن ما وقع على الشدة، لا يحيل أن يقع على غيرها، وهو عندنا في هذا الموضع واقع على النور، كذلك روي عن رسول، الله صلى الله عليه وسلم، أنه قال في قوله: (يَوْمَ يُكْشَفُ عَنْ سَاقٍ) قال: “ عن نور عظيم فيخرون له سجدًا ”.

فهذا هو القول، ولا يكون هذا النور إلا نور الله - جل وعز - لأن السجود لا يصلح إلا له، ولا يدعى الخلق إلا إليه.

وقد ذكرناه بأتم من هذا في كتاب “ الرد على الباهلي ”.

وقد حقق ذلك قوله: (وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ (٤٣) أنهم دعوا إلى السجود له - في دار الدنيا فامتنعوا، بما سبق في قضائه عليهم أنهم لا يفعلونه، فلم يستطيعوه في الدنيا، ولا في الآخرة. وهذا حجة ثابتة عليهم في باب “ الاستطاعة ”، ألا ترى أنه قد أخبر - نصًّا - عنهم أنهم لا يستطيعون السجود، لما يدعون إليه في الآخرة، واستطاعه غيرهم ممن سبقت لهم منه الرحمة، فاستطاعوه في الدنيا والآخرة.

قوله: (سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ (٤٤) .

[21] **Translator’s note (L14327):** The Arabic preposition introducing “light” occurs in the preceding segment; “is uncovered” supplies the understood verb from the quoted verse.

[22] **Qur’an references (L14323):** Qur’an 68:42 (Al-Qalam).

[23] **Qur’an references (L14332):** Qur’an 68:43 (Al-Qalam).

[24] **Qur’an references (L14336):** Qur’an 7:182 (Al-A’raf); Qur’an 68:44 (Al-Qalam).

L14337 This is an argument that chokes them, because drawing someone gradually onward, in the language, is like deception.

L14338 It is as though He does to them something they consider good, while in reality it is the opposite.

L14339–14341 Allah—majestic is His majesty—has thus stated, as you see, that He will draw them gradually onward from where they do not know, and grant them respite. He has confirmed this by His saying: "My stratagem is firm." Could any doubt remain after this, if they would judge themselves fairly, entrust the keys to understanding this justice to their Lord, and acknowledge their own ignorance?

L14342–14343 His saying: "Or do you ask them for a payment, so that they are weighed down by a financial liability?" (46).[25]

L14344 This is evidence that the admonitions of one who takes worldly gain pass out of people's hearts and do not benefit those admonished. We have explained this in the chapter "'Ayn Sīn Qāf," which makes expounding it here unnecessary.[26]

L14345 "So be patient for your Lord's judgment, and do not be like the companion of the fish."[27]

L14346–14347 This is evidence that among Allah's judgments concerning His servants there is that which bewilders, from which souls recoil and which minds do not welcome. Thus the Prophet, may Allah bless him and grant him peace ﷺ, despite his eminence and his knowledge of Allah— majestic is His majesty— needs to bear them patiently, compel himself to swallow their bitterness, and not regard victory over his enemies as slow in coming, lest his soul become distressed thereby.

L14348–14355 And in Allah's granting respite—majestic is His majesty—to the wrongdoers who spread corruption in the land, who harm His prophets and His friends,

[25] **Qur'an references (L14343):** Qur'an 52:40 (At-Tur); Qur'an 68:46 (Al-Qalam).

[26] **Translator's note (L14344):** "'Ayn Sīn Qāf" is the supplied designation for the chapter, referring to the disconnected letters associated with the chapter of Consultation.

[27] **Qur'an references (L14345):** Qur'an 68:48 (Al-Qalam).

حجة عليهم خانقة، لأن الاستدراج - في اللغة - هو كالخديعة.

كأنه يفعل بهم الشيء الذي يحسبونه خيرًا، وهو في الحقيقة ضده.

فقد أخبر الله - جل جلاله، كما ترى - أنه سيستدرجهم من حيث لا يعلمون، ويملي لهم، وقد حقق ذلك بقوله: (كَيْدِي مَتِينٌ) ، فهل بقي بعد هذا ارتياب، لو أنصفوا من أنفسهم. وسلموا مقاليد معرفة هذا العدل إلى ربهم، وأقروا على أنفسهم بجهلهم.

قوله: (أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ (٤٦) .

دليل على أن مواعظ آخذ نيل الدنيا زائلة عن القلوب، غير نافعة للموعوظين، وقد بينا في سورة"عسق " فأغنى عن تلخيصه في هذا الموضع.

(فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ) .

دليل على أن في أحكام الله على عباده محيرًا، تنبو عنه النفوس، ولا تهش لها العقول، فيحتاج النبي صلى الله عليه وسلم، في جلالته، ومعرفته، بالله - جل جلاله - أن يصبر عليها، ويحمل نفسه على تجرع مرارتها، ولا يستبطىء النصرعلى أعدائه، فتضيق نفسُه من ذلك.

وفي إمهال الله - جل جلاله - الظالمين المفسدين في الأرض. المؤذين أنبياءه، وأولياءه، وهم مستوجبون للعقوبة في أول قدم منهم دليل على أنهم قد ضرب لهم في قضائه مدة ينتهون إليها، لا يتقدمون عنها، ولا يتأخرون، فهو يستدرج أعداءه بأذى أوليائه مدة، لا يعجل الولي ذوق جزائه الحسنى، ولا العدو ذوق جزائه السيئ - مقدمين

though they deserve punishment from their very first step, there is evidence that in His decree a term has been appointed for them which they will reach, neither preceding it nor falling behind it. Thus He draws His enemies gradually onward through their harming His friends for a time, without hastening for His friend the taste of his good recompense or for His enemy the taste of his evil recompense— whether the two are brought forward in this world or deferred to the Hereafter—and all this belongs to the justice whose rationale is not known, and it is an argument against the Mu'tazilites and the Qadarites.[28][29]

كانا في الدنيا، أومؤخرين في الآخرة - وكل هذا من العدل الذي لا يُعرف وجهه، وهو حجة على المعتزلة والقدرية.

L14356–14362 And in His saying here concerning the companion of the fish—who is Jonah, peace be upon him— : "Had a blessing from his Lord not overtaken him, he would have been cast onto the barren shore while blameworthy. (49) Then his Lord chose him and made him one of the righteous" (50), and His attributing all of this to Himself—glory be to Him—and His saying elsewhere: "Had he not been among those who glorify" (143), there is the greatest evidence that none of this affects any of the rest, even though the glorification by which he belonged among those who practice it, and for which he was praised, was itself only through Allah's bestowing favor upon him as well, without dispute or doubt. Nothing remains between us and these people except that they discern what we have raised against them through the sequence of the verses. They will never be capable of this by themselves until their Creator grants them success in it.[30][31][32]

وفي قوله - هاهنا في صاحب الحوت - وهو يونس عليه السلام - : (لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ (٤٩) فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ (٥٠) ، وإضافة كل ذلك إلى نفسه سبحانه، وقوله - في موضع آخر -: (فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (١٤٣) . أكبر الدليل أن لا يؤثر بعض ذلك في بعض، وإن لم يكن التسبيح الذي كان به من أهله ممدوح به إلا من إنعام الله -أيضاً - عليه، من غير مرية ولا شك، وما بقي بيننا وبين القوم إلا تبصر ما أثرناه عليهم على نسق الآيات، ولن يستطيعوه بأنفسهم حتى يوفقهم له خالقهم.

L14363 This too is an argument against them.

وهذا - أيضا - حجة عليهم.

[28] **Translator's note (L14348):** The supplied period interrupts a sentence that continues through the following segments.

[29] **Translator's note (L14353):** The unvocalized wording also permits reading the friend and enemy as the subjects: "the friend does not hasten to taste … nor the enemy …." The translation follows the preceding reference to Allah as the acting subject.

[30] **Translator's note (L14359):** The transmitted negative, "none of this affects any of the rest," is difficult in context. It has been retained rather than emended to an affirmation of causal influence.

[31] **Translator's note (L14360):** The syntax of the supplied wording concerning glorification and being praised is awkward; the translation retains its apparent sense.

[32] **Qur'an references (L14356):** Qur'an 68:49 (Al-Qalam); Qur'an 68:50 (Al-Qalam); Qur'an 37:143 (As-Saffat).

سورة الحاقة

Surah 69: The Reality (Al-Haqqah)

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

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[The Chapter of the Inevitable Reality]

His saying—exalted is He: "The Inevitable Reality! (1) What is the Inevitable Reality? (2) And what will make you know what the Inevitable Reality is?" (3).[1]

This is expressed elliptically—Allah knows best—as though He draws attention to the magnitude of what the Inevitable Reality contains of terrors and hardships, rather than to the name itself, and admonishes him through what it contains on that day.

His saying: "Thamūd and ʿĀd denied the Striking Calamity." (4) He did not say, "in the Inevitable Reality," which serves as evidence for what we have said concerning the calamities within the Inevitable Reality that strike hearts with tremendous terrors. And He knows best.[2]

His saying: "As for ʿĀd, they were destroyed by a fiercely cold, raging wind (6)."[3]

He made its verb feminine when mentioning it together with Thamūd at the beginning of the passage, placing the verb before it, and made its verb masculine when placing the verb after it, as you see. This demonstrates the breadth of the language. He also mentioned two attributes of the wind—which is grammatically feminine—making one masculine in form, namely "fiercely cold," and the other feminine, namely "raging." What more could be sought after this? And how can the advocates of religious innovation find this language so restrictive that they claim that "making" has only one application, namely creation, and that a designation, when applied to something,

[1] **Qur'an references (L14366):** Qur'an 69:2 (Al-Haqqah); Qur'an 69:3 (Al-Haqqah).
[2] **Qur'an references (L14371):** Qur'an 69:4 (Al-Haqqah).
[3] **Qur'an references (L14374):** Qur'an 69:6 (Al-Haqqah).

[سورة الحاقة]

قوله - تعالى -: (الْحَاقَّةُ (١) مَا الْحَاقَّةُ (٢) وَمَا أَدْرَاكَ مَا الْحَاقَّةُ (٣) .

وارد - والله أعلم - على الاختصار، كأنه ينبه على عظم ما في الحاقة من الأهوال، والشدائد لا على نفس الاسم، ويعظه بما فيها يومئذ.

قوله: (كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ (٤) ولم يقل: (بالحاقة) كالدليل على ما قلناه، مما في الحاقة، من القوارع التي تقرع القلوب بالأهوال العظيمة، وهو أعلم.

قوله: (وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ (٦) .

أنث فعلها مع ثمود في أول الكلام مقدمه، وذكّر فعلها مؤخره، كما ترى، فهو دليل على سعة اللسان، وذكر للريح - وهي مؤنثة - صفتين، ذكَّر إحداهما على اللفظ وهي "الصرصر" وأنث الأخرى وهي " العاتية " فأي شيء يلتمس بعد هذا، وكيف يضيق المبتدعون عن هذا اللسان، حتى يزعموا: أن الجعل ليس له إلا موضع واحد وهو الخلق، وأن الاسم إذا وقع على شيء وجب أن يشبهه من جميع جهاته، وإلا أنكروه بالكلية. وطلبوا له التأويلات المستنكرة.

necessarily requires that it resemble it in every respect; otherwise, they reject it altogether, and seek objectionable interpretations for it.[4][5]

L14380–14383 Had they reflected upon matters with sound deliberation and a discerning intellect, sought Allah's assistance in understanding them, and disclaimed any power or strength of their own, Allah would have revived them and shown them clearly what was too subtle for their understanding, granted them success, and disclosed to them what their religious innovation had obscured for them, along with their venturing into matters by themselves, in which they were consequently left without divine assistance.[6]

L14384

L14385 His saying: "So you would see the people lying prostrate therein, as though they were hollow trunks of palm trees (7)."[7]

L14386–14389 This is evidence that "the people" applies to men and women. It applies to men to the exclusion of women only when the person applying it intends that, not because it cannot apply to women at all, since no one doubts that, among ʿĀd, the raging wind did not destroy their men to the exclusion of their women.

L14390 Likening them, as they lay prostrate, to palm trunks is evidence for likening beings endowed with spirits to other things.[8]

L14391–14392 And this comparison cannot serve as evidence for analogical reasoning; we have explained this in more than one place.

[4] **Translator's note (L14375):** The author calls ṣarṣar masculine in form because it lacks a feminine ending; the translation preserves his grammatical characterization.

[5] **Translator's note (L14378):** The antecedent of "it" in the statement about resemblance is not explicit. The argument appears to concern the supposed requirement that things sharing a designation resemble one another in every respect.

[6] **Translator's note (L14383):** The syntax connects their independent ventures with their religious innovation as causes of confusion, although the preceding transcription places a full stop before this fragment.

[7] **Qur'an references (L14385):** Qur'an 69:7 (Al-Haqqah).

[8] **Translator's note (L14390):** Rūḥāniyyīn here appears to mean animate beings endowed with spirits, rather than specifically angels or immaterial beings.

ولو تدبروا الأمور بروية مستقيمة، وعقل ناقد، واستعانوا بالله على معرفتها، وتبرأوا من الحول والقوة لأنعشهم الله، وبصَّرهم جلي ما دق على أفهامهم، ووفقهم، وكشف لهم عما لبسته عليهم بدعتهم. ودخولهم في الأشياء بأنفسهم، فخذلوا فيها.

قوله: (فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ (٧) .

دليل على أن القوم واقع على الرجال والنساء، وإنما يقع على الرجال دون النساء إذا أراده الموقع، لا أنه لا يقع على النساء - بتة - إذ لا يشك أحد أن عادًا لم تهلك بالريح العاتية رجالهم دون نسائهم.

وتشبيههم صرعى بأعجاز النخل حجة في تشبيه الروحانيين بغيرهم.

وأن هذا التشبية لا يجوز أن يكون حجة - في القياس، وقد بيناه في غير موضع.

قوله: ﴿إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ (١١) ﴾

أي حملنا من أنتم من نسلهم، ومن كانوا آباءكم، لأن الجارية - وهي السفينة - لم يُحمل فيها محمد، صلى الله عليه وسلم، وأصحابه الموجودون عند نزول الآية، وقد حقق ذلك.

قوله: ﴿لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً﴾

كما قال: ﴿وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ (٤١) ، فجعل بعضهم من بعض، الآباء من الأبناء، والأبناء من الآباء، وكل ذلك على سعة اللسان.

﴿وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ﴾ "الهاء" راجعة على التذكرة، وجعل للأذن وعْيًا، والمعروف أنه للقلب، وللأذن السمع، فإما أن يكون بمعنى شدة استماعها، وإما لأداء الأذن ما تسمع إلى القلب فيعيه القلب، فأخبر بالفعل عنها واعية، وإن كان نعتًا لها فهو فعلها، والله أعلم كيف هو.

L14393

L14394 His saying: “Indeed, when the water exceeded its bounds, We carried you in the sailing vessel (11).”[9]

L14395 That is, We carried those from whom you descend and those who were your forefathers, for Muhammed, may Allah bless him and grant him peace ﷺ, and his Companions who were alive when the verse was revealed were not carried in the sailing vessel—that is, the ship. He has indeed established that.[10]

L14396

L14397 His saying: “So that We might make it a reminder for you.”[11]

L14398 As He said: “And a sign for them is that We carried their offspring in the laden ship (41).” Thus He made some of them derive from others: the forefathers from the children, and the children from the forefathers. All this accords with the breadth of the language.[12]

L14399–14404 “And that a retaining ear might retain it.” The pronoun “it” refers back to the reminder. He attributed to the ear retention, although it is commonly understood to belong to the heart, while hearing belongs to the ear. Thus it either means the intensity of its listening, or it is because the ear conveys what it hears to the heart and the heart retains it. Thus He predicated the action of it by calling it “retaining”; although this is an attribute of the ear, it is nevertheless its action. Allah knows best how this is.[13][14]

L14405

[9] **Qur’an references (L14394):** Qur’an 69:11 (Al-Haqqah).

[10] **Translator’s note (L14395):** The subject of “has established” is not explicitly identified in the supplied text.

[11] **Qur’an references (L14397):** Qur’an 69:12 (Al-Haqqah).

[12] **Qur’an references (L14398):** Qur’an 36:41 (Ya-Sin).

[13] **Translator’s note (L14404):** The wording concerning predication, attribute, and action is compressed; “retaining” is an active participle functioning as an adjective in the quoted verse.

[14] **Qur’an references (L14400):** Qur’an 69:12 (Al-Haqqah).

His saying: “And on that day eight will bear the Throne of your Lord above them (17).”[15]

قوله: (وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ (١٧)

This refutes those among the Mu'tazilah who claim that the Throne is His dominion. How, then, could His dominion be carried? Or how could the angels be outside the dominion? It has thus become clear, without any difficulty, that it is the throne-seat.

رد على من يزعم من المعتزلة: أن العرش ملكه فكيف يكون ملكه محمولاً، أم كيف يكون الملائكة خارجين من الملك، فقد بان - بغير إشكال - أنه السرير.

His saying: “On that day you will be presented; no hidden thing of yours will remain hidden (18).”[16]

قوله: (يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ (١٨) .

This is expressed in accordance with the dispositions of human beings: when authority belongs to Him alone in a manner apparent to unbeliever and believer alike, what was concealed will not remain hidden. As for Him—exalted is His majesty—it is not hidden today, nor on that day. This is like His saying: “The day when they emerge into the open; nothing of them is hidden from Allah.” We have explained this elsewhere.[17]

وارد على ما في سجايا البشر من أنه إذا انفرد الأمر له من حيث يراه الكافر والمؤمن لم يخف المستور، فأما عليه - جل جلاله - فلا يخفى اليوم، ولا ذلك اليوم، وهذا كقوله: (يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ، وقد بيناه في غير هذا الموضع.

His saying: “As for one who is given his record in his right hand, he will say, ‘Here, read my record (19). Indeed, I thought that I would meet my reckoning (20).’”[18]

قوله: (فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ (١٩) إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهْ (٢٠) .

This is evidence that he invites others to read his record only after his evil deeds have been erased from it and his good deeds have remained. This delights him, so he presents it to whoever will read it, while he is delighted, since it is inconceivable that he would offer them his evil deeds to read.

دليل على أنه لا يدعو إلى قراءة كتابه إلا وقد محيت منه سيئاته، وبقيت حسناته فقر بذلك عينه، فعرضه على من يقرؤه. وهو قرير العين، إذ محال أن يعرض عليهم قراءة سيئاته.

The records of those who are forgiven—according to the evidence of the Book and the Sunnah—are of two kinds: For those among them who died repentant, their evil deeds will have been transformed into good deeds for

وكتاب المغفورين لهم - بدليل الكتاب والسنة - على لونين: فمن كان منهم مات تائبًا كانت سيئاته محولة - له - حسنات، فهو يقرأ، ويعرض على القرأة ما أنجزه الله من تبديل السيئات له حسنات بقوله: (إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ) .

[15] **Qur'an references (L14406):** Qur'an 69:17 (Al-Haqqah).
[16] **Qur'an references (L14410):** Qur'an 69:18 (Al-Haqqah).
[17] **Qur'an references (L14411):** Qur'an 40:16 (Ghafir).
[18] **Qur'an references (L14415):** Qur'an 69:19 (Al-Haqqah); Qur'an 69:20 (Al-Haqqah).

them. Thus such a person reads and presents to the readers what Allah has fulfilled by replacing his evil deeds with good deeds, in accordance with His saying: “Except those who repent, believe, and perform righteous deeds: for those, Allah will replace their evil deeds with good deeds.”[19]

L14422–14425 For those among them who died unrepentant—while forgiveness had already been ordained for them by their Lord—their evil deeds will have been erased from their records, and Allah knows best, so that they may be concealed from the eyes of those reading their records. Likewise, the linguistic meaning of forgiveness is the concealment of a thing. From this the word for a mail helmet, mighfar, is derived, because it conceals the head and protects it against weapons reaching it.

L14426–14429 It is related in the report that, when he reaches the last of the bridges of Hell, from which he sets his foot in Paradise, his evil deeds will be presented to him separately in a record that no one will view except him. In it is written: “My servant, nothing prevented Me from displaying them except a sense of shame before you.[20]

L14430 So enter Paradise through My mercy, for I have forgiven them for you.” Then he enters Paradise.

L14431

L14432 His saying: “As for one who is given his record in his left hand, he will say, ‘Would that I had not been given my record (25), and had not known what my reckoning was (26).’”[21]

L14433 This is evidence that the unbeliever is called to account, because of His saying at the end of the passage: “Indeed, he did not believe in Allah, the Magnificent (33).”[22]

L14434

[19]**Qur’an references (L14418):** Qur’an 25:70 (Al-Furqan).

[20]**Translator’s note (L14429):** The report first says that the deeds are privately presented, then says their display was withheld. Display before others appears to be intended in the second statement, but the Arabic does not explicitly supply that qualification.

[21]**Qur’an references (L14432):** Qur’an 69:25 (Al-Haqqah); Qur’an 69:26 (Al-Haqqah).

[22]**Qur’an references (L14433):** Qur’an 69:33 (Al-Haqqah).

ومن مات منهم غير تائب - والغفران له سابق من ربه - محيت منه. والله أعلم لتستر عن أعين قرأته، وكذا معنى المغفرة في اللغة هو ستر الشيء، ومنه اشتُق المغفر، لأنه يستر الرأس ويقيه من وصول السلاح إليه.

ورُوي في الخبر أنه إذا كان عند آخر قنطرة من قناطر جهنم الذي منه يضع قدمه في الجنة عرضت سيئاته مفردة عليه في كتاب لا يطلع عليها غيره، وفيها مكتوب “عبدي لم يمنعني من عرضها إلا حياء منك.

فادخل الجنة برحمتي، فقد غفرتها لك “، فيدخل الجنة.

قوله: (وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ (٢٥) وَلَمْ أَدْرِ مَا حِسَابِيَهْ (٢٦) .

دليل على أن الكافر يحاسب لقوله - في آخر الكلام -: (إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣) .

قوله: (يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ (٢٧)

فيه - والله أعلم - إضمار الموتة، وكذلك قال المفسرون: يا ليتها موتة لا حياة بعدها.

قوله: (وَإِنَّهُ لَحَقُّ الْيَقِينِ (٥١) .

حجة في إضافة الشيء إلى نعته، ألا ترى أن اليقين صفة للحق، لأنه في المعنى - والله أعلم - حق يقين، ومثله: (فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ (٩) ، الحصيد نعت للحب كما ترى، ومثله كثير.

وفي هذا رد على من يُلحن المحدثين في روايتهم عن النبي - صلى الله عليه وسلم - أنه قال: "في الجنين غُرةُ عبدٍ، أو أمةٍ"، مضافًا.

وأن قولهم ينبغي أن يكون: " في الجنين غُرة عبدٌ، أو أمةٌ "مرفوعًا مبدلاً خطأ، لا وجه له.

L14435 His saying: "Would that it had been the final end (27)."[23]

L14436–14437 Here—and Allah knows best—there is an implicit reference to death. The exegetes likewise said: "Would that it had been a death after which there was no life."

L14438–14439 His saying: "And indeed, it is the truth of certainty (51)."[24]

L14440 This is evidence for placing a thing in a genitive construction with its own attribute. Do you not see that "certainty" is an attribute of "truth"? For its meaning—and Allah knows best—is "certain truth." Similar is: "Then We caused gardens and the grain of the harvested crop to grow thereby (9)." "Harvested" is an attribute of the grain, as you see, and there are many similar examples.[25][26]

L14441 This also refutes those who accuse the hadith transmitters of grammatical error in their narration from the Prophet, may Allah bless him and grant him peace ﷺ, that he said: "For the fetus, a compensation consisting of a male or female slave," using a genitive construction.[27]

L14442–14444 And their assertion that the wording ought to be, "For the fetus, a compensation: a male slave or a female slave," with the latter words in the nominative as an appositional substitute, is mistaken and has no basis.

[23] **Qur'an references (L14435):** Qur'an 69:27 (Al-Haqqah).

[24] **Qur'an references (L14439):** Qur'an 69:51 (Al-Haqqah).

[25] **Translator's note (L14440):** The rendering "grain of the harvested crop" preserves the genitive form under discussion; the author interprets it adjectivally as "harvested grain."

[26] **Qur'an references (L14440):** Qur'an 50:9 (Qaf).

[27] **Translator's note (L14441):** The legal term ghurrah denotes the compensation due for a fetus. The grammatical dispute concerns whether "male slave or female slave" stands in the genitive after ghurrah or in the nominative as an appositional substitute.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة المعارج

Surah 70: The Ascending Stairways (Al-Ma’arij)

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

Return to the reading collection

[Surah of the Ways of Ascent]

L14445–14446

L14447–14448 His saying—mighty and majestic is He: “The angels and the Spirit ascend to Him in a day whose measure is”, is evidence that Allah—exalted is His majesty—is Himself in heaven, because the pronoun “Him” in “to Him” refers back to Allah, Possessor of the Ways of Ascent. If He were with them on earth—as they claim and falsely allege concerning Him—there would be no meaning in mentioning ascent to Him. Thus the error of their assertion has become clear, without any difficulty, to those ignorant people whom they confuse, although, through Allah’s praise and favor, it is already clear to most of them.[1][2]

L14449–14456 And in His saying: “And those in whose wealth there is a specified due (24), for the beggar and the deprived (25),” it is, in my view, the obligatory alms levy, as Qatādah and others among the exegetes have said. For if it meant giving something to the beggar and the deprived, it would be unspecified rather than specified. Thus nothing is specified except the alms levy, whose amount He—exalted is His majesty—has explained, together with its appointed time, through the words of His Prophet, may Allah bless him and grant him peace ﷺ, for the various kinds of wealth, since there is no difference between what He has explained in His Book and what He has made manifest through the words of His Messenger, may Allah bless him and grant him peace ﷺ. For He has stated concerning him that he does not speak from desire, and whenever he speaks, it is through revelation that he speaks.[3][4]

L14457–14461 Neither the report of al-Shaʿbī, from Fāṭimah bint Qays, “Indeed, there is a due upon wealth besides the alms levy,” nor his recitation of this verse amounts to anything in terms of transmission, because the trustworthy transmitters relate it with a disconnected chain. Only Abū Ḥamzah among its

[1] **Translator’s note (L14447):** The quotation stops at “whose measure is,” without supplying the measure; this incompleteness is preserved.

[2] **Qur’an references (L14447):** Qur’an 70:4 (Al-Ma’arij).

[3] **Translator’s note (L14456):** The Arabic repeats the verb “speaks” across these two segments in an awkward construction. The repeated verb is retained; the wording is the author’s paraphrase rather than an explicitly marked Quranic quotation.

[4] **Qur’an references (L14449):** Qur’an 70:24 (Al-Ma’arij); Qur’an 70:25 (Al-Ma’arij).

[سورة المعارج]

قوله - عز وجل -: (تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ) ، دليل على أن الله - جل جلاله - بنفسه في السماء، لأن " الهاء " في " إليه " راجعة على الله ذي المعارج، فلو كان معهم في الأرض - كما يزعمون ويفترون به عليه - ما كان لذكر العروج إليه معنى، فقد وضح - بلا إشكال - خطأ قولهم، لمن يلبسون عليه من الجهال، وإن كان غير مشكل على أكثرهم بحمد الله ونعمته.

وفي قوله: (وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ (٢٤) لِلسَّائِلِ وَالْمَحْرُومِ (٢٥) هو - عندي - الزكاة المفروضة، على ما قال قتادة وغيره من المفسرين، لأنه لو كان مناولة السائل والمحروم لكان مجهولاً غير معلوم، فلا معلوم إلا الزكاة، التي بيّن - جل جلاله - حدها ووقتها على لسان نبيه، صلى الله عليه وسلم، في أنواع الأموال، إذ لا فرق بين ما بينه في كتابه، أو أظهره على لسان رسوله، صلى الله عليه وسلم. إذ قد أخبر عنه أنه لا ينطق عن الهوى، وإنما ينطق فبوحي ينطق.

وليس حديث الشعبي، عن فاطمة بنت قيس: " إن في المال حقًّا سوى الزكاة " وتلاوته هذه الآية من جهة النقل بشيء لإرسال الثقات إياه، وإنما يصله أبو حمزة من رواته، وأشباهه ممن لا تقوم بروايتهم حجة.

transmitters, and others like him whose narrations cannot establish authoritative evidence, give it a connected chain.[5]

L14462–14467 And the report of Abū Hurayrah "concerning providing a mount on a fine she-camel, slaughtering a fat animal, and milk on the day of coming to water" is weaker than the report of Abū Ḥamzah. Thus the conclusion drawn from the verse is that the specified due is the obligatory alms levy, as we have explained.[6]

L14468–14473 And if it is the alms levy, then in it is the strongest evidence that no alms levy is due upon the wealth of orphans, nor upon the wealth of minors other than orphans, for whom prayer has not become obligatory and against whom the pens have not recorded the binding religious obligations whose neglect makes those who abandon them deserving of punishments. Do you not see Him saying—glory be to Him: "Except those who pray (22), who are constant in their prayer (23), and those in whose wealth there is a specified due (24)."[7][8]

L14474 He thus ascribed the wealth to them and made the specified due part of His praise of them. Therefore, whoever does not constantly perform prayer has no due upon his wealth, whether specified or unspecified, according to the ruling of the verse.

L14475 If it is said: "Could the conjunction 'and' in 'and those' not interrupt the description of those who pray and begin a fresh mention of others?"

L14476–14478 The answer is: That is not permissible, because if we make the conjunction 'and' interrupt the mention of those who pray and as beginning a new state-

وحديث أبي هريرة " في الحمل على النجيبة، وذبح السمينة، واللبن يوم الورود " أضعف من حديث أبي حمزة فحصل من الآية أن الحق المعلوم هي الزكاة المفروضة على ما بيناه.

واذا كانت الزكاة. وفيها أكبر الدليل على أن مال الأيتام لا زكاة فيها، ولا في أموال الأصاغر - غير الأيتام - الذين لم تجب عليهم الصلاة، ولم تجر عليهم الأقلام بالفرائض المحتومات، التي يستوجب لها تاركوها العقوبات، ألا تراه يقول سبحانه: (إِلَّا الْمُصَلِّينَ (٢٢) الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (٢٣) وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ (٢٤) .

فأضاف الأموال إليهم، وجعل الحق المعلوم من مدحهم، فمن لا يديم إقامة الصلاة لم يكن في ماله حق معلوم وغير معلوم في حكم الآية.

فإن قيل: أفلا تكون "الواو" في (والذين) قاطعة نعت المصلين، ومستأنفة ذكر غيرهم؟.

قيل: لا يجوز ذلك، لأنا إن جعلنا الواو قاطعة لذكر المصلين ومستأنفة لغيرهم، لزمنا أن نوجب الزكاة على أموال الكفار، فنخرج من قول أهل الصلاة.

[5] **Translator's note (L14461):** The contrast is between irsāl, transmission with an omitted link, and waṣl, transmission with a connected chain.

[6] **Translator's note (L14463):** The quotation is an abbreviated allusion to a report. "Providing a mount" renders the compressed expression concerning carrying someone on a fine she-camel.

[7] **Translator's note (L14468):** The supplied text places a full stop after an unfinished conditional clause; the translation preserves the clause as unfinished.

[8] **Qur'an references (L14468):** Qur'an 70:22 (Al-Ma'arij); Qur'an 70:23 (Al-Ma'arij); Qur'an 70:24 (Al-Ma'arij).

ment about others, we would have to impose obligatory alms on the property of unbelievers, thereby departing from the position of the people of prayer.

L14479–14485 The conjunction “and” does not begin a new statement in every instance; it may instead coordinate some attributes with others. Do you not see that, if you said, “I came to Zayd, who honors visitors, and lodges guests, and carries burdens,” the two occurrences of “and” before “lodges” and “carries” would coordinate the completion of the description of Zayd, who honors visitors, with the preceding mention of him, rather than beginning a new statement assigning this description to someone else? Allah—blessed and exalted is He—said: “Or were you witnesses when death came to Jacob, when he said to his sons, ‘What will you worship after me?’ They said, ‘We will worship your God and the God of your fathers.’”[9]

L14486–14490 As this claimant maintains, if “And those in whose property there is a known entitlement (24)” were not a description of those who pray, it would read, “Except those who pray, who are constant in their prayer, those in whose property there is a known entitlement,” without “and,” because, according to him, “and” begins a new statement in every instance. Would he then say that, in His words, “your God and the God of your fathers,” the conjunction introduces a god other than the God of Abraham? How could that be?! Has it not become clear to him—without any ambiguity—that “and” coordinates “the God of the fathers” with “the God of Abraham,” while He is one God?[10][11][12][13][14]

والواو لا تكون للاستئناف في كل موضع، بل قد تكون ناسقة ببعض الصفات على بعض ألا ترى أنك لو قلت: قدمت على زيد مكرم الزوار، ومنزل الأضياف، وحامل الأثقال كانت الواو في “ منزل” و “حامل ” ناسقتين بتمام نعت زيد المكرم الزوار على ما تقدم من ذكره، ولم تكن مستأنفة بهذا النعت لغيره، قال الله - تبارك وتعالى -: (أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ) .

كما يزعم هذا الزاعم أن لو كان (وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ (٢٤) ليس من نعت المصلين لكان (إلا المصلين الذين هم على صلاتهم دائمون الذين في أموالهم حق معلوم) بلا واو، لأن الواو عنده مستأنفة في كل موضع، فهل يقول: إن قوله: (إِلَهَكَ وَإِلَهَ آبَائِكَ) ، استأنفت الواو بإله غير إله إبراهيم، فكيف؟! ، أو ليس قد بان له - بغير إشكال - أن الواو نسقت بإله الآباء على إله إبراهيم، وهو إله واحد.

[9] **Qur’an references (L14479):** Qur’an 2:133 (Al-Baqarah).

[10] **Translator’s note (L14486):** The conditional argument spanning this and the next unit appears inconsistent as transmitted: it says “were not a description,” although the proposed omission of “and” would ordinarily make the phrase a continuing description. The negative has been retained.

[11] **Translator’s note (L14487):** The quotation is a hypothetical reformulation omitting the conjunction, rather than a verbatim Quranic quotation.

[12] **Translator’s note (L14489):** The source names Abraham here, although the preceding quotation addresses Jacob. This apparent referential error is retained.

[13] **Translator’s note (L14490):** “Abraham” is retained as supplied; the quoted address is to Jacob.

[14] **Qur’an references (L14486):** Qur’an 70:24 (Al-Ma’arij); Qur’an 70:22 (Al-Ma’arij); Qur’an 70:23 (Al-Ma’arij); Qur’an 2:133 (Al-Baqarah).

وأن الواو في هذا الباب يكون كونها وحذفها غير مغير من معنى الصفات شيئًا، وكذلك نقول، والله أعلم كيف هو.

قوله: (لِلسَّائِلِ وَالْمَحْرُومِ (٢٥) .

دليل على أن الزكاة تجعل فى صنف واحد وصنفين فتجزىء، وليس نُحتِّم أن، تجعل في الثمانية الأصناف كلها وقد لخصنا ذلك في سورة براءة، وسورة بني إسرائيل فأغنى ذلك عن إعادته في هذا الموضع.

L14491–14492 And that, in this kind of construction, the presence or omission of “and” makes no change whatsoever to the meaning of the attributes? This is likewise our position, and Allah knows best how the matter stands.

L14493

L14494 His words: “For the beggar and the deprived (25).”[15]

L14495–14498 This is evidence that obligatory alms may be assigned to one category or two categories and thereby discharge the obligation. We do not require that they be assigned to all eight categories. We have already set this out concisely in Surat Bara’ah and Surat Bani Isra’il, which makes repeating it here unnecessary.

L14499

[15] **Qur’an references (L14494):** Qur’an 70:25 (Al-Ma’arij).

L14500 His words: “And those who guard their private parts (29), except with their spouses or those whom their right hands possess.”[1]

L14501–14505 This has specific scope—and He knows best—because, concerning the women named as forbidden in Surat al-Nisaʾ, He prohibited intercourse with them under a purportedly lawful entitlement, rather than merely under the designation of marriage. Thus, if uncertainty could arise concerning the prohibition of two sisters held in right-hand possession, uncertainty could also arise concerning a paternal aunt, a maternal aunt, and a sister through blood relationship or nursing among those so possessed. Indeed, uncertainty could arise concerning mothers and daughters. I know of no grounds for uncertainty in this matter, and the transmitted reports concerning it are, to my knowledge, either defective or mistakes by the transmitters.[2]

L14506–14508 We have discussed this more fully in Surat al-Nisaʾ. Thus, right-hand possession renders lawful only women other than those named there, excluding those women themselves.

L14509–14511 And in His words, “Whoever seeks beyond that—those are the transgressors (7),” there is evidence for the prohibition of masturbation. I believe that al-Shafiʿi—may Allah also be pleased with him— mentioned it in some of his books.[3][4]

L14512–14514 In all these characteristics that He—majestic and exalted is He—mentions, beginning with His words, “What is the matter with those who disbelieve, hastening toward you (36),” through to the end of the surah, there is evidence that the believer will not follow their course, nor be taken along their path, and that neither that nor humiliation will overwhelm the believers. For if

قوله: (وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٢٩) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ) .

خصوص - وهو أعلم - لأن المسميات بالتحريم في سورة النساء حرَّم فروجهن بالوطء المنسوب إلى الحلال، لا باسم النكاح، فلو جاز أن تشكل تحريم الأختين من ملك اليمين جاز أن تشكل العمة، والخالة، والأخت من النسب، والرضاع منه، بل جاز أن تشكل الأمهات. والبنات ولا أعرف للاشتباه في هذا وجهًا، ولا الروايات فيها إلا معلولة، أو أوهامًا من الراوين.

وقد ذكرناه في سورة النساء بأشرح من هذا، فليس تحل ملك اليمين إلا ماعدا المسميات هناك - فقط - دونهن.

و@ي قوله: (فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (٧) . دليل على تحريم الاستمناء، وأحسب الشافعي - رضي الله عنه أيضاً - قد ذكره في بعض كتبه.

وفيما ذكر - جل وتعالى - من هذه الخصال كلها من عند قوله: (فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ (٣٦) . إلى آخر السورة دليل على أن المؤمن لا يسلك مسلكهم، ولا يؤخذ به طريقهم، ولا يرهقهم ذلك ولا هوان، إذ لو ساواهم المؤمنون - في هذه النعوت أو في بعضها - ما كانت عقوبة لهم، وذلك بشارة للمؤمنين كبيرة.

[1] **Qur’an references (L14500):** Qur’an 23:5 (Al-Mu’minun); Qur’an 70:29 (Al-Ma’arij); Qur’an 23:6 (Al-Mu’minun); Qur’an 70:30 (Al-Ma’arij).

[2] **Translator’s note (L14504):** The attachment of منه (“of it/from it”) is awkward; it is understood here as referring to right-hand possession. The source places a full stop after “mothers,” although “and daughters” follows in the next unit.

[3] **Translator’s note (L14509):** The opening ي@و is corrupt, apparently representing وفي (“and in”). The supplied verse number 7 corresponds to the parallel wording in Surat al-Muʾminun; the passage under discussion in Surat al-Maʿarij is verse 31.

[4] **Qur’an references (L14509):** Qur’an 23:7 (Al-Mu’minun); Qur’an 70:31 (Al-Ma’arij).

the believers were equal to them in these characteristics, or in some of them, these would not constitute a punishment for them. This is great good news for the believers.[5][6]

[5]**Translator's note (L14514):** The wording ولا يؤخذ به طريقهم is syntactically awkward, and the pronouns shift between singular and plural. The translation preserves the apparent argument.

[6]**Qur'an references (L14512):** Qur'an 70:36 (Al-Ma'arij).

سورة نوح

Surah 71: Noah (Nuh)

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

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[Surat Nuh — Noah]

[سورة نوح]

His words—exalted is He—reporting Noah, peace be upon him: "Indeed, when Allah's appointed term comes, it cannot be deferred, if only you knew (4)."[1]

قوله - تعالى، إخبارًا عن نوح عليه السلام -: (إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ (٤) .

This is an argument against the Mu'tazilah and the Qadariyyah concerning their claim that a person who is killed dies at a time other than his appointed term. The appointed term fixed for death admits neither advancement nor postponement.

حجة على المعتزلة والقدرية فيما يزعمون: أن المقتول ميت، بغير أجله، فالأجل المؤجل من الموت لا تقدم فيه، ولا تأخر.

If it is asked: What, then, is the meaning of the Prophet's saying, ﷺ (may Allah bless him and grant him peace), "Maintaining kinship ties increases the appointed term"?

فإن قيل: فما معنى قول النبي، صلى الله عليه وسلم: " صلة الرحم تزيد في الأجل "؟.

The reply is: It means that it increases the appointed term fixed without maintaining kinship ties. It is as though it had already been determined in the decree that those who maintain kinship ties would be granted a span of life that would constitute an addition to their lifespans, just as it had already been determined therein that Adam would give David—peace be upon them both—forty years of his lifespan, constituting an addition to David's lifespan and a deduction from the lifespan of Adam, peace be upon them both.

قيل: معناه تزيد في الأجل الذي أجل بغير صله الرحم، كأنّه قد سبق في القضاء أن يوهب لواصلي الأرحام عُمُرًا يكون زيادة في أعمارهم، كما سبق فيه أنه يهب آدم لداود - عليهما السلام - أربعين عامًا، من عمره، تكون زيادة في عمر داود، ونقصانًا من عمر آدم عليهما السلام.

It is like his saying, ﷺ (may Allah bless him and grant him peace): "Tell me about the deeds we perform: are they within a matter already settled?" He was asked, "O Messenger of Allah, what, then, is the point of acting?!" He said, "Act, for everyone is facilitated toward that for which he was created."[2]

وهو مثل قوله، صلى الله عليه وسلم: " أرأيت ما نعمله من الأعمال، أهو في أمر قد فرغ منه، " قيل له: يا رسول الله، ففيم العمل؟! ، قال " اعملوا فكل ميسر لما خلق له ".

Thus, the decree concerning Adam's gift to David had already preceded it, so he was facilitated toward that for which he was created, and an addition was made to his lifespan.[3]

فكان القضاء بموهبة آدم لداود كان سابقًا فتيسَّر لما خلق له فزيد في عمره.

It has also been reported that "illicit sexual intercourse reduces the lifes-

وقد رُوي: " أن الزنا ينقص من العمر"، فهو على ما ذكرناه. من تقدم القضاء به، وهذا معنى قول الله - عز وجل -: (وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ) ، فيزاد فيه فضيلة الرحم، وينقص منه بالزنا، كما أداه الخبر، وبما شاء الله

[1] **Qur'an references (L14517):** Qur'an 71:4 (Nuh).

[2] **Translator's note (L14526):** The source attributes the ensuing question to the Prophet, although it reads like a question addressed to him. The attribution is retained.

[3] **Translator's note (L14530):** The pronoun in "he was facilitated" does not unambiguously identify Adam or David; the final addition concerns David's lifespan.

من الأعمال، التي لم يؤدها الخبر، وكذا قال ابن عباس - رضي الله عنه - حين سُئل عن قول: النبي، صلى الله عليه وسلم: " الدعاء يرد القضاء " فقال: هو من القضاء أن يرد الدعاء القضاء ".

فكل هذه الأشياء منتظمة مؤتلفة، غير مختلفةّ، لا تشكل على أفهام العلماء بالله، وبأمره ومنهاه سبحانه.

فإن قيل: فما معنى قول النبي، صلى الله عليه وسلم، حين أخبر عن ربه في قاتل النفس: " إن عبدي بادرني بنفسه، فحرمت عليه الجنة "، وقوله - عليه السلام للسائل حين ألقى إليه التمرة -: " خذها لو لم تأتها لأتتك ".

قيل: معناه أن الله - تبارك وتعالى - قضى أجل الموت، وقضى مبلغ الرزق، وحده، ومقداره، فيحرص قاتل النفس على ما يتزين له من قتلها، فيرى أنها لا تموت إن لم يقتلها، وينسى الأجل المقدور فيقحم على السبب الذي جعل لموته، ويقحم طالب الرزق على السبب الذي قضى له ويرى لشدة حرصه وجشعه أنه مدركه بسعيه.

pan." This is to be understood as we have explained, in terms of the decree concerning it having preceded it. This is the meaning of Allah's words—mighty and majestic is He: "No long-lived person is granted a long life, nor is anything deducted from his lifespan, except that it is in a Book." Thus, an addition is made to it through the merit of kinship, and a deduction is made from it through illicit sexual intercourse, as the report conveys, and through whatever Allah wills of deeds not conveyed by the report. Likewise, when Ibn ʿAbbas—may Allah be pleased with him—was asked about the Prophet's saying, ﷺ (may Allah bless him and grant him peace), "Supplication repels the decree," he said, "It is part of the decree that supplication should repel the decree."[45]

L14537–14539 All these matters are therefore ordered and harmonious, without disagreement, and present no difficulty to the understanding of those who know Allah and His commands and prohibitions—glory be to Him.

L14540–14542 If it is asked: What, then, is the meaning of the Prophet's saying, ﷺ (may Allah bless him and grant him peace), when he reported from his Lord concerning someone who kills himself, "My servant has forestalled Me concerning his own life, so I have forbidden Paradise to him," and of his saying—peace be upon him—to the beggar, when he tossed him the date, "Take it; had you not come to it, it would have come to you"?

L14543–14548 The reply is: It means that Allah—blessed and exalted is He—decreed the appointed term of death, and decreed the extent of provision, its limit, and its measure. The person who kills himself is therefore intent upon what is made attractive to him concerning killing himself. He thinks that he will not die unless he kills himself, and forgets the predetermined term, so he plunges into the means established for his death. Likewise, the seeker of provision plunges into the means decreed for him, thinking, in his intense eagerness and greed, that he attains it through his own striving.

[4] **Translator's note (L14534):** The construction فيزاد فيه فضيلة الرحم is grammatically awkward as supplied; "through the merit of kinship" gives its apparent sense without replacing the Arabic wording.

[5] **Qur'an references (L14532):** Qur'an 35:11 (Fatir).

فأعلمه النبي، صلى الله عليه وسلم، أن ليس إتيانه الذي ساق إليه التمرة، ولكن ساقها إليه ما سبق له من تقدير ربه، وجعله إيّاها من وهكذا قاتل نفسه قدّر أن يبادر أجله، ولم يعلم أن فعله بنفسه ليس هو الذي أماتها، وإنما أماتها أجله. مكتوب عليه من فعله بنفسه.

L14549–14552 The Prophet, ﷺ (may Allah bless him and grant him peace), therefore informed him that it was not his coming that had brought him the date; rather, what brought it to him was his Lord's prior determination for him and His making it part of Likewise, the person who kills himself supposed that he could forestall his appointed term, without knowing that what he did to himself was not what caused his death; rather, his appointed term caused his death. Written against him is what he did to himself.[6][7]

فحُرمت عليه الجنة، لتقديره الغلط، وظنه بما قام له من فرض التزيين أنه يغلب ربه بتعجيل ما أخره، ومعرفة كيفية العدل في هذا مغيب عنا منفرد بعلمه ربنا.

L14553–14556 Paradise was therefore forbidden to him because of his mistaken reckoning and his supposition, arising from the imposed embellishment that presented itself to him, that he could overcome his Lord by hastening what He had deferred. Knowledge of how justice operates in this matter is concealed from us; our Lord alone possesses knowledge of it.[8]

L14557

قوله: (قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا (٥) .

L14558 His words: "He said, 'My Lord, I have called my people night and day (5).'"[9]

دليل على أن اسم القوم واقع على الرجال والنساء، وأنه لا يفرد به الرجال إلا بإرادته ذلك وإضماره، لا أنه اسم لا يقع إلا على الرجال فقط، لإحاطة أن نوحًا دعا الرجال والنساء إلى دينه، وقد لخصناه في غير هذا الموضع.

L14559 This is evidence that the designation "people" applies to men and women, and that men alone are singled out by it only when the speaker intends and implicitly means that. It is not a designation that applies exclusively to men, since it is known with certainty that Noah called men and women to his religion. We have already set this out concisely elsewhere.

(يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا (١١) .

L14560 "He will send the sky upon you in abundant downpour (11)."[10]

ذكَّر المدرار - والله أعلم - لأن السماء في هذا الموضع اسم للمطر، لا للسقف المرفوع، وذلك سائر في كلام العرب قال الشاعر: إذا سقط السماء بأرض قوم رعيناه وإن كانوا غضابا فهو بين أن السماء اسم للمطر، وأحسبه سمي به لأنه من السماء ينزل، أو لأنه عالٍ ينزل إلى سافل، والله أعلم.

L14561–14566 He used the masculine form "abundant in downpour"—and Allah knows

[6] **Translator's note (L14550):** The sentence breaks off after "part of"; the supplied continuation does not complete it. No missing object has been supplied.

[7] **Translator's note (L14552):** The final clause, مكتوب عليه من فعله بنفسه, is syntactically uncertain. It may instead qualify the appointed term as prescribed for him through his own act. The supplied punctuation separates it from the preceding sentence.

[8] **Translator's note (L14553):** The construction بما قام له من فرض التزيين, continuing in the next unit, is obscure. فرض can suggest imposition or an assumption; the translation retains the apparent sense of an imposed embellishment without treating the reading as certain.

[9] **Qur'an references (L14558):** Qur'an 71:5 (Nuh).

[10] **Qur'an references (L14560):** Qur'an 71:11 (Nuh).

best—because "sky" here denotes rain, rather than the raised roof. This usage is current in the speech of the Arabs. The poet said: "When the sky falls upon a people's land, we graze it, even if they are angry." It is thus clear that "sky" is a designation for rain. I think it was so named because from the sky it descends, or because it is aloft and descends to what is below. Allah knows best.[11]

L14567

L14568 His words: "And He will supply you with wealth and sons."[12]

L14569 This is evidence for bringing down provision and increasing offspring through righteous deeds, because Noah promised his people a supply of wealth and sons in return for seeking forgiveness.

L14570–14571 It is related that a man fathered only daughters, with no sons born to him, so he persisted in seeking forgiveness, applying this verse and expectantly seeking what it promises those who ask forgiveness; afterward, he fathered male offspring.

L14572

L14573 His words: "And He made the moon a light within them."[13]

L14574–14587 Some practitioners of rational inquiry held that the moon is a light in one of them—the lowest heaven—rather than in all of them. One such person made this an argument for his position, in that he identified the "numbered days" as the days of Tashriq, yet was not thereby obliged to permit sacrificial slaughter on all of them, relying on the fact that Allah made the moon a light in some of the heavens—although the wording is "within them," rather than "within it." In my view, however, the matter is not so, since it is possible for the moon to illuminate, with its face turned toward heaven, all the inhabitants of the heavens because of their clarity, through the power of Al-

[11] **Translator's note (L14563):** "We graze it" refers to grazing the vegetation produced by the rain; the verse's compressed expression is retained.

[12] **Qur'an references (L14568):** Qur'an 71:12 (Nuh).

[13] **Qur'an references (L14573):** Qur'an 71:16 (Nuh).

قوله: (وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ) .

دليل على استنزال الرزق، وتكثير الأولاد بالعمل الصالح، لأن نوحا وعد قومه على الاستغفار إمدادًا بالأموال والبنين.

وذكر أن رجلاً كان مينانًا لا يلد له ذكور فلزم الاستغفار متأولاً لهذه الآية، محتسبًا ما وُعد أهل الاستغفار فيها، فأذكر بعد ذلك.

قوله: (وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا) .

كان بعض أهل النظر يذهب إلى أن القمر نور في إحداهن، وهي سماء الدنيا، ليس في جميعهن، ويجعل ذلك حجة لقوله، حيث جعل الأيام المعدودات. أيام التشريق، فلم يلزمه أن يبيح النحر في جميعها، اعتمادًا على أن الله جعل القمر نوراً في بعض السموات - وهو فى اللفظ فيهن - لا فيها. وليس هو عندي كذلك، إذ ممكن أن لكوّن القمر يضيء بوجهه الذي إلى السماء جميع أهل السموات لصفائهن، بقدرة الله - تبارك وتعالى - فيكون نورًا في جميعهن ليس في إحداهن) وليس في جعله الأيام المعدودات أيام التشريق ما يلزمه أن يبيح النحر فى جميعهن، لعدم جرى النحر وذكره في الأيام المعدودات، وإنما أمر الله - سبحانه - أن يذكّر فيها فإن كان النحر

lah— blessed and exalted is He—and thus be a light in all of them, rather than in just one of them. His identifying the numbered days as the days of Tashriq does not oblige him to permit sacrificial slaughter on all of them, since sacrificial slaughter is neither discussed nor mentioned in connection with the numbered days. Rather, Allah commanded —glory be to Him—that He be remembered during them. If, according to some people, the sacrificial slaughter that takes place on the tenth day of Dhu al-Hijjah is permissible—by some manner of interpretation—during these days, that is not because the days were called "numbered," such that he would be obliged to permit sacrificial slaughter on all of them. Rather, they permitted it— and Allah knows best—because these are the remaining days of the pilgrimage rites, for stoning the pillars and spending the night at Mina.[14][15]

الذي هو في يوم العاشر من ذي الحجة يجوز عند قوم - بضرب من التأويل في هذه الأيام - فليس ذلك لأن الأيام سميت بالمعدودات حتى يلزمه أن يجيز، النحر في جميعها، ولكن أجازوه - والله أعلم - لأنها بقايا أيام مناسك الحج لرمي الجمار والبيتوتة بمنى.

L14588–14589 Since sacrificial slaughter is one of the pilgrimage rites, when its appointed time had passed, it was permitted during the days associated with the pilgrimage and designated as completing its rites.

فلما كان النحر منسكًا من مناسك الحج ففات وقته أجيز في الأيام المنسوبة إليه، والمجعولة من تمام مناسكه.

L14590–14593 And we have, concerning this, a transmitted practice of the Messenger of Allah—may Allah bless him and grant him peace ﷺ— with an authentic chain of transmission, stating that he permitted slaughter on all the days of Tashriq. Through it, we have no need of interpretation to establish its permissibility.[16]

ويحيى - عندنا - فى ذلك سنة لرسول الله - صلى الله عليه وسلم - صحيحة الإسناد أنه أجاز الذبح في جميع أيام التشريق، فاستغنينا بها عن التأويل في إجازة ذلك.

L14594–14600 If someone says, "This investigator did not intend what you have taken him to mean and are arguing against him about; he only intended to refute the position of someone who obliges him to perform sacrificial slaughter for three days, with a fresh sacrifice each day," that would be still further

فإن قال: لم يرد هذا الناظر ما ذهبت إليه بل تتحجج عليه، إنما أراد إبطال قول من يُلزمه النحر ثلاثة أيام، في كل يوم نحرًا جديدًا كان ذلك أبعد من الصواب، لأن ابتداء النحر ليس هو في أول يوم من الأيام المعدودات حتى يلزمه أن يحدد النحر في كل يوم بالاسم، وإنما ابتداؤه في يوم الحج الأكبر، الذي ليس من الأيام المعدودات في شيء، والأيام المعدودات بعده قد فصل بينهما الليل بلا شك.

[14] **Translator's note (L14578):** "Within them" translates فيهن, with a feminine plural pronoun; "within it" translates فيها, with a feminine singular pronoun. The transmitted لكوّن is corrupt or malformed; the translation follows the apparent intended construction introducing the moon's possible illumination.

[15] **Translator's note (L14583):** The supplied vocalization of the verb is awkward; the context indicates remembrance of Allah.

[16] **Translator's note (L14590):** The opening word, literally "and Yahya" or "and he lives," is anomalous here. The translation reflects the apparent sense of the sentence, whose opening appears corrupt.

from correctness, because sacrificial slaughter does not begin on the first of the numbered days, such that their designation would oblige him to specify sacrificial slaughter for each day. Rather, it begins on the day of the greater pilgrimage, which is not one of the numbered days at all; and the numbered days follow it, with the night unquestionably separating the two.[17]

I therefore know of no point to his mentioning this here, and see no benefit in it— whatsoever—beyond his having interpreted "among them, a light" in a way that could quite plausibly be the opposite of his assertion and contrary to his interpretation. May Allah forgive us and the person who said it.

His saying: "And Allah caused you to grow from the earth, a growth (17)."[18]

This is the most compelling proof for latitude in speech whose context indicates its meaning, and the strongest rebuttal of the assertion of those affectedly devout people who indulge in excessive rigor. For it is certainly known that He—glory be to Him—did not cause us to grow from the earth in the manner of stemless plants and trees. Rather, He intended—and He knows best—that we descend from one whom He created from dust made into clay; and dust comes from the earth, so it is as though we grew from it, a growth.

What, then, becomes of the pedantry of the pedants and the restrictions imposed by the restrictive upon those who allow latitude in the expressions of speech, confining themselves therein to indications of meanings understood through concise wording?!

If it is asked, "Does this not provide a means of permitting analogy?"

The answer is: If analogy, according to those who employ it, means understanding the thing itself through abbreviating the wording used to mention

[17] **Translator's note (L14597):** The supplied verb means "specify" or "determine," although the preceding discussion might suggest "renew." That possible alternative has not been substituted.

[18] **Qur'an references (L14605):** Qur'an 71:17 (Nuh).

فلا أعرف لذكره ذلك معنى في هذا الموضع، ولا أرى فيه فائدة - بتة - أكثر من أنه تأوّل على (فِيهِنَّ نورًا) ما يمكن - وغير مستنكر - أن يكون ضد قوله، وخلاف تأويله، والله يغفر لنا ولقائله.

قوله: (وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا (١٧) .

أبلغ حجة في التوسع في الكلام، الذي يدل سياقه على معناه، وأرد شيء لقول المتنطعين من المتنسكين، لإحاطة العلم بأنه - سبحانه - لم ينبتنا من الأرض كهيئة النجم والشجر، وإنما أراد - وهو أعلم - أنا من نسل من خلقه من التراب المجعول طينًا، والتراب من الأرض، فكأنا نبتنا منه نباتًا.

فأين تحذلق المتحذلقين، وتضيّق المضيقين على المتوسعين في ألفاظ الكلام، المقتصرين فيه على الإشارات إلى المعاني المفهومة بالألفاظ المختصرة؟!

فإن قيل: أفلا يكون هذا ذريعة إلى إباحة القياس؟.

قيل: إن كان القياس عند مستعمليه فهم الشيء نفسه، باختصار اللفظ في ذكره، فهذا - لعمري - ذريعة إليه، ومبيح القول به.

it, then this is indeed—by my life—a means to it and a warrant for affirming it.

L14613–14618 But if analogy, according to its proponents, means assimilating a thing to its counterpart and treating the likeness of what is left unmentioned in the same manner as what is expressly named, then this is far removed from it. For if this were an instance of that, it would follow that all animate beings—birds, creeping creatures, all other crawling creatures, and insects—grow from the earth just as Adam and his descendants grew from it, in the sense that they are created from it.[19][20]

L14619–14621 Had these people understood what those who reject analogy say, they would have known that they do not deny understanding the subtleties of an address through eloquent speech. What they refuse is only the devising of effective causes for what is expressly stated, so as to extend them to what is not expressly stated.

L14622–14624 As for an effective cause indicated by the wording of the text and its context, they do not resist accepting it, since it is and a thing's indication of itself, and understanding what is subtle to those unfamiliar with the language through what is evident to those versed in the language.[21]

L14625 We have already explained this in Surat Al Imran, in the section on His saying, "Indeed, the likeness of Jesus in Allah's sight is as the likeness of Adam: He created him from dust." That passage is more liable to confusion than this one.[22]

L14626–14628 And in many sections, following the sequence of the surahs, there is material which, if they understood it, would spare them much of their imagining and inform them about what they find problematic, though it is not problematic

[19] **Translator's note (L14614):** The supplied wording corresponding to "treating" is syntactically irregular; the translation follows its apparent construction with the next segment.

[20] **Translator's note (L14616):** "Animate beings" renders a term that can elsewhere mean spiritual beings; the animals enumerated here indicate creatures endowed with life.

[21] **Translator's note (L14623):** The conjunction after "since it is" produces a broken construction in the supplied text. It has been retained rather than silently removed.

[22] **Qur'an references (L14625):** Qur'an 3:59 (Ali 'Imran).

وإن كان القياس عند أهله حمل الشيء على نظيره، وسالك شبه المسكوت عنه مسلك المذكور باسمه فهذا بعيد منه، إذ لو كان هذا مثله وجب أن يكون جميع الروحانيين من الطير والهوام، وسائر الدبيب. والحشرات نابتًا من الأرض كما كان آدم وذريته نابتين منه، بمعنى أنهم مخلوقون منها.

ولو فهم القوم عن دافعي القياس قولهم لعلموا أنهم لا ينكرون فهم خفي الخطاب بفصيح الكلام، وأن الذي يمتنعون منه إنما هو إنشاء العلل في الملفوظ، ليحملوا عليها غير الملفوظ.

فأمّا العلة الدالة عليها لفظ النص وسياقه، فلا يمانعوها، إذ هي ودليل الشيء على نفسه، وفهم ما يدق على غير أهل اللسان بالجليل عند أهل اللسان.

وقد بينا في سورة آل عمران في فصل قوله: (إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ) ، وهو أكثر اشتباهًا من هذا الفصل.

وفي فصول كثيرة على نسق السور ما لو فهموه لأغناهم عن كثير من توهمهم، وأنبأهم عما يشكل عليهم مما ليس بمشكل عند من شرح الله صدره، ولم يكابر عقله.

to someone whose breast Allah has opened and who has not obstinately defied his own reason.

L14629–14633 Yet they turn away from examining it perceptively, following someone whose understanding they do not comprehend, and who does not follow their course in seeking to permit analogy, and who is liable to the same inadvertence— in this—as he is in the questions concerning which they proceed to abandon following him without the proof being clear to them.[23]

L14634–14635 "Growth" (nabat) is a verbal noun formed contrary to the regular pattern of comparable verbal nouns, for if it were formed according to its corresponding pattern, it would be—and Allah knows best—"causing to grow" (inbat), rather than "growth" (nabat).

L14636–14637 Some grammarians have said that it is formed with an implicit "verb," as though the wording were: "And Allah caused you to grow from the earth, and you grew, a growth." He—glory be to Him—knows best how it is.

L14638

L14639 His saying: "And Allah made the earth a spread for you (19), so that you may travel upon it along broad paths (20)."[24]

L14640–14642 This is evidence that what Abu Ubayd preferred—having the verb immediately adjacent to the noun govern it— although a sound construction, does not preclude the verb further removed from it from governing it soundly as well, and that neither is to be preferred over the other, since both occur in the Quran.

L14643–14646 It cannot be that some of the Quran is more eloquent than other parts, because all of it is the speech of Allah— majestic and exalted is He. Do you not see that He referred the traveling back to the earth, rather than to the spread immediately adjacent to it?

L14647

وهم يضربون عن تبصره صفحًا اقتداء بمن لا يفهمون فهمه، ولا يسلك في السبيل إلى إباحة القياس مسلكهم، ويجوز عليه من السهو - فيه - ما يجوز في المسائل الذي يوصلون ترك الاقتداء به دون وضوح الحجة لهم.

والنبات مصدر خارج على غير قياس المصادر المشاكلة له، إذ لو كان خارجًا على شكله لكان - والله أعلم - "إنباتًا"، لا"نباتًا".

ومن النحويين من قال: إنه خارج على ضمير " فعل " كأنه: والله أنبتكم من الأرض فنبتم نباتًا، وهو أعلم سبحانه كيف هو.

قوله: (وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا (١٩) لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا (٢٠)

دليل على أن ما اختاره أبو عبيد - من إعمال الفعل المتلاصق بالاسم. وإن كان وجها حسنًا، فإعمال المتباعد عنه -أيضاً - حسن، وأن ليس واحد منهما مختارًا على صاحبه، إذ كلاهما وارد في القرآن.

ولا يجوز أن يكون بعض القرآن أفصح من بعض، لأنه كله كلام الله - جل وتعالى - ألا تراه ردّ السلوك إلى الأرض، ولم يرده إلى البساط المتلاصق به.

[23] **Translator's note (L14632):** The supplied expression translated "proceed to abandon" is obscure and appears corrupt; this rendering is tentative.

[24] **Qur'an references (L14639):** Qur'an 71:19 (Nuh); Qur'an 71:20 (Nuh).

قوله: (لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا (٢٣) .

دليل على أن في كلام العرب تأكيدًا، كما ذكرناه في غير موضع من هذا الكتاب، إذ ليس يخلو الود والسواع ويغوث ويعوق والنسر من أن يكونوا تفسيرًا للآلهة المجملة، أو يكونوا غيرها.

فإن كانو تفسيرًا لها فقد أكد الكلام بـ (وَلَا تَذَرُنَّ) الثاني. وإن كانوا غيرها فقد أكد الكلام بها نفسها.

وإنما صرفها كلها، ولم يصرف يغوث، ويعوق، لأن هذين على لفظ الأفعال المستقبلة، والأسماء الأعجمية.

قوله - إخبارًا عن دعاء نوح عليه السلام -: (وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا (٢٤) .

حجة على المعتزلة والقدرية، من أجل أن نوحًا - عليه السلام - لا يجوز عليه أن يدعو بالباطل، ولا الله - تبارك وتعالى - يُسأل باطلاً، وقد سأله كما ترى أن يزيد الظالمين ضلالاً، فدل على أن الكفر فيهم، والزائد بدعائه معا من، عند ربه، ومعرفة كيفيته متفرد به - جل جلاله - بعلمه.

قوله: (مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا)

دليل على أن اسم الخطيئة واقع على الكفر، ومعناها أنها ضد الصواب، فمن خالف الله - سبحانه وتعالى - في الإيمان الذي آمن به، أو واقع ما نهى عنه من كفر، أو معصية فهو مخطئ غير مصيب، وإنما تختلف عقوبة الفعلين فقط.

L14648 His saying: “You must not abandon your gods, and you must not abandon Wadd, nor Suwa, nor Yaghuth and Ya‘uq and Nasr (23).”[25]

L14649 This is evidence that Arabic speech contains emphasis, as we have mentioned in more than one place in this book. For Wadd, Suwa, Yaghuth, Ya‘uq, and Nasr must either explain the gods mentioned collectively or be other than them.

L14650–14651 If they explain them, then the statement has been emphasized by the second “and you must not abandon.” And if they are other than them, then the statement has been emphasized by mentioning those gods themselves.

L14652–14653 He gave all of them full declension, but did not give Yaghuth and Ya‘uq full declension, because these two have the form of future-tense verbs and foreign names.[26]

L14654 His saying—reporting the supplication of Noah, peace be upon him—“And increase the wrongdoers in nothing but error (24).”[27]

L14655–14657 This is an argument against the Mu‘tazilites and the Qadarites, because Noah—peace be upon him—cannot supplicate for what is false, nor may Allah—blessed and exalted is He—be asked for something false. As you see, Noah asked Him to increase the wrongdoers in error. This indicates that both the unbelief within them and the additional error resulting from his supplication come from his Lord, while knowledge of how this occurs belongs exclusively to Him—majestic is His glory—in His knowledge.

L14658

L14659 His saying: “Because of their sins they were drowned, then admitted into a Fire.”[28]

L14660–14663 This is evidence that the designation “sin” applies to unbelief. Its meaning is that it is the opposite of correctness. Thus, whoever contravenes Allah—

[25] **Qur’an references (L14648):** Qur’an 71:23 (Nuh).

[26] **Translator’s note (L14653):** The coordination of “future-tense verbs” and “foreign names” is awkward in the supplied explanation; both have been preserved.

[27] **Qur’an references (L14654):** Qur’an 71:24 (Nuh).

[28] **Qur’an references (L14659):** Qur’an 71:25 (Nuh).

glorified and exalted is He—in the faith he has professed, or commits what He has forbidden, whether unbelief or disobedience, is in error rather than correct. It is only the punishment for the two acts that differs.

L14664–14668 Thus, the Mu'tazilites' appeal, in the matter of the threat of punishment, to the designation "sin" whose punishment is said to include eternal abiding has no basis, if only they would judge themselves fairly and consider matters as they truly are. And if they discerned the inconsistency of their position and how little they consider this in the matter of justice, they would know that imposing eternal abiding alike upon someone who disobeyed Allah—majestic is His glory—throughout his life and someone who disobeyed Him on the day he died, without repentance, is far removed from the justice they claim to understand.

L14669 Still more so in the case of someone who disbelieved in Him throughout his life, who is then placed on the same footing as someone who believed in Him throughout his days.

L14670–14674 If, in their view, this does not impair justice, while there is an impairment in combining divine decree and punishment upon a servant, despite the gravity of the former and the slightness of the latter, does not wonder cease at someone who wonders at their obstinacy—or is their excessive madness greater? We seek refuge in Allah from misguidance.[29][30]

L14675

L14676 His saying: "And Noah said, 'My Lord, do not leave upon the earth a single inhabitant from among the unbelievers (26). Indeed, if You leave them, they will lead Your servants astray and will beget none but a wicked, inveterate unbeliever (27).'"[31]

L14677–14682 This is a forceful rebuttal of the Mu'tazilites and the Qadarites, if only they

فليس لتعلق المعتزلة في باب الوعيد باسم خطيئة ذكر في عقوبتها خلود وجه، لو أنصفوا من أنفسهم، وتدبروا الأمور بحقائقها، ولو ميزوا تناقض قولهم، وقلة النظر إلى ذلك، في باب العدل، لعلموا أن جمع الخلود على من عصى الله - جل جلاله - عمره، ومن عصاه يومه الذي مات فيه بغير توبة بعيد من العدل، الذي يدعون معرفته.

فضلاً عمن كفر به عمره، فيجمع بينه وبين من آمن به دهره.

ولئن كان هذا - عندهم - غير ثالم في العدل، وثلم في جمع القضاء والعقوبة على عبد، مع عظم ذاك، وخفة هذا، ألا يزول العجب ممن يتعجب من مكابرتهم، أو فرط جنونهم - أكبر - نعوذ بالله من الضلالة.

قوله: (وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا (٢٦) إِنَّكَ إِنْ تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا (٢٧) .

رد على المعتزلة والقدرية شديد لو تدبروه، وذلك أن نوحًا - مع نبوته - جمع في دعائه بين إضلالهم للعباد، وإيلادهم الفجار والكفار فلم ينكره عليه ربه، ثم أنزله على نبينا، صلى الله عليه وسلم، في كتابه، كما ترى مدحًا للداعي، وذمًّا للمدعو عليه، وأخبر -

[29] **Translator's note (L14671):** The sentence is syntactically strained, and the precise antecedents of "the former" and "the latter" are uncertain. The supplied comparison has been preserved.

[30] **Translator's note (L14672):** The placement of "greater" is irregular in the supplied text; its attachment to "madness" is tentative.

[31] **Qur'an references (L14676):** Qur'an 71:26 (Nuh); Qur'an 71:27 (Nuh).

نصّا بغير تفسير، ولا تأويل - أن المولود يلد فاجرًا كافرًا، قبل أن يكتسبهما كبيرًا بسيِيء عمله.

فإن قيل: لم يرد أنهم يلدون كذلك قبل الاكتساب، إنما أراد أنهم يبلغون فيكتسبون.
قيل: ليس هذا في التلاوة، ولو كان فيها أيضاً لما نفعهم، لأن من أخبر الله - جل جلاله - عنه بأنه يكتسب الفجور والكفر بعد البلوغ. لا يقدر على اجتنابهما، وقد سوّى في الخطاب بينه وبين من لم يخبر ذلك عنه، وأمره أن يجتنبهما، كما أمر غيره باجتنابهما.

فإن زعموا: أنه قادر على اجتنابهما إن شاء، أفليس إذا اجتنبها لم يكن فاجرًا ولا فاسقًا؟.
فإن قال: نعم. ولابد من نعم، نسب ربه - جل جلاله - إلى الكذب في قوله، والجهل بما يكون من فعل عبده، وكان ما يلحقه من الكفر في مقالته أكثر مما أردناه من مناقضته، وكفينا مؤنة الاشتغال وإن قال: لا يقدر على اجتنابهما، بعد إخبار الله عنه بهما - قيل له: أوَ خاطبه - مع ذلك - باجتناجهما، أو لم يخاطبه، وترك سدى؟.

would reflect upon it. For Noah—despite his prophethood—combined in his supplication their leading the servants astray and their begetting the wicked and the unbelievers, and his Lord did not disapprove of it. He then revealed it to our Prophet—may Allah bless him and grant him peace ﷺ—in His Book, as you see, praising the supplicant and condemning those against whom he supplicated. And He stated—explicitly, without explanation or interpretation—that the newborn begets a wicked unbeliever before he acquires the two qualities as an adult through his evil conduct.[32]

L14683–14688 If it is said, "He did not mean that they beget them in that condition before acquisition; He meant only that they reach maturity and then acquire those qualities," the answer is: This is not in the recited text. Even if it were in it, it would not benefit them, because anyone of whom Allah—majestic is His glory—has declared of him that he will acquire wickedness and unbelief after reaching maturity cannot avoid the two, yet He has addressed him in the same terms as someone of whom He has made no such declaration and has commanded him to avoid the two, just as He has commanded others to avoid them.

L14689–14691 If they claim that he is able to avoid the two if he wishes, is it not the case that, if he avoids it, he will be neither wicked nor iniquitous?[33]

L14692–14697 If he says, 'Yes'—and he must say yes—he attributes to his Lord—majestic is His glory— falsehood in His statement and ignorance of what His servant will do; and the unbelief that attaches to him through his assertion would exceed what we sought by exposing his contradiction, and we would be spared the trouble of engaging But if he says, 'He cannot avoid the two after Allah has declared that he will commit them'— he is asked: 'Did He nevertheless

[32] **Translator's note (L14681):** The supplied verb means "begets" or "gives birth." The argument appears to require "is born," but that would require a different written form; the apparent textual error has not been silently corrected.

[33] **Translator's note (L14691):** The source shifts from the dual pronoun, referring to wickedness and unbelief, to a singular feminine pronoun, and substitutes 'iniquitous' for 'unbelieving.' These shifts are retained.

address him with a command to avoid the two, or did He not address him and leave him without obligation?'[34][35]

فإن قال: لم يخاطبه. كابر في قوله، وخرج من قول، متبعيه ومخالفيه، وكافة البشر، ولن يقوله إن شاء الله.

L14698–14699 If he says, 'He did not address him,' he obstinately denies the truth in his assertion and departs from the position of his followers and his opponents, and of all humankind. He will never say this, if Allah wills.

وإن قال: بل خاطبه كما خاطب غيره، رجع إلى ما أنكره واستخف ما استكبره، واستسهل ما استوعره، واستراح من محالاته، وعرف ضلال نفسه، وكافة أصحابه، ولن يجد من ذلك مخلصًا، وعلم أن نسبة الإضلال إلى من لا يقدر على حفظه نفسه غير مؤثر في قضائه، بشقوته وشقوة غيره، ولا ملحق بربه - سبحانه - جورًا تصوره هو من عدل لم يحط بمعرفته، ولا جاز أن يكون شريكه في كنه وصفه " ومثل هذا المولود الذي قتله الخضر - صلى الله عليه - وإخبار الكفر عنه بلفظه، قبل بلوغ حينه واكتسابه بعمله، وقد ذكرناه في موضعه.

L14700–14710 But if he says, 'Rather, He addressed him just as He addressed others,' he returns to what he denied, regards as slight what he considered grave, finds easy what he considered difficult, and finds relief from his absurdities. He recognizes his own error and that of all his companions, and will find no escape from this. He learns that attributing the act of leading astray to one who cannot protect himself has no effect upon His decree concerning his wretchedness and that of others, nor does it impute to his Lord—glory be to Him— an injustice that he himself has imagined in a justice whose understanding he has not encompassed, nor could he be His partner in the innermost reality of His attribute." A similar case is this child whom al-Khidr—may Allah bless him ﷺ—killed, and the declaration of unbelief concerning him in his wording, before its time had arrived and before he had acquired it through his deeds. We have already discussed him in the appropriate place.[36][37][38][39]

وقول رسول الله، صلى الله عليه وسلم: " إن الله تبارك وتعالى خلق يحى بن زكريا - عليه السلام - في بطن أمه مؤمنًا، وخلق فرعون في بطن أمه كافرًا ".

L14711–14713 And the statement of the Messenger of Allah—may Allah bless him and grant him peace ﷺ: 'Indeed, Allah, blessed and exalted, created Yahya son

[34] **Translator's note (L14694):** The phrase 'the trouble of engaging' has no expressed complement before the next conditional begins; the apparent textual break is retained.

[35] **Translator's note (L14696):** The source's word for 'avoiding the two' is apparently corrupted; its intended meaning is indicated by the repeated wording immediately around it.

[36] **Translator's note (L14703):** The wording 'protecting himself' contains an apparent grammatical irregularity. The identity of 'one who cannot protect himself' and the ensuing pronoun references are difficult to establish securely.

[37] **Translator's note (L14704):** 'His decree' is understood as Allah's decree; the source's sequence of pronouns remains somewhat ambiguous.

[38] **Translator's note (L14706):** The source has a closing quotation mark here without a clearly identifiable corresponding opening mark in the supplied passage.

[39] **Translator's note (L14709):** 'In his wording' has an uncertain referent; the supplied text does not securely identify whose wording is intended.

of Zakariyya—peace be upon him—as a believer in his mother's womb, and created Pharaoh as an unbeliever in his mother's womb.'

L14714

L14715 His statement, 'My Lord, forgive me and my parents, and whoever enters my house as a believer, and the believing men and believing women,' is glad tidings for every believing man and believing woman who will exist until the Day of Resurrection, because Noah—peace be upon him—is a prophet, and his supplication is sound.[40]

[40]**Qur'an references (L14715):** Qur'an 71:28 (Nuh).

قوله: (رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ) ، بشارة لكل مؤمن ومؤمنة يكون إلى يوم القيامة، لأن نوحًا - عليه السلام - نبي، ودعاؤه مستقيم.

سورة الجن

Surah 72: The Jinn (Al-Jinn)

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

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[Surah of the Jinn]

And His statement—majestic is His glory: ‘Say: It has been revealed to me that a company of jinn listened and said, “Indeed, we have heard a wondrous Quran (1), guiding to right conduct, and we have believed in it.”’[1]

is an argument for anyone who calls for recourse to it in matters of argumentation, since it truly guides to right conduct. I therefore know of no excuse for anyone who turns away from it in such matters, after Allah—majestic is His glory—has praised humans and jinn for calling to it, and censured those who turn away from it. We have already set this out concisely in our book composed on ‘The Explanation of Texts,’ which makes repeating it unnecessary.[2]

His statement: ‘And exalted is the majesty of our Lord; He has taken neither a consort nor a child (3).’[3]

is evidence that the Arabs designate many meanings by a single term, since ‘majesty’ (jadd) here means greatness and grandeur, while elsewhere it means good fortune and one’s paternal grandfather.

It also refutes the Mu‘tazilah in their claim that, when a term is used to designate one thing, it is not subsequently applied to another. We have already set out their error in this concisely in more than one place.

Similar to this is His statement: ‘And they supposed, just as you supposed, that Allah would never raise anyone (7).’ Yet ‘the One’ (al-Ahad) is one of the names of Allah, blessed and exalted.[4][5]

[1] **Qur’an references (L14718):** Qur’an 72:1 (Al-Jinn); Qur’an 72:2 (Al-Jinn).

[2] **Translator’s note (L14720):** ‘For calling to it’ renders the compressed wording ‘for calling’; its object is understood from the preceding segment.

[3] **Qur’an references (L14723):** Qur’an 72:3 (Al-Jinn).

[4] **Translator’s note (L14729):** The argument concerns the shared Arabic word ahad, rendered ‘anyone’ in the preceding verse and ‘One’ in the divine name.

[5] **Qur’an references (L14727):** Qur’an 72:7 (Al-Jinn).

[سورة الجن]

وقوله - جل جلاله -: (قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا (١) يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ) .

حجة لمن يدعو في الحجج، إليه، إذ كان هاديًا إلى الرشد على الحقيقة، فلا أعرف عذر من ينحرف فيها عنه، بعد مدح الله - جل جلاله - الإنس والجن بالدعاء، وذمه المنحرفين عنه، وقد لخصناه في كتابنا المؤلف في "شرح النصوص" فأغنى ذلك عن إعادته.

قوله: (وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا (٣) .

دليل على أن العرب تسمي بالاسم الواحد المعاني الكثيرة، إذ الجد في هذا الموضع العظمة والجلال، وفي غيره البخت وأبو الأب.

وفيه - أيضاً - رد على المعتزلة فيما يزعمون: أن الشيء إذا سمي به شيء لم يعد به إلى غيره، وقد لخصنا خطأه عليهم في غير موضع.

ومثله قوله: (وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا (٧) ، و"الأحد" اسم من أسماء الله تبارك وتعالى.

وفيه - أيضا - حجة على تسمية المخلوقين بأسماء الخالق عز وجل.

قوله: (وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا (٨) دليل على سعه اللسان، لأن الحرس جمع، وجعل الشديد في نعته، على لفظ الواحد، ولم يقل: أشداد

فأما أن يكون - والله أعلم - على اللفظ، لأن لفظ الحرس لفظ الواحد، وإن كان جمعًا، وأما أن يكون رُدَّ على الحارس، أي كل حارس من الحرس شديد.

وكذلك (شُهُبًا) دليل على السعة، لأن الشهب جمع شهاب.

والشهاب النار، لقوله - إخبارًا عن موسى -: (إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ) .

فأما أن يكون شبه لنا ضوء الكواكب وحرها بالنار، إذ جعله اسمًا لها وللنار معًا، وأيهما كان فالسعة فيه بينة.

قوله: (وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا (١٠) ، حجة على المعتزلة والقدرية، لإخبار الله - جل جلاله - عن الجن بإرادته الشر بمن في الأرض، كإرادته بهم الرشد، ولم ينكره من قولهم، ولا نسبهم إلى الكذب عليه فيه، بل أنزله في جملة القرآن العجب على رسوله صلى الله عليه وسلم.

L14730 This also provides an argument for naming created beings with the names of the Creator, mighty and majestic.

L14731

L14732–14734 His statement: ‘And we reached toward heaven and found it filled with stern guards and flaming meteors (8)’ is evidence of the language’s breadth, because ‘guards’ (haras) is plural, while ‘stern’ (shadid), used to qualify it, has the form of the singular; He did not say ‘stern ones’ (ashdad).[6][7]

L14735–14737 Either this follows the wording—and Allah knows best—because the word ‘guards’ has a singular form, although it is plural, or it refers back to ‘a guard,’ meaning that every guard among the guards is stern.

L14738 Likewise, ‘flaming meteors’ (shuhub) is evidence of this breadth, because shuhub is the plural of ‘flame’ (shihab).

L14739 A flame is fire, as indicated by His statement, reporting Moses’ words: ‘When Moses said to his family, “Indeed, I have perceived a fire. I shall bring you news from it, or bring you a flame taken as a firebrand.”’[8]

L14740–14741 Either He has likened the light and heat of the stars to fire for us, since He has made it a name for them and for fire alike; whichever of the two it is, the breadth of usage here is evident.[9]

L14742–14745 His statement, ‘And we do not know whether evil is intended for those on earth or their Lord intends right conduct for them (10),’ is an argument against the Muʿtazilah and the Qadariyyah, because Allah—majestic is His glory—reports the jinn as speaking of His intending evil for those on earth just as He intends right conduct for them. He did not reject this statement of theirs or accuse them of lying about Him in it; rather, He revealed it as part

[6] **Translator’s note (L14734):** The source gives ashdad as the proposed plural form, with irregular final vocalization; that form is retained rather than replaced with another plural.

[7] **Qur’an references (L14732):** Qur’an 72:8 (Al-Jinn).

[8] **Qur’an references (L14739):** Qur’an 27:7 (An-Naml).

[9] **Translator’s note (L14741):** The source says ‘whichever of the two,’ but does not clearly state a second alternative after the preceding ‘either.’

of the wondrous Quran to His Messenger—may Allah bless him and grant him peace ﷺ.[10]

L14746 His statement: 'Except a conveyance from Allah and His messages; and whoever disobeys Allah and His Messenger, for him is the fire of Hell, abiding therein forever (23).'[11][12]

L14747 This is necessarily the disobedience of unbelief, rather than the disobedience of sin. Whoever among the Mu'tazilah becomes confused about this and clings to the apparent wording of 'disobedience' is alerted to its meaning by His statement: 'Until, when they see what they are promised, they will know who is weaker in supporters and fewer in number (24).'[13]

L14748–14752 For a Muslim, whether disobedient or otherwise, has never described the Messenger of Allah—may Allah bless him and grant him peace ﷺ—as having no supporter and no great numbers through whom you could prevail. It was only the unbelievers who described him thus, thinking that he would be defeated because his numbers and supporters were few; and they used to disobey him and would not obey him, and they awaited the vicissitudes of death to befall him. Their disobedience to the Messenger was disobedience to Allah—blessed and exalted—so Allah revealed this verse concerning them and declared that, when they come to abide eternally in the Fire, they will know that it was they who were fewer in number and supporters.[14]

L14753 Except the Messenger—may Allah bless him and grant him peace ﷺ—and this is clear.[15]

قوله: (إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا (٢٣) .

هو - لامحالة - عصيان الكفر، لا عصيان الذنب، فمن شبه عليه من المعتزلة، وتعلق بظاهر لفظ العصيان نبه عليه قوله: (حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا (٢٤) .

لأن المسلم - عاصيًا كان أو غير عاص - لم ينسب قط رسول الله، صلى الله عليه وسلم إلى أنه لا ناصر له، ولا كثرة عدد تغلب بهم، وإنما كان ينسبه إلى ذلك الكفار، ويرون أنه مغلوب لقلة عدده، وأنصاره، وكانوا يعصونه. ولا يطيعونه، ويتربصون به ريب المنون، وكانت معصيتهم للرسول معصية لله - تبارك وتعالى - فأنزل الله هذه الآية فيهم، وأخبر أنهم إذا أفضوا إلى الخلود في النار عرفوا أنهم كانوا هم الأقلين عددًا وأنصارًا.

إلا الرسول، صلى الله عليه وسلم، وهو بين.

[10] **Qur'an references (L14743):** Qur'an 72:10 (Al-Jinn).

[11] **Translator's note (L14746):** The Arabic shifts from singular 'for him' to plural 'abiding'; English 'abiding' leaves that number shift unexpressed.

[12] **Qur'an references (L14746):** Qur'an 72:23 (Al-Jinn).

[13] **Qur'an references (L14747):** Qur'an 72:24 (Al-Jinn).

[14] **Translator's note (L14748):** The supplied vocalization of 'you could prevail' is second person, despite the surrounding third-person reference to the Messenger. This apparent textual irregularity is retained.

[15] **Translator's note (L14753):** The supplied 'except the Messenger' is syntactically and contextually awkward. It may be a corruption of 'not the Messenger,' but it has not been silently corrected.

L14754

L14755 His statement: ‘Knower of the unseen, He discloses His unseen to no one (26), except a messenger whom He approves.’[16]

L14756 This refutes those among the Shiʿah who claim that the imam knows the unseen. This is among their greatest follies. Allah—majestic is His glory—has declared that He discloses it only to someone whom He approves as a messenger, and the imam is no messenger.

L14757–14759 Moreover, their advocacy of this imam itself is also folly, because an imam through whom those who have died awaiting him have not attained felicity will not bring felicity to those who live to encounter him, and he amounts to nothing, since every imam whom Allah—majestic is His glory—has established in any age has brought felicity to everyone, rather than some to the exclusion of others, except those who rebelled against his authority.

L14760–14761 A hidden imam is no imam. The imam is only the manifest one who commands and forbids, whether he is strong in his commanding and forbidding or weak.

L14762

L14763–14767 His statement: ‘For He places a watch before him and behind him (27),’ is an instance of the utmost ellipsis, since putting ‘the watch’ in the accusative necessarily involves an unexpressed element containing ‘to be.’ It is as though the wording were—and Allah knows best—‘For He places before him and behind him angels who are a watch for him.’ It is thus accusative as the predicate of the implicitly supplied ‘they are’; or its accusative may mark a circumstantial qualifier, as though the wording were ‘angels, as a watch for him.’[17][18]

L14768–14770 It is also possible—and Allah knows best—that what is meant is that Allah—

[16] **Qur’an references (L14755):** Qur’an 72:26 (Al-Jinn); Qur’an 72:27 (Al-Jinn).

[17] **Translator’s note (L14765):** The grammatical explanation uses ‘unexpressed element’ for damir, which here appears to mean something implicitly supplied rather than an ordinary personal pronoun. The source’s construction is compressed.

[18] **Qur’an references (L14763):** Qur’an 72:27 (Al-Jinn).

قوله: (عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا (٢٦) إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ) .

رد على من يزعم من الشيعة أن الإمام يعلم الغيب وهذا من كبار حماقاتهم، وقد أخبر الله - جل جلاله - أنه لا يظهر عليه إلا من ارتضاه رسولاً، والإمام ليس برسول.

مع أن دعوتهم لهذا الإمام - نفسه، أيضاً - حماقة، لأن إمامًا لم يسعد به من قد مات من منتظريه، لا يسعد به مدركوه، وليس بشيء إذ كل إمام أقامه الله - جل جلاله - في زمان من الأزمنة سعد به الجميع، لا بعضهم دون بعض، إلا من شق عصاه.

والإمام المستور ليس بإمام، إنما الإمام الظاهر الآمر الناهي، قوي في أمره ونهيه أم ضَعُف.

قوله: (فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا (٢٧) ، أشد ما يكون من الاختصار، إذ نصب " الرصد " لابد من اختصار ضمير يكون فيه، كأنه - والله أعلم - " فإنه يسلك من بين يديه ومن خلفه ملائكة يكونون رصدًا له " فينصب على ضمير خبر يكونون، أو يكون نصبه حالاً، كأنه ملائكة رصدًا له.

وقد يجوز - والله أعلم - أن يكون المراد به أن الله جل جلاله يسلك من بين يديه ومن خلفه بالرصد من الملائكة، كما تقول: سلك الرجل الطريق، وسلك به غيره، فيكون نصب الرصد بانتزاع الخافض.

majestic is His glory—conducts a watch of angels before him and behind him, just as you say, 'The man traversed the road,' and 'Someone else conducted him along it.' The accusative of 'the watch' would thus result from removing the governing preposition.[19]

L14771 'So that He may know that they have conveyed the messages of their Lord.'[20]

L14772–14773 His knowledge of this—glory be to Him—does not originate at the time when the messengers convey the message. Rather, His knowledge of all things is eternal and beginningless, preceding their existence through His bringing them into being. This expression exemplifies the breadth of the language: that is, He sees them conveying the message, heeding their Lord and obeying.

(لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ) .

فعلمه بذلك - سبحانه - ليس بمحدث في وقت تبليغ رسالة الرسل، بل علمه قديم أزلي بالأشياء كلها، قبل كونها بتكوينه لها، وهو في هذا على سعه اللسان، أي يراهم مبلغين للرسالة، سامعين لربهم، مطيعين.

[19] **Translator's note (L14769):** In this proposed construction the source uses a preposition with 'the watch,' preparing the explanation that follows concerning its omission in the verse.

[20] **Qur'an references (L14771):** Qur'an 72:28 (Al-Jinn).

سورة المزمل

Surah 73: The Enshrouded One (Al-Muzzammil)

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

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[Surah of the Enwrapped One]

His statement—exalted is He: ‘How, then, if you disbelieve, will you guard yourselves against a day that makes children grey-haired (17)’ is evidence that whoever does not believe in the Resurrection is an unbeliever.[1]

And His statement: ‘That makes children grey-haired’ may mean that it makes them grey-haired through its length.[2]

Or it may mean through its terrors, its frightful events, and the varieties of its widespread evil, which turn forelocks grey, by way of hyperbole. And Allah knows best—

His statement: ‘Heaven will be split apart by it’ treats ‘heaven’ as masculine—and Allah knows best—on the basis of its verbal form.[3][4]

As for ‘by it,’ the preposition ‘by’ may have the meaning ‘in,’ as He said: ‘When heaven splits apart (1).’ And Allah knows best.[5]

His statement: ‘Indeed, this is a reminder’ It is possible that the letter ‘hā’’ referring back to the admonition, or to the surah, although all of it consists of admonitions.[6]

It may also be on account of the grammatical femininity of “the reminder” itself, as when you say, “This is a serving girl.”

And Allah knows best.

[1] **Qur’an references (L14776):** Qur’an 73:17 (Al-Muzzammil).
[2] **Qur’an references (L14779):** Qur’an 73:17 (Al-Muzzammil).
[3] **Translator’s note (L14785):** The source’s unvocalized opening verb is understood as ‘treated as masculine,’ in reference to the masculine participle qualifying ‘heaven.’ The grammatical rationale ‘on the basis of its verbal form’ is terse.
[4] **Qur’an references (L14784):** Qur’an 73:18 (Al-Muzzammil).
[5] **Qur’an references (L14786):** Qur’an 82:1 (Al-Infitar).
[6] **Qur’an references (L14788):** Qur’an 73:19 (Al-Muzzammil); Qur’an 76:29 (Al-Insan).

[سورة المزمل]

قوله - تعالى -: فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا (١٧) دليل على أن من لم يؤمن بالقيامة فهو كافر.

وقوله: (يَجْعَلُ الْوِلْدَانَ شِيبًا) يحتمل أن يجعلهم شيبًا بطوله.

ويحتمل بأهواله وأفزاعه، وأنواع شره المستطير، التي تشيب النواصي، على المبالغة، والله أعلم -

قوله: (السَّمَاءُ مُنْفَطِرٌ بِهِ) ذكر السماء - والله أعلم - على اللفظ

و (به) قد يحتمل أن تكون الباء فيه بمعنى "في " كما قال: (إِذَا السَّمَاءُ انْفَطَرَتْ (١) ، والله أعلم.

قوله: (إِنَّ هَذِهِ تَذْكِرَةٌ) يجوز أن تكون " الهاء " راجعة على الموعظة، أو على السورة، وإن كانت كلها مواعظ.

ويجوز أن تكون لتأنيث التذكرة نفسها، كما تقول: هذه جارية.

والله أعلم.

قوله: فَمَنْ شَاءَ اتَّخَذَ) ليس بناقض لما ذكرناه فى سورة بعد

His saying: “So whoever wills may take” does not contradict what we have mentioned in surah after

surah concerning the subordination of the servants’ will to the will of Allah, majestic is His majesty.

His saying: “a way to his Lord” That is, toward an act of obedience through which he draws near to his Lord.[7]

Through it he will be safe from the terrors and horrors of the Resurrection. And Allah knows best.

His saying: “it is better and greater in reward” “It” enters the expression without changing the grammatical case, because the verb preceding it is stronger than it, and therefore governs the case rather than “it.” Similar examples occur in the Quran, such as His saying, “Those who have been given knowledge see that what has been sent down to you from your Lord is the truth,” and comparable passages, although I think that they have also used it.[8][9][10]

سورة من تبع مشيئة العباد لمشيئة الله جل جلاله.

قوله: (إِلَى رَبِّهِ سَبِيلًا) أي إلى طاعة يتقرب بها إلى ربه.

فيأمن بها من أفزاع القيامة، وأهوالها، والله أعلم

قوله: (هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا) دخلت (هُوَ) في الكلام، ولم تغير الإعراب، لأن ما تقدمه من الفعل أقوى منها، فعمل فى الإعراب دون هو، ومثله في القرآن موجود، مثل قوله: (وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقَّ) ، وأشباهه، مع أني أحسب أنهم قد استعملوها أيضاً.

[7] **Qur’an references (L14798):** Qur’an 25:57 (Al-Furqan); Qur’an 73:19 (Al-Muzzammil); Qur’an 76:29 (Al-Insan).

[8] **Translator’s note (L14803):** The discussion concerns the separating pronoun huwa, rendered “it,” which does not independently govern the case of what follows.

[9] **Translator’s note (L14805):** The referent of “they” and the particular usage intended are not specified in the supplied passage.

[10] **Qur’an references (L14802):** Qur’an 73:20 (Al-Muzzammil); Qur’an 34:6 (Saba).

سورة المدثر

Surah 74: The Cloaked One (Al-Muddaththir)

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

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[Surah: The Cloaked One]

[سورة المدثر]

His saying: "Then, when the trumpet is sounded (8), that day will be a difficult day (9), not easy for the unbelievers (10)."[1]

قوله: (فَإِذَا نُقِرَ فِي النَّاقُورِ (٨) فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ (٩) عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ (١٠) .

This is great glad tidings for the believers, since it cannot be not easy for the unbelievers without being easy for the believers. And Allah knows best.

بشارة للمؤمنين كبيرة، إذ لا يكون على الكافرين غير يسير، إلا وهو على المؤمنين يسير، والله أعلم.

If it were difficult for both groups alike, the believers would have no advantage over them, nor would there be any benefit in the statement.

ولو كان عليهما - معًا - عسيرًا ما كان للمؤمنين عليهم فضل، ولا كان في الكلام فائدة.

Among its eases are the shortening of its duration in their eyes and their taking shelter in the shade of the Throne of their Lord on the day when there is no shade except His shade, since no believer, Allah willing, is without the overflowing of his eyes when he remembers Allah alone. This may occur during his lifetime so many times that none can count them except his Lord. This is the most widely shared of the seven qualities concerning whose possessors the Messenger of Allah ﷺ mentioned that Allah, blessed and exalted is He, will shade them in His shade on the day when there is no shade except His shade.

فمن يسره تقصير طوله - في أعينهم - واستظلالهم في ظل عرش ربهم يوم لا ظل إلاّ ظلُّه، إذ ليس يخلو مؤمن - إن شاء الله - من فيض عينيه إذا ذكر الله خاليًا، وربما كان ذلك في عمره ما لا يحصي عدده غير ربه، فهذا أعم ما في السبع الخصال التي ذكرها رسول الله - صلى الله عليه وسلم - أن الله - تبارك وتعالى - يظل أصحابها في ظله، يوم لا ظل إلا ظله.

Through it all of them will attain felicity, Allah willing, and many of them will also share in the six mentioned alongside it—those whom their Lord grants success in doing so.

فيسعد بها - إن شاء الله - جميعهم، ويشارك كثير منهم في الستة المذكورة معه من وفقه له ربه.

The seven are: "A just ruler; a young man who grew up worshipping Allah; a man who remembered Allah alone and whose eyes overflowed; a man whose heart remained attached to the mosque whenever he left it until he returned to it; a man whom a woman of lineage and beauty invited, but who said, 'I fear Allah'; a man who gave charity and concealed it so that his left hand did not know what his right hand gave in charity; and two men who loved one another for Allah's sake, meeting on that basis and parting on it."

والسبع: " إمام عادل، وشاب نشأ بعبادة الله، ورجل ذكر الله خاليًا ففاضت عيناه، ورجل كان قلبه معلقًا بالمسجد إذا خرج منه حتى يعود إليه، ورجل دعته امرأة ذات نسب وجمال فقال: إني أخاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تصدق به يمينه، ورجلان تحابا في الله اجتمعا على ذلك وتفرقا ".

[1] **Qur'an references (L14809):** Qur'an 74:8 (Al-Muddaththir); Qur'an 74:9 (Al-Muddaththir); Qur'an 74:10 (Al-Muddaththir).

L14823

L14824 His saying: “Leave Me with the one whom I created alone (11).”[2][3]

L14825 This is one of the places where omitting the object pronoun hāʾ is felicitous, for He did not say, “I created him.”

L14826

L14827 His saying: “Then he turned away and acted arrogantly (23), and said, ‘This is nothing but magic handed down (24). This is nothing but the speech of a human being’ (25).”[4]

L14828 This has removed every ambiguity concerning the Quran’s being the speech of Allah, uncreated.

L14829–14832 Its utterance is also uncreated, because He threatened al-Walid ibn al-Mughirah over his attributing it to the speech of a human being. Since it is not the speech of a human being, it can only be the speech of the Creator. Even if it is recited by a human being as well, it does not become his speech; rather, it remains the speech of the One who originated it, namely Allah, majestic is His majesty.

L14833–14836 Thus it did not become, through Gabriel’s recitation of it to the Messenger of Allah ﷺ, created, although Gabriel is created; nor, through the recitation of it by the Messenger of Allah, may Allah bless him and grant him peace, to his Companions, did it become created, although the Messenger of Allah ﷺ is created; nor through the recitation of those who recite it until the Day of Resurrection, even though those who recite it are created.

L14837–14840 The Messenger of Allah ﷺ said: “Your mouths are pathways for the Quran, so purify them with the tooth-stick.” Mouths are created, and they convey it, yet it does not become created.

قوله: (ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا (١١) .

من المواضع التي يحسن فيها حذف هاء المفعول، لأنه لم يقل: “ خلقته ”.

قوله: (ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ (٢٣) فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْثَرُ (٢٤) إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ (٢٥) .

قد أزال كل لبسة عن أن القرآن كلام الله، غير مخلوق.

واللفظ به غير مخلوق، لتواعده الوليد بن المغيرة فيما نسبه إلى قول البشر، وإذا لم يكن قول البشر، فلا يكون إلا قول الخالق، وإن تلاه البشر -أيضاً - فلا يكون قوله، بل يكون قول من بدأ به، وهو الله جل جلاله.

فلم يصر بتلاوة جبريل على رسول الله، صلى الله عليه وسلم. مخلوقًا، وجبريل مخلوق، ولا بتلاوة رسول الله، صلى الله عليه وسلم، على أصحابه مخلوقاً، ورسول الله، صلى الله عليه وسلم. مخلوق، ولا بتلاوة التالين إلى يوم القيامة، وإن كان التالون له مخلوقينْ.

وقال رسول الله، صلى الله عليه وسلم: “ إن أفواهكم طرق للقرآن، فطهروها بالسواك ” والأفواه مخلوقة، وهي تؤديه، فلا يصير مخلوقا.

وقد قال: طرق للقرآن - كما ترى - ولم يقل: لحكاية القرآن.

[2] **Translator’s note (L14824):** “Alone” is grammatically capable of describing either the Creator or the one created; the translation retains this ambiguity.

[3] **Qur’an references (L14824):** Qur’an 74:11 (Al-Muddaththir).

[4] **Qur’an references (L14827):** Qur’an 74:23 (Al-Muddaththir); Qur’an 74:24 (Al-Muddaththir); Qur’an 74:25 (Al-Muddaththir).

فالقرآن لا يكون لفظًا للعباد، ولا حكاية لهم عن غيرهم أبدًا لأنه ذلك الكلام بعينه الذي تكلم الله جل جلاله، كيف احتمل، وكيف أدي.

ولا أدري كيف اشتبه هذا على اللفظية، والقائلين بالحكاية، ولو أنعموا الرويّة باتقاء وخشية، ونصحوا أنفسهم، ولم يعتبوا عقولهم لعلموا: أن كل كلام ابتدأ به متكلم، ولفظ به لافظ، لا يقدر أحد غيره أن يتكلم به، ولا يلفظ به أبدًا، لأن الذي يحتمله من نطق غيره، ويؤديه إلى الأسماع هو كلام المبتدي به - لا محالة - لا كلامه، إذ محال أن يكون كلام واحد لمتكَلِّمَين، ولفظ واحد للافظين في حال واحدة، ولا في حالين -أيضاً - إن ظن ظان أنه يمكن في حالين، لأنه لا يكون إلا حالاً واحدة، إذ حال الكلام واحد بالسبق إليه.

والحال الثانية: تكون للأداء والإخبار، وكلاهما غير كلام المبتدي . وكلام المبتدي واحد حين ابتدأ، وحين أخبر عنه وأدي.

فإن كان هذا الإخبار والأداء عن كلام غير القرآن من كلام البشر. كان -أيضاً - كلام ذلك البشر، لأن كلام المخبر والمؤدي إخبار وأداء وإن كان الأداء والإخبار عن القرآن، الذي هو كلام الخالق فهو كلامه، وهو غير مخلوق، وإن كان يؤديه مخلوق، ويخبر به مخلوق، فتفهمه وإن دق عليك، فإنك تجده كذلك، إن شاء الله.

L14841 He said, as you see, “pathways for the Quran”; he did not say, “for a reproduction of the Quran.”[5]

L14842–14844 Thus the Quran can never be an utterance belonging to the servants, nor a reproduction by them of another’s speech, because it is that very speech which Allah, majestic is His majesty, spoke, however it is borne and however it is conveyed.

L14845–14854 I do not know how this became confused for the proponents of the utterance doctrine and those who advocate reproduction. If they had reflected carefully with piety and fear, dealt sincerely with themselves, and not reproached their intellects, they would have known that any speech originated by a speaker and uttered by an utterer can never be spoken or uttered by anyone else, because what someone takes up from another’s articulation and conveys to people’s hearing is the speech of the one who originated it, without a doubt, rather than his own speech, since it is impossible for one speech to belong to two speakers, or one utterance to belong to two utterers in a single circumstance, or in two circumstances either, should someone suppose that it is possible in two circumstances. For there can only be one circumstance, since the circumstance of speech is one, by virtue of priority in originating it.[6][7]

L14855–14856 The second circumstance is that of conveying and reporting, both of which are distinct from the speech of the originator . The originator’s speech is one and the same when he originates it and when it is reported and conveyed.

L14857–14862 If this reporting and conveying concerns speech other than the Quran, belonging to a human being, it likewise remains that human being’s speech, because the speech of the reporter and conveyor is reporting and conveying. If, however, the conveying and reporting concerns the Quran, which is the speech of the Creator, then it is His speech and is uncreated, even though

[5] **Translator’s note (L14841):** “Reproduction” renders ḥikāyah, the technical term disputed in the ensuing argument.

[6] **Translator’s note (L14845):** “Proponents of the utterance doctrine” renders al-lafẓiyyah, a polemical designation in the controversy over the createdness of the utterance of the Quran.

[7] **Translator’s note (L14848):** The reading yaʿtibū, translated “reproached,” is awkward in context and may be corrupt; it has not been silently replaced with a conjectural reading.

a created being conveys it and a created being reports it. Understand this, even if it is too subtle for you, for you will find it to be so, Allah willing.

L14863

L14864–14865 His saying: “Thus Allah leads astray whom He wills and guides whom He wills” is an argument against the Muʿtazilites and the Qadarites concerning His leading astray and His will in doing so. They do not believe in either at all, contradict the explicit text of the Quran concerning it, and follow the unbelievers in this matter.[8]

L14866–14868 For it has been related that Umar ibn al-Khattab was delivering a sermon, with a catholicos (1) present, interpreting for him. When Umar said, “Whomever Allah guides, none can lead astray, and whomever He leads astray, none can guide him,” the catholicos shook his robe in the manner of someone objecting to Umar’s words.

L14869–14870 Umar said, “What is he saying?” They kept silent in response to him three times, while throughout this the man kept shaking his robe.

L14871 Umar said, “What is he saying?” They said, “Commander of the Believers, he claims that Allah does not lead anyone astray.”

L14872–14873 Umar said, “You have lied, enemy of Allah! Rather, Allah created you, and He led you astray; then He will admit you to the Fire, Allah willing. Indeed, by Allah, were it not for the remnant (2) of a covenant granted to you, I would have struck

L14874

L14875 (1) The catholicos: Ibn Abbas explained that he is the chief of the Christian dignitaries. See Ibn Wahb’s Book of Divine Decree, p. 114.[9]

L14876–14878 (2) The manuscript reads “walt”; the correction comes from the sources that report this account, such as The Book of the Sunnah (2/423) and Explanation of the Foundations of the Belief of the People of the Sunnah (4/659). Walth

[8] **Qur’an references (L14864):** Qur’an 74:31 (Al-Muddaththir).

[9] **Translator’s note (L14875):** This is an editor’s explanatory and bibliographical footnote.

قوله: (كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ) حجة على المعتزلة والقدرية، في الإضلال والمشيئة - منه - فيه الذين لا يؤمنون بهما بتة، ويخالفون نص القرآن فيه، ويتابعون أهل الكفر فيه.

فقد روي أن عمر بن الخطاب كان يخطب، وعنده جاثليق (١) يترجم له، فلما قال عمر: من يهده الله فلا مضل له، ومن يضلل فلا هادي له، نفض الجاثليق جبته كهيئة المنكر لقول عمر.

فقال عمر: ما يقول، فسكتوا عنه ثلاث مرات، كل ذلك ينفض جبته.

فقال عمر: ما يقول، قالوا: يا أمير المؤمنين: يزعم أن الله لا يضل أحدًا.

فقال عمر: كذبت يا عدو الله، بل الله خلقك، وهوأضلك، ثم يدخلك النار - إن شاء الله - أما والله لولا ولث (٢) عقد لك لضربت

(١) الجاثليق: فسره ابن عباس أنه عظيم عظماء النصارى. انظر كتاب القدر لابن وهب ص (١١٤) .

(٢) في المخطوط " ولت، والتصحيح من المصادر التي أوردت الأثر، مثل كتاب السنة (٢/ ٤٢٣) ، وشرح أصول اعتقاد أهل السنة (٤/ ٦٥٩) . والولث: بقية العهد - عنقك. إن الله - تبارك وتعالى - خلق أهل الجنة وما هم عاملون.

means the remainder of a covenant— your neck. Allah, blessed and exalted is He, created the people of Paradise and what they would do.[10]

L14879 He created the people of the Fire and what they would do, and said, 'These are for this, and these are for this.'"

L14880 The people then dispersed, with no disagreement among them concerning divine decree.

L14881

L14882 And His saying: "By the morning when it grows bright (34)."[11]

L14883–14885 This is evidence that the brightening follows its rising, when it becomes clear, and that performing the dawn prayer at the brightening is to take place then, rather than leaving it until the stars fade away, in imitation of Christianity, as has been related from the Messenger of Allah ﷺ.[12]

L14886–14889 And that his saying, "Perform the dawn prayer when it grows bright, for that brings greater reward," refers to this brightening. This is also what Ahmad ibn Hanbal, may Allah be pleased with him, said when he was asked what the brightening was. He said, "It is for dawn to arrive so that there is no doubt about its rising."

L14890–14891 It is as he said, because at the beginning of its rising it appears faintly, so that not everyone can distinguish it.

L14892 When it becomes clear, everyone recognizes it.

L14893

L14894 His saying: "For whoever among you wills to advance or fall behind (37)."[13]

[10]**Translator's note (L14876):** This is an editor's textual note. It explicitly corrects the manuscript's walt to walth; the unmatched opening quotation mark in the Arabic has been regularized typographically.

[11]**Qur'an references (L14882):** Qur'an 74:34 (Al-Muddaththir).

[12]**Translator's note (L14883):** The syntax of huwa yaʿqubu in the supplied Arabic is awkward; the translation follows its apparent sense without changing the reading.

[13]**Qur'an references (L14894):** Qur'an 74:37 (Al-Muddaththir).

وخلق أهل النار وما هم عاملون، فقال: هؤلاء لهذه، وهؤلاء لهذه.

فتفرق الناس وهم لا يختلفون في القدر.

وقوله: (وَالصُّبْحِ إِذَا أَسْفَرَ (٣٤) .

دليل على أن الإسفار هو يعقب طلوعه إذا وضح، وأن الإسفار بصلاة الصبح يكون حينئذ، لا تركه إلى امتحاق النجوم، مضاهاة النصرانية، كما روي عن رسول الله، صلى الله عليه وسلم.

وأن قوله: " أسفروا بصلاة الصبح، فإنه أعظم للأجر ". هو هذا الإسفار، وهكذا قال أحمد بن حنبل - رضي الله عنه - حين سُئل عن الإسفار ماهو، فقال: هو أن يصبح فلا يشك في طلوعه.

وهو كما قال، لأنه يبدو عند ابتداء طلوعه خفيًّا لا يتبينه كل أحد.

فإذا وضح عرفه الجميع.

قوله: (لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ (٣٧) .

وكل ما في القرآن من مثل هذه المشيئة، فهي على ما بينته في غير موضع، أن مشيئتهم تبع لمشيئة الله - جل وتعالى - لقوله سبحانه: (وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ) .

فمن زعم: أن مشيئته غالبة مشيئة الله فقد كفر بيقين، فصح أن مشيئة العباد تبع لمشيئة الله - عز وجل - إذ لا ثالث له

قوله: (كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ (٣٨) إِلَّا أَصْحَابَ الْيَمِينِ (٣٩) فِي جَنَّاتٍ يَتَسَاءَلُونَ (٤٠) عَنِ الْمُجْرِمِينَ (٤١) مَا سَلَكَكُمْ فِي سَقَرَ (٤٢) .

يقال - في التفسير -: إنهم ولدان المسلمين فى هذا الموضع، لا يحاسبون، لأنهم لم يعملوا معصية ارتهنوا بها.

فإن قيل: فإذا كان هكذا، فما معنى قول النبي، صلى الله عليه وسلم، حين قالت له عائشة - في طفل أتي به ليصلي عليه -: عصفور من عصافير الجنة لم يعمل خطيئة. فقال: " أو غير ذلك يا عائشة، إن الله - تبارك وتعالى - خلق للجنة أهلا. بأسمائهم وأسماء آبائهم وقبائلهم، مدمن عليهم، لايزاد فيهم ولا ينقص منهم إلى يوم القيامة".

L14895 Every instance of such willing in the Quran is to be understood as I have explained in more than one place: their will is subordinate to the will of Allah, majestic and exalted is He, because of His saying, glorified is He: "You do not will unless Allah wills."[14]

L14896–14897 Whoever claims that his will overcomes the will of Allah has certainly disbelieved. It is therefore established that the will of the servants is subordinate to the will of Allah, mighty and majestic is He, since there is no third alternative to it[15]

L14898

L14899 His saying: "Every soul is held in pledge for what it has earned (38), except the people of the right (39), in gardens, asking one another (40) about the criminals (41): 'What brought you into Saqar?' (42)."[16]

L14900 It is said in Quranic exegesis that those meant here are the children of Muslims: they will not be called to account, because they committed no act of disobedience for which they could be held in pledge.

L14901–14907 If it is said: If that is so, what is the meaning of the saying of the Prophet, may Allah bless him and grant him peace—when Aishah said to him, concerning a child brought to him so that he might perform the funeral prayer over him: "A little bird among the birds of Paradise; he has committed no sin." He said: "Or might it be otherwise, Aishah? Indeed, Allah—blessed and exalted is He—created inhabitants for Paradise, with their names and the names of their fathers and their tribes, perpetually fixed upon them; none

[14] **Qur'an references (L14895):** Qur'an 76:30 (Al-Insan); Qur'an 81:29 (At-Takwir).

[15] **Translator's note (L14897):** The singular pronoun in "to it" has an unclear antecedent; the apparent sense is that no third alternative exists besides overcoming Allah's will or being subordinate to it.

[16] **Qur'an references (L14899):** Qur'an 74:38 (Al-Muddaththir); Qur'an 74:39 (Al-Muddaththir); Qur'an 74:40 (Al-Muddaththir); Qur'an 74:41 (Al-Muddaththir); Qur'an 74:42 (Al-Muddaththir).

will be added to them, nor will any be subtracted from them until the Day of Resurrection."[17]

L14908–14913 The reply is: The Quran—and Allah knows best—mentioned them according to the more general outward aspect, whereas the Prophet, may Allah bless him and grant him peace ﷺ, answered Aishah according to the more specific inward reality, when she pointed to a particular child and testified that he would enter Paradise. He—peace be upon him—therefore informed her that singling out a particular person in this way is impermissible, because it is not known how he was recorded with Allah, or in which of the two handfuls he came forth.

L14914–14918 This is like saying, "One killed in the path of Allah is a martyr." Yet when a particular person is killed, it is impermissible to testify that he attained martyrdom, as Umar ibn al-Khattab—may Allah be pleased with him—said in the report of Abu al-Ajfa al-Sulami: "And the other thing you say during your military expeditions is, 'So-and-so was killed as a martyr,' when perhaps he had loaded his riding animals with gold and silver— meaning the misappropriation of spoils—so do not say, 'So-and-so is a martyr.' Instead, say as the Messenger of Allah, may Allah bless him and grant him peace ﷺ, said: 'Whoever is killed in the path of Allah is a martyr.'"

L14919–14927 And it is like the report concerning Midam, the freedman of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, when a stray arrow struck him during one of the military expeditions of the Messenger of Allah, may Allah bless him and grant him peace ﷺ, and killed him. The people said, "May Paradise be his to enjoy!" But the Prophet, may Allah bless him and grant him peace, said: "By no means! The cloak he took from the spoils—which had not been subjected to apportionment—is indeed blazing upon him as fire." When they heard that, a man brought a sandal strap and two sandal straps to the Messenger of Allah. The Messenger of Allah—may

[17] **Translator's note (L14906):** The reading "mudman ʿalayhim," rendered "perpetually fixed upon them," is obscure in this context and may be corrupt. The apparent irregularity in the quoted report has been retained.

قيل: القرآن - والله أعلم - ذكرهم على الظاهر الأعم، والنبي. صلى الله عليه وسلم، أجاب عائشة على الباطن الأخص، حين أشارت إلى طفل بعينه، وشهدت له بالجنة، فأعلمها - عليه السلام - أن الإشارة إلى شخص بعينه لا تجوز، لأنه لا يدرى كيف كتب عند الله، وفي أي القبضتين خرج.

وهذا كما يقال: المقتول في سبيل الله شهيد، فإذا قُتل شخص بعينه لم يجز أن يشهد عليه بالشهادة، كما قال عمر بن الخطاب - رضي اللَّه عنه - في حديث أبي العجفاء السلمي: والأخرى تقولونها في مغازيكم، قتل فلان شهيدًا، ولعله قد أوقر ركابه ذهبًا وفضة - يريد الغلول - فلا تقولوا: فلان شهيد، ولكن قولوا كما قال رسول الله، صلى الله عليه وسلم: " من قتل في سبيل الله، فهو شهيد".

وكحديث مِدْعم مولى رسول الله، صلى الله عليه وسلم، حين جاءه سهم غرب في بعض مغازي رسول الله، صلى الله عليه وسلم. فقتله. فقال الناس: هنيئًا له الجنة. فقال النبي، صلى الله عليه وسلم: " كلا إن الشملة التي أخذها من الغنائم - لم تصبها المقاسم - لتشتعل عليه نارًا " فلما سمعوا ذلك جاء رجل بشراك. وشراكين إلى رسول الله. فقال رسول الله - صلى الله عليه وسلم - " شراك من نار، وشراكان من نار".

Allah bless him and grant him peace ﷺ—then said: “A sandal strap of fire, and two sandal straps of fire.”[18]

L14928–14930 Thus he, may Allah bless him and grant him peace ﷺ, declared that although Midam’s being killed outwardly constituted martyrdom, its inward reality was otherwise, because of the misappropriation of spoils that preceded it. Consequently, he did not thereby become one of the martyrs. Reports conveying this meaning are numerous.[19]

L14931

L14932 His saying: “They said, ‘We were not among those who prayed (43), nor did we feed the needy person (44).’”[20]

L14933–14934 This is evidence of the emphasis placed on the inviolable rights of the needy person, since He associated neglecting him with abandoning prayer, engaging in the vain discourse of those who engage in it, and denying the Day of Recompense. It is also as He—blessed and exalted is He—said in

L14935 the surah The Inevitable Reality: “Indeed, he did not believe in Allah, the Magnificent (33), nor did he urge the feeding of the needy person (34).”[21]

L14936 And as in His saying: “Have you seen the one who denies the Recompense (1)? That is the one who harshly repels the orphan (2), and does not urge the feeding of the needy person (3).”[22]

L14937–14941 He—glorified is He—has thus emphasized it to this extent, yet people remain heedless of it, so that all they manage is to neglect their rights, take feeding

[18] **Translator’s note (L14925):** The text reads “and two sandal straps”; its conjunction has been retained rather than changed to “or.”

[19] **Translator’s note (L14929):** “Min ajallih” appears to be a transcriptional error for “min ajlihi,” meaning “because of it” or, here, “thereby.”

[20] **Qur’an references (L14932):** Qur’an 74:43 (Al-Muddaththir); Qur’an 74:44 (Al-Muddaththir).

[21] **Qur’an references (L14935):** Qur’an 69:33 (Al-Haqqah); Qur’an 69:34 (Al-Haqqah); Qur’an 107:3 (Al-Ma’un).

[22] **Qur’an references (L14936):** Qur’an 107:1 (Al-Ma’un); Qur’an 107:2 (Al-Ma’un); Qur’an 69:34 (Al-Haqqah); Qur’an 107:3 (Al-Ma’un).

فأخبر صلى الله عليه وسلم أن قتل مِدْعم، وإن كان ظاهره شهادة فباطنها غيرها، للغلول الذي تقدّمه، فلم يصر من أجلة في جملة الشهداء. والأخبار في هذا المعنى كثيرة.

قوله: (قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (٤٣) وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ (٤٤) .

دليل على توكيد حرمة المسكين، حين قرن تضييعه بترك الصلاة، وخوض الخائضين، وتكذيب بيوم الدين، وكما قال - تبارك وتعالى، في

سورة الحاقة -: (إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣) وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ (٣٤) .

وكقوله: (أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ (١) فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ (٢) وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ (٣) .

فقد أكده - سبحانه - هذا التأكيد، والناس في غفلة عنه، فقصارهم تضييع حقوقهم، والتهاون بإطعامهم، ونسيانهم بالكلية، وربما. زبروهم (١) ، وطردوهم، وانتهروهم، فماذا عسى يكون وزن هؤلاء عند ربهم؟! ، وما يكون حالهم في معادهم؟!.

them lightly, and forget them altogether. Sometimes they even rebuke them (1), drive them away, and scold them. What, then, can such people's standing before their Lord possibly be?! And what will their condition be when they return to Him?!

His saying: "So the intercession of the intercessors will not benefit them (48)."[23]

This is evidence that there are intercessors other than Muhammed, may Allah bless him and grant him peace ﷺ, who intercede and whose intercession is accepted, since He would not deny the benefit of intercession to some people unless there were others who benefit from it.[24]

His saying: "So whoever wills may remember it (55). And they do not remember unless Allah wills. He is worthy of being feared and worthy of granting forgiveness (56)."[25]

This is like His saying: "For whoever among you wills to go straight (28). And you do not will unless Allah wills." Like the similar passages discussed previously, it means that the servant's will follows Allah's will, and that His will—majestic and exalted is He—precedes the servant's will. Were that not so, the servant could do nothing, nor would there be any willing in any matter.[26]

(1) Rebuking means reproving and restraining. See Lisan al-Arab (6/11) and

قوله: (فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ (٤٨) .

دليل على أن هناك شفعاء يشفعون غير محمد، صلى الله عليه وسلم، فيشفعون، إذ لا يزيل منفعة الشفاعة عن قوم، إلا وهناك من ينتفع بها.

قوله: (فَمَنْ شَاءَ ذَكَرَهُ (٥٥) وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ (٥٦) .

مثل قوله: (لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ (٢٨) وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ) ، نظير ما مضى من أشباهه، في أن مشيئة العبد تبع لمشيئة الله، وأن مشيئته - جل وتعالى - متقدمة على مشيئته، لولا ذلك ما استطاع العبد فعل شيء، ولا كانت مشيئة في شيء.

(١) الزبر: هو الزجر والمنع. انظر لسان العرب (٦/ ١١) ، ومختار الصحاح ص (٢٠٣) ، مادة " زبر ".

[23] **Qur'an references (L14943):** Qur'an 74:48 (Al-Muddaththir).

[24] **Translator's note (L14944):** The unvocalized second occurrence of "fa-yashfaʿūn" is understood here in the passive sense, "whose intercession is accepted," as required by the argument; the written form also permits the active sense, "so they intercede."

[25] **Qur'an references (L14946):** Qur'an 74:55 (Al-Muddaththir); Qur'an 80:12 ('Abasa); Qur'an 74:56 (Al-Muddaththir).

[26] **Qur'an references (L14947):** Qur'an 81:28 (At-Takwir); Qur'an 76:30 (Al-Insan); Qur'an 81:29 (At-Takwir).

Mukhtar al-Sihah, p. 203, under the root "z-b-r."[27]

[27] **Translator's note (L14949):** An editorial lexical footnote explaining the verb translated as "rebuke."



سورة القيامة

Surah 75: The Resurrection (Al-Qiyamah)

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

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[Surah: The Resurrection]

[سورة القيامة]

His saying: “Then when sight is dazzled (7), and the moon is eclipsed (8), and the sun and moon are brought together (9), the human being will say that day, ‘Where is the escape?’ (10). By no means! There is no refuge (11).”[1]

قوله: (فَإِذَا بَرِقَ الْبَصَرُ (٧) وَخَسَفَ الْقَمَرُ (٨) وَجُمِعَ الشَّمْسُ وَالْقَمَرُ (٩) يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ (١٠) كَلَّا لَا وَزَرَ (١١) .

This refutes those who maintain the doctrine of Time and the beginninglessness of the world, and those who say that the customary courses of night and day, sun and moon, do not change. Allah—exalted is He—has explicitly declared, as you see, that the sun and moon will be brought together; and their being brought together entails the disappearance of the customary pattern of their courses. If he believes in the Quran, the Quran has refuted his assertion. If he does not believe, it is recited to him. Then, if he accepts it, abandons his assertion, and acknowledges the Resurrection and the coming of the Hour; otherwise, he is required to repent. If he repents, so be it; otherwise, his neck is struck.[2][3]

رد على من يقول بالدهر، وقدم العالم، ومن يقول: إن المعتاد من مجاري الليل والنهار والشمس والقمر لا يتغير، وقد أخبر الله - تعالى، نصاً، كما ترى - أن الشمس والقمر يجمع بينهما، وفي الجمع بينهما ذهاب المعتاد من مجاريهما، فإن كان مؤمناً بالقرآن، فالقرآن قد نقض قوله، وإن لم يؤمن تلي عليه، فإن قبله ورجع عن قوله، وأقر بالقيامة، وقيام الساعة، وإلا استُتيب فإن تاب وإلا ضربت عنقه.

He is not permitted to persist in this assertion, because he is not among those eligible to pay the poll tax, such that it could be taken from him and he could be left to his doctrine and his belief.

ولا يقر على هذا القول، لأنه ليس من أهل الجزية، فتؤخذ منه ويخلى بينه وبين مذهبه، واعتقاده.

His saying: “Rather, the human being is a witness against himself (14).”[4]

قوله: (بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ (١٤) .

Some scholars of the Quran have said: He means, rather, the human being has, from his own self, an insight concerning himself. It is as though this interpretation directs him to draw a lesson from what he observes of himself and his conditions, as He said: “And within yourselves—will you not then

من العلماء بالقرآن من قال: يريد بل للإنسان من نفسه عليها بصيرة. كأنه يذهب به إلى الاعتبار بما يراه منها، ومن أحوالها، كما قال: وَفِيٓ أَنفُسِكُم أَفَلَا تبصرون) ، يقول أهل، التفسير: إنه سبيل الغائط والبول، يجعلهما الإنسان عبرة يعتبر بها، فيعلم أنه مدبر مملوك، وأن مالكه الذي أدخل الطعام والشراب في جحر واحد، وأخرجهما من جحرين مختلفين، مميزًا بينهما، مبقيًا نفعهما، هو القادر على كل شيء، وهو الرب الذي يفعل ما يشاء.

[1] **Qur’an references (L14953):** Qur’an 75:7 (Al-Qiyamah); Qur’an 75:8 (Al-Qiyamah); Qur’an 75:9 (Al-Qiyamah); Qur’an 75:10 (Al-Qiyamah); Qur’an 75:11 (Al-Qiyamah).

[2] **Translator’s note (L14957):** The conditional beginning in the preceding segment has no explicit consequent before “otherwise” in the supplied text; this syntactic omission is retained.

[3] **Qur’an references (L14954):** Qur’an 41:37 (Fussilat).

[4] **Qur’an references (L14961):** Qur’an 75:14 (Al-Qiyamah).

see?" The exegetes say: It is the passage of feces and urine: the human being makes the two a lesson from which he takes heed, and thus knows that he is governed and owned, and that his Owner, who brought food and drink in through a single opening and brought them out through two different openings, distinguishing between them while preserving their benefit, is the One who has power over everything, and is the Lord who does whatever He wills.[5]

L14968–14969 He therefore accustoms himself to obeying Him and avoids what incurs His displeasure, for he is in His grasp and cannot escape from Him.

L14970–14973 It may also retain its apparent meaning, so that it means: rather, the human being has insight into himself, with the final "h" being added for emphasis and intensification, as in their expressions, "a man who is exceedingly learned" and "an expert in genealogy"; and "against" would have the meaning of "into," just as the Arabs substituted one preposition for another. Allah knows best how it is.[6][7]

L14974

L14975 His saying: "Even though he casts forth his excuses (15)."[8]

L14976–14978 That is, even though he lets down his curtains when alone committing acts of disobedience.

L14979 The people of Yemen call curtains "maʿādhīr," the singular of which is "miʿd-

[5] **Translator's note (L14962):** The first interpretation paraphrases the verse using the word "baṣīrah" in the sense of insight; the subsequent discussion offers a different grammatical analysis. The Quranic quotation contains a minor orthographic irregularity in the supplied transcription.

[6] **Translator's note (L14971):** The "h" is the traditional designation here for the final feminine-form ending in "baṣīrah." The example "ʿallāmah" likewise has this ending despite describing a man.

[7] **Translator's note (L14972):** The grammatical discussion concerns the prepositions "ʿalā" and "bi-," represented in these English renderings by "against" and "into." "Nassābah," the genealogical example, also has the intensive ending discussed above.

[8] **Qur'an references (L14975):** Qur'an 75:15 (Al-Qiyamah).

فيوطن نفسه على طاعته، ويجتنب مساخطه، فإنه في قبضته لا يقدر على الفرار منه.

وقد يجوز أن يكون على ظاهره، فيكون بل الإنسان بنفسه بصير فتدخل فيه "الهاء" على التأكيد والمبالغة، كما قالوا: رجل علامة ونسابة، ويكون (عَلى) بمعنى "الباء" كما بدل العرب حروف الصفات بعضها من بعض، والله أعلم كيف هو.

قوله: (وَلَوْ أَلْقَى مَعَاذِيرَهُ (١٥) .

أي ولو أسبل ستوره عند خلوته بالمعاصي.

وأهل اليمن يسمون الستور المعاذير، واحدها معذار.

hār."[9]

L14980

L14981 His saying: "Do not move your tongue with it to hasten it (16)."[10]

L14982–14983 This is evidence for referring to a meaning even when its corresponding expression has not occurred at the beginning of the discourse, since the pronoun "it" in "with it" refers to the Quran, although it has not been mentioned beforehand. What is indicated by the end of the discourse therefore suffices, where He says: "Indeed, upon Us rests its gathering and its recitation (17)."[11]

L14984–14987 This is one of the places where the end of the wording explains its beginning. Moreover, it is among the clearest proofs that the Quran heard from the tongues of servants is Allah's uncreated speech, that it has not become an utterance or a reproduction, that it is the very Quran which Allah spoke, and that the servants have in it no utterance of their own whatsoever. They merely bear it as bearers and convey it as conveyors, just as the scribe bears it through his writing, without any utterance of his own being mingled with it. This is clear and should not be too subtle for the understanding of anyone who acknowledges that it is Allah's uncreated speech, causing him to entertain doubts concerning utterance and reproduction.[12]

L14988–14994 For neither the reciter, nor the scribe, nor the memorizer, nor the listener has any agency in the utterance or the reproduction. Whoever entertains doubts concerning these two and supposes that he has an utterance of his own in it when he conveys it, and that through his conveying it it becomes a reproduction, has retracted his assertion that it is Allah's uncreated speech, has become equal to those who maintain that it is created, and has committed outright unbelief. For an utterance cannot proceed from two utterers at the same time, nor can speech be both a reproduction and that which is

قوله: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ (١٦)﴾.

دليل إلى الإشارة إلى المعنى، وإن لم يجر لفظه في أول الكلام، لأن "الهاء" في (به) راجعة على القرآن، ولم يذكر قبلها، فاستغنى بما دل عليه آخر الكلام، إذ يقول: ﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (١٧)﴾.

وهو من المواضع التي يبين آخر اللفظ فيه عن أوله، وهو مع ذلك من أدل دليل على أن القرآن المسموع من لسان العباد كلام الله غير مخلوق، ولم يصر لفظًا ولا حكاية، وأنه القرآن المحض الذي تكلم الله به، وليس للعباد به لفظ أصلاً، إنما حملوه حملاً، وأدوه أداء، كما يحمله الكاتب بكتابته من غير أن يكون له فيه ممازجة لفظ، وهو بين لا ينبغي أن يدق على فهم من أقر بأنه كلام الله غير مخلوق، فيشك في اللفظ والحكاية.

لأنه ليس للتالي، ولا للكاتب، ولا للحافظ، ولا للسامع صنع في اللفظ، ولا في الحكاية، ومن شك فيهما وقدر أن له لفظًا فيه إذا أدّاه، ويصير بأدائه حكاية فقد رجع عن قوله: إنه كلام الله غير مخلوق، واستوى مع من يقول بخلقه، وكفر كفرًا صراحًا لأن اللفظ لا يكون من لافظين في حال واحدة، ولا الكلام يكون حكاية ومحكيًّا من واحد في حال واحدة، إذ لابد من عدم أحدهما بوجود الآخر.

[9] **Translator's note (L14979):** The author interprets the Quranic word commonly rendered "excuses" through a Yemeni usage meaning "curtains."

[10] **Qur'an references (L14981):** Qur'an 75:16 (Al-Qiyamah).

[11] **Qur'an references (L14982):** Qur'an 75:17 (Al-Qiyamah).

[12] **Translator's note (L14984):** "Utterance" translates "lafẓ," and "reproduction" translates "ḥikāyah," technical terms in the theological argument developed below.

reproduced from one speaker at the same time, since the existence of one necessarily entails the nonexistence of the other.

L14995–15002 Thus, since a speaker cannot originate speech in which someone has preceded him, such that he would also be originating it just as the first speaker originated it, when he recites the Quran which Allah originated by speaking it, the speech belongs to Allah alone, and it is what exists, while the reciter's speech, which someone supposes to be his own speech, is certainly nonexistent. For it is impossible that Allah's speech should become nonexistent—while it is His speech—through the conveying of a being created by Allah; and the verse is not speech. Allah has deprived all people of any hope of producing the like of this Quran, saying: "Say: If humankind and the jinn were to gather together to produce the like of this Quran, they would not produce its like, even if they supported one another (88)."[13][14][15]

فلما كان المتكلم لا يقدر على ابتداء كلام قد سبق إليه، فيكون هو - أيضًا - مبتدئًا به، كما كان الأول مبتدئًا به، فتلا القرآن الذي ابتدأ الله بالتكلم به كان الكلام لله وحده، وكان هو الموجود. وكلام التالي الذي يظن الظان أنه كلامه عدمًا بيقين، إذ لا يجوز أن يكون كلام الله عدمًا - وهو كلامه - بأداء مخلوق بالله، والآية ليست بكلام، وقد أيَّس الله الناس جميعًا أن يأتوا بمثل هذا القرآن، فقال: (قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا (٨٨) .

[13] **Translator's note (L14998):** The supplied "'adaman" has an irregular accusative form in this construction; the intended predicate appears to be "nonexistent."

[14] **Translator's note (L14999):** The supplied text reads "the verse is not speech" across this and the following segment. This is unexpected in the argument and may reflect corruption; it has been translated as supplied.

[15] **Qur'an references (L14995):** Qur'an 17:88 (Al-Isra).

أفليس من يظن على أن يقدر على اللفظ بالقرآن فقد زعم أنه من أتى بمثله وحده من غير تظاهر، وكذب الله - جل جلاله - في قوله، واستحق القتل.

(وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ (٢٢) إِلَى رَبِّهَا نَاظِرَةٌ (٢٣) .

نص بلا تأويل أنها تنظر إلى ربها نظر العين - لا محالة - ومن قال: إنها منتظرة تنتظر الثواب فليس بخلاف، لما دل عليه القرآن إذ لا ثواب أجل من انتظاره رؤية الرب - سبحانه - لأنه غايه الطالبين، وأمتع تمتع المتمتعين، ولولا خذلان الجهمية ما أنكروا ذلك، ولو لم يكن فيه قرآن يتلى، ولا أخبار عن الرسول التي تروى برواية الصادقين الأعلام المشهورين.

وهو موضوع بشرحه في ردنا على الباهلي، والدوري وابن أبي يعقوب.

قوله: (وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ (٢٤) تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ (٢٥) . الظن فيها بمعنى العلم، وهو كلمة من الأضداد، قد ذكرناها في غير هذا الموضع، وهكذا (وَظَنَّ أَنَّهُ الْفِرَاقُ (٢٨) . أي وعلم، والله أعلم.

L15003–15004 Has not someone who thinks he can utter the Quran thereby claimed that he is one who has produced its like all by himself, without mutual assistance, and declared Allah— exalted be His majesty—to have spoken falsely, and made himself deserving of execution?[1]

L15005 "Faces that day will be radiant (22), looking toward their Lord (23)."[2]

L15006–15007 an explicit statement, requiring no figurative interpretation, that they will look upon their Lord with their eyes—without fail. Whoever says that they are waiting, awaiting the reward, does not contradict what the Quran indicates, since no reward is more sublime than one's awaiting the vision of the Lord—glory be to Him—for it is the ultimate goal of seekers and the most delightful enjoyment of those who enjoy delight. Had the Jahmiyyah not been forsaken, they would not have denied this, even if there were no Quran recited concerning it, nor reports from the Messenger transmitted through the narrations of truthful, renowned, distinguished authorities.[3]

L15008–15009 It is set out with its explanation in our refutation of al-Bahili, al-Duri, and Ibn Abi Ya'qub.

L15010

L15011–15014 His saying: "And faces on that day will be scowling, (24) thinking that a back-breaking calamity will be inflicted upon them. (25)" "Thinking" here means knowing. It is a word that bears opposite meanings; we have discussed it elsewhere than this passage. The same applies to "And he thought that it was the parting. (28)" That is, "and he knew." Allah knows best.[4]

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[1] **Translator's note (L15003):** The wording corresponding to "thinks he can" is syntactically irregular in the supplied text, apparently through an intrusive preposition. The question continues into the next segment.

[2] **Qur'an references (L15005):** Qur'an 75:22 (Al-Qiyamah); Qur'an 75:23 (Al-Qiyamah).

[3] **Translator's note (L15006):** The wording concerning awaiting the vision is syntactically awkward; the translation retains its reference to awaiting rather than silently replacing it with the vision itself.

[4] **Qur'an references (L15011):** Qur'an 75:24 (Al-Qiyamah); Qur'an 75:25 (Al-Qiyamah); Qur'an 75:28 (Al-Qiyamah).

L15015

L15016–15018 His saying: “He neither affirmed the truth nor prayed. (31)” supports the position that abandoning prayer is unbelief, since He—majestic is His glory—coupled it with declaring the messengers liars and failing to affirm their truthfulness.[5]

L15019

L15020–15022 His saying: “Does the human being suppose that he will be left without obligation? (36) Was he not a drop of emitted semen? (37)” has a specific scope, since Adam, Eve, and Jesus—peace be upon them—are excluded from origination through the emission of semen.[6]

[5] **Qur’an references (L15016):** Qur’an 75:31 (Al-Qiyamah).

[6] **Qur’an references (L15020):** Qur’an 75:36 (Al-Qiyamah); Qur’an 75:37 (Al-Qiyamah).

قوله: (فَلَا صَدَّقَ وَلَا صَلَّى (٣١) . يؤيد أن ترك الصلاة كفر. إذ قرنه - جل جلاله - مع تكذيب الرسل، وترك تصديقهم.

قوله: (أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى (٣٦) أَلَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنَى (٣٧) . فيه خصوص، إذ آدم، وحواء، وعيسى - عليهم السلام - خارجون من الإمناء.

سورة الانسان

Surah 76: The Man (Al-Insan)

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

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[Surah “Has There Come”]

His saying—exalted is He: “Has there come upon the human being a period of time when he was not a thing mentioned? (1)” Some people hold that “has …?” means “indeed”: “Indeed, there has come upon the human being.”[1]

In my view, this is not so. Rather—and Allah knows best—it retains its apparent meaning, “has …?” For it is impossible for a period of time to come upon a nonexistent thing; a period of time comes only upon an existing thing. It is as though He said—and Allah knows best: “Has there come upon the human being, since he was created and became a human being, a period of time when he was not mentioned among created beings, or was not mentioned in connection with good or evil, with a threat or glad tidings, with an enumeration of the blessings bestowed upon him, or with a warning of what lies ahead of him of the terrors of the Resurrection and the Fire, and things like that?” I do not know what compelled the person who took it to mean “indeed” to depart from customary usage, despite its being plain and clear and having little ambiguity.

His saying: “We indeed created the human being from a drop of mixed fluids, testing him, and made him hearing and seeing. (2)” is a powerful, choking argument against the Jahmiyyah. Do you not see how He stated that He made the mixed fluids being tested hearing and seeing, and thereby described him with the hearing and sight with which He described Himself, when He says: “And Allah has ever been hearing and seeing”?[2][3]

Thus He made the two descriptions alike and did not use differing expressions, and stated this because Allah is hearing through hearing and sight that

[1] **Qur’an references (L15025):** Qur’an 76:1 (Al-Insan).

[2] **Translator’s note (L15038):** The Arabic awkwardly calls the object made hearing and seeing “the mixed fluids being tested”; this has been retained rather than replaced with “the human being.”

[3] **Qur’an references (L15037):** Qur’an 76:2 (Al-Insan); Qur’an 4:134 (An-Nisa).

[سورة هل أتى]

قوله - تعالى -: (هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا (١) . يذهب ناس إلى أن (هَل) بمعنى“قد” أتى على الإنسان.

وليس هو عندي كذلك، بل هو - والله أعلم - على ظاهره (هَل) إذ محال أن يأتي الحين على الشيء العدم، إنما يأتي الحين على الشيء الموجود، فكأنه قال - والله أعلم -: هل أتى على الإنسان منذ خلق فصار إنسانًا حين من الدهر لم يذكر في جملة المخلوقين، أو لم يذكر بخير، أو بشر، أو بتهديد، أو بتبشير، أو بتعديد النعم عليه، أو بتخويف مما وراءه من أهوال القيامة، والنار، وما أشبه ذلك ولا أدري كيف اضطر من جعله بمعنى “قد” نخرج عن العرف، مع بيانه ووضوحه، وقلة تشابهه.

قوله: (إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (٢) حجة على الجهمية شديدة خانقة، ألا تراه كيف أخبر عن تجعيله الأمشاج المبتلى سميعًا بصيرًا، ووصفه - به - بما وصف به نفسه من السمع والبصر، إذ يقول: (وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا) .

فسوى بين الصفتين، ولم يخالف بين اللفظين فأخبر ذلك، لأن الله سميع بسمع وبصر غير مخلوقين، يعرف صفتهما من نفسه كهيئة ما هما له سبحانه.

are uncreated; He knows their character within Himself, in the manner in which they belong to Him—glory be to Him.[4]

L15042–15045 We make no assertion about their modality, without pretending ignorance of them and thereby stripping them of their literal realities and taking them along the path of figurative meanings, thus falling into the negation of divine attributes. For whoever denies of Allah—majestic is His glory—the literal realities of His description or the literal realities of His action has negated His attributes.

L15046–15049 Whoever negates His attributes has disbelieved, and his blood becomes lawful to shed. If he does not affirm them, and takes "the Hearing" and "the Seeing" to mean perception for fear of likening Allah to creation, he has not escaped such likening. Rather, he has hastened his own loss by abandoning two expressions revealed in His Book and reducing two names of His— glory be to Him—to a single name, namely "the Perceiver."

L15050–15055 How could he escape likening Allah to creation?! Does not the created being also have perception of things, even if he does not perceive them all, as Allah perceives them all?! Just as he has knowledge of things, even if he does not sense them all, as Allah knows them all, he is called "knowing" and "knowledgeable," and Allah is called "knowing" and "knowledgeable." This does not constitute likening Allah to creation, as is supposed by the deluded Jahmi, because the created being's knowledge, by virtue of which he is called "knowing" and "knowledgeable," is acquired and learned, whereas His knowledge—glory be to Him—is eternal, an attribute among His attributes, neither learned nor acquired. Likewise, the created being's hearing is made and perishable, and his sight is like it: Allah causes both to perish when

[4]**Translator's note (L15040):** The Arabic says "hearing through hearing and sight," without supplying "seeing" alongside "hearing." This irregular wording is retained.

ولا نقول نحن بكيفيتهما من غير أن نتجاهلهما، فنزيل عنهما الحقائق ونأخذ بهما طريق المجازات، فندخل في التعطيل، لأن من نفى عن الله جل جلاله - حقائق وصفه، أو حقائق فعله فقد عطله.

ومن عطله، فقد كفر وحل دمه. وإن لم يثبت وأخذ بالسميع والبصير إلى معنى الإدراك خوفًا من التشبيه لم يسلم من التشبيه بل تعجل الخسران في ترك لفظين نازلين في كتابه، ورد اسمين له - سبحانه - إلى اسم واحد، وهو "المدرك ".

وكيف يسلم من التشبيه؟! أليس للمخلوق - أيضاً - إدراك لأشياء. وإن لم يدرك جميعها، كما يدرك الله جميعها؟! ، كما له أن علمًا بأشياء، وإن لم يحس بجميعها، كما يعلم الله جميعها فهو يسمى عالمًا وعليمًا، ويسمى الله عالمًا وعليمًا، فلا يكون تشبيهًا كما يظنه الجهمي المخدوع، لأن علم المخلوق الذي سُمي به عالمًا وعليمًا مستفاد متعلم، وعلمه - سبحانه - أزلي صفة من صفاته غير متعلم ولا مستفاد، كذلك سمع المخلوق مصنوع فان، وبصره مثله يفنيهما الله إذا شاء، ثم يعيدهما إذا أحياه كما ابتدأهما بقدرته، وكذلك بصره.

He wills, then restores both when He brings him back to life, just as He originated both by His power; and likewise his sight.[5][6][7]

وسمع الله وبصره كائنان أزليتان فيه بلا إحداث محدث، ولا صنع صانع، حقيقيا غير مجازين، معروفان عند نفسه، معروف حقيقتهما عنده، معروف عندنا حقيقتهما بغير معنى الإدراك، بل بمعنى السمع والبصر، مسكوت عن كيفيتهما، كهيئة ما هما عنده سبحانه.

L15056–15060 Allah's hearing and sight exist eternally in Him, without being brought into being by an originator or fashioned by a maker, literal rather than figurative, known to Himself, their reality known to Him, their reality known to us in a sense other than perception, but rather in the sense of hearing and sight, with silence maintained concerning their modality as they are with Him—glory be to Him.[8]

L15061

قوله: (إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا (٤) . دليل على أن المؤمن وإن دخل النار بعصيانه وجرمه وأحرق في النار بقدر جنايته لم يغل، ولم يجعل في السلاسل حتى يعتقه الله برحمته، ويذر الكافرين في السلاسل، والأغلال، والسعير الذي يستعر عليهم، كلما نَضَّجَ له جلدًا استعر على الجلد الذي يبدل له، خالدًا مخلدًا.

L15062–15065 His saying: "We have indeed prepared for the unbelievers chains, shackles, and a blazing fire. (4)" is evidence that the believer, even if he enters the Fire because of his disobedience and wrongdoing and is burned in the Fire in proportion to his offense, will neither be shackled nor put in chains, until Allah frees him by His mercy and leaves the unbelievers in the chains, shackles, and blazing fire that blazes against them; whenever it has thoroughly burned his skin, it blazes against the skin substituted for him, while he abides forever, perpetually.[9][10]

L15066

وقوله: (عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ) .

L15067 And His saying: "A spring from which Allah's servants drink."[11]

دليل على أن "الباء" إذا دخلت مقحمة - في الكلمة على سعة اللسان - لم يغير من المعنى شيئًا.

L15068 is evidence that when the preposition "with" (ba') is inserted into an ex-

[5] **Translator's note (L15051):** The phrase corresponding to "just as he has knowledge" has an irregular word order and an apparently intrusive particle in the supplied Arabic. Its probable sense is translated here.

[6] **Translator's note (L15052):** The Arabic uses "sense" here, rather than repeating "know."

[7] **Translator's note (L15055):** The final "and likewise his sight" repeats a point already included in the preceding dual pronouns. The repetition is present in the supplied text.

[8] **Translator's note (L15057):** The Arabic has inconsistent grammatical gender in its paired predicates; the sense is nevertheless intelligible.

[9] **Translator's note (L15064):** The Arabic shifts from plural unbelievers to a singular pronoun in this clause; the shift is retained.

[10] **Qur'an references (L15062):** Qur'an 76:4 (Al-Insan).

[11] **Qur'an references (L15067):** Qur'an 76:6 (Al-Insan).

pression, as the latitude of the language permits, it changes nothing of the meaning.

L15069–15071 This also provides an argument for those who say that His saying, "And wipe your heads," changes nothing concerning wiping the whole head, just as He said concerning purification with earth: "Then wipe your faces," which changes nothing concerning wiping the whole face.

L15072 And that the claim that its occurrence in the command to wipe the head expresses partiality is an oversight.[12]

L15073–15079 His saying: "And they give food, despite their love for it, to a needy person, an orphan, and a captive. (8)" is evidence that the person who feeds a captive is rewarded for feeding him, and that this is an approved trait of his character, even if the captive is an unbeliever, because Allah—blessed and exalted is He—coupled it with feeding the orphan and the needy person, as you see, and made it grounds for praising the person who does it. No one may therefore adopt excessive rigor and say: "I will not feed him, nor treat him kindly, because that assists him in his unbelief." For Allah—blessed and exalted is He—has prepared for him in the Hereafter a punishment, in his abiding forever in the Fire if he dies in unbelief, that suffices in place of starving him in this world. Do you not consider Abraham, the intimate friend—may Allah bless him—when he prayed for the Sacred City, saying: "And provide its people with fruits—those among them who believe in Allah and the Last Day"?[13][14]

L15080–15082 The Lord—mighty and majestic is He—said: "And whoever disbelieves." That is, "And those who disbelieve—I provide for them."

L15083

L15084 And His saying: "We indeed fear from our Lord a scowling, intensely harsh

[12] **Translator's note (L15072):** "Its" refers to the preposition ba'; "partiality" here means a partitive sense, indicating that only part of the head is to be wiped.

[13] **Translator's note (L15078):** The phrase rendered "in his abiding forever" literally uses "upon/for his abiding forever"; its connection to "punishment" is awkward in the supplied Arabic.

[14] **Qur'an references (L15074):** Qur'an 76:8 (Al-Insan); Qur'an 2:126 (Al-Baqarah).

وفيه حجة لمن يقول: إن قوله: (وَامْسَحُوا بِرُءُوسِكُمْ) . لم يغير من مسح جميع الرأس شيئًا، كما قال في التيمم: (فَامْسَحُوا بِوُجُوهِكُمْ) فلم يغير من مسح جميع الوجه شيئًا.

وإن قول القائل: إن دخولها في مسح الرأس للتبعيض إغفال.

قوله: (وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (٨) دليل على أن إطعام الأسير يؤجر المطعم عليه، وهو مرضي أخلاقه، وإن كان الأسير كافرًا لأن الله - تبارك وتعالى - قرنه بإطعام اليتيم والمسكين كما ترى، وجعله مدحًا لفاعله، فليس لأحد أن يتنطع فيقول: لا أطعمه. ولا أحسن إليه، لأنه معونة على كفره، لأن الله - تبارك وتعالى - قد أعد له في الآخرة عذابًا على خلوده في النار، إن مات على كفره، ما هو كاف من إجاعته في الدنيا، ألا ترى إلى الخليل إبراهيم - صلى الله عليه - حين دعا للبلد الحرام فقال: (وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ) .

قال الرب - عز وجل -: (وَمَنْ كَفَرَ) أي ومن كفر فأنا أرزقهم.

وقوله: (إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا (١٠) فَوَقَاهُمُ اللَّهُ) الآية.

day. (10) So Allah protected them”—the verse.[15]

L15085–15087 is evidence that whoever fears it in this world and makes his preparations through obedience to his Lord, He will grant him safety from its terrors and protect him from its frights. Likewise, He said in Surah The Ants: “Whoever comes with a good deed will have something better than it, and they will be safe from terror that day. (89)” It is said that “the good deed” in this passage is “There is no deity but Allah,” and “the evil deed” is associating partners with Him.[16]

L15088–15097 His saying: “And He rewarded them for their patient endurance with a garden and silk. (12)” through His saying: “And its clusters of fruit were brought low, fully within reach. (14)” Some Quran commentators said: “For their patient restraint concerning the world as a whole.” Thus there falls within this every severe affliction and calamity involving loss of wealth or the death of a loved one, a relative, a kinsman, or a friend; the anguish of poverty, pains, and illnesses; fear of the enemy; the injustice of the ruler; and similar things. When a person swallows their bitter draughts, patiently endures their pains, and submits amid them to his Lord’s judgment, knowing that his welfare is being considered through this, that it is being made expiation for his sins, that it raises him in his ranks, and that through it he is being led along the path of His prophets, His messengers, His friends, and the righteous among His servants, what he is experiencing then becomes easy for him, and he becomes certain of the reward of his Lord and does not resent receiving more of it.[17][18]

L15098–15100 The Messenger of Allah—may Allah bless him and grant him peace ﷺ—said: “Those who enjoyed well-being in this world will surely wish, on the Day of Resurrection, that their skins had been cut with shears, because of what they see of the reward of those who suffered affliction.”

دليل على أن من خافه في الدنيا، وأخذ أهبته من طاعة ربه، أَمَّنَه من أهواله، ووقاه أفزاعه، وكذا قال في سورة النمل: (مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ (٨٩) . ويقال: إن الحسنة - في هذا الموضع - لا إله إلا الله، والسيئة الشرك.

قوله: (وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا (١٢) ، إلى قوله: (وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا (١٤) قال بعض المفسرين: بما صبروا عن الدنيا جملة، فدخل فيه كل مصيبة شديدة ورزية، بفقد مال وموت حميم، وقريب، ونسيب وصديق، ومضض الفقر والأوجاع والأمراض، وخوف العدو، وجور السلطان، وأشباه ذلك، إذا جرع غصصه، وصبر على آلامه، وسلم فيها لحكم ربه، وعلم أنه منظور له بذلك، ومجعول كفارات لذنوبه. ورافع له في درجاته، ومسلوك به سبيل أنبيائه ورسله، وأوليائه. والصالحين من عباده، هان عليه - عندها - ما هو فيه، وأيقن بثواب ربه، ولم يكره بالازدياد منه.

وقد قال رسول الله صلى، الله عليه وسلم: “ ليودنَّ أهل العافية في الدنيا - يوم القيامة - أن جلودهم قرضت بالمقاريض، بما يرون من ثواب أهل البلاء”.

[15] **Qur’an references (L15084):** Qur’an 76:10 (Al-Insan).

[16] **Qur’an references (L15085):** Qur’an 27:89 (An-Naml).

[17] **Translator’s note (L15097):** The construction “does not resent receiving more” is grammatically awkward in the Arabic. “Of it” may refer to the affliction or to the reward; the reference remains open in translation.

[18] **Qur’an references (L15089):** Qur’an 76:12 (Al-Insan).

And he said: “Allah—blessed and exalted is He—indeed regularly tends His friend with affliction, just as a mother regularly tends her child with good things.”

He—peace be upon him—was asked which people suffer the severest affliction. He said: “The prophets, then the most excellent, followed by the next most excellent. A man is afflicted according to his religion”—or he said: “In proportion to his religion. If he is firm in religion, accordingly; and if he is weak in religion, then accordingly. Affliction continues to beset the servant until he walks in the marketplaces with no sin upon him.”[19]

And he said: “When Allah loves a people, He afflicts them. Whoever is content will have His good pleasure, and whoever is displeased will have His displeasure.” There are other sayings similar to this.

When he is thus, he becomes entitled—through His mercy—to what He promised him in this verse, through

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His saying: “And its clusters of fruit were brought low, fully within reach.”[20]

It is said concerning “were brought low”: they were brought near so that they could reach and pluck them while standing, sitting, sleeping, and in every condition. The tree lowers itself for them until they may take its fruits without weariness or toil; and when they have finished taking them, it rises up and returns to its former state. This is their way forever and ever.

It has also been said concerning “And He rewarded them for their patient endurance”: that they patiently abstained from desires. Desires, too, belong to this world, and relinquishing them involves anguish and hardship for souls; thus this agrees with what we have said.[21]

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[19]**Translator’s note (L15105):** The Arabic leaves the consequence after “if he is firm in religion” elliptical: literally, “according to that.”

[20]**Qur’an references (L15113):** Qur’an 76:14 (Al-Insan).

[21]**Qur’an references (L15119):** Qur’an 76:12 (Al-Insan).

وقال: “إن الله - تبارك وتعالى - ليتعاهد وليه بالبلاء كما تتعاهد الوالدة ولدها بالخير”.

وسئل - عليه السلام - أي الناس أشد بلاء، قال: “الأنبياء، ثم الأمثل فالأمثل، يبتلى الرجل على حسب دينه ” أو قال: “ على قدر دينه، فإن كان صلب الدين على حسب ذلك، وإن كان رخو الدين فعلى حسب ذلك، ولا يزال البلاء بالعبد حتى يمشي في الأسواق وما عليه خطيئة”.

وقال: “ إذا أحب الله قومًا ابتلاهم، فمن رضي فله الرضى، ومن سخط فله السخط ”. مع أشباه لهذا.

وإذا كان كذلك استوجب - برحمته - ما وعده في هذه الآية، إلى

قوله: (وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا) .

يقال في (وَذُلِّلَتْ) : أدنيت حتى يتناولوها بالقطف قيامًا، وقعودًا، ونيامًا، وعلى كل حال، تتطامن لهم الشجرة حتى يتناولوا ثمارها بلا تعب، ولا نصب، فإذا فرغوا من تناولها استعلت فعادت كما كانت، هذه سبيلهم أبد الأبد.

وقد قيل في: (وَجَزَاهُمْ بِمَا صَبَرُوا) : إنهم صبروا عن الشهوات. والشهوات - أيضا - من الدنيا في تركها مضض. وشدة على النفوس، فهو موافق لما قلناه.

قوله: (وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا (١٥) قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا (١٦) .

يقال: قدروها على مقدار ريهم.

وفيه دليل على أنهم عوضوا من تركهم إدارة المحّرم عليهم من خمر الدنيا في أقداح الزجاج، بأواني الفضة، التي هي في صفاء الفضة، وبياض المرجان من خمر الجنة، التي (لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ (١٩) أي لا تنزف عقولهم بالسكر، ولا أموالهم التي كانوا يجعلونها - في الدنيا - أثمانًا للأعناب المعصورة، ومنقودة فيها نفسها، وشربه فيما أعان على شربها، ومجعوله في الملك، وأثمان المغنيات، وأجدادهن، وعطاياهن، وعطايا غيرهن ممن يجري مجراهن في ملاذ النفوس، وشهوات القلب.

فصار الداخلون إلى الجنة في أمن من كل ذلك، يغرف الخمر من. أنهار الجنة الجارية فيها بلا ثمن، والاستمتاع بما يحبرون في رياضها. بلا حذر، ولا عطية، رغدًا كيف شاءوا، ومتى شاءوا، كما قال - تبارك وتعالى -: (فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ (١٥) .

L15123 His saying: “And vessels of silver and cups that were crystal will be passed around among them (15), crystal of silver, which they have measured precisely (16).”[22]

L15124 It is said: They have measured them according to the amount needed to quench their thirst.

L15125–15129 This contains evidence that they were compensated for refraining from passing around what was forbidden to them of this world’s wine in glass goblets, with silver vessels, which have the clarity of silver and the whiteness of coral, containing the wine of Paradise, from which “they suffer no headache, nor are they depleted (19)”— that is, neither are their minds depleted by intoxication, nor their wealth, which they used in this world as payment for pressed grapes, and as cash paid for the wine itself, and its drinking in whatever assisted in drinking it, and what was assigned to ownership, and the prices of singing women, and their grandfathers, and gifts to them, and gifts to other women who serve the same purposes as they do in the pleasures of souls and the desires of the heart.[23][24][25]

L15130–15133 Thus those who enter Paradise are safe from all that, with wine being ladled from the rivers of Paradise flowing within it, without payment, and with enjoyment of the things that delight them in its gardens, without apprehension or gifts, in abundance, however they wish and whenever they wish, as He said— blessed and exalted is He—“As for those who have faith and do righteous deeds, they shall be delighted in a garden (15).”[26][27]

[22] **Qur’an references (L15123):** Qur’an 76:15 (Al-Insan); Qur’an 76:16 (Al-Insan).

[23] **Translator’s note (L15128):** The supplied text says “the clarity of silver and the whiteness of coral”; these descriptions have been retained as written. The rendering “depleted” preserves the sense developed in the author’s following explanation.

[24] **Translator’s note (L15129):** Several expressions appear corrupt or grammatically disjointed: “its drinking,” “what was assigned to ownership,” and “their grandfathers.” These follow the supplied readings وشربه، ومجعوله في الملك، وأجدادهن without silently reconstructing a different text.

[25] **Qur’an references (L15125):** Qur’an 56:19 (Al-Waqi’ah).

[26] **Translator’s note (L15130):** The source places a period after “from,” although the construction continues in the next unit.

[27] **Qur’an references (L15130):** Qur’an 30:15 (Ar-Rum).

قال: السماع في الجنة.

وقد قيل في قوله: ﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ (٥٥) ﴾ إنه ضرب الأوتار تصوّت بالتسبيح والتقديس بنغم لم يسمع الخلائق بمثلها.

وقيل في الشغل: إنه افتضاض العذارى.

وهو عندي هذا وهذا، يلهون تارة بالسماع وأصوات الأوتار، وتارة بافتضاض العذارى، وكذا قال - في سورة أخرى: - ﴿يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ (٢٣) وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ (٢٤) ﴾

أي بكأس الخمر - والله أعلم - فلا يكون فيها لغو أهل الدنيا وأباطيلهم. وهَذْر القول الذي يؤثم قائله ومستمعه، والنظر إلى المدير، وتمني المعصية معه، فعرضوا في الإدارة عليهم في الجنة - لما تجنبوا في الدنيا مثله - بغلمان يديرونها، ويطوفون بها عليهم، من غير إثم يلحقهم بالنظر إليهم، لما نزع من صدورهم من الغل في تمني الباطل. واستغنائهم بالحور العين، وافتضاض الأبكار.

L15134–15135 He said: Listening to music in Paradise.[28]

L15136–15138 It has also been said concerning His saying, “Indeed, the inhabitants of Paradise today are delighting in an occupation (55),” that it is the plucking of strings that sound forth glorification and sanctification in melodies such as created beings have never heard the like of.[29]

L15139 And it has been said concerning this occupation that it is the deflowering of virgins.

L15140–15141 In my view, it is both this and that: at times they divert themselves with listening to music and the sounds of strings, and at times with the deflowering of virgins. Likewise, He said in another surah: “They pass a cup back and forth among themselves therein, with neither idle talk nor incitement to sin in it (23). And youths of their own circulate among them, as though they were carefully sheltered pearls (24).”[30]

L15142–15149 That is, a cup of wine—and Allah knows best—so there will be none of the idle talk of the people of this world or their falsehoods, or the outpouring of speech that makes its speaker and its listener sinful, or gazing at the cupbearer and wishing to commit sin with him. Thus, for the serving of drink to them in Paradise—because they avoided in this world its like—they were presented with youths who pass it around and circulate among them with it, without any sin attaching to them through looking at them, because the rancor involved in wishing for falsehood has been removed from their breasts, and because they find satisfaction in the fair, wide-eyed maidens and in the deflowering of virgins.[31][32]

[28] **Translator’s note (L15135):** “Listening” here renders samāʿ, which in this context refers to listening to music or singing. The person to whom “He said” refers is not identified in the supplied passage.

[29] **Qur’an references (L15136):** Qur’an 36:55 (Ya-Sin).

[30] **Qur’an references (L15140):** Qur’an 52:23 (At-Tur); Qur’an 52:24 (At-Tur).

[31] **Translator’s note (L15146):** The supplied فعرضوا means “they were presented/offered,” but the construction with the following “with youths” is awkward. It may be a corruption of فعوضوا, “they were compensated.” The translation retains the idea of presentation rather than silently substituting that reading.

[32] **Translator’s note (L15148):** The association of “rancor” with “wishing for falsehood” is awkward in the supplied text and has been retained.

L15150

L15151 His saying: “And therein they will be given a cup to drink whose mixture is ginger (17), a spring therein called Salsabil (18).”[33]

L15152 This is evidence that wine’s stinging of the tongue is a commendable quality in it and a pleasure for its drinker. For this reason He praised it for its mixture of ginger, in accordance with human dispositions. Yet He prohibited it, with all its qualities, in this world. Thus He—glory be to Him—compensated those who abstained from it in this world with the pleasurable sting it contains, and removed from it the intoxication that is a defect in it.

L15153 It is said: It is mixed for the companions of the right, while those brought near drink it unmixed.

L15154–15157 And it is said: Salsabil is that which flows swiftly. It also has another admixture, namely camphor. But He—and Allah knows best—mentioned camphor for its fragrance, not for its bitterness, since there is no bitterness in Paradise to spoil any of its foods or drinks.

L15158–15160 Allah mentioned this cup at the beginning of the surah for the righteous, who drink it mixed in this way for them with camphor, as a recompense for their fulfillment of vows and their fear of a day whose evil is widespread.

L15161

L15162 His saying: “And perpetually youthful boys circulate among them; when you see them, you would think them scattered pearls (19).”[34]

L15163–15166 This admits of two interpretations. The first is that He described them in terms of the purity of their complexions, the freshness of their bodies, and the absence of impurities, just as fresh pearls are described, sheltered from dust and other things, so that their clarity remains and their luster does not disappear; thus the boys, in the estimation of anyone looking at them, are forever like that.

[33] **Qur’an references (L15151):** Qur’an 76:17 (Al-Insan); Qur’an 76:18 (Al-Insan).
[34] **Qur’an references (L15162):** Qur’an 76:19 (Al-Insan).

قوله: (وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا (١٧) عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا (١٨) .

دليل على أن لذع الألسنة في الخمر مدح لها، ولذة لشاربها، ولذلك مدحها بمزاج الزنجبيل على ما في سجايا البشر، غير أنه حرمها بجميع صفاتها في الدنيا، فعوض - سبحانه - من تركها في الدنيا بما هو فيها لذة من اللذع، وأزال عنها السكر الذي هو فيها عيب.

يقال: إنها تمزج لأصحاب اليمين، ويشربها المقربون صرفًا.

ويقال: السلسبيل، هو الحديد الجرية. ولها مزاج آخر وهو الكافور، ولكنه - والله أعلم - ذكر الكافور لطيبه، لا لمرارته. إذ ليس في الجنة مرارة تكدر شيئًا من أطعمتها، وأشربتها.

ذكر الله هذه الكأس في أول السورة للأبرار يشربونها هكذا ممزوجة لهم بالكافور، جزاء على وفائهم بالنذر، وخوفهم يومًا كان شره مستطيرًا.

قوله: (وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنْثُورًا (١٩) .

يحتمل وجهين: أحدهما: أن يكون وصفهم بصفاء الألوان. ورطوبة الأبدان، وذهاب الأدناس، كما يوصف اللؤلؤ الرطب المكنون عن الغبار وغيره، ليبقى صفاؤه، ولا يذهب ماؤه فيكون الولدان - في حسبان الناظر إليهم - أبدًا كذلك.

L15167–15168 The other interpretation is that He described them in terms of their preciousness and the high prices they would command if they were in this world, just as a precious thing becomes costly, its price increases, and things like it become scarce.

والوجه الآخر: أن يكون وصفهم بالنفاسة، وغلاء الأثمان لو كانوا في الدنيا، كما يغلوا النفيس فيكثر ثمنه، ويعز أشباهه.

L15169

L15170 And His saying: “And you do not will unless Allah wills.”[35]

وقوله: (وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ) .

L15171–15173 This is an argument against the Muʿtazilites and the Qadarites, because it denies them any willing before His willing. Likewise: “He admits whomever He wills into His mercy.”[36]

حجة على المعتزلة والقدرية، لنفي المشيئة عنهم قبل مشيئته، وكذلك: (يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ) .

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[35] **Qur’an references (L15170):** Qur’an 76:30 (Al-Insan); Qur’an 81:29 (At-Takwir).

[36] **Qur’an references (L15171):** Qur’an 42:8 (Ash-Shuraa); Qur’an 76:31 (Al-Insan).

سورة المرسلات

Surah 77: The Emissaries (Al-Mursalat)

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

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[Surah: Those Sent Forth]

His saying—mighty and majestic is He—"Did We not destroy the earlier peoples (16), then cause the later ones to follow them (17)?"[1]

This—and Allah knows best—is their destruction as punishment for sin, rather than the destruction of death in which everyone is equal. The evidence for this is His saying: "Thus do We deal with the criminals (18)."[2]

He thus made it specific to them, because the destruction of death that is not punishment for sin is shared by prophets and messengers, the angels brought near, the righteous and the wicked. This is

His saying: "Everything is perishing except His Face."[3]

It is—and Allah knows best—a rebuke to later peoples, that they should not perform their deeds or follow their conduct, lest they deserve a destruction like theirs.

His saying: "Did We not create you from a lowly fluid (20)?"[4]

This is an address to those who lived at the time of revelation, through to the Day of Resurrection, although those before them were also created from this fluid, except Adam, Eve, and Jesus—peace be upon them—for they were not created.[5]

This is a specific case excluded from the general scope.

His saying: "Woe that day to those who deny (24)," and its repetition are

[1] **Qur'an references (L15176):** Qur'an 77:16 (Al-Mursalat); Qur'an 77:17 (Al-Mursalat).
[2] **Qur'an references (L15177):** Qur'an 77:18 (Al-Mursalat).
[3] **Qur'an references (L15180):** Qur'an 28:88 (Al-Qasas).
[4] **Qur'an references (L15183):** Qur'an 77:20 (Al-Mursalat).
[5] **Translator's note (L15186):** The supplied sentence ends "for they were not created," without repeating "from this fluid." The surrounding argument indicates that creation from this fluid is intended, but that qualification has not been silently inserted.

[سورة المرسلات]

قوله - عز وجل -: (أَلَمْ نُهْلِكِ الْأَوَّلِينَ (١٦) ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ (١٧) .

هو - والله أعلم - إهلاكهم بعقوبة الذنب، لا إهلاك الموت الذي يسوى كل فيه، والدليل عليه قوله: (كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (١٨) .

فجعله خصوصًا لهم، لأن إهلاك الموت الذي ليس بعقوبة الذنب، يشترك فيه النبيون والمرسلون، والملائكة المقربون، والصالحون والطالحون، وهو

قوله: (كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ) .

وهو - والله أعلم - تقريع للآخرين أن لايعملوا بأعمالهم، ولا يسيروا بسيرتهم، فيستوجبوا مثل إهلاكهم.

قوله: (أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ (٢٠)

خطاب لمن كان في زمن الوحي إلى يوم القيامة، وإن كان من قبلهم -أيضاً - مخلوقًا من هذا الماء، إلا آدم، وحواء، وعيسى - عليهم السلام - فإنهم لم يخلقوا.

وهو خصوص خارج عن العموم.

قوله: (وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٢٤) وتكراره، دليل على إجازة التأكيد في الكلام، ورد على من نفاه.

evidence for the permissibility of emphasis in speech, and a refutation of those who deny it.[6]

قوله: (انْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ (٢٩) على لفظ الأمر، كأنه - والله أعلم - يقال لهم: ذلك يوم القيامة.

وهو حجة في إجازة الضمير، واختصار الكلام، والتحري بفهم سامعه عن إظهاره.

L15193

L15194–15196 His saying: "Proceed to that which you used to deny (29)," is in the imperative form, as though— and Allah knows best—this were being said to them on the Day of Resurrection.[7]

L15197–15198 This is an argument for the permissibility of leaving something implicit, abbreviating speech, and carefully relying on the understanding of its hearer in place of stating it explicitly.[8]

L15199

قوله: (انْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ (٣٠) لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ (٣١)

يقال إن الكفار إذا اشتد عليهم لهب النيران ذكروا الظل الذي كانوا يستظلون به في الدنيا، فرفعت لهم أصنامهم التي كانوا يعبدونها، وجعل لها ظل في أعينهم، فقيل لهم: انطلقوا إلى ظل أصنامكم فاستظلوا بها، فإذا مروا إليه كان حر ذلك الظل أشد عليهم مما فروا منه، فلم يقهم من اللهب.

والظل واللهب مذكران، فقوله: (إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ (٣٢) . كأنه رجع إلى ذكر النار التي هي مؤنثة، أو إلى جهنم.

L15200 His saying: "Proceed to a shade of three branches (30), neither providing shade nor availing against the flame (31)."[9]

L15201–15205 It is said that when the flames of the fires become severe for the unbelievers, they remember the shade under which they used to shelter in this world. Then their idols are raised up before them, which they used to worship, and these are made to have shade in their eyes. They are then told: "Proceed to the shade of your idols and shelter under them." But when they go toward it, the heat of that shade is more severe for them than what they fled from, and so it does not protect them from the flame.

L15206–15207 "Shade" and "flame" are both grammatically masculine. Thus His saying,

[6] **Qur'an references (L15189):** Qur'an 77:15 (Al-Mursalat); Qur'an 77:19 (Al-Mursalat); Qur'an 77:24 (Al-Mursalat); Qur'an 77:28 (Al-Mursalat); Qur'an 77:34 (Al-Mursalat); Qur'an 77:37 (Al-Mursalat); Qur'an 77:40 (Al-Mursalat); Qur'an 77:45 (Al-Mursalat); Qur'an 77:47 (Al-Mursalat); Qur'an 77:49 (Al-Mursalat); Qur'an 83:10 (Al-Mutaffifin).

[7] **Qur'an references (L15194):** Qur'an 77:29 (Al-Mursalat).

[8] **Translator's note (L15197):** The expression التحري بفهم سامعه عن إظهاره is awkward. The translation follows its apparent sense: reliance on the hearer's understanding in place of explicit expression.

[9] **Qur'an references (L15200):** Qur'an 77:30 (Al-Mursalat); Qur'an 77:31 (Al-Mursalat).

"Indeed, it casts sparks like a palace (32)," appears to return to mention of the Fire, which is grammatically feminine, or to Hell.[10][11]

L15208–15209 His saying: "This is a day when they do not speak (35)."[12]

L15210 It may mean—and Allah knows best—that they do not speak by way of offering excuses, because they are not given permission to do so, even though they speak of other things.

L15211–15212 It has also been said that this is one station during the day, and a time in which they say nothing at all; then at another station they speak, questioning one another and disputing.

L15213

L15214 His saying: "Then in what discourse after it will they have faith (50)?"[13]

L15215 That is, the Qur'an; and Allah knows best.[14]

L15216–15218 It is—if Allah wills—like His saying: "Allah has sent down the finest discourse." He called it "discourse" because reports, narratives, admonitions, and other things are recited in it, not because He brought it into being as He brings created things into being, as the ignorant among the Jahmites claim.[15][16]

L15219–15220 They do not know that when someone has had no acquaintance with something and then becomes acquainted with it, that thing with which he has

قوله: (هَذَا يَوْمُ لَا يَنْطِقُونَ (٣٥)

يحتمل - والله أعلم - أن لا ينطقوا بالاعتذار، لأنه لا يؤذن لهم فيه، وإن نطقوا بغيره.

وقد قيل: إنه مقام في اليوم، ووقت لا ينطقون فيه بشيء، ثم ينطقون في مقام آخر بالتسايل والخصومات.

قوله: (فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (٥٠) .

أي بالقرآن، والله أعلم.

وهو - إن شاء الله - كقوله: (اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ) ، سماه حديثًا، لأنه يتلى فيه الأنباء والقصص، والمواعظ، وغير ذلك، لا أنه أحدثه إحداث الخلق، كما يزعم الجهلة من الجهمية.

ولا يعلمون أن من لم يكن له عهد بشيء، ثم عهده كان ذلك المعهود حديثًا عنده، لا أنه كان عدمًا فخلق.

[10] **Translator's note (L15206):** The Arabic pronoun translated "it" is feminine, which is the basis of the following grammatical explanation.

[11] **Qur'an references (L15206):** Qur'an 77:32 (Al-Mursalat).

[12] **Qur'an references (L15209):** Qur'an 77:35 (Al-Mursalat).

[13] **Qur'an references (L15214):** Qur'an 77:50 (Al-Mursalat).

[14] **Translator's note (L15215):** The phrase "that is, the Qur'an" identifies the antecedent of "it" in the preceding quotation.

[15] **Translator's note (L15218):** "Discourse" renders ḥadīth, which can also mean "new." The author's argument here and below turns on these distinct senses.

[16] **Qur'an references (L15216):** Qur'an 39:23 (Az-Zumar).

become acquainted is new to him, without its having been nonexistent and then created.

L15221–15223 What is astonishing is that they neither affirm nor have faith in anything that lies beyond the apprehension of reason, yet they claim that the Qur'an is created speech. How, then, can speech command and prohibit by means of speech? It is only the speaker who commands and prohibits through his speech: "Do," and "Do not do."

L15224–15225 But whoever wishes to drive himself mad does so. We seek refuge in Allah from blindness after insight.

L15226–15228 What removes doubt concerning "discourse"—that it does not mean something created and made in every instance—is His saying—mighty and majestic is He—in Surah Kneeling: "Then in what discourse after Allah and His signs will they have faith (6)?" Thus He called Himself and His signs, together, "discourse."[17]

L15229 After this, is there any argument left for them to cling to? Woe to them—if only they would perceive clearly, rather than be ignorant or pretend ignorance.

[17] **Qur'an references (L15226):** Qur'an 45:6 (Al-Jathiyah).

والعجب أنهم لا يقولون، ولا يؤمنون بشيء يخرج عن فطن العقول، ثم يزعمون أن القرآن كلام مخلوق، فكيف يأمر وينهى الكلام بكلام، إنما يأمر وينهى المتكلم بكلامه، افعل ولا تفعل.

ولكن من شاء أن يجنن نفسه جننها، نعوذ بالله من العمى بعد البصيرة.

والذي يزيل الريب عن الحديث أنه لا يكون بمعنى المخلوق والمصنوع في كل موضع. قوله عز وجل في سورة الجاثية -: (فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ (٦) ، فسمى نفسه وآياته - معًا - حديثًا.

فهل بقي بعد هذا لهم مقال يتعلقون به، - ويلهم - لو تبصروا، ولم يجهلوا، أو يتجاهلوا.



سورة النبإ

Surah 78: The Tidings (An-Naba)

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

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[Surah: The Tidings]

L15230–15231

L15232–15234 His saying—mighty and majestic is He—"And everything We have enumerated in writing (29)." This is a refutation of the Mu'tazilites and the Qadarites, because it encompasses all things, and thus includes good and evil, faith and unbelief. These were recorded before the acts, so the acts occurred in accordance with them, and it was not possible to deviate from them.[1][2]

[سورة النبأ]

قوله عز وجل: (وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا (٢٩) رد على المعتزلة والقدرية، لأنه مجمع الأشياء فدخل فيه الخير والشر، والإيمان والكفر، وصارت متقدمة على الأفعال فخرجت الأفعال عليها، ولم يمكن المحيص عنها.

[1] **Translator's note (L15233):** "Were recorded" makes explicit the apparent reference of the feminine plural verb to things enumerated in writing; the Arabic does not repeat a noun for the prior record.

[2] **Qur'an references (L15232):** Qur'an 78:29 (An-Naba).

سورة النازعات

Surah 79: Those who drag forth (An-Nazi’at)

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

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[Surah: Those Who Pull Out]

His saying: “Has the account of Moses reached you (15), when his Lord called to him in the sacred valley of Tuwa (16)?”[1]

This is evidence that the Qur’an is the uncreated speech of Allah, which He truly spoke, because a call is necessarily audible speech. Speech belongs to the speaker, and the call comes from Him and is one of His attributes. He, with all His attributes, is uncreated. Then He related concerning Pharaoh, saying: “Then he gathered and called out.” Pharaoh’s call was therefore created, because the caller is created, and every attribute follows the entity it describes. Thus, if the entity described is created, its speech is created; and if the entity described is the Creator, His speech is uncreated.[2]

This is clear.

His saying: “So Allah seized him as an exemplary punishment for the latter and the former (25).”[3]

The latter here is his saying, “I am your lord, the highest (24),” or the former, his saying in the Surah of the Story: “I have not known for you any god other than me.”[4][5]

His saying: “He brought forth from it its water and its pasture (31), and the mountains He anchored firmly (32), as provision for you and your livestock (33).”[6]

This is evidence that people share equally in water, herbage, the stones of the mountains, and their firewood, so long as these have not been taken into

[1] **Qur’an references (L15238):** Qur’an 79:15 (An-Nazi’at); Qur’an 79:16 (An-Nazi’at).

[2] **Qur’an references (L15239):** Qur’an 79:23 (An-Nazi’at).

[3] **Qur’an references (L15246):** Qur’an 79:25 (An-Nazi’at).

[4] **Translator’s note (L15247):** The source reads “or the former,” leaving the relationship between the two statements syntactically unclear; it may be a transcription error for “and the former,” but has not been corrected.

[5] **Qur’an references (L15247):** Qur’an 28:38 (Al-Qasas).

[6] **Qur’an references (L15249):** Qur’an 79:31 (An-Nazi’at); Qur’an 79:32 (An-Nazi’at); Qur’an 79:33 (An-Nazi’at); Qur’an 80:32 (’Abasa).

[سورة النازعات]

قوله: (هَلْ أَتَاكَ حَدِيثُ مُوسَى (١٥) إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٦)

دليل على أن القرآن كلام الله غير مخلوق، تكلم به تكلمًا، لأن النداء كلام مسموع لا محالة، والكلام للمتكلم والنداء منه، وصفة من صفاته، وهو بجميع صفاته غير مخلوق، ثم أخبر عن فرعون فقال: (فَحَشَرَ فَنَادَى) ، فكان نداء فرعون مخلوقًا، لأن المنادي مخلوق، وكل صفة تبع للموصوف فإن كان الموصوف مخلوقًا كان كلامه مخلوقاً، وإن كان الموصوف خالقًا كان كلامه غير مخلوق.

وهو بين.

قوله: (فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى (٢٥)

فالآخرة هاهنا قوله: (أَنَا رَبُّكُمُ الْأَعْلَى (٢٤) ، أو الأولى، قوله في سورة القصص: (مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي) .

قوله: (أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا (٣١) وَالْجِبَالَ أَرْسَاهَا (٣٢) مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ (٣٣)

دليل على أن الماء والكلأ، وحجارة الجبال وحطبه الناس فيه شركاء، ما لم يقع فيها الحيازات بالأملاك الظاهرة، التي تستفاد بوجوه الفوائد، فإذا وقعت الحيازات فكل من ملك أرضا، ملك كل ما تخرجه من عين وكلأ، إلا ماء الشفه ما لم تجعل في الظروف، والكلأ من المارة.

possession through manifest rights of ownership acquired by the various means of acquisition. Once possession has been established, whoever owns land owns everything it produces, whether springs or herbage, except water for drinking, so long as it has not been placed in containers, and herbage in relation to passersby.[7]

[7] **Translator's note (L15250):** The concluding phrase, literally "and herbage from passersby," is syntactically awkward. In context it appears to reserve passersby's access to herbage, but the precise scope of the exception is unclear. The source also has a grammatical mismatch in the phrase about placing water in containers.

سورة عبس

Surah 80: He Frowned (’Abasa)

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

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[سورة عبس]

قوله عز وجل: (وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ (٣٨) ضَاحِكَةٌ مُسْتَبْشِرَةٌ (٣٩) بشارة للمؤمن كبيرة، لأنه لا محالة حاصل له هذا الإخبار، لأنه قال - على إثره -: (وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ (٤٠) تَرْهَقُهَا قَتَرَةٌ (٤١) أُولَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ (٤٢) فحصل هذا للكافر، وذلك للمؤمن إن شاء الله، إذ لم يذكر معهما ثالثة.

و" القترة " ما يغشى الوجه من غبرة الموت.

تغشيها، و" السفرة " النيرة المشرقة بياضًا وحسنًا.

[Surah: He Frowned]

L15251–15252

L15253–15256 His saying, mighty and majestic is He: "Faces that day will be radiant (38), laughing, rejoicing (39)." This is great glad tidings for the believer, because what this report announces will inevitably be his, for He said— immediately afterward—"And faces that day will have dust upon them (40), covered by gloom (41). Those are the unbelievers, the wicked (42)." Thus this falls to the unbeliever, and that to the believer, Allah willing, since He mentioned no third category alongside the two.[1]

L15257 "Gloom" is the dust of death that covers the face.

L15258 It covers them; and "the radiant" means luminous, shining with whiteness and beauty.[2]

[1] **Qur'an references (L15253):** Qur'an 80:38 ('Abasa); Qur'an 80:39 ('Abasa); Qur'an 80:40 ('Abasa); Qur'an 80:41 ('Abasa); Qur'an 80:42 ('Abasa).

[2] **Translator's note (L15258):** The source's opening "It covers them" is a detached fragment. Its quoted term is al-safarah, whereas the preceding Quranic wording is musfirah; the discrepancy is preserved rather than silently corrected.

سورة التكوير

Surah 81: The Overthrowing (At-Takwir)

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

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[Surah: The Folding Up]

His saying: “And when the girl buried alive is asked (8) for what sin she was killed (9).”[1]

When it is recited according to this familiar reading, “she is asked,” with a ḍammah on the sīn and without an alif, it contains an obscurity. Its meaning—and Allah knows best—is that her killers are asked for what sin they killed her, just as if she herself had asked.[2]

For whoever reads “she asked,” with a fatḥah on the sīn and an alif, its meaning is clear and presents no difficulty. This is the reading of Abu Salih, Jabir ibn Zayd, and Abu al-Duha, and al-Dahhak ibn Muzahim.

[1] **Qur’an references (L15262):** Qur’an 81:8 (At-Takwir); Qur’an 81:9 (At-Takwir).

[2] **Translator’s note (L15265):** The unvocalized verb can also be read “she herself were asked”; the translation takes it as active in light of the following discussion of the reading “she asked.”

[سورة التكوير]

قوله: (وَإِذَا الْمَوْءُودَةُ سُئِلَتْ (٨) بِأَيِّ ذَنْبٍ قُتِلَتْ (٩)

إذا قرئت هذه القراءة المعروفة (سُئِلَتْ) بضم السين بغير ألف كان فيها غموض، ومعناه - والله أعلم - أن قتلتها سئلوا بأي ذنب قتلوها. كما لو سألت هي.

ومن قرأ " سألت " بفتح السين والألف كان معناها بينًا غير مشكل، وهي قراءة أبي صالح، وجابر بن زيد، وأبي الضحى، والضحاك بن مزاحم.

سورة الإنفطار

Surah 82: The Cleaving (Al-Infitar)

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

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[Surah: The Cleaving Apart]

His saying: “No indeed! Rather, you deny the Recompense (9).”[1]

This is general in expression but specific in meaning, because not everyone denied the Recompense; only some denied it. Then He returned to the general and said: “Noble scribes (11), knowing what you do (12).”[2]

For the guardians watch over everyone. Their knowledge therefore takes two forms: Whatever consists of outward speech or movement of the limbs, they know by its outward appearance and record according to its nature.

As for what consists of an inward intention, it is said that they detect a pleasant scent from its possessor, and a foul scent from its evil part, so they record it as a righteous deed and another as an evil one.[3]

[1] **Qur’an references (L15272):** Qur’an 82:9 (Al-Infitar).

[2] **Qur’an references (L15273):** Qur’an 82:11 (Al-Infitar); Qur’an 82:12 (Al-Infitar).

[3] **Translator’s note (L15277):** The source reads “its possessor,” although the following contrast with “its evil part” suggests a possible corruption of “its good part.” The wording introducing “they detect” is also grammatically irregular.

[سورة الانفطار]

قوله: ﴿كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ (٩) ﴾.

عام المخرج خاص المعنى، لأن الكل لم يكذب بالدين، إنما كذب البعض، ثم رجع إلى العام فقال: ﴿كِرَامًا كَاتِبِينَ (١١) يَعْلَمُونَ مَا تَفْعَلُونَ (١٢) ﴾.

لأن الحافظين على الكل، فعلمهم على وجهين: فما كان من ظاهر قول، أو حركة جوارح علموه بظاهره، وكتبوه على جهته.

وما كان من باطنٍ ضمير، يقال: إنه يجدون لصاحبه ريحًا طيبة. ولطالحه ريحًا خبيثة، فكتبوه عملاً صالحًا وآخر سيئًا.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة المطففين

Surah 83: The Defrauding (Al-Mutaffifin)

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

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[Surah: Those Who Give Short Measure]

His saying: “Woe to those who give short measure (1), who, when they take a measure against people, take it in full (2).”[1][2]

That is, from people; and Allah knows best.

The Arabs substitute prepositions for one another when they wish to do so.

His saying: “No indeed! The record of the wicked is surely in Sijjin (7).”[3]

It is related from Sa‘id ibn Jubayr that he said: “Beneath the cheek of Iblis.” He seems to mean that what the record has enumerated was acquired through his incitement, his whisperings, and his making it seem attractive; thus it was placed beneath his cheek on account of its proximity to him.

It is also possible that it was placed beneath his cheek so that he would be coupled with him in Hell when the two enter it. If it is as Sa‘id explained it, [unclear wording] from His saying, “And what will make you know what Sijjin is? (8),” is a magnification of it and an evocation of dread, just as He said: “And what will make you know what the Day of Recompense is?” and similar expressions in the Quran.[4][5][6]

If, however, Sa‘id was opposed in this interpretation, the apparent sense of the wording indicates that “the inscribed record” explains Sijjin by way of

[1] **Translator’s note (L15282):** “Against people” preserves the preposition whose interpretation is discussed immediately afterward.

[2] **Qur’an references (L15282):** Qur’an 83:1 (Al-Mutaffifin); Qur’an 83:2 (Al-Mutaffifin).

[3] **Qur’an references (L15286):** Qur’an 83:7 (Al-Mutaffifin).

[4] **Translator’s note (L15291):** The pronouns appear to shift from the record to the wicked person whose record it is; the Arabic leaves these referents implicit.

[5] **Translator’s note (L15292):** The word laḥaḍnāhu as transcribed is unclear in this construction and cannot be translated securely. The source also contains an extraneous @ before the final quotation.

[6] **Qur’an references (L15291):** Qur’an 83:8 (Al-Mutaffifin); Qur’an 82:17 (Al-Infitar).

[سورة المطففين]

قوله: (وَيْلٌ لِلْمُطَفِّفِينَ (١) الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (٢)

أي من الناس، والله أعلم.

والعرب تبدل حروف الجر بعضها من بعض، إذا أرادت ذلك.

قوله: (كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ (٧)

روي عن سعيد بن جبير أنه قال: تحت خد إبليس. كأنه يريد أن ما أحصاه فباستفزازه ووساوسه وتزيينه اكتسبه فجعل تحت خده عن قربه منه.

وقد يجوز أن يكون جعل تحت خده ليقرن معه في جهنم إذا دخلاه فإن كان على ما فسره سعيد لحضناه من قوله: (وَمَا أَدْرَاكَ مَا سِجِّينٌ (٨) ، تعظيم له، وتهويل، كما قال: @وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ) وشبهه في القرآن.

وإن كان سعيد خولف في هذا التفسير، فظاهر الكلام يدل على أن الكتاب المرقوم هو تفسير للسجين على التشبيه، كأن ما رقم فيه، وأودعه من قبائح أفعال الفاجر في ضيق وإياس من أن يفلت فيه شيء. كالمسجون الذي قد ضيق عليه فلا يستطيع أن يفلت، والله أعلم بما أراد.

comparison, as though what has been inscribed in it and deposited therein of the wicked person's vile deeds were confined, with no hope that anything in it might escape, like a prisoner who has been closely confined and cannot escape. Allah knows best what He intended.

L15298–15299 His saying: "No indeed! From their Lord that day they will surely be veiled (15)."[7]

L15300 This is the strongest evidence for seeing Allah, because He would single out no people for being veiled from Him as punishment without appearing to others as an honor to them. This is clear, and we have explained it concisely in more than one place in our books refuting al-Bahili, Ibn Abi Ya'qub, and Ibn Hirman.

L15301–15302 His saying: "Then they will surely burn in the Blazing Fire (16). Then it will be said: 'This is what you used to deny' (17)."[8]

L15303–15304 He has announced that those veiled from seeing Him are the unbelievers who used to deny the Blazing Fire. The believer, whether disobedient or obedient, did not deny it, and thus falls under the verse's ruling among those who see their Lord, glory be to Him.

L15305

L15306 His saying: "No indeed! The record of the righteous is surely in 'Illiyyin (18)."[9]

L15307–15309 With regard to good, this admits of what the record of the wicked admitted of with regard to evil: that when its possessor is raised in Paradise—and Paradise is in the seventh heaven—it is as though his record were placed there.

L15310–15312 "And what will make you know what 'Illiyyun is? (19)" This magnifies it and arouses wonder in the person addressed. Allah knows best.

L15313

[7] **Qur'an references (L15299):** Qur'an 83:15 (Al-Mutaffifin).

[8] **Qur'an references (L15302):** Qur'an 83:16 (Al-Mutaffifin); Qur'an 83:17 (Al-Mutaffifin).

[9] **Qur'an references (L15306):** Qur'an 83:18 (Al-Mutaffifin).

قوله: (كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ (١٥) .

أدل دليل على الرؤية لأنه لا يخص قوم بالاحتجاب عقوبة لهم إلا ويظهر لآخرين كرامة لهم، وهو بين وقد لخصناه في غير موضع من كتبنا في الرد على الباهلي، وابن أبي يعقوب، وابن حرمان.

قوله: (ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ (١٦) ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ (١٧)

قد أنبأ أن المحجوبين عن الرؤية هم الكفار الذين كانوا يكذبون بالجحيم، والمؤمن عاصيًا كان أو مطيعًا لم يكذب به فدخل في حكم الآية فيمن يرى ربه سبحانه.

قوله: (كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ (١٨)

يحتمل في الخير ما احتمله كتاب الفجار في الشر من أنه إذا رفع صاحبه في الجنة - والجنة في السماء السابعة - فكأنَّ كتابه موضوع هناك.

وَمَا أَدْرَاكَ مَا عِلِّيُّونَ (١٩) تعظيم له، وإعجاب للمخاطب به، والله أعلم.

L15314 His saying: “Those brought near witness it (21).”[10]

L15315 He means the angels, to whom He [unclear verb] concerning the obedient among His servants. Allah knows best.[11]

L15316

L15317–15319 His saying: “Indeed, the righteous will be in bliss (22), upon couches, looking (23). You will recognize in their faces the radiance of bliss (24). They will be given sealed pure wine to drink (25), its seal being musk.” This is evidence that the believer is encouraged to desire the soul’s delights and appetites in the Hereafter and to strive to acquire them.[12]

L15320–15326 And indeed the Sufis’ excessive rigor, in their professed abandonment of preoccupation with these things and their restricting themselves to righteous, pleasing deeds alone, without desiring recompense for them, through directly enjoying what Allah—blessed and exalted is He—has promised and prepared for the people of Paradise, is blameworthy in their speech and unacceptable in their conduct. For Allah’s good pleasure—majestic is His majesty—although it is among the most exalted rewards and the greatest bliss, does not preclude the desire to experience the delights of the soul and to enjoy what falls to its share. Nor does that lower a person’s rank among those who seek His good pleasure.[13][14]

L15327–15330 They were forbidden this only in this world and encouraged to renounce

قوله: (يَشْهَدُهُ الْمُقَرَّبُونَ (٢١)

يريد الملائكة الذين يناهيهم بالمطيعين من عباده، والله أعلم.

قوله: (إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (٢٢) عَلَى الْأَرَائِكِ يَنْظُرُونَ (٢٣) تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ (٢٤) يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ (٢٥) خِتَامُهُ مِسْكٌ) . دليل على أن المؤمن مندوب إلى الرغبة في ملاذّ النفوس، وشهواتها في الآخرة والسعي في اكتسابها. وإن تنطع الصوفية كما يدعون من ترك الاشتغال بها، والاقتصار على العمل الصالح الرضي وحده، لا للرغبة في الجزاء عليه. من مباشرة ما وعده الله - تبارك وتعالى - وأعده لأهل الجنة مذموم من قولهم، وغير مرضي من فعلهم، لأن رضى الله - جل جلاله - وإن كان من أجلّ الجزاء وأعظم النعيم فليس بمانع من الرغبة في مباشرة ملاذ النفوس، والتمتع بما هو من حظها، وإنه لا يحطه من درجة طلاب الرضى.

وإنما نهوا عنه في الدنيا وندبوا إلى الزهد فيها، لأن محظورها يفضي بهم إلى المحرم ويكسبهم النار، ومباحها يفضي بهم إلى الفتور والكسل والرغبة في الدنيا عن مباشرة تعب العبادة ونصبها، وتصعّب عليهم تجرع المرارات، وتطمئن إلى الراحات وإيثار الحلاوات عليها.

[10] **Qur’an references (L15314):** Qur’an 83:21 (Al-Mutaffifin).

[11] **Translator’s note (L15315):** The verb yunāhīhim is unclear here. It may be a corruption of yubāhīhim, “He boasts to them,” but that conjecture has not been substituted for the supplied text.

[12] **Qur’an references (L15317):** Qur’an 82:13 (Al-Infitar); Qur’an 83:22 (Al-Mutaffifin); Qur’an 83:23 (Al-Mutaffifin); Qur’an 83:35 (Al-Mutaffifin); Qur’an 83:24 (Al-Mutaffifin); Qur’an 83:25 (Al-Mutaffifin).

[13] **Translator’s note (L15320):** The sentence continues irregularly across the following units. Here inna introduces the author’s condemnation of the Sufis’ excessive rigor, rather than a concessive “even if.”

[14] **Translator’s note (L15322):** The phrase beginning “through directly enjoying” is displaced in the source’s syntax; it appears to specify the recompense whose pursuit the Sufis disclaim. The irregular sequence has been retained.

it, because its forbidden pleasures lead them into what is unlawful and earn them the Fire, while its permissible pleasures lead them to languor, laziness, and desire for this world that turns them away from undergoing the toil and exertion of worship, and make it difficult for them to swallow bitter hardships, inclining instead to comforts and preferring sweet pleasures to those hardships.[15]

L15331–15338 But when they enter Paradise, pass beyond the abode of trials, and are relieved of worship, they will take pleasure in what their souls love: eating, drinking, and the various forms of bliss, including embracing the wide-eyed maidens, and the obedient human women to whom they are married, and the wives restored to them who were theirs in this world. That will do them no harm, nor will they fear abhorrence from their Lord, nor will they be wary of flagging in worship, because it is their recompense for having obeyed Him in this world and having preferred obedience to Him over their pleasures and cherished things therein. Do you not see that He says—glory be to Him— "Eat and drink with enjoyment for what you sent ahead in days gone by (24)."[16]

L15339–15340 The Quran is full of this, as in His saying: "As recompense for what they used to do (24)."[17]

L15341–15345 How could it be blameworthy, given His saying: "And for that let those who compete compete (26)"? Why, then, did He command them to compete, and why did He describe it and fill the Quran with mention of it? For this reason ʻAbd Allah ibn Masʻud said: "I have seen no one harsher toward those who practice excessive rigor than the Messenger of Allah, may Allah send blessings upon him and grant him peace; nor, after the Messenger of Allah—may Allah bless him and grant him peace ﷺ—have I seen anyone more fearful for them than Abu Bakr—may Allah be pleased with him. And

فإذا دخلوا الجنة وانتقلوا عن دار المحن، ورفعت عنهم العبادة تلذذوا بمحابّ النفوس من الأكل، والشرب، وأنواع النعيم من معانقة الحور. ومن يزوجون من الآدميات المطيعات، ويرد إليهم من الزوجات اللواتي كن لهم في الدنيا، فلم يضرهم ذلك، ولا خشوا مقتًا من ربهم، ولا حذروا فتورًا عن العبادة، لأنه جزاء لهم على ما أطاعوه في الدنيا. وآثروا طاعته على ملاذهم ومحابهم فيها، ألا تراه يقول - سبحانه -: (كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ (٢٤) .

والقرآن مملوء به من قوله: (جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (٢٤) .

وكيف يكون مذمومًا مع قوله: وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ (٢٦) فلم أمرهم إذًا بالتنافس، ولم وصفه وملأ القرآن بذكره، ولذلك قال عبد الله بن مسعود: " ما رأيت أحدًا أشد على المتنطعين من رسول الله، صلى الله عليه وسلم، ولا رأيت بعد رسول الله - صلى الله عليه وسلم - أشد خوفًا عليهم من أبي بكر - رضي الله عنه - وإني لأظن أن عمر كان أشد خوفًا عليهم، أو لهم " رضي الله عنه.

[15] **Translator's note (L15330):** The subject of "inclining" is grammatically unsettled in the supplied Arabic; the general contrast between enduring hardship and seeking comfort is clear.

[16] **Qur'an references (L15331):** Qur'an 69:24 (Al-Haqqah).

[17] **Qur'an references (L15339):** Qur'an 56:24 (Al-Waqi'ah).

I indeed think that ‘Umar was more fearful concerning them, or for them.” May Allah be pleased with him.[18]

L15346 Al-Ahnaf ibn Qays related, from ‘Abd Allah ibn Mas‘ud, that the Messenger of Allah, may Allah bless him and grant him peace ﷺ, said: “Indeed, those who practice excessive rigor have perished,” three times.[19]

L15347–15348 Excessive rigor occurs in various matters; this is one of them, and one of the gravest.

L15349–15350 And His saying: “Its admixture is from Tasnim (27), a spring at which those brought near drink (28).” It is related that it is mixed for the companions of the right, while those brought near drink it unmixed.[20]

L15351

L15352 His saying: “Indeed, those who committed crimes used to laugh at those who believed (29).”[21]

L15353–15354 This is evidence that “the criminal,” in most of the Quran, means the unbeliever. He has confirmed this in His saying: “So today those who believed laugh at the unbelievers (34).”[22]

L15355–15356 In this is a stern admonition for anyone who laughs at believers and at those whom they make a laughingstock, since this is one of the traits of unbelievers. If the people of faith imitate them, it is feared that they will become like them, on account of what is related from the Messenger of Allah, may Allah bless

[18] **Translator’s note (L15345):** The report explicitly preserves the alternative prepositions “concerning them” and “for them”; their precise intended distinction is uncertain.

[19] **Translator’s note (L15346):** The salutation contains an apparent transcription error, ‘allahu in place of ‘alayhi; its intended meaning is clear.

[20] **Qur’an references (L15349):** Qur’an 83:27 (Al-Mutaffifin); Qur’an 83:28 (Al-Mutaffifin); Qur’an 56:38 (Al-Waqi’ah).

[21] **Qur’an references (L15352):** Qur’an 83:29 (Al-Mutaffifin).

[22] **Qur’an references (L15353):** Qur’an 83:34 (Al-Mutaffifin).

وروى الأحنف بن قيس، عن عبد الله بن مسعود، أن رسول الله، صلى الله عله وسلم، قال: " ألا هلك المتنطعون " ثلاثًا.

فالتنطع في أشياء هذا أحدها، وهو من كبارها.

وقوله: وَمِزَاجُهُ مِنْ تَسْنِيمٍ (٢٧) عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ (٢٨) روي أنها تمزج لأصحاب اليمين، ويشربها المقربون صرفًا.

قوله: (إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ (٢٩)

دليل على أن المجرم - في أكثر القرآن - الكافر، وقد حققه في قوله: (فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ (٣٤) .

وفيه عظة شديدة لمن يتضحك من المؤمنين، وممن يتخذونه ضحكة إذ هو شيء من أخلاق الكفار، فإذا تشبه بهم أهل الإيمان خيف عليهم أن يكونوا مثلهم لما روي عن رسول الله، صلى الله عليه وسلم، قال: " من تشبه بقوم فهو منهم ".

him and grant him peace ﷺ, who said: “Whoever imitates a people is one of them.”[23]

L15357–15359 They laugh only in the Hereafter—and Allah knows best—because it is a recompense for them and a punishment for what the others did to them in this world, so that the others experience the same sting that the believers experienced in this world. It thus becomes a form of requital.

L15360–15363 The person laughed at must therefore fear Allah and not place himself in this position, and it is incumbent upon the person who laughs to avoid it, whether in earnest or in jest, because it is a grave sin and the deed of wrongdoers and of someone who has forgotten his return in the hereafter and what he is heading toward.[24]

L15364 It is related that one of the righteous passed by a performer entertaining people in Medina while he was engaged in his entertainment.

L15365 He said to him: “Do you not know that Allah has a day on which those who pursue falsehood will lose?”

L15366–15367 After that, he was never seen entertaining people. Likewise, exchanging knowing winks of this kind and making merry in this manner are both forbidden and incur sin, because of His saying: “And when they passed by them, they would exchange knowing winks (30). And when they returned to their families, they returned making merry (31).”[25]

[23]**Translator’s note (L15355):** The source’s prepositions and pronouns leave the relationship between the believers and “those whom they make a laughingstock” awkward; the wording has not been silently recast.

[24]**Translator’s note (L15362):** The segment begins mid-construction; the preceding wording needed to establish the grammatical role of “the person who laughs” and the referent of “it” is not supplied.

[25]**Qur’an references (L15366):** Qur’an 83:30 (Al-Mutaffifin); Qur’an 83:31 (Al-Mutaffifin).

وإنما يضحكون في الآخرة والله أعلم، لأنه جزاء لهم وعقوبة لما كان منهم إليهم في الدنيا فيصيبهم من مضضه ما كان يصيب المؤمنين في الدنيا، فصار كالاقتصاص.

فعلى المضحوك أن يتقي الله، ولا يضع نفسه هذا الموضع، وعلى الضاحك أن يجتنبه في الجد، والهزل لأنه من عظيم الذنب وفعل الظالمين، ومن قد نسي أمر معاده، وما هو مفض إليه.

وروي أن بعض الصالحين مرّ بلعاب يلعب بالمدينة، وهو في لعبه.

فقال له: أما علمت أن لله يومًا يخسر فيه المبطلون.

فما رُئي بعد ذلك يلعب، وكذلك التغامز مثله، والتفكه مثله محرمان مؤثمان، لقوله: (وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ (٣٠) وَإِذَا انْقَلَبُوا إِلَى أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ (٣١) ٠



سورة الإنشقاق

Surah 84: The Sundering (Al-Inshiqaq)

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

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[Surah: The Splitting Open]

L15368–15369

L15370–15371 His saying—mighty and majestic is He: "As for someone who is given his book in his right hand (7), he will receive an easy reckoning (8), and return to his family rejoicing (9)." It is related from the Messenger of Allah—mighty and majestic is He—"that it is the presentation."[1][2]

L15372–15373 Although it is called a reckoning, He made it easy only because it involves no close interrogation. As for someone who is closely interrogated in the reckoning, he will be punished.

L15374–15375 "And return to his family rejoicing (9)," meaning to his family who have been prepared for him in Paradise and Allah knows best.

L15376

L15377 His saying: "But as for someone who is given his book behind his back (10), he will cry out for destruction (11), and burn in a blazing fire (12). He was indeed rejoicing among his family (13)."[3]

L15378–15381 Meaning his family who were in this world, He means—and Allah knows best—that he rejoiced in his life, not thinking that he would return, that is, return to the hereafter, so that it would terrify him and diminish his joy. Thus He said: "He indeed thought that he would never return (14)," meaning that he would not come back.[4]

L15382–15383 The Prophet, may Allah bless him and grant him peace ﷺ, used to say while

[1] **Translator's note (L15371):** The divine honorific "mighty and majestic is He" appears here after "the Messenger of Allah," where a blessing upon the Messenger would ordinarily be expected. The supplied wording has been retained. "The presentation" refers to the presentation of a person's deeds rather than a detailed interrogation.

[2] **Qur'an references (L15370):** Qur'an 69:19 (Al-Haqqah); Qur'an 84:7 (Al-Inshiqaq); Qur'an 84:8 (Al-Inshiqaq); Qur'an 84:9 (Al-Inshiqaq).

[3] **Qur'an references (L15377):** Qur'an 84:10 (Al-Inshiqaq); Qur'an 84:11 (Al-Inshiqaq); Qur'an 84:12 (Al-Inshiqaq); Qur'an 84:13 (Al-Inshiqaq).

[4] **Qur'an references (L15378):** Qur'an 84:14 (Al-Inshiqaq).

[سورة الانشقاق]

قوله - عز وجل -: (فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ (٧) فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا (٨) وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا (٩) روي عن رسول الله - عز وجل - " أنه العرض ".

وإن كان سمي بالحساب، وإنما يسره، لأنه لا مناقشة فيه، فأما من نوقش في الحساب عذب.

وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا (٩) ، أي إلى أهله الذين أعدوا له في الجنة والله أعلم.

قوله: (وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ (١٠) فَسَوْفَ يَدْعُو ثُبُورًا (١١) وَيَصْلَى سَعِيرًا (١٢) إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا (١٣) .

أي أهله الذين كانوا في الدنيا، يريد - والله أعلم - إنه كان مسرورا بحياته، لا يظن أنه يحور، أي يرجع إلى الآخرة فتهوله، وينقص سروره، فقال: (إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ (١٤) ، أي لا يرجع.

وكان النبي، صلى الله عليه وسلم، يقول - في السفر -: " اللَّهم إني أعوذ بك مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ وَالْحَوْرِ بَعْدَ الْكَوْنِ ".

traveling: “ O Allah, I seek refuge in You from the hardships of travel, the sorrow of returning, and reversal after being established.”[5]

وروي “ بعد الكون ” بالنون والراء.

L15384 “After being established” is transmitted with both nūn and rāʾ.[6]

L15385–15387 Whoever transmitted it with nūn meant that, after being in a favorable condition, he passed into an undesirable condition—that is, he reverted.

فمن رواه بالنون: أراد أنه بعد أن كان على حال جميلة، صار إلى حال مكروهة أي رجع.

L15388–15389 Whoever transmitted it with rāʾ meant diminution after increase, as though his condition were declining from the desirable to the undesirable, just as the tightness of a turban diminishes when its windings are undone.

ومن رواه بالراء أراد: من النقصان بعد الزيادة، كأنه ينتقص أمره من المحبوب إلى المكروه، كما ينتقص شد العمامة، إذا حل كورها.

L15390 The hardships of travel are its difficulty and the exertion and fatigue that befall a person during it.

ووعثاء السفر مشقته، وما يصيب الإنسان فيه من النصب والتعب.

L15391–15394 The sorrow of returning is what makes a person sorrowful—that is, grieved by a calamity or a tragedy, since a traveler cannot be sure that he will not arrive to find that a calamity affecting him has befallen his family, his child, or his property. Likewise, those he leaves behind cannot be sure of being spared grief or a calamity befalling their absent loved one. Thus the Prophet, may Allah bless him and grant him peace ﷺ, sought refuge from both circumstances together.[7]

وكآبة المنقلب ما يكتئب الإنسان منه، أي يغتم من مصيبة، أو فاجعة، إذ المسافر لا يأمن أن يقدم على مصيبته قد حدثت على أهله، أو ولده، أو ماله، وكذلك مخلفوه لا يأمنون من غم، أو مصيبة تلحق غائبهم، فتعوذ النبي، صلى الله عليه وسلم، من الحالين معًا.

L15395

L15396–15405 His saying: “And when the Quran is recited to them, they do not prostrate (21)” supports the statement of ʿImran ibn al-Husayn—may Allah have mercy on him: “The Quran is all prostration,” meaning that whenever someone recites it, or it is recited in his presence, and he wishes to prostrate, he may prostrate, even if these are not the passages known for prostration. These

قوله: (وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (٢١) يؤيد قول عمران ابن الحصين - رحمه الله -: “ إن القرآن سجود كله ” أي متى قرأه، أو قرئ عنده فأحب أن يسجد سجد، وإن لم تكن الأماكن المعروفة بالسجود، وهى خمسة عشر مكانًا: الأعراف، والرعد، والنحل. وبني إسرائيل، ومريم، والحج في مكانين، والفرقان، والنمل. وسجدة الأحزاب، وص، وسجدة المؤمن، والنجم، وإذا السماء انشقت، واقرأ باسم ربك. غير أنهم اختلفوا في الحج: فمنهم من سجد فيها سجدة، ومنهم من سجد سجدتين، ونحن نذهب إلى سجدتين.

[5] **Translator’s note (L15383):** “Being established” renders kawn, the reading with nūn supplied here. The following discussion explains this as a change from a favorable condition to an unfavorable one and contrasts it with the reading kawr.

[6] **Translator’s note (L15384):** The two readings are kawn, with nūn, and kawr, with rāʾ. The latter literally denotes winding, as in winding a turban, and is explained in the ensuing text.

[7] **Translator’s note (L15392):** The construction “arrive upon his calamity, which has occurred upon” is awkward in the supplied Arabic; its sense has been rendered without removing the reference to the calamity as his.

are fifteen passages: The Heights, Thunder, The Bee, The Children of Israel, Mary, The Pilgrimage in two places, The Criterion, The Ants, the prostration of The Confederates, Sad, the prostration of The Believer, The Star, When the Sky Splits Open, and Recite in the Name of Your Lord. However, they disagreed concerning The Pilgrimage: some of them made one prostration in it, while others made two prostrations, and we hold that there are two prostrations.[8][9]

L15406–15407 They disagreed concerning the prostration in Sad: some did not prostrate in it and said: "It is the repentance of a prophet."

L15408–15411 Al-Shafiʿi said: "It is a prostration of thanksgiving," apparently meaning David's thanksgiving—upon him be peace—when Allah—blessed and exalted is He—made him aware of his sin, so that he repented of it and wept over it throughout the days of his life. I hold that one should prostrate in it.

L15412–15413 For more than one authentic report has been transmitted from the Prophet, may Allah bless him and grant him peace ﷺ, that he prostrated in it.

L15414–15416 They disagreed concerning prostration in the section of short surahs, al-Mufassal, namely the prostration of The Star, When the Sky Splits Open, and Recite in the Name of Your Lord. We prostrate in them, all three.

L15417 Similar to His saying, "And when the Quran is recited to them, they do not prostrate (21),"[10]

L15418–15420 is His saying: "Among the People of the Book is an upright community, reciting Allah's verses during the hours of the night while they prostrate (113)," and His saying: "Only those believe in Our signs who, when reminded of them, fall down prostrate and glorify their Lord with praise, and are not arrogant (15)."[11]

واختلفوا في سجدة ص: فمنهم من لم يسجد فيها وقال: هي توبة نبي.

وقال الشافعي: هي سجدة شكر، كأنه يريد شكر داود - عليه السلام - حين عرفه الله - تبارك وتعالى - ذنبه حتى تاب منه، وبكى عليه أيام حياته، وأنا أرى السجود فيها.

فقد روي عن النبي، صلى الله عليه وسلم، غير حديث صحيح أنه سجد فيها.

واختلفوا في السجود في المفصل: وهي سجدة النجم، وإذا السماء انشقت، واقرأ باسم ربك، ونحن نسجد فيها ثلاثتها.

ومثل قوله: (وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ (٢١) .

قوله: (مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ (١١٣)

وقوله: (إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ (١٥) .

[8] **Translator's note (L15403):** "The prostration of The Confederates" is an unusual surah designation here. It apparently denotes the prostration in the surah Prostration, which precedes The Confederates; the supplied designation has been retained. "The prostration of The Believer" apparently denotes the surah commonly called Fussilat, also known as Ha-Mim al-Sajdah, rather than The Believer itself.

[9] **Qur'an references (L15396):** Qur'an 84:21 (Al-Inshiqaq).

[10] **Qur'an references (L15417):** Qur'an 84:21 (Al-Inshiqaq).

فإن أخذ الإنسان بقول عمران بن حصين وسجد عند تلاوته في كل موضع - غير الخمسة عشر - كان حسنًا، لأنها تذلل لله، وبراءة من الكبر، وخلاف على الكفار.

قوله: (فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (٢٤) حجة في أن البشارة تكون في الخير والشر، كقلى له: ميو بَشِّرِ الْمُتَفِقِينَ لمحانَّ لَهُمْ عَذَابًا أَلِيمًا) .

وقال في المؤمنين (وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا (٤٧) .

وأشباهه في القرآن.

قوله: (إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٢٥) .

دليل على أن الاستثناء قد يجوز من غير جنسه، لأن المؤمن غير الكافر، وقد استثني منه كما ترى، ومن قال: إن (إلا) قد تكون بمعنى (لكن) فقد ترك اللفظ وأتى بغيره، وإن كان قد قيل.

L15421–15423 If someone follows the statement of ʿImran ibn Husayn and prostrates during his recitation at every passage other than the fifteen, that would be good, because it is an act of humbling oneself before Allah, a renunciation of arrogance, and opposition to the unbelievers.

L15425–15427 His saying: "So announce to them the tidings of a painful punishment (24)" is evidence that the announcement of tidings can concern good and evil, as in His saying: [corrupt introductory wording] "Announce to [a corrupt designation of people] that they will have a painful punishment."[12][13]

L15428 He said concerning the believers: "And announce to the believers the tidings that they will have great bounty from Allah (47)."[14]

L15429 And there are similar instances in the Quran.

L15431 His saying: "Except those who believe and perform righteous deeds: they will have an unceasing reward (25)."[15]

L15432–15433 This is evidence that an exception may validly be made from something of a different kind, because the believer is different from the unbeliever, yet has been excepted from him, as you see. Whoever says that "except" can mean "but" has abandoned the wording and introduced something else, although this has indeed been said.

[11] **Qur'an references (L15418):** Qur'an 3:113 (Ali 'Imran); Qur'an 32:15 (As-Sajdah).

[12] **Translator's note (L15427):** The introductory wording and several words in the quotation are severely corrupt. The apparent intended quotation is Quran 4:138: "Announce to the hypocrites that they will have a painful punishment." The supplied designation al-mutafiqin does not reliably yield that meaning, and the adjoining fragments are also corrupt; the intended verse has therefore not been silently substituted.

[13] **Qur'an references (L15425):** Qur'an 84:24 (Al-Inshiqaq).

[14] **Qur'an references (L15428):** Qur'an 33:47 (Al-Ahzab).

[15] **Qur'an references (L15431):** Qur'an 84:25 (Al-Inshiqaq).

سورة البروج

Surah 85: The Mansions of the Stars (Al-Buruj)

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

Return to the reading collection

[Surah: The Constellations]

His saying, exalted is He: “Indeed, those who persecuted the believing men and believing women, then did not repent.” “Persecuted” means that they killed them with fire.[1]

It is related from ʿAli ibn Abi Talib that he said: “They were people from the outlying settlements of the inhabitants of Yemen. Their believers and unbelievers fought one another, and their believers prevailed over their unbelievers. Then they fought a second time. Then they took solemn pledges and covenants from one another that none would betray the others. But the unbelievers betrayed them and seized them forcefully. Then a man among the believers said to them: ‘Would you kindle a fire and bring us before it? Whoever pledges allegiance to you in your religion will be what you desire, and whoever does not will advance into the fire, and you will be rid of him.’ So they kindled a fire, and they were brought before it, and began plunging into it, out of their determination to preserve their religion, until an old woman alone remained among them. She seemed to hesitate, and there spoke to her a child in her lap: ‘Mother, go forward, and do not act hypocritically.’”[2][3]

His saying, “Then did not repent,” provides evidence, according to its apparent meaning, that repentance for killing believers is accepted.[4]

The Muslims have unanimously agreed that such repentance is accepted from an unbeliever as part of his repentance from unbelief, because Islam effaces what preceded it.

They disagreed concerning such repentance by a believer who deliberately kills another believer. I have explained it in the surah The Children of Israel.

[1] **Qur’an references (L15436):** Qur’an 85:10 (Al-Buruj).

[2] **Translator’s note (L15438):** Madhariʿ can denote outlying settlements or districts; its exact geographical force here is uncertain.

[3] **Translator’s note (L15440):** The unvocalized phrase following “whoever does not” is syntactically compressed; it is understood here as saying that anyone refusing allegiance would advance into the fire. The passive reading “they were brought before it” is adopted for the unvocalized verb in the next clause.

[سورة البروج]

قوله تعالى: (إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا) فتنوا أي: قتلوهم بالنار.

روي عن علي بن أبي طالب أنه قال: هم أناس من مذارع أهل اليمن اقتتل مؤمنوها وكافروها فظهر مؤمنوها على كافريها ثم اقتتلوا الثانية، ثم أخذ بعضهم على بعض المواثيق والعهود ألا يغدر بعضهم ببعض، فغدر بهم الكفار فأخذوهم أخذًا، ثم إن رجلا من المؤمنين قال لهم: هل لكم أن توقدوا نارًا تعرضونا عليها فمن بايعكم على دينكم فذاك الذي تشتهون، ومن لا استقدم النار فاسترحتم منه، فأججوا نارًا، وعرضوا عليها، فجعلوا يقتحمونها ضنًّا بدينهم، حتى بقيت منهم عجوز، فكأنها تلكأت، فقال لها طفل في حجرها: يا أمه امضي ولا تنافقي.

وفي قوله: (ثُمَّ لَمْ يَتُوبُوا) دليل - في ظاهره - على أن التوبة من قتل المؤمنين مقبولة.

وأجمع المسلمون أنها من الكافر مقبولة في جملة توبته من الكفر، لأن الإسلام يجب ما كان قبله.

واختلفوا فيها من المؤمن يقتل المؤمن عمدًا، وقد شرحته في سورة بني إسرائيل.

L15450

L15451–15452 His saying: “Indeed, your Lord’s onslaught is severe (12)” is the answering clause of the oath.[5]

L15453–15454 The exegetes disagreed concerning the oath. It is related from Yahya ibn Rafiʿ that “the sky possessing constellations” means palaces in the sky.[6]

L15455–15456 Qatadah said: “Its constellations are its stars.” Al-Dahhak ibn Muzahim likewise said the same.

L15457–15459 There was also disagreement concerning “a witness and that which is witnessed.” Abu al-Duha transmitted from Ibn al-Zubayr, who said: “‘The witness’ is Friday, and ‘that which is witnessed’ is the day of ʿArafah.”[7][8]

L15460–15463 Abu al-Duha said: “Then I met al-Hasan—or al-Husayn—and mentioned this. He said: ‘It is not as he said. The witness is Muhammed, may Allah bless him and grant him peace ﷺ, and that which is witnessed is the Day of Resurrection.’ And he recited: ‘How, then, will it be when We bring a witness from every community and bring you as a witness against these (41)?’”[9]

L15464 In another transmission from Abu al-Duha, he said: “Then I mentioned it to Muhammed ibn ʿAli.”

L15465 A statement like that of Ibn al-Zubayr is related from Ibn ʿAbbas.

L15466–15468 It is related from Shamir ibn ʿAtiyyah that he said: “‘The witness’ is the day of ʿArafah, and ‘that which is witnessed’ is the Day of Resurrection.”

L15469 It is related from Mujahid that he said: “‘The witness’ is the son of Adam, and ‘that which is witnessed’ is the Day of Resurrection.”

قوله: ﴿إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ (١٢)﴾ هو جواب القسم.

واختلف المفسرون في القسم، فروي عن يحي بن رافع أن " السماء ذات البروج " قصور في السماء.

وقال قتادة: بروجها نجومها، وهكذا قال الضحاك بن مزاحم مثله.

واختلف -أيضاً- في ﴿وَشَاهِدٍ وَمَشْهُودٍ﴾ ، فروى أبو الضحى. عن أابن الزبير قال: " الشاهد " يوم الجمعة، و" المشهود " يوم عرفة.

قال أبو الضحى: فلقيت الحسن، أو الحسين فذكرت ذلك، فقال: ليس كما قال، الشاهد محمد، صلى الله عليه وسلم، والمشهود يوم القيامة، وقرأ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا (٤١) .

وفي رواية أخرى عن أبي الضحى قال: فذكرته لمحمد بن علي.

وروي عن ابن عباس مثل قول ابن الزبير.

وروي عن شمر بن عطية قال: " الشاهد " يوم عرفة، و"المشهود" يوم القيامة.

وروي عن مجاهد، قال: " الشاهد " ابن آدم، و" المشهود " يوم القيامة.

[4] **Qur’an references (L15444):** Qur’an 85:10 (Al-Buruj).

[5] **Qur’an references (L15451):** Qur’an 85:12 (Al-Buruj).

[6] **Translator’s note (L15454):** The Arabic moves directly from the quoted phrase to “palaces in the sky”; the explanation evidently concerns the word rendered “constellations,” buruj, which can also mean towers or lofty structures.

[7] **Translator’s note (L15458):** The supplied Arabic has an extra initial letter before “Ibn,” apparently a transcription error.

[8] **Qur’an references (L15457):** Qur’an 85:3 (Al-Buruj).

[9] **Qur’an references (L15461):** Qur’an 4:41 (An-Nisa).

قوله: (بَلْ هُوَ قُرْآنٌ مَجِيدٌ (٢١) فِي لَوْحٍ مَحْفُوظٍ (٢٢)

وجه القراءات فيه الخفض على أن يكون من نعت اللفظ، ليصير اللوح هو المحفوظ.

وأما قراءة نافع، وابن محيصن (فِي لَوْحٍ مَحْفُوظٌ) ، برفع " الظاء " على أن يكون نعتًا للقرآن، فلا وجه له إلا أن يجعل المحفوظ في معنى المكتوب أي هو قرآن مجيد مكتوب في لوح، لأن اللوح مخلوق تقع عليه حفظ الحراسة.

والقرآن لا يقع عليه حفظ الحراسة، إنما يقع عليه الإيعاء والكتابة.

وذلك أنه كلام الله غير مخلوق، صفة من صفات ذاته، ومحال أن يحفظ نفسه، أو يحفظ صفته، أو يحفظه غيره، لأن هذا كفر، وإنما يوقع الحفظ على القرآن من يجعله مخلوقًا، ومن جعله مخلوقًا فقد كفر.

وهذا شيء يغرب على أهل هذا الزمان، ويدق على أفهامهم، وهو عند النحارير جلي واضح، وكذلك قوله - سبحانه، في سورة الحجر -: (إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩) ، فالذكر هو القرآن، و " الهاء " في (لَهُ) ليست براجعة على الذكر، إنما هي راجعة على محمد - صلى الله عليه وسلم - ومن لم يقرأ أوائل الآيات ويتدبرها، ويتعلق بأواخرها لم يهد رشده، ولم يهذب فهمه، ألا ترى إلى إخبار الله - سبحانه وتعالى، فى أول ابتداء الذكر - عن الكفار حيث قالوا لمحمد، صلى الله عليه وسلم: (وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ (٦) أي أنت مجنون في ادعائك أن الذكر تنزل عليك من السماء أمره.

L15470–15471 His saying: “Rather, it is a glorious Quran (21), in a guarded tablet (22).”[10]

L15472–15473 The basis of the readings here is the genitive case, on the understanding that it is an adjective qualifying the wording, so that it is the tablet that is guarded.[11]

L15474–15477 As for the reading of Nafiʿ and Ibn Muhaysin, “in a tablet, guarded,” with the letter ẓāʾ in the nominative, so that it is an adjective qualifying the Quran, it has no valid interpretation unless “guarded” is taken in the sense of “written”—that is, it is a Quran, glorious, written in a tablet—because the tablet is created and admits of preservation through protective guarding.[12][13][14]

L15478 The Quran does not admit of preservation through protective guarding; it admits only of retention and writing.[15]

L15479–15481 That is because it is the uncreated speech of Allah, an attribute among the attributes of His essence, and it is impossible that He should guard Himself, or guard His attribute, or that someone else should guard Him, because this is unbelief. It is only someone who regards the Quran as created who applies guarding to it; and whoever regards it as created has disbelieved.

L15482–15491 This is something unfamiliar to the people of this age and too subtle for their understanding, whereas it is plain and clear to accomplished scholars. Likewise, His saying— glory be to Him, in Surah The Rocky Tract—“Indeed, We Ourselves have sent down the Reminder, and indeed We are its guardians (9).” The Reminder is the Quran, but the pronoun “it” in “its” does not referring

[10] **Qur’an references (L15471):** Qur’an 85:21 (Al-Buruj); Qur’an 85:22 (Al-Buruj).

[11] **Translator’s note (L15472):** “Qualifying the wording” renders the supplied al-lafz. “Qualifying the tablet” would fit the ensuing explanation more directly, but the text has not been emended.

[12] **Translator’s note (L15474):** In this reading, “guarded” is nominative and qualifies “Quran,” while “tablet” remains genitive after “in.” English cannot reproduce this case distinction directly.

[13] **Translator’s note (L15477):** The supplied Arabic has a grammatical mismatch between the verb and “preservation”; the intended construction remains intelligible.

[14] **Qur’an references (L15474):** Qur’an 85:22 (Al-Buruj).

[15] **Translator’s note (L15478):** “Retention” renders al-iʿaʾ, literally taking or holding something within a receptacle, here understood as retaining the Quran.

back to the Reminder; rather, it refers back to Muhammed—may Allah bless him and grant him peace ﷺ— Whoever does not read the beginnings of the verses and ponder them, but attaches himself to their endings, will not find his right guidance or refine his understanding. Do you not see how Allah—glorified and exalted is He—reports, at the very beginning of the mention of the Reminder, what the unbelievers said to Muhammed, may Allah bless him and grant him peace: "And they said, 'O you upon whom the Reminder has been sent down, you are indeed mad!'" (6) That is: you are mad in claiming that the Reminder—its command—descends upon you from heaven.[16][17][18]

L15492–15495 "Why do you not bring us the angels, if you are among the truthful?" (7), that is: why do you not bring us the angels, so that they may testify for you that you are truthful in what you claim? Allah then said: "We do not send down the angels except with the truth, and then they would not be granted respite" (8), that is: if you saw the angels who descend upon Muhammed—may Allah bless him and grant him peace ﷺ—with your own eyes, and heard their testimony for him, you would be allowed no delay and granted no respite; rather, punishment would be hastened upon you before the Resurrection.[19][20]

L15496 This, or something to this effect; and Allah knows best.

L15497–15501 Then He Himself—majestic is His majesty—testified for Muhammed, may Allah bless him and grant him peace ﷺ, saying: "Indeed, We Ourselves have sent down the Reminder, and indeed We shall surely preserve him" (9), that is: We preserve Muhammed from your harm, your treachery, and your accusations of falsehood, so that you cannot succeed in killing him or

(لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ (٧) ، أي هلاّ تأتينا بالملائكة فتشهد لك إنك صادق فيما تدعيه، فقال الله: (مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذًا مُنْظَرِينَ (٨) ، أي لو رأيتم الملائكة الذي تنزل على، محمد، صلى الله عليه وسلم، عيانًا وسمعتم شهادتهم له ما أمهلتم ولا أنظرتم، ولعوجلتم بالعقوبة قبل القيامة.

هذا أو معناه، والله أعلم.

ثم شهد هو - جل جلاله - لمحمد، صلى الله عليه وسلم، فقال: (إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩) ، أي نحفظ محمدًا من مكروهكم، وغائلتكم وتكذيبكم فلا تصلون إلى قتله، ولا هضمه. إلا ما تقولونه بألسنتكم، وهو بين.

[16] **Translator's note (L15484):** The author proceeds to assign the pronoun to Muhammed rather than to the Reminder; the quotation retains the supplied verse's wording, with that interpretation left to the author's ensuing explanation.

[17] **Translator's note (L15491):** The final words, "its command," are syntactically awkward in the supplied text; their relationship to the preceding clause is uncertain.

[18] **Qur'an references (L15482):** Qur'an 15:9 (Al-Hijr); Qur'an 15:6 (Al-Hijr).

[19] **Translator's note (L15494):** The relative pronoun is singular in the supplied Arabic despite referring to the plural "angels."

[20] **Qur'an references (L15492):** Qur'an 15:7 (Al-Hijr); Qur'an 15:8 (Al-Hijr).

diminishing him, except through what you say with your tongues. This is clear.[21][22]

[21] **Translator's note (L15499):** "Him" follows the author's explicit interpretation of the Arabic pronoun as referring to Muhammed.

[22] **Qur'an references (L15498):** Qur'an 15:9 (Al-Hijr).

L15502–15504 Even if Muhammed—may Allah bless him and grant him peace ﷺ—were called a Reminder because upon him the Reminder descends, the Arabic language would readily accommodate this, without any difficulty. Allah—mighty and majestic—said at the end of the surah Divorce: "Allah has indeed sent down to you a Reminder (10), a messenger reciting to you Allah's clearly elucidated verses." Thus, as you see, He explicitly called the Messenger the Reminder.[1]

ولو سمي محمد، صلى الله عليه وسلم، ذكرًا، لأن الذكر عليه ينزل لاتسع ذلك في لسان العرب، وما ضاق، قال الله - عز وجل - في آخر سورة الطلاق: (قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا (١٠) رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ) ، فسمى الرسول - كما ترى بالذكر نصا.

L15505–15507 Whoever, whether among earlier or later scholars, refers the pronoun hāʾ in the statement about preservation back to "the Reminder" has erred, spoken innocently, and failed to understand what underlies it in this clear and evident matter that we have brought to his attention. May Allah pardon him, if Allah wills.[2]

ومن رد " الهاء " في " الحفظ " من متقدم أو متأخر على " الذكر " فقد هفا، وقاله على السلامة، ولم يدر ما تحته مما أثرناه عليه، من هذا الواضح البين، والله يعفو عنه إن شاء الله.

L15508–15509 Whoever among the people of our time persists obstinately in it—whether ignorant or feigning ignorance—has caused a wing to grow for the Jahmiyyah, incurred wrath from Allah, and become their equal.

ومن لج من أهل زماننا فيه - جاهلاً أو متجاهلاً - فقد أنبت للجهمية جناحًا وباء بسخط من الله، وصار معهم بالسوية.

L15510–15512 As for His statement in the surah The Table: "Indeed, We sent down the Torah, containing guidance and light, by which the prophets who submitted judged for those who were Jews, as did the godly scholars and the learned scholars, by virtue of what they were entrusted to preserve of Allah's Book," this means only what they were required to retain and not forget, so that they would know how to judge between people.[3]

وقوله - في سورة المائدة -: (إِنَّا أَنْزَلْنَا التَّوْرَاةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ) ، فإنما هو بما ألزموا أن يعوه، ولا ينسوه، ليدروا كيف يحكمون بين الناس.

L15513–15514 If it is said: Did you not say, concerning the surah Divorce, that with "the messenger" there is an implicit expression, as though He had said, "And He sent a messenger"?[4]

فإن قيل: أليس قد قلت - في سورة الطلاق -: إن في الرسول ضميرًا كأنه قال: " وأرسل رسولاً، ".

[1] **Qur'an references (L15502):** Qur'an 65:10 (At-Talaq); Qur'an 65:11 (At-Talaq).

[2] **Translator's note (L15506):** The phrase rendered "in this" introduces the following segment. The wording concerning what the author has brought to the person's attention is awkward; its sense is that the person did not appreciate the implications of the author's argument. The words "what we have brought to his attention" are included in the continuation below.

[3] **Qur'an references (L15511):** Qur'an 5:44 (Al-Ma'idah).

[4] **Translator's note (L15514):** Here "implicit expression" renders ḍamīr in the grammatical sense of something understood but unexpressed, rather than a pronoun.

قيل: ذلك احتمال، وما قلناه - ها هنا - ظاهره أن يكون الرسول تفسيراً للذكر، والظاهر أولى من الاحتمال.

L15515–15517 The answer is: that is a possible interpretation. What we have said here follows its apparent meaning: that “the messenger” explains “the Reminder”; and the apparent meaning takes precedence over a possible interpretation.

سورة الطارق

Surah 86: The Nightcommer (At-Tariq)

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

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[Surah: The Night Visitor]

L15518–15519 L15520–15527 His statement, exalted is He: “Let man consider from what he was created” (5) is an admonition to man, drawing his attention to knowledge of his creation, the frailty of his constitution, and that by which he may remove the impulses toward arrogance and conceit from himself, so that he does not contend over them with his Creator, with whom he has no share in supreme grandeur and greatness, or use this to lord it over created beings. For someone whose creation begins in this way, and whose end then becomes decay and crumbled remains, until Allah renews his creation through resurrection on the day when He revives decayed bones and decomposed bodies, ought never to be without humility and submissiveness in any circumstance, or expose himself to the wrath of Him who is able to return him to his father’s loins before the Hereafter; then Paradise, Hell, and the various terrors lie ahead of him.[1][2]

L15528

L15529 His statement: “Indeed, they scheme a scheme (15), and I scheme a scheme” (16).[3]

L15530 This refutes the Jahmiyyah in their wholesale denial of the attributes. Allah—glorified is He—has stated of Himself that He schemes, using the expression “scheming” with which He described those who scheme. Yet they deny it, rejecting the explicit text of the Quran. We seek refuge in Allah from brazen shamelessness and lack of religion.

[1] **Translator’s note (L15525):** The supplied construction literally uses “with the wrath”; the translation conveys the evident sense without replacing the stated wrath with another concept.

[2] **Qur’an references (L15520):** Qur’an 86:5 (At-Tariq).

[3] **Qur’an references (L15529):** Qur’an 86:15 (At-Tariq); Qur’an 86:16 (At-Tariq).

[سورة الطارق]

قوله تعالى: (فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (٥) عظة للإنسان، وتنبيه له على معرفة خلقه، وضعف تركيبه وعلى ما يزيل به دواعي الكبر والنخوة عن نفسه، فلا ينازع فيها خالقه الذي لا يشاركه في الكبرياء والعظمة، ولا يستطيل به على المخلوقين، إذ من يكون هذا بدء خلقه، ثم يصير آخره إلى البلى والرفات، إلى أن يجدد الله خلقه بالنشور يوم يحيي العظام النخرة، والأجسام البالية جدير بأن لا يفارقه الذل والاستكانة في جميع الأحوال، ولا يتعرض بسخط من هو قادر على رده في صلب أبيه قبل الآخرة، ثم الجنة والنار، وأنواع الأهوال من ورائه.

قوله: (إِنَّهُمْ يَكِيدُونَ كَيْدًا (١٥) وَأَكِيدُ كَيْدًا (١٦) .

رد على الجهمية في نفي الصفات بالكلية، وقد أخبر الله - سبحانه - عن نفسه بأنه يكيد بلفظ “ الكيد ” الذي أخبر به عن الكائدين، وهم ينكرونه، يردون نص القرآن، نعوذ بالله من صفاقه الوجه، وقلة الدين.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الأعلى

Surah 87: The Most High (Al-A'la)

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

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[Surah: The Most High]

His statement—mighty and majestic is He: “Glorify the name of your Lord, the Most High” (1).[1]

Here—and Allah knows best—the preposition “with” is implicit; it was then omitted from the wording, so “name” took the accusative case. Elsewhere He said, “So glorify with the name of your Lord, the Magnificent,” putting “name” in the genitive case when the preposition is expressed. Thus, whoever considers the name and the named to be one has no basis here to cling to.[2]

His statement: “Who created and proportioned (2), and who determined and guided” (3) is evidence for denying capacity for action, and makes known that whoever cannot become a created being by himself cannot find guidance by himself until he is guided, just as he cannot become a created being until he is created.[3]

His statement: “We shall make you recite, so you shall not forget (6), except what Allah wills.”[4]

The exception here, made dependent upon Allah’s will, is evidence that, in His statement, “None but Satan made me forget it,” Satan’s causing forgetfulness falls under Allah’s causing forgetfulness, because Satan cannot cause him to forget it on his own, nor can he be a partner with Him. The attri-

[1] **Qur’an references (L15533):** Qur’an 87:1 (Al-A’la).

[2] **Qur’an references (L15534):** Qur’an 56:74 (Al-Waqi’ah); Qur’an 56:96 (Al-Waqi’ah); Qur’an 69:52 (Al-Haqqah).

[3] **Qur’an references (L15536):** Qur’an 87:2 (Al-A’la); Qur’an 87:3 (Al-A’la).

[4] **Qur’an references (L15542):** Qur’an 87:6 (Al-A’la).

[سورة الأعلى]

قوله - عز وجل -: (سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى (١) .

فيه - والله أعلم - ضمير " الباء "، ثم نزعت عنه - في اللفظ - فانتصب الاسم، كما قال - في موضع آخر - (فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ) ، فخفض الاسم مع إظهارها، فلا يكون لمن يجعل الاسم والمسمى واحدًا متعلق.

قوله: (الَّذِي خَلَقَ فَسَوَّى (٢) وَالَّذِي قَدَّرَ فَهَدَى (٣) دليل على نفي الاستطاعة وإعلام أن من لا يقدر على أن يكون خلقًا بنفسه، لا يقدر أن يهتدي بنفسه حتى يُهدى، كما لا يقدر أن يكون خلقًا حتى يخُلق.

قوله: (سَنُقْرِئُكَ فَلَا تَنْسَى (٦) إِلَّا مَا شَاءَ اللَّهُ) .

الاستثناء - ها هنا - بمشيئة الله، دليل على أن قوله: (وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطَانُ) ، داخل إنساؤه تحت إنساء الله، لأنه لا يقدر على إنسائيه وحده، ولا يكون شريكًا معه، وإن إضافة المشيئة إليه - في ذلك الموضع - على مجاز اللغة، لا على حقيقة القدرة.

bution of volition to him in that passage is according to figurative usage in language, rather than an actual capacity to act.[5][6]

L15545

L15546–15547 His statement: “So remind, if the reminder benefits” (9) means that it does not benefit the unbeliever as it benefits the believer; and Allah knows best.[7]

L15548 And in His statement: “And remind, for indeed the reminder benefits the believers” (55).[8][9]

L15549 Do you not see that He—glorified is He—says: “He who fears will take heed (10), while the most wretched will avoid it (11), who will burn in the greatest Fire” (12)?[10]

L15550–15552 His statement: “Successful indeed is he who purifies himself (14), and mentions the name of his Lord and prays” (15) Some of them said: his deeds are pure.[11]

L15553–15554 It is transmitted from the Messenger of Allah—may Allah bless him and grant him peace ﷺ—“It is the alms of breaking the fast,” on account of His statement, “And mentions the name of his Lord and prays” (15), as though he gives the alms of breaking the fast, then goes out for the Festival of Breaking the Fast and performs its prayer.[12]

قوله: (فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى (٩) أي لا تنفع الكافر، كما تنفع المؤمن، والله أعلم.

وفي قوله: (وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ (٥٥) .

ألا تراه يقول - سبحانه -: (سَيَذَّكَّرُ مَنْ يَخْشَى (١٠) وَيَتَجَنَّبُهَا الْأَشْقَى (١١) الَّذِي يَصْلَى النَّارَ الْكُبْرَى (١٢) .

قوله: (قَدْ أَفْلَحَ مَنْ تَزَكَّى (١٤) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (١٥) منهم من قال: يكون عمله زاكيًا.

وروي عن رسول الله، صلى الله عليه وسلم: " أنها صدقة الفطر "، لقوله (وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (١٥) ، كأنه يخرج صدقة الفطر، ثم يخرج إلى الفطر فيصليها.

[5] **Translator’s note (L15543):** The supplied word for “causing him to forget it” appears malformed. The author says “attribution of volition,” although the quoted verse attributes causing forgetfulness rather than explicitly mentioning volition; that wording has been retained.

[6] **Qur’an references (L15543):** Qur’an 18:63 (Al-Kahf).

[7] **Qur’an references (L15546):** Qur’an 87:9 (Al-A’la).

[8] **Translator’s note (L15548):** The introductory wording is syntactically incomplete in the supplied text.

[9] **Qur’an references (L15548):** Qur’an 51:55 (Adh-Dhariyat).

[10] **Qur’an references (L15549):** Qur’an 87:10 (Al-A’la); Qur’an 87:11 (Al-A’la); Qur’an 87:12 (Al-A’la).

[11] **Qur’an references (L15551):** Qur’an 87:14 (Al-A’la); Qur’an 87:15 (Al-A’la).

[12] **Qur’an references (L15553):** Qur’an 87:15 (Al-A’la).

سورة الغاشية

Surah 88: The Overwhelming (Al-Ghashiyah)

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

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[Surah: The Overwhelming Event]

L15555–15556

L15557 His statement—exalted is He: “Has the account of the Overwhelming Event reached you?” (1), down to His statement: “It neither nourishes nor avails against hunger” (7).[1]

L15558–15559 This is evidence of concision in speech and allusion to the meaning, because the Overwhelming Event—and Allah knows best—is the Resurrection. Thus He did not mention its day, but confined the wording to its action. Then He said: “Faces that day will be humbled (2), laboring, weary” (3).[2][3]

L15560–15562 He mentioned the faces alone, although they cannot be separate from the bodies in possessing these characteristics, which they share with them. Then He said: “They will burn in a scorching fire” (4), although the faces do not burn in it alone. Then He said: “They will be given drink from a boiling spring” (5), whereas it is the bellies that receive the drink. Thus He predicated all this of the faces, because they are the foremost features of bodies and the highest part of bodily forms; and Allah knows best.[4]

L15563–15566 Likewise, the other faces, which He described as enjoying bliss, enjoy bliss together with their bodies, and do not act in striving alone. They will be with the bodies in the lofty Garden, and “You will hear no idle utterance therein” (11) concerns their ears. He thus attributed all this to the faces for

[1] **Qur’an references (L15557):** Qur’an 88:1 (Al-Ghashiyah); Qur’an 88:7 (Al-Ghashiyah).

[2] **Translator’s note (L15559):** “Confined the wording” translates the supplied, unusual expression ikhtaṣara ʿalā; “its action” preserves the author’s wording about the event’s overwhelming action.

[3] **Qur’an references (L15558):** Qur’an 88:2 (Al-Ghashiyah); Qur’an 88:3 (Al-Ghashiyah).

[4] **Qur’an references (L15560):** Qur’an 88:4 (Al-Ghashiyah); Qur’an 88:5 (Al-Ghashiyah).

[سورة الغاشية]

قوله - تعالى -: (هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (١) ، إلى قوله: (لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ (٧) .

دليل على اختصار الكلام، والإشارة إلى المعنى، لأن الغاشية - والله أعلم - هي القيامة، فلم يذكر يومها، واختصر على فعلها، ثم قال: (وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (٢) عَامِلَةٌ نَاصِبَةٌ (٣) .

فذكر الوجوه وحدها، وهي لا تكون منفردة عن الأجسام بهذه الأوصاف إلا بمشاركتها، ثم قال: (تَصْلَى نَارًا حَامِيَةً (٤) ، وهي لا تصليه وحدها، ثم قال: تُسْقَى مِنْ عَيْنٍ آنِيَةٍ (٥) ، وإنما تسقى البطون، فأخبر بكل ذلك عن الوجوه. لأنها غرة الأبدان، وأرفع شيء في الأجساد، والله أعلم.

وكذلك الوجوه الأخر التي وصفها بالناعمة، وهي تنعم مع أبدانها، ولا تنفرد بسعيها، وتكون مع الأبدان في الجنة العالية، و (لَا تَسْمَعُ فِيهَا لَاغِيَةً (١١) ، إلى آذانها فنسب كل ذلك إليها اختصارًا، وفصاحة وإشارة إلى المعاني المفهومه عند العرب، الذين نزل القرآن بلغتهم.

concision, eloquence, and allusion to meanings understood by the Arabs, in whose language the Quran was sent down.[56]

L15567

L15568–15569 And His statement: “They will have no food except bitter thorn (6), which neither nourishes nor avails against hunger” (7) It is said: it is the thorn plant shibriq (1), heated.[7][8]

L15570–15571 It is also said: a plant that provides no benefit or bodily growth; when camels eat it, they expel it immediately as loose dung, so it neither fattens them nor takes away their hunger.

L15572–15573 It has also been said that He—blessed and exalted is He—set it forth as a likeness, rather than that it will be bitter thorn itself.

L15574

L15575 (1) Al-Zajjāj said: “Shibriq is a kind of thorn plant. When fresh, it is shibriq; when it dries, it is bitter thorn.” The Meanings and Grammatical Analysis of the Quran (5/317). His statement, “When it dries, it is bitter thorn,” gives the designation used by the people of the Hijaz. Lisān al-ʿArab, entry “shibriq.”[9]

L15576–15578 I do not favor this, because it leads to resembling those who deny that vegetation exists in the Fire, subject it to the mind’s innate judgment, and say: How can plants and fire coexist in one place?

L15579–15581 This is ignorance and denial of the power of the Lord, who made the fire coolness and safety for His intimate friend Abraham— may Allah bless him—

[5]**Translator’s note (L15565):** The connection of “to their ears” to the preceding quotation is elliptical in the supplied Arabic. The translation retains its reference to the ears without treating those words as part of the quotation.

[6]**Qur’an references (L15563):** Qur’an 88:11 (Al-Ghashiyah).

[7]**Translator’s note (L15569):** The supplied adjective means “heated” or “made hot.” It is retained despite the possibility of a transcription problem. “Bitter thorn” in the preceding quotation renders ḍarīʿ.

[8]**Qur’an references (L15568):** Qur’an 88:6 (Al-Ghashiyah); Qur’an 88:7 (Al-Ghashiyah).

[9]**Translator’s note (L15575):** This is an editorial footnote identifying the plant and citing reference works.

وقوله: (لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ (٦) لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ (٧) يقال: هو الشبرق (١) المحمى.

ويقال: نبت لا ينجع ولا ينمي في البدن، وإذا أكلته الإبل ردته من فورها بالسلح، فلم يسمنها، ولا ذهب بجوعها.

وقد قيل: إنه - تبارك وتعالى - ضربه مثلاً، لا أنه يكون الضريع بعينه.

(١) قال الزجاج: الشبرق جنس من الشوك، إذا كان رطباً فهو شبرق، فإذا يبس فهو الضريع. معاني القرآن وإعرابه (٥/ ٣١٧) . وقوله: فإذا يبس فهو الضريع هذا تسمية أهل الحجاز، اللسان، " شبرق ".

وهذا لا أحبه، لأنه يدعو إلى مضارعة من ينكر النبات في النار، ويرده إلى فطرة العقل، ويقول: كيف يجتمع النبت والنار في مكان واحد؟.

وهذا جهل وإنكار قدرة الرب، الذي جعل النار على خليله إبراهيم - صلى الله عليه - برداً وسلاماً، وحولها عليه روضة خضراء، وكما قال في سورة والصافات: (أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ (٦٢) إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ (٦٣) إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ (٦٤) طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ (٦٥) .

and transformed it for him into a green meadow; and as He said in the surah By Those Ranged in Ranks: “Is that better as hospitality, or the tree of Zaqqūm? (62) Indeed, We have made it a trial for the wrongdoers (63). Indeed, it is a tree that emerges at the bottom of Hellfire (64). Its fruit clusters are as though they were the heads of devils” (65).[10][11]

L15582–15584 It is said that “devils” here means snakes, and their heads are where their venoms gather. Whoever, then, denies the Creator’s power regarding such things, from which minds recoil, is no believer and has no share in Islam. We seek refuge in Allah from such combativeness.

L15585–15586 And we ask Him for steadfast adherence to His oneness, and for faith in all these manifestations of His power, majestic and exalted is He.

يقال: إن الشياطين ها هنا الحيات. ورؤوسها مجتمع سمومها فمن ينكر قدرة الباري - في مثل هذه الأشياء التي تنبو عنها العقول - فليس بمؤمن، ولا له في الإسلام حظ، نعوذ ب الله من مثل هذه المقاتلة.

ونسأله التمسك بتوحيده، والإيمان بكل هذه الأشياء من قدرته، جل وتعالى.

[10] **Translator’s note (L15580):** The blessing here asks only for Allah’s blessing, without the additional request for peace.

[11] **Qur’an references (L15579):** Qur’an 37:62 (As-Saffat); Qur’an 37:63 (As-Saffat); Qur’an 37:64 (As-Saffat); Qur’an 37:65 (As-Saffat).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الفجر

Surah 89: The Dawn (Al-Fajr)

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

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[Surah of the Dawn]

His saying, exalted is He: “Have you not seen how your Lord dealt with ʿAd (6), Iram, possessed of pillars (7)?”[1]

through His saying: “So your Lord poured upon them a scourge of punishment (13),” is a warning and rebuke to those who came after them, that they should not do as they did, lest there descend upon them what He brought down upon those people, despite their might, their strength, their numbers, and their wealth which they spent on the city possessed of pillars, and what Thamud did in hewing the rock in the valley, and Pharaoh, possessed of stakes, who committed his appalling, reprehensible deeds: how He annihilated them, exterminated them, erased their traces, and made them a lesson for those who take lessons and an admonition for those who heed admonitions.[2][3]

And in His saying concerning Iram: “The like of which had not been created in the lands (8),” there is a refutation of the Muʿtazilites concerning creation, for we know that Allah, glory be to Him, did not create it—already constructed in its resulting form —rather, His servants constructed it. If the creation involved in their work is attributed to Allah, this indicates the creation of acts.[4][5]

And if it is attributed to them, then He has spoken of them using the expression used to speak of Allah concerning creation.

Whichever of the two it is, it constitutes an argument against them, and there is no third possibility.

[1] **Qur’an references (L15590):** Qur’an 89:6 (Al-Fajr); Qur’an 89:7 (Al-Fajr).

[2] **Translator’s note (L15593):** The syntax connecting Thamud and Pharaoh to the preceding enumeration is compressed and irregular in the supplied text.

[3] **Qur’an references (L15591):** Qur’an 89:13 (Al-Fajr).

[4] **Translator’s note (L15596):** The supplied reading ʿibādah literally means “worship,” which is syntactically problematic here. The translation follows the probable intended reading ʿibāduhu, “His servants,” but this is a textual emendation.

[5] **Qur’an references (L15594):** Qur’an 89:8 (Al-Fajr).

[سورة الفجر]

قوله تعالى: (أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦) إِرَمَ ذَاتِ الْعِمَادِ (٧) .

إلى قوله: (فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ (١٣) ، تنبيه وتقريع لمن بعدهم أن لا يعملوا بمثل عملهم فينزل، بهم ما أنزل بأولئك، مع بأسهم. وشدتهم، وعددهم، وأموالهم التي أنفقوها في ذات العماد، وما فعلته ثمود جوب الصخر بالواد، وفرعون ذي الأوتاد فاعل أفاعيله الهائلة المنكرة، كيف أفناهم، وأبادهم، ومحا آثارهم، وجعلهم عبرة للمعتبرين، وعظة للمتعظين.

وفي قوله: في إرم: (الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ (٨) ، رد على المعتزلة في الخلق، لأنا نعلم أن الله سبحانه لم يخلقها - معمولة كهيئتها - وإنما عملها عبادة. فإن رُد الخلق من عملهم إلى الله دل على خلق الأفعال.

وإن رد إليهم فقد أخبر عنهم باللفظ الذي يخبر عن الله في الخلق.

وأيهما كان فهو حجة عليهم، ولا ثالث له.

L15601

L15602–15604 His saying: “Indeed, your Lord is at the watchpost (14)” is also an argument against them in its mention of the watchpost, because it is a place.[6]

L15605–15606 And it is reported in the exegesis that He places His Footstool upon the bridge over Hell and says: “ By My might and My majesty, you shall not pass today with a wrong committed by a wrongdoer, even a blow struck with his hand.”[7][8]

L15607

L15608–15612 And His saying: “And your Lord comes, and the angel, in a row” is a forceful argument against them in its mention of coming, and it is analogous to His saying—in Surah of the Cow: “Are they waiting for anything but that Allah should come to them in canopies of cloud?” It is an argument that chokes them, bearing heavily upon them.[9][10][11]

قوله: (إِنَّ رَبَّكَ لَبِالْمِرْصَادِ (١٤) حجة عليهم أيضاً في ذكر المرصاد، لأنه مكان.

وجاء في التفسيير: أنه يضع كرسيه على جسر جهنم، فيقول: “ وعزتي وجلالي لا تجوزي اليوم بظلم ظالم، ولو ضربة بيده ”.

وقوله: (وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا) حجة عليهم شديدة بذكر الجية، وهو نظير قوله - في سورة البقرة -: (هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ) ، وهي حجة خانقة لهم، شديدة عليهم.

[6] **Qur’an references (L15602):** Qur’an 89:14 (Al-Fajr).

[7] **Translator’s note (L15605):** The supplied word for “exegesis” contains an apparent typographical error.

[8] **Translator’s note (L15606):** The verb “you shall not pass” is feminine singular in the supplied text; its addressee is unclear. The wording concerning passing with a wrong is also awkward and has been retained rather than replaced with a more familiar version of the report.

[9] **Translator’s note (L15608):** The supplied quotation contains “in a row” only once, whereas Quran 89:22 repeats it. The singular “the angel” has also been retained.

[10] **Translator’s note (L15610):** The supplied al-jiyyah appears to be an irregular or corrupt form referring to “coming”; the context supports this meaning.

[11] **Qur’an references (L15608):** Qur’an 89:22 (Al-Fajr); Qur’an 2:210 (Al-Baqarah).

سورة البلد

Surah 90: The City (Al-Balad)

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

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[Surah of the City]

His saying: “Yet he did not brave the steep ascent (11)” is an argument for emphatic exaggeration in describing things, because the steep ascent is an indirect expression for action that is arduous for souls.[1]

Thus He—glory be to Him—called it the steep ascent, then explained it as freeing a slave and providing food during famine, saying: “And what will make you know what the steep ascent is (12)? Freeing a slave (13), or feeding, on a day of hunger (14), an orphan who is a near relative (15), or a destitute person in the dust (16).”[2]

It is analogous to His saying: “Then your hearts hardened after that, so that they were like stones, or harder still,” and similar expressions.[3]

His saying: “Then he was among those who believed and enjoined patience upon one another and enjoined mercy upon one another (17).”[4]

This is evidence that enjoining good upon one another belongs to praiseworthy character traits and approved acts, and earns the attainment of Paradise and deliverance from the Fire.

[1] **Qur’an references (L15616):** Qur’an 90:11 (Al-Balad).

[2] **Qur’an references (L15619):** Qur’an 90:12 (Al-Balad); Qur’an 90:13 (Al-Balad); Qur’an 90:14 (Al-Balad); Qur’an 90:15 (Al-Balad); Qur’an 90:16 (Al-Balad).

[3] **Qur’an references (L15621):** Qur’an 2:74 (Al-Baqarah).

[4] **Qur’an references (L15623):** Qur’an 90:17 (Al-Balad).

[سورة البلد]

قوله: (فَلَا اقْتَحَمَ الْعَقَبَةَ (١١) حجة في الإفراط في وصف الأشياء، لأن العقبة كناية عن العمل الذي يشق على النفوس.

فسماه - سبحانه - بالعقبة، ثم فسره بفك الرقبة، والإطعام في المجاعة، فقال: (وَمَا أَدْرَاكَ مَا الْعَقَبَةُ (١٢) فَكُّ رَقَبَةٍ (١٣) أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ (١٤) يَتِيمًا ذَا مَقْرَبَةٍ (١٥) أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ (١٦) .

وهو نظير قوله: (ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً) ، وما أشبه ذلك.

قوله: (ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ (١٧) .

دليل على أن التواصي بالخير من محمود الأخلاق، ومرضي الأفعال. ومكتسب الفوز بالجنة، والنجاة من النار.

سورة الشمس

Surah 91: The Sun (Ash-Shams)

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

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[Surah of the Sun]

[سورة الشمس]

His saying, exalted is He: “Then He inspired it with its wickedness and its piety (8)” is an argument against the Mu‘tazilites and the Qadarites of great force, since He has explicitly stated that He inspired the soul with its wickedness, just as He inspired it with its piety.[1]

قوله تعالى: (فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) حجة على المعتزلة والقدرية شديدة إذ قد أخبر - نصا - أنه ألهم النفس فجورها، كما ألهمها تقواها.

‘Imran ibn Husayn related that a man of Juhaynah came to the Prophet, may Allah bless him and grant him peace, and said: “Tell me about that in which people engage and toil: is it something already decreed for them and determined by a predestination that has preceded, or does it concern what they will encounter of what has come to them and concerning which the argument has been established against them?” He said: “No; rather, it is something already decreed for them.” He said: “Then for what purpose do those who act perform their acts?” He said: “Whoever was created for one of the two abodes will reach it through his deeds. Confirmation of this is in the Book of Allah—blessed and exalted is He: ‘By a soul and Him who fashioned it (7), then inspired it with its wickedness and its piety (8).’”[2][3][4]

روى عمران بن حصين أن رجلاً من جهينة، أتى النبي، صلى الله عليه وسلم، فقال: أرأيت ما يعمل الناس فيه، ويكدحون. أشيء قد قُضي عليهم، ومضى من قدر قد سبق، أو فيما يستقبلون مما جاءهم واتخذت عليهم فيه الحجة، قال: “ لا، بل شيء قد قضي عليهم ” قال: ففيم يعمل العاملون،. قال: “ من خلق لواحد المنزلين أتاه بعمله، وتصديق ذلك في كتاب الله - تبارك وتعالى - (وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) .

Thus the Messenger of Allah, may Allah bless him and grant him peace ﷺ, answered with precisely the same thing as is in the Book of Allah. What, then, remains for them, were it not for their affliction and their wretchedness?

فأجاب رسول الله، صلى الله عليه وسلم، بمثل ما في كتاب الله سواء. فأي شيء بقي لهم، لولا بلاؤهم، وشقاؤهم.

Even if there were no argument against them other than their own selves, that would suffice them, inasmuch as they hear these clear, silencing matters, yet do not acknowledge His statement, nor are they able to understand it,

ولو لم يكن عليهم من الحجة إلا أنفسهم لكفاهم. حيث يسمعون هذه الأشياء الواضحة المسكتة، فلا يقررون قوله، ولا يستطيون فهمه، لأن أفهامهم عنها مقيدة بما سبق من القضاء عليهم بالشقاء، فلا يستطيعون أن يسعدوا.

[1] **Qur’an references (L15629):** Qur’an 91:8 (Ash-Shams).

[2] **Translator’s note (L15636):** The report’s wording is compressed: the contrast between prior predestination and what people subsequently encounter has been retained without supplying wording from other versions.

[3] **Translator’s note (L15638):** The unvocalized mā in the oath can also be understood as “that which,” referring to the soul’s fashioning.

[4] **Qur’an references (L15633):** Qur’an 91:7 (Ash-Shams); Qur’an 91:8 (Ash-Shams).

because their understanding is restrained from these matters by the prior decree of wretchedness against them, so they cannot attain felicity.[5][6]

L15645–15647 Whoever interprets “He inspired it” as “He imposed it upon it” does not contradict this, because if the inspiration comes from Him, then the imposition is a shackle around their necks which they cannot undo; thus the matter amounts to the same thing.

ومن فسر (ألهمها) على ألزمها فليس بمخالف لهذا، لأن الإلهام إذا كان منه، فالإلزام غل في أعناقهم، لا يستطيعون حله، فكان الأمر في ذلك واحدًا.

[5]**Translator’s note (L15642):** “Acknowledge His statement” renders an ambiguous expression that may also mean “affirm His statement.”

[6]**Translator’s note (L15643):** The supplied verb yastaṭyūna is apparently a typographical corruption of “are able.”

سورة الليل

Surah 92: The Night (Al-Layl)

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

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[Surah of the Night]

His saying, exalted is He: “As for him who gives and is pious (5), and affirms the finest thing (6), We shall ease him toward ease (7). But as for him who is miserly and considers himself self-sufficient (8), and denies the finest thing (9), We shall ease him toward hardship (10)” is an argument against the Muʿtazilites and the Qadarites concerning the facilitating of ease and hardship. Likewise, there was related by ʿAli ibn Abi Talib, from the Messenger of Allah, may Allah bless him and grant him peace ﷺ, that he said: “ There is not one of you whose seat in Paradise or the Fire has not already been written.” He was asked: “Shall we not then rely upon that?” He said: “Act, for everyone is facilitated toward that for which he was created.” Then there were recited by the Messenger of Allah, may Allah bless him and grant him peace ﷺ, these two verses.[1][2][3]

They differed over the interpretation of “and affirms the finest thing (6)” and “and denies the finest thing (9).” Among them were those who said: “The declaration, ‘There is no deity but Allah.’” Others said: “Recompense for giving in the case of the first, and the miserliness of the second.”[4][5]

His saying: “Indeed, guidance rests upon Us (12)” is an argument against them concerning the denial of capacity.[6][7]

[1] **Translator’s note (L15650):** “The finest thing” renders al-ḥusnā without preempting the alternative interpretations discussed below.

[2] **Hadith references (L15650):** Sunan Abi Dawud 4694.

[3] **Qur’an references (L15650):** Qur’an 92:5 (Al-Layl); Qur’an 92:6 (Al-Layl); Qur’an 92:7 (Al-Layl); Qur’an 92:8 (Al-Layl); Qur’an 92:9 (Al-Layl); Qur’an 92:10 (Al-Layl).

[4] **Translator’s note (L15657):** The final wording is compressed and grammatically awkward. It apparently connects belief in recompense with the first person’s giving and denial of it with the second person’s miserliness; the translation retains the supplied wording’s unevenness.

[5] **Qur’an references (L15656):** Qur’an 92:6 (Al-Layl); Qur’an 92:9 (Al-Layl).

[6] **Translator’s note (L15659):** The text does not explicitly identify whose capacity is being denied or qualify the technical sense of “capacity” here.

[7] **Qur’an references (L15659):** Qur’an 92:12 (Al-Layl).

[سورة الليل]

قوله تعالى: (فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَى (٧) وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (٨) وَكَذَّبَ بِالْحُسْنَى (٩) فَسَنُيَسِّرُهُ لِلْعُسْرَى (١٠) حجة على المعتزلة والقدرية في تيسير اليسرى والعسرى، وكذا روى علي بن أبي طالب عن رسول الله، صلى الله عليه وسلم، أنه قال: “ ما منكم من أحد إلا وقد كتب مقعده من الجنة أو النار ” فقيل له: أفلا نتكل،، فقال: “اعملوا فكل ميسر لما خلق له ”، ثم قرأ رسول الله، صلى الله عليه وسلم، هاتين الآيتين.

واختلفوا في تفسير (وَصَدَّقَ بِالْحُسْنَى (٦) ، (وَكَذَّبَ بِالْحُسْنَى (٩) . فمنهم من قال: بلا إله إلا الله ومنهم من قال: بالخلف في العطية الأول، وبخل الثاني.

قوله: (إِنَّ عَلَيْنَا لَلْهُدَى (١٢) ، حجة عليهم في نفي الاستطاعة.

وقوله: (وَسَيُجَنَّبُهَا الْأَتْقَى (١٧) الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى (١٨) وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى (١٩) إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى (٢٠) دليل على أن لا يجزئ دفع الزكاة إلى الأبوين الصحيحين كانا أو زمنين، ولا إلى أحد يقدم منه إلى المعطي إحسان، لأنه يصير مكافأة ومجازاة، وإنما هي لمن لا يكافي ولا يجازي، ولا يدفع بها ذمًّا، بل تكون لله عز وجل خالصًا لوجهه فقط، فإنما المكافأة تكون في إخراج الأموال في التطوع، لا في الفرض.

L15661–15665 And His saying: "But the most pious will be kept away from it (17), he who gives his wealth to purify himself (18), while no one has bestowed upon him a favor to be repaid (19), but only seeking the face of his Lord, the Most High (20)" is evidence that payment of the obligatory alms to one's parents does not discharge the obligation, whether they are healthy or chronically infirm, nor does payment to anyone who has previously done the giver a kindness, because it becomes reciprocation and repayment. Rather, it is for someone whom one does not reciprocate or repay, and through it one does not ward off blame; rather, it must be for Allah, mighty and majestic is He, devoted exclusively to His face alone. Reciprocation belongs only to the expenditure of wealth in voluntary giving, not in obligatory giving.[8][9]

[8] **Translator's note (L15663):** The unvocalized verbs concerning reciprocation and repayment allow some syntactic uncertainty; the translation takes the giver as their subject.

[9] **Qur'an references (L15661):** Qur'an 92:17 (Al-Layl); Qur'an 92:18 (Al-Layl); Qur'an 92:19 (Al-Layl); Qur'an 92:20 (Al-Layl).

سورة الضحى

Surah 93: The Morning Hours (Ad-Duhaa)

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

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[Surah of the Morning Brightness]

His saying: “As for the orphan, do not oppress him (9), and as for the petitioner, do not rebuke him (10)” is evidence affirming their inviolability, establishing their due rights as obligatory, and requiring that they not be treated with contempt. Likewise, He said— in Surah of the Inevitable Reality, in describing the one given his book in his left hand—“Indeed, he did not believe in Allah, the Magnificent (33), and did not urge the feeding of the destitute (34).”[1]

Thus He coupled it with unbelief when he did not urge it, and that accompanies it.[2]

And I see that people have neglected the matter of these two and failed to attend to it.

[1] **Qur’an references (L15669):** Qur’an 93:9 (Ad-Duhaa); Qur’an 93:10 (Ad-Duhaa); Qur’an 69:33 (Al-Haqqah); Qur’an 69:34 (Al-Haqqah); Qur’an 107:3 (Al-Ma’un).

[2] **Translator’s note (L15672):** The pronoun references in the final phrase are unclear. The preceding clause associates failure to urge feeding the destitute with unbelief.

[سورة الضحى]

قوله: (فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (٩) وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (١٠) دليل على توكيد حرمتهما، وإيجاب حقهما، وترك الاستهانة بهما، وكذا قال - في سورة الحاقة، في صفة من أوتي كتابه بشماله -: (إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ (٣٣) وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ (٣٤) .

فقرنه مع الكفر إذا لم يحض عليه، وذلك معه.

وأرى الناس قد أهملوا أمرهما، وضيعوه.



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الشرح

Surah 94: The Relief (Ash-Sharh)

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

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[Surah of the Opening of the Breast]

His saying: “Have We not opened your breast for you (1)?”[1]

He enumerates to him His favors and blessings, in opening his breast, removing his burden which preceded prophethood, and raising his renown, so that He—glory be to Him—is never mentioned in faith, the call to prayer, and obedience without his being mentioned alongside Him.

“Indeed, with hardship comes ease (6)” is a boon for the believer, so that he may find reassurance in it and his breast may not become constricted by any hardship that befalls him, for with every hardship there are two instances of ease.[2]

[1] **Qur’an references (L15677):** Qur’an 94:1 (Ash-Sharh).
[2] **Qur’an references (L15681):** Qur’an 94:6 (Ash-Sharh).

[سورة الشرح]

قوله: (أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (١)

يعدد عليه آلاءه ونعماءه. بشرح صدره، ووضع وزره الذي كان قبل النبوة، ورفع ذكره. حتى لا يذكر - سبحانه - في الإيمان، والأذان، والطاعة إلا ذكر معه.

(إِنَّ مَعَ الْعُسْرِ يُسْرًا (٦) ، غنيمة للمؤمن ليطمئن إليه، ولا يضيق صدره من عسر يلحقه، فإن مع كل عسر يسرين.

سورة التين

Surah 95: The Fig (At-Tin)

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

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[Surah of “By the Fig”][1]

His saying: “Then We returned him to the lowest of the low (5), except those who believe and perform righteous deeds: theirs is an uninterrupted reward (6).”[2]

This is a distinction for someone who grows old in Islam, because Allah—majestic is His majesty—records for him the reward of what he used to do in his youth and does not cut it off from him.

[سورة والتين]

قوله: (ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (٥) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٦) .

فضيلة لمن أسن في الإسلام، لأن الله - جل جلاله - يكتب أجر ما كان يعمله في شبيبته، ولا يقطعه عنه.

[1] **Translator’s note (L15684):** The supplied heading uses the opening oath, “By the Fig,” rather than simply “The Fig.”

[2] **Qur’an references (L15686):** Qur’an 95:5 (At-Tin); Qur’an 95:6 (At-Tin).



CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة العلق

Surah 96: The Clot (Al-ʾAlaq)

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

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[Surah of “Recite”]

His saying: “Recite in the name of your Lord who created (1).”[1]

The ignorant among the Jahmites invoke this as an argument.

They claim that He stated that the name was created and omitted the object-pronoun hāʾ from “created,” as though it were “created it.” This is great ignorance in two respects: The first is that its meaning is “in the name of your Lord, the Creator, who created things.” Thus it belongs to the description of the Lord, not the description of the name.[2]

The other is that, if it were as they say, it would indicate that He has names that are uncreated and that among them—according to their claim—is a created name; thus He commanded him to recite by that name which is created, to the exclusion of those that are uncreated. They therefore argue against themselves without knowing it, or they know and obstinately deny it, while their followers accept it from them in their ignorance, without being aware.

What removes all ambiguity from what we have said—although, praise be to Allah, it is already removed—is His saying in Surah of the Cow: “O humankind, worship your Lord who created you.”[3]

Do they then doubt that no lord other than He created them, so that they should worship only the One who created them?[4]

It is only one Lord who created them; there is no creator besides Him.

[1] **Qur’an references (L15690):** Qur’an 96:1 (Al-’Alaq).

[2] **Translator’s note (L15693):** Here majāz denotes the expression’s meaning or interpretive construction, rather than necessarily “metaphor.”

[3] **Qur’an references (L15700):** Qur’an 2:21 (Al-Baqarah).

[4] **Translator’s note (L15703):** The Arabic interrogative and its following result clause are syntactically awkward; the translation preserves the argument without recasting the wording as a different question.

[سورة اقرأ]

قوله: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١)

يحتج بها جهلة الجهمية.

يزعمون: أنه أخبر عن خلق الاسم، وحذف " هاء " المفعول من (خَلَقَ) كأنه " خلقه " وهذا جهل كبير من جهتين: إحداهما: أن مجازه باسم ربك الخالق، الذي خلق الأشياء، فهو من نعت الرب، لا نعت الاسم.

والأخرى: أنه لو كان كما يقولون: لكان دالاً على أن له أسامي غير مخلوقة، ومنها - بزعمهم - اسم مخلوق، فأمره أن يقرأ بذلك الاسم المخلوق، دون التي هي غير مخلوقة، فهم يحتجون على أنفسهم، ولا يعلمون، أو يعلمون ويكابرون، وأتباعهم يقبلونه منهم بجهلهم. وهم لا يشعرون.

والذي يزيل كل الالتباس - عما قلناه، وإن كان بحمد الله زائلاً - قوله في سورة البقرة -: (يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ) .

أفيرتابون بأن ليس رب سواه خلقهم فلا يعبدون إلا الذي خلقهم.

هانما هو رب واحد خلقهم لا خالق سواه، وكذلك (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) ، وهو بين، ولكن من يضلل الله فلا هادي له.

Likewise: “Recite in the name of your Lord who created (1).” This is clear, but whomever Allah leads astray has no guide.[5][6]

L15705

L15706 His saying: “No indeed! Truly, man transgresses (6), because he sees himself as self-sufficient (7).”[7]

L15707 This is a condemnation of wealth, because it assists transgression and invites disobedience, since it enables him to obtain the blameworthy objects of desire sought through money.

L15708–15709 The Messenger of Allah, may Allah bless him and grant him peace ﷺ, used to say: “O Allah, I seek refuge in You from wealth that causes transgression.[8]

L15710–15712 He chose poverty over wealth and prayed that his provision and his family’s provision should be made sustenance and a bare sufficiency.

L15713 This question has another place where we have explained it, among our discussions scattered throughout various chapters.

[5]**Translator’s note (L15704):** The initial hānamā is apparently a transcription error for fa-innamā, “for it is only,” or innamā, “it is only.”

[6]**Qur’an references (L15704):** Qur’an 96:1 (Al-’Alaq); Qur’an 7:186 (Al-A’raf).

[7]**Qur’an references (L15706):** Qur’an 96:6 (Al-’Alaq); Qur’an 96:7 (Al-’Alaq).

[8]**Translator’s note (L15709):** The supplied text has no closing quotation mark here.

قوله: (كَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَى (٦) أَنْ رَآهُ اسْتَغْنَى (٧) .

ذم للغنى، لأنه يعين على الطغيان، ويدعو إلى العصيان، لقدرته على الشهوات المذمومات المبتغاة بالمال.

وكان رسول الله، صلى الله عليه وسلم، يقول: “ اللَّهم إني أعوذ بك من غنى يطغي.

واختار الفقر على الغنى، ودعا أن يجعل رزقه ورزق أهله قوتًا، وكفافًا.

ولهذه المسألة موضع آخر شرحناه في مسائلنا المنثورة في أبواب شتى.



سورة القدر

Surah 97: The Power (Al-Qadr)

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

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[Surah of Decree]

His saying: “The Night of Decree is better than a thousand months” (3), spent in worship and keeping vigil.[1]

Allah singled out His Prophet ﷺ and his community for it when He made their lifespans short, granting them the merit of this night so that through it alone they might surpass what the earlier communities attained over their long lifespans, out of generosity and munificence, and to favor this Prophet over the prophets who preceded him, and as a favor from Him over their community, because he is the Seal of the Prophets until the Hour arises. What he brought from Allah of His revealed law will be practiced, and even if some of them neglect parts of it, they will not all abandon it, nor will they apostatize collectively, as was done by the other communities after their prophet’s death: they would abandon one thing after another until they left all of it and reverted to the deepest ignorance of the age of ignorance, until Allah—majestic is His majesty —sent another prophet to renew their religion.[2]

This community is not like that; rather, they will continue to uphold it.

The Messenger of Allah ﷺ said: “A group of my community will continue fighting for the truth, prevailing until Allah’s command comes, while they remain in that state.”

It has also been said: “The Night of Decree is better than a thousand months” (3), in which there is no Night of Decree.[3]

Other explanations besides these two have also been offered, but I do not think they can be established, and the first is more plausible. Allah knows best.

[1] **Qur’an references (L15717):** Qur’an 97:3 (Al-Qadr).

[2] **Translator’s note (L15722):** The wording “as a favor from Him over their community” is syntactically awkward. It apparently concerns the preference granted to this Prophet’s community over earlier communities, but that relationship is not explicitly stated in the supplied wording.

[3] **Qur’an references (L15733):** Qur’an 97:3 (Al-Qadr).

[سورة القدر]

قوله: (لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣) مستعملة للعبادة والإحياء.

خص الله بها نبيه صلى الله عليه وسلم وأمته حين جعل أعمارهم قصيرة، فأعطاهم فضل هذه الليلة ليبلغوا بها وحدها فوق ما بلغ الأمم السالفة في طول أعمارهم، جودا، وكرمًا، وتفضيلاً لهذا النبي على من تقدمه من الأنبياء، وتفضيلاً منه على أمتهم، لأنه خاتم الأنبياء إلى أن تقوم الساعة، يعمل بما جاء به من عند الله من شريعته، وإن أخل بعضهم ببعضها فلا يدعونه كافة، ولا يرتدون جملة، كما كان يفعله سائر الأمم بعد موت نبيهم، فكانوا يدعون شيئًا شيئًا حتى يتركوا جميعه، ويرجعوا في الجاهلية الجهلاء، إلى أن يبعث الله - جل جلاله - نبيًّا آخر فيجدد دينهم.

وليست هذه الأمة كذلك، بل يكونون عليه قائمين.

وقال رسول الله صلى الله عليه وسلم “ لا تزال طائفة من أمتي يقاتلون على الحق، ظاهرين حتى يأتي أمر الله، وهم على ذلك ”.

وقد قيل: (لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣) ليس فيها ليلة القدر.

وقد قيل غير هذين، وما أحسبه يثبت، والأول أشبه والله أعلم.



سورة البينة

Surah 98: The Clear Proof (Al-Bayyinah)

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

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[Surah: The Clear Evidence]

His saying: “Those who disbelieved among the People of the Book and the polytheists were not going to desist.”[1]

That is, desist from their disbelief. Allah knows best.

“Until the clear evidence came to them” (1). That is, clarification—and Allah knows best. Clear evidence and clarification have the same meaning. Allah, mighty and majestic, said to His Messenger ﷺ: “Say: I stand upon clear evidence from my Lord.”[2]

His saying: “Reciting purified scrolls” (2).

That is, what is written in the scrolls, by virtue of the language’s latitude of expression.[3]

“Within them are upright writings” (3), meaning just ones.[4]

[1] **Qur’an references (L15741):** Qur’an 98:1 (Al-Bayyinah).

[2] **Qur’an references (L15743):** Qur’an 6:57 (Al-An’am).

[3] **Translator’s note (L15748):** The placement of “written” is awkward in the supplied Arabic. The explanation appears to identify what is recited as the written contents of the scrolls.

[4] **Qur’an references (L15749):** Qur’an 98:3 (Al-Bayyinah).

[سورة البينة]

قوله: (لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ)

أي منفكين من كفرهم، والله أعلم.

(حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ (١) أي البيان - والله أعلم - والبينة والبيان بمعنى واحد، قال الله عز وجل، لرسوله - صلى الله عليه وسلم -: (قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي) .

قوله: (يَتْلُو صُحُفًا مُطَهَّرَةً (٢)

أي ما في الصحف، مكتوب على سعة اللسان.

(فِيهَا كُتُبٌ قَيِّمَةٌ (٣) أي عادلة.

سورة الزلزلة

Surah 99: The Earthquake (Az-Zalzalah)

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

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[Surah: The Earthquake]

[سورة الزلزلة]

His saying: “When the earth is shaken with its shaking” (1).[1]

That is, it is moved from beneath.

“And the earth brings forth its burdens” (2) is evidence of emphasis in speech, because He repeats the mention of the earth.

قوله: (إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا (١)

أي تحركت من أسفلها.

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا (٢) ، دليل على التأكيد في الكلام، لرده ذكر الأرض.

His saying: “On that day it will recount its reports” (4).[2]

That is, whatever good was done to it,[3]

قوله: (يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا (٤)

أي ما عمل إليها من خير،

[1] **Qur’an references (L15753):** Qur’an 99:1 (Az-Zalzalah).

[2] **Qur’an references (L15757):** Qur’an 99:4 (Az-Zalzalah).

[3] **Translator’s note (L15758):** The supplied wording says “to it,” rather than the more expected “upon it.”

سورة العاديات

Surah 100: The Courser (Al-’Adiyat)

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

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[سورة العاديات]

قوله: ﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

فيه خصوص - والله أعلم -، لأن الأنبياء داخلون في الإنسان، خارجون من الكنود.

والكنود هم الكفور، وفي الصالحين -أيضاً - من ليس بكفور، وإن كانوا لا يقومون بكنه الشكر.

قوله: ﴿وَإِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ ﴿٧﴾

يقال: إن " الهاء " راجعة على الله - عز وجل - هكذا قال مجاهد، وغيره.

ولم يجر له ذكر فهو أعلم.

[Surah: The Chargers]

His saying: “Indeed, the human being is surely ungrateful to his Lord” (6).[1]

This has a specific scope—and Allah knows best —because the prophets are included under “the human being” but excluded from “ungrateful.”

The ungrateful are those who are deeply thankless. Among the righteous, too, are those who are not deeply thankless, even though they do not fulfill gratitude to its utmost extent.[2]

His saying: “And indeed, he is surely a witness to that” (7).[3]

It is said that the pronominal suffix “he” refers to Allah, mighty and majestic. This is what Mujahid and others said.

Yet He has not been mentioned; He knows best.[4]

[1] **Qur’an references (L15762):** Qur’an 100:6 (Al-’Adiyat).

[2] **Translator’s note (L15765):** The supplied Arabic uses a plural pronoun with the singular generic term for “ungrateful”; the translation retains its generic sense.

[3] **Qur’an references (L15767):** Qur’an 100:7 (Al-’Adiyat).

[4] **Translator’s note (L15770):** The referent of “He” in the final phrase is not explicit, though Allah is the likely intended referent.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة القارعة

Surah 101: The Calamity (Al-Qari’ah)

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

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[Surah: The Striking Calamity]

His saying: “The Striking Calamity! (1) What is the Striking Calamity?” (2).[1]

It is the Resurrection; He magnifies its gravity, and the surah is a warning to its very end, while people are heedless of it.

[1] **Qur’an references (L15774):** Qur’an 101:2 (Al-Qari’ah).

[سورة القارعة]

قوله: (الْقَارِعَةُ (١) مَا الْقَارِعَةُ (٢)

هي القيامة يعظم أمرها وهي وعيد إلى آخرها، والناس في غفلة عنها.

سورة التكاثر

Surah 102: The Rivalry in world increase (At-Takathur)

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

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[Surah: Rivalry in Abundance]

His saying: “Rivalry in abundance has distracted you” (1).[1]

It is said that it was revealed concerning two tribes of the Helpers who boasted against one another. Each of the two said, “So-and-so is better than so-and-so,” each of them meaning the men of his own people. They continued in this manner until they came to the graveyards.

They pointed to the grave of a man among those of their company who had died. That is His saying: “Until you visited the graveyards” (2).[2]

It has also been said that it was revealed concerning the People of the Book, and that the rivalry in abundance concerns wealth and children.

ʿIyad ibn Ghanm transmitted from the Messenger of Allah ﷺ that he said —in a lengthy hadith—“As for the warning of His warning, it is His saying: ‘Rivalry in abundance has distracted you (1), until you visited the graveyards (2). No indeed! You will soon know’ (3).[3][4][5]

He means: once you have entered the graves. ‘Then, no indeed! You will soon know’ (4). He means: once you have emerged from your graves.[6]

‘No indeed! If you knew with the knowledge of certainty’ (5)—your gathering before your Lord—‘you would surely see the Blazing Fire’ (6), meaning in the Hereafter, with the truth of certainty, like seeing with the eye. ‘Then you

[1] **Qur’an references (L15780):** Qur’an 102:1 (At-Takathur).

[2] **Qur’an references (L15784):** Qur’an 102:2 (At-Takathur).

[3] **Translator’s note (L15787):** The salutation contains an apparent transcription error, “‘allahu” in place of “‘alayhi.”

[4] **Translator’s note (L15788):** The unusual repetition “the warning of His warning” follows the supplied wording.

[5] **Qur’an references (L15787):** Qur’an 102:1 (At-Takathur); Qur’an 102:2 (At-Takathur); Qur’an 102:3 (At-Takathur).

[6] **Qur’an references (L15789):** Qur’an 102:4 (At-Takathur).

[سورة التكاثر]

قوله: (أَلْهَاكُمُ التَّكَاثُرُ (١)

يقال: إنها نزلت في قبيلتين من الأنصار تفاخروا فقال كل واحد منهما: فلان خير من فلان، يريد كل واحد منهما رجال قومه، فما زالوا كذلك حتى جاءوا إلى المقابر.

وأشاروا إلى قبر رجل ممن كان مات معهم، فذلك قوله: (حَتَّى زُرْتُمُ الْمَقَابِرَ (٢) .

وقد قيل: إنها نزلت في أهل الكتاب. والتكاثر في المال، والولد.

وروى عياض بن غنم عن رسول الله صلى الله عله وسلم أنه قال - في حديث طويل -: “ فأما وعيد وعيده فقوله: (أَلْهَاكُمُ التَّكَاثُرُ (١) حَتَّى زُرْتُمُ الْمَقَابِرَ (٢) كَلَّا سَوْفَ تَعْلَمُونَ (٣) .

يقول: لو قد دخلتم القبور، (ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (٤) يقول: لو قد خرجتم من قبوركم.

(كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥) ، محشركم إلى ربكم، (لَتَرَوُنَّ الْجَحِيمَ (٦) أي في الآخرة، حق اليقين، كرأي العين (ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (٧) ، يوم القيامة، (ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (٨) ، بين يدي ربكم عن بارد الشراب، وظلال المساكن، وشبع البطون واعتدال الخلق، ولذاذة النوم. وحتى خطبة أحدكم المرأة - أجمل منه - مع خطاب سواه. فزوجه ومنعها غيره “.

would surely see it with the eye of certainty’ (7), on the Day of Resurrection. ‘Then on that day you will surely be questioned about bliss’ (8), before your Lord, about cool drink, the shade of dwellings, full bellies, well-proportioned bodily constitution, and the pleasure of sleep, and even one of you proposing marriage to a woman—more beautiful than he—along with other suitors besides him, whereupon He married him to her and withheld her from anyone else.”[7][8][9]

L15796–15798 It is transmitted from the Messenger of Allah ﷺ that he said: “Indeed, Allah—blessed and exalted—will remind His servant of His favors and enumerate His blessings to him, until He says to him: ‘My servant, you asked Me to marry you to such-and-such a woman’—naming her by her name—‘and I married you to her.’

وروي عن رسول الله صلى الله عليه وسلم أنه قال: " إن الله - تبارك وتعالى - ليذكر عبده آلاءه، ويعدد عليه نعماءه، حتى يقول له: عبدي سألتني أن أزوجك فلانة - يسميها باسمها - فزوجتكها.

[7] **Translator’s note (L15794):** “More beautiful than he” is an awkward parenthesis. As supplied, it most naturally describes the woman as more beautiful than the suitor.

[8] **Translator’s note (L15795):** The Arabic literally says “married him” without an expressed complement; the preceding proposal supplies the woman as the intended spouse.

[9] **Qur’an references (L15793):** Qur’an 102:5 (At-Takathur); Qur’an 102:6 (At-Takathur); Qur’an 102:7 (At-Takathur); Qur’an 102:8 (At-Takathur).



سورة العصر

Surah 103: The Declining Day (Al-’Asr)

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

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[Surah: Time]

His saying: “By time! (1) Indeed, the human being is surely in loss (2), except those who have faith and do righteous deeds.”[1]

This is splendid good news and an immense gain for the believer: that the human being should be in loss while he himself is increasing, for loss means diminution.

This is because, as long as he is young or middle-aged and capable, he increases through doing good and hastening to obedience. Then, when he grows old and becomes too weak to act, what he used to do during the time of obedience is recorded for him. If he has a righteous child who prays for him, that reaches him in his grave; or if he is among those who established an endowment for a charitable purpose or taught knowledge, then its reward continues to accrue to him until the Day of Resurrection.[2]

What increase could be greater than this? To Allah belong praise and thanks for this.

His saying: “And counsel one another to truth and counsel one another to patience” (3): they counsel one another to everything that calls to obedience to Allah and everything that brings one closer to His Garden, and they forbid everything that brings one closer to His wrath and to entering His Fire, and counsel patience in the face of afflictions, calamities, poverty, illnesses, and pains.

[1] **Qur’an references (L15802):** Qur’an 103:2 (Al-’Asr); Qur’an 26:227 (Ash-Shu’ara); Qur’an 38:24 (Sad); Qur’an 84:25 (Al-Inshiqaq); Qur’an 95:6 (At-Tin); Qur’an 103:3 (Al-’Asr).

[2] **Translator’s note (L15809):** The supplied “ajwahu” appears corrupt; the translation provisionally understands it as “ajruhu,” meaning “its reward.”

[سورة العصر]

قوله: (وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ)

فهذه بشارة للمؤمن جليلة وغنيمة عظيمة، أن يكون الإنسان في خسر، ويكون هو في زيادة، لأن الخسر النقصان.

وذلك أنه ما دام شباباً، أو كهلاً مطيقًا فهو يزيد بعمل الخير. والمسارعة إلى الطاعة، فإذا كبر وضعف عن العمل كتب له ما كان يعمله في وقت الطاعة، وإن كان له ولد صالح يدعو له فهو يلحقه في قبره، أو كان ممن وقف وقفًا في سبيل الخير، أو علم علمًا فهو يجري له أجوه إلى يوم القيامة.

فأي زيادة أزيد من هذا، لله الحمد والشكر على هذا.

قوله: (وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣) ، تواصوا بكل ما يدعو إلى طاعة الله، وبكل ما يقرب من جنته، وزجروا عن كل ما يقرب من سخطه، والدخول إلى ناره، وبالصبر على المصائب، والرزايا. والفقر، والأمراض، والأوجاع.

سورة الهمزة

Surah 104: The Traducer (Al-Humazah)

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

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[Surah: The Slanderer]

His saying: “Woe to every slanderer and faultfinder” (1).[1]

The slanderer is one who habitually attacks people and seeks out their lapses; the faultfinder is the backbiter who habitually finds fault.

It has been said: “When you see a man speaking ill of his brother, he is merely praising himself.” Whoever regards himself with an eye of praise and is satisfied with his deeds enters the ranks of the self-admiring; his deeds come to nothing, and his enemy makes sport of him.

It is transmitted from the Prophet ﷺ: “Were it not that sin is better for the believer than self-admiration, Allah would never leave a believer exposed to a sin.” That is because the sinner is fearful, and fear is obedience, whereas the self-admiring person feels secure, and feeling secure is disobedience.

It is transmitted that Ibn ʿUmar was asked: “Was this verse revealed concerning the Companions of the Messenger of Allah, may Allah bless him and grant him peace ﷺ?” Ibn ʿUmar replied: “We were not intended by it, nor were we intended by a tenth of the Quran.”

Thus nine-tenths of it applies to us, while we are heedless of it. May Allah awaken us from the slumber of heedlessness and, through His generosity, make us know what He created us for and what we are heading toward.

And His saying: “Who amasses wealth and counts it repeatedly” (2) restrains the believer from becoming occupied with amassing wealth to the neglect of undertaking obedience to Allah and avoiding disobedience to Him, especially someone who is not content with a little and with sufficient provision, who desires mutual boasting and rivalry in abundance, and forgets that he will leave it behind and depart from it under the weight of the burdens of sin he

[1] **Qur’an references (L15819):** Qur’an 104:1 (Al-Humazah).

[سورة الهمزة]

قوله: (وَيْلٌ لِكُلِّ هُمَزَةٍ لُمَزَةٍ (١) .

فالهمزة الطعان على الناس، وباغي عثراتهم، واللمزة المغتاب العياب.

وقد قيل: إذا رأيت الرجل يعتاب أخاه فإنما يمدح نفسه. ومن نظر إلى نفسه بعين المدح، ورضي عملها دخل في جملة المعجبين، وحبط عمله، ولعب به عدوه.

وروي عن النبي صلى الله عليه وسلم: " لولا أن الذنب خير للمؤمن من العجب، ما خلى الله بين مؤمن، وبين ذنب أبدًا " وذلك أن المذنب خائف، والخوف طاعة، والمعجب آمن، والأمن معصية.

وروي أنه قيل لابن عمر: أنزلت هذه الآية في أصحاب رسول الله صلى الله عليه وسلم فقال ابن عمر: ما عنينا بها، ولا عنينا بعشر القرآن.

فقد حصل تسعة أعشاره فينا، ونحن في غفلة عنه، أيقظنا الله من رقدة الغفلة، وعرفنا ما له خلقنا، وما نحن إليه صائرون بجوده.

وقوله: (الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ (٢) زاجر للمؤمن من الاشتغال لجمع المال عن الأخذ بطاعة الله، واجتناب معاصيه، لا سيما من لم يرض باليسير والبلغة، وأراد التفاخر والتكاثر، ونسي أنه تاركه. والراحل عنه بثقل الأوزار التي حملها باكتسابه، وفات من عمره الذي لا سبيل له إلى رده.

incurred in acquiring it, while that portion of his life has passed which he has no way of recovering.[2][3]

L15841–15843 But if he seeks it through lawful means and also attends to the affairs of his Hereafter, without plunging into it as does the covetous person who desires abundance and gives no thought to the outcome, he is excluded from this verse and included in what He said in Surah Light: "Men whom neither commerce nor sale distracts from the remembrance of Allah," to the end of the verse.[4]

L15844–15848 The Messenger of Allah ﷺ said: "Whoever seeks worldly provision lawfully, to preserve himself from begging, to provide for his dependents, and to show kindness to his neighbor, will meet Allah with his face like the moon on the night of its fullness. Whoever seeks worldly provision to show off, boast, and rival others in abundance will meet Allah while He is angry with him."

L15849 He also said: "The truthful, trustworthy Muslim merchant will be with the martyrs on the Day of Resurrection."

فإن كان يطلب من حل ويعنى مع ذلك بأمر آخرته، ولم ينهمك انهماك الحريص الذي يريد الكثرة، ولا يفكر في العاقبة كان خارجًا من هذه الآية، وداخلاً فيما قال في سورة النور: (رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ) ، إلى آخر الآية.

وقال رسول الله صلى الله عليه وسلم: " من طلب الدنيا حلالاً استعفافًا عن المسألة، وسعيًا على عياله، وتعطفًا على جاره لقي الله ووجهه كالقمر ليلة البدر، ومن طلب الدنيا مرائيًا، مفاخرًا، مكاثرًا لقي الله وهو عليه غضبان ".

وقال: "التاجر الصدوق، الأمين، المسلم، مع الشهداء يوم القيامة ".

[2] **Translator's note (L15839):** The supplied syntax is uneven: "and the one departing from it" is followed by a clause about the life already spent. The translation follows the apparent sense without supplying a new argument.

[3] **Qur'an references (L15835):** Qur'an 104:2 (Al-Humazah).

[4] **Qur'an references (L15841):** Qur'an 24:37 (An-Nur).



سورة الفيل

Surah 105: The Elephant (Al-Fil)

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

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[Surah: The Elephant]

His saying: “And He sent against them birds in successive flocks” (3).[1]

“Successive flocks” means those in which some follow others, as though they were separate groups joining one another.

Reports differ concerning their description. ʿIkrimah said: “They are white birds whose faces are the faces of beasts of prey. Whatever they strike, they afflict with smallpox or cut to pieces.”

ʿAbd al-Rahman ibn Sabit said: “They emerged from the sea as though they were men of India, with stones in their feet and stones in their beaks, like fully mature camels.[2]

Whatever they strike, they kill.”

In another report, also from Ibn Sabit, he said: “They are birds that scattered from the direction of the sea, as though they were men of India, pelting them with stones of baked clay; their name is Sankakal. The largest of them are like the places where camels kneel, and the smallest are like men’s heads.[3]

They never aim at anything and miss it, and whatever they strike, they burn.”

It is transmitted from Saʿid ibn Jubayr that he said: “Abu al-Yaksum approached— the ruler of Abyssinia—with the elephant accompanying him. When he reached the Sacred Precinct, the elephant knelt down and refused to enter the Sacred Precinct. Whenever it was directed back, it hastened back, but whenever an attempt was made to direct it toward the Sacred Precinct, it refused. Then small white birds were sent against them, with

[1] **Qur’an references (L15853):** Qur’an 105:3 (Al-Fil).

[2] **Translator’s note (L15860):** The attachment of “like fully mature camels” is uncertain: grammatically, it could describe the birds or the stones. The comparison is preserved in its supplied position.

[3] **Translator’s note (L15864):** “Sankakal” represents the uncertain, possibly corrupt supplied form “snkkl”; it has not been silently replaced with a conjectured reading. The pronouns may refer to the birds or the stones.

[سورة الفيل]

قوله: (وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (٣)

والأبابيل الذي يتبع بعضها بعضًا، كأنها جماعات متفرقة، فهي تنظم بعضها إلى بعض.

واختلفت الأخبار في صفتها. فقال عكرمة: هي طير بيض وجوهها وجوه السباع لا تصيب شيئا، إلا جدرته أو جذذته.

وقال عبد الرحمن بن سابط: خرجت من البحر كأنها رجال الهند، في أرجلها حجارة، وفي مناقيرها حجارة، كالإبل البزل.

لا تصيب شيئا إلا قتلته.

وفي رواية أخرى عن ابن سابط -أيضاً - قال: هِي طير تشتت من قبل البحر، كأنها رجال الهند، ترميهم بحجارة من سجيل، واسمها سنككل، أعظمها مثل مبارك الإبل، وأصغرها مثل رؤوس الرجال.

لا تريد شيئا فتخطئه، ولا تصيب شيئًا إلا أحرقته.

وروي عن سعيد بن جبير قال: أقبل أبو اليكسوم - صاحب الحبشة - ومعه الفيل، فلما انتهى إلى الحرم برك الفيل، فأبى أن يدخل الحرم، فإذا وجه راجعًا أسرع راجعًا، وإذا أريد على الحرم أبى، فأرسل عليهم طير بيض صغار، في أفواهها حجارة أمثال الحمص، لا يقع على أحد إلا أهلكه.

stones in their mouths the size of chickpeas; no stone struck anyone without destroying him.

L15872–15874 Abu Makin transmitted from Ikrimah, who said: They overshadowed them from the sky, and when Allah had made them like eaten crop residue, He sent a spring against them, and its water flowed, carrying them along until it carried them to the sea.

L15875–15880 And from Said ibn al-Musayyab, who said: Two elephants had previously gone toward the Kaaba. As for one of them, it was the one that perished. As for the other, when it was at al-Mughammas, it knelt down. Its companions came to it and made a pact with it, swearing to it: "Wherever you turn, we shall turn with you." He said: Then it raised one of its ears over the other, then turned back, and none of those people was struck— not a single one.

L15881–15882 It was transmitted from Aishah—may Allah be pleased with her—that she said: I certainly saw the elephant's leader, and its driver, both blind and crippled, begging from people in Mecca.[4]

L15883–15884 They disagreed about what "crop residue" means. It was transmitted from Atiyyah that he said: The eaten crop residue is the bases of the crop when it is cut, and its bases remain in it, in the form of stone.[5]

L15885 And from Habib ibn Abi Thabit, who said: It is food that has been eaten.

L15886 Someone other than those two said: It is the foliage of the crop.

[4]**Translator's note (L15881):** The supplied text places a full stop after "the elephant's leader," although the sentence continues in the next unit.

[5]**Translator's note (L15884):** The antecedent of "in it" is unclear, and the comparison with stone is obscure in the supplied wording.

وروى أبو مكين عن عكرمة قال: فأظلتهم من السماء، فلما جعلهم الله كعصف مأكول، أرسل عليهم عينًا، فسال بهم حتى ذهب بهم إلى البحر.

وعن سعيد بن المسيب قال: سبق إلى الكعبة فيلان، فأما أحدهما فهو الذي هلك، وأما الآخر فلما كان بالمُغَمَّس برك، فأتاه أصحابه فعاقدوه، وحلفوا له، ولحيث توجهت توجهنا معك، قال: فرفع إحدى أذنيه على الأخرى، ثم توجه راجعًا، فلم يصب من أولئك أحد.

وروي عن عائشة - رضي الله عنها - قالت: لقد رأيت قائد الفيل. وسائقه، أعميين مقعدين، يستكفان الناس بمكة.

واختلفوا في " العصف " ما هو، فروي عن عطية أنه قال: العصف المأكول أصول الزرع حين تقطع وتبقى أصوله فيه كهيئة الحجر.

وعن حبيب بن أبي ثابت قال: هو طعام مطعوم.

وقال غيرهما: هو ورق الزرع.

سورة قريش

Surah 106: Quraysh (Quraysh)

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

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[Surah Quraysh]

L15887–15888 “For the accustomed security of Quraysh (1) One of them—I think it was

L15889–15890 Ikrimah—said: He means, “My favor upon Quraysh.”[1]

L15891–15892 Another said: “I did what I did to the people of the elephant so that Quraysh might become accustomed to the journey of winter and summer, and thus reside in Mecca.”

L15893 And you make the two surahs a single surah.[2]

[1] **Qur’an references (L15889):** Qur’an 106:1 (Quraysh).

[2] **Translator’s note (L15893):** The unvocalized verb can also mean “she/it makes”; its subject is not explicit. The sentence apparently concerns treating Surahs al-Fil and Quraysh as one surah.

[سورة قريش]

(لِإِيلَافِ قُرَيْشٍ (١) قال بعضهم - أراه عكرمة - يريد نعمتي على قريش.

وقال غيره: فعلت ما فعلت بأصحاب الفيل لتأتلف قريش برحلة الشتاء والصيف، فتقيم بمكة.

وتجعل السورتين سورة واحدة.

سورة الماعون

Surah 107: The Small kindnesses (Al-Ma’un)

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

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[Surah Small Acts of Assistance]

I see that Allah—blessed is He—has strongly emphasized the matter of the needy, yet people are neglectful toward them.

We have repeated this in more than one place in this book.

He said—in this surah: "Have you seen the one who denies the Recompense? (1) That is the one who repulses the orphan (2) That is, he bars him from his right—Allah knows best—and rebukes him, showing him no mercy.[1]

His saying: "And does not urge the feeding of the needy person (3)." What, then, must be the condition of someone who neither feeds him nor urges anyone else to do so?[2]

His saying: "So woe to those who pray (4), who are heedless of their prayer (5) They are those who delay it beyond its appointed time while inwardly intending to perform it. Were it not for that, they would have disbelieved; yet they have been threatened with this severe threat for delaying it.[3]

His saying: "Those who make a show of their deeds (6) If they make a show of performing it, it will not be accepted from them, because of His saying: "Of all partners, I am the One least in need of any association. Whoever performs a deed for Me in which he associates another with Me, I am free of him."[4][5]

If he makes a show of it and of other acts of obedience, that is worse. Allah

[1] **Qur'an references (L15898):** Qur'an 107:1 (Al-Ma'un); Qur'an 107:2 (Al-Ma'un).

[2] **Qur'an references (L15900):** Qur'an 69:34 (Al-Haqqah); Qur'an 107:3 (Al-Ma'un).

[3] **Qur'an references (L15902):** Qur'an 107:4 (Al-Ma'un); Qur'an 107:5 (Al-Ma'un).

[4] **Translator's note (L15908):** The supplied text ends with an apparently stray quotation mark.

[5] **Qur'an references (L15907):** Qur'an 107:6 (Al-Ma'un).

[سورة الماعون]

وأرى الله - تبارك - قد أكد أمر المساكين، والناس بهم متهاونون.

وقد رددناه في غير موضع من هذا الكتاب.

وقال - في هذه السورة -: (أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ (١) فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ (٢) أي يدفعه عن حقه - والله أعلم - ويزجره، ولا يرحمه.

قوله: وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ (٣) ، فما يكون حال من لا يطعمه، ولا يحض غيره عليه.

قوله: (فَوَيْلٌ لِلْمُصَلِّينَ (٤) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (٥) هم الذين يؤخرونها، عن وقتها، وهم مضمرون على إقامتها، لولا ذلك لكفروا، وقد توعدوا بالتأخير هذا التواعد.

قوله: (الَّذِينَ هُمْ يُرَاءُونَ (٦) فإن راءوا بإقامتها لم تقبل لهم " لقوله: " أنا أغنى الشركاء عن الشرك، فمن عمل لي عملًا أشرك فيه غيري فأنا بريء منه ".

وإن راءى بها وبغيرها من أعمال الطاعة فهو شر، قال الله (وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ) ، هم الذين يعملون بالرياء.

said: “Those who plot evil deeds shall have a severe punishment.” They are those who act for show.[6]

L15912 He—blessed and exalted is He—said: “So whoever hopes to meet his Lord, let him do righteous deeds and associate no one in the worship of his Lord (110).”[7]

L15913 That is, let him not act for show, because even the slightest ostentation is the association of partners with Allah.

L15914–15915 “And withhold small acts of assistance (7).”[8]

L15916 They said: It is the obligatory alms.

L15917 They also said: It is lending for use: lending a pot, a bucket, an axe, and the like.

[6]**Qur’an references (L15911):** Qur’an 35:10 (Fatir).
[7]**Qur’an references (L15912):** Qur’an 18:110 (Al-Kahf).
[8]**Qur’an references (L15915):** Qur’an 107:7 (Al-Ma’un).

وقال - تبارك وتعالى -: (فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (١١٠) .

أي لا يرائي، لأن أدنى الرياء شرك.

(وَيَمْنَعُونَ الْمَاعُونَ (٧) .

قالوا: هي الزكاة المفروضة.

وقالو ا: هي العارية، إعارة القدر، والدلو، والفأس، ونحوه



سورة الكوثر

Surah 108: The Abundance (Al-Kawthar)

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

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[Surah Abundant Good]

His saying: “Indeed, We have given you abundant good (1) They said: It is plentiful good.[1]

They also said: It is a river in Paradise given to the Prophet ﷺ, whose two banks are gold. It flows over pearls and rubies; its soil is more fragrant than the scent of musk, and its water is whiter than milk and sweeter than honey.

His saying: “So pray to your Lord and sacrifice (2) Mujahid and Ikrimah said: Prayer and sacrificial worship.[2]

Muhammed ibn Ali ibn al-Hanafiyyah said: The reference to the upper chest concerns the moment when a man first pronounces “Allah is greatest,” as though it means raising the hands to the upper chest.[3]

Al-Dahhak said: People’s slaughtering of sacrificial animals on the Day of Sacrifice.

Ata used to say: When you raise your head from bowing, stand fully upright.

Others said: It is placing the right hand over the left at the upper chest.

His saying: “Indeed, the one who hates you is the one cut off (3) Ata said: It is Abu Lahab.[4]

It has also been said that it is someone other than Abu Lahab.

[1] **Qur’an references (L15921):** Qur’an 108:1 (Al-Kawthar).

[2] **Qur’an references (L15927):** Qur’an 108:2 (Al-Kawthar).

[3] **Translator’s note (L15929):** The word rendered “sacrifice” in the verse also denotes the upper chest or base of the neck, on which this interpretation depends. The personal name is retained as supplied.

[4] **Qur’an references (L15936):** Qur’an 108:3 (Al-Kawthar).

[سورة الكوثر]

قوله: (إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ (١) قالوا: هو الخير الكثير.

وقالوا: نهر في الجنة أعطيه النبي صلى الله عليه وسلم، حافتاه الذهب، يجري على الدر والياقوت، تربته أطيب من ريح المسك، وماؤه أشد بياضًا من اللبن، وأحلى من العسل.

قوله: (فَصَلِّ لِرَبِّكَ وَانْحَرْ (٢) قال مجاهد وعكرمة: الصلاة والنسك.

وقال محمد بن علي بن الحنفية: النحر أول ما يكبر الرجل، كأنه رفع اليدين إلى النحر.

وقال الضحاك: ذبيحة الناس يوم النحر.

وكان عطاء يقول: إذا رفعت رأسك من الركوع فاستو قائمًا.

وقال غيرهم: هو وضع اليمين على الشمال عند النحر.

قوله: (إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (٣) قال عطاء: هو أبو لهب.

وقد قيل: إنه غير أبي لهب.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

سورة الكافرون

Surah 109: The Disbelievers (Al-Kafirun)

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

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[Surah The Disbelievers]

L15939–15940

L15941–15942 “Say: O disbelievers (1) It is a declaration of dissociation from the association of partners with Allah. The Prophet ﷺ instructed a man to recite it at bedtime and said: “It is a declaration of dissociation from the association of partners with Allah.”[1]

L15943 Whoever recites it is as though he has recited a quarter of the Quran.

[1] **Qur’an references (L15941):** Qur’an 109:1 (Al-Kafirun).

[سورة الكافرون]

(قُلْ يَا أَيُّهَا الْكَافِرُونَ (١) هي براءة من الشرك، أمر النبي - صلى الله عليه وسلم - رجلاً أن يقرأها عند المنام، وقال: “ هي براءة من الشرك ”.

ومن قرأها فكأنما قرأ ربع القرآن.

سورة النصر

Surah 110: The Divine Support (An-Nasr)

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

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[سورة النصر]

(إِذَا جَاءَ نَصْرُ اللَّهِ) هي - أيضاً - ربع القرآن.

ونعيت إلى رسول الله صلى الله عليه وسلم نفسه في نزولها.

فكان لا يصلي صلاة إلا قال: " سبحانك ربنا وبحمدك، اللَّهم اغفر لي.

[Surah Divine Help]

L15944–15945

L15946–15947

"When Allah's help comes" It too is a quarter of the Quran.[1]

L15948

Through its revelation, Allah's Messenger ﷺ was informed of his own approaching death.

L15949–15950

Thereafter, he never performed a prayer without saying: "Glory be to You, our Lord, and praise be to You. O Allah, forgive me.[2]

[1] **Qur'an references (L15946):** Qur'an 110:1 (An-Nasr).

[2] **Translator's note (L15950):** The quoted supplication ends here without a closing quotation mark in the supplied text.

سورة المسد

Surah 111: The Palm Fiber (Al-Masad)

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

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[Surah Twisted Fiber]

His saying: “And his wife, the carrier of firewood (4) It is said that she used to gather words as one gathers firewood, going about spreading malicious gossip.[1]

His saying: “Around her neck is a rope of twisted fiber (5) Urwah said: A chain in the Fire.[2]

It is also said: It is like the iron fitting of a pulley.

It is also said: A rope of palm fiber that, by Allah’s power, the Fire does not burn, while she feels the pain.

“His wealth and what he earned (2) It is his offspring: this is what Ibn Abbas, Aishah, and Ibn Sirin said.[3]

[1] **Qur’an references (L15954):** Qur’an 111:4 (Al-Masad).

[2] **Qur’an references (L15957):** Qur’an 111:5 (Al-Masad).

[3] **Translator’s note (L15962):** The supplied quotation contains only this fragment of verse 111:2; its opening clause has not been supplied.

[سورة المسد]

قوله: (وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ (٤) يقال كانت تحتطب الكلام تمشي بالنميمة.

قوله: (فِي جِيدِهَا حَبْلٌ مِنْ مَسَدٍ (٥) قال عروة: سلسلة في النار.

ويقال: هي مثل حديدة البكرة.

ويقال: حبل من ليف، لا تحرقه النار بقدرة الله، وهي تجد الألم.

(مَالُهُ وَمَا كَسَبَ (٢) هو ولده، هكذا قال ابن عباس، وعائشة، وابن سيرين.

سورة الإخلاص

Surah 112: The Sincerity (Al-Ikhlas)

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

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[Surah Sincerity]

This surah sets forth the lineage of the Lord, blessed and exalted is He.[1]

A man came to the Prophet ﷺ and said: “O Muhammed, state for us the lineage of your Lord.” Then Allah—blessed and exalted is He—revealed: “Say: He is Allah, One (1), Allah, the Self-Sufficient, upon whom all depend (2) to the end of the surah. Thus He is One, with no second, and Self-Sufficient: He does not eat, and He has no need of it—to it.[2][3]

“He has not begotten”—which would make Him like a created being—“and has not been begotten”—which would mean that He had a beginning—“and no one is equal to Him (4)”—so that He might be sought after. He is the first of everything and the last of everything. Nothing existed before Him or alongside Him. He brought things into being by His power and brought them out of nonexistence into existence. Then He returns them to nonexistence, except Paradise and the Fire and their inhabitants created in Paradise—the fair companions and youths—and its various delights; and in the Fire, its stern guardians, Malik and his companions, and its various punishments and what has been prepared for Allah’s enemies. Then He brings back to life all those whom He caused to die, even bugs, mosquitoes, and ants. And the jinn remain, and humankind: one group in Paradise and one group in the Blaze. He will never annihilate them, and He makes the rest of them dust.[4][5]

It is a surah equivalent to a third of the Quran. Whoever recites it three times is as though he has recited the entire Quran.

[1] **Translator’s note (L15966):** “Lineage” renders the wording literally; the ensuing account explains the expression through a request to state the Lord’s ancestry.

[2] **Translator’s note (L15969):** The final sequence of pronouns and prepositions is corrupt or redundant as supplied. The translation preserves its awkwardness; the apparent sense is that He has no need of food.

[3] **Qur’an references (L15967):** Qur’an 112:1 (Al-Ikhlas); Qur’an 112:2 (Al-Ikhlas).

[4] **Translator’s note (L15971):** The verb rendered “might be sought after” is obscure here; it may imply being assailed or made an object of pursuit, but the supplied text does not specify.

[5] **Qur’an references (L15971):** Qur’an 112:4 (Al-Ikhlas).

[سورة الإخلاص]

هذه السورة نسبة الرب تبارك وتعالى.

جاء رجل إلى النبي صلى الله عليه وسلم فقال: يا محمد انسب لنا ربك، فأنزل الله - تبارك وتعالى -: (قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) إلى آخر السورة، فهو أحد لا ثاني، وصمد لا يأكل، ولا حاجة له به إليه.

(لَمْ يَلِدْ) ، فيكون كالمخلوق، (وَلَمْ يُولَدْ) ، فيكون له أول، (وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤) ، فيرام، فهو أول كل شيء، وآخر كل شيء، لم يكن شيء قبله ولا معه، وكون الأشياء بقدرته، وأخرجها من العدم إلى الوجود، ثم يردها إلى العدم، إلا الجنة والنار وأهلها المخلوقين في الجنة من الحور والولدان وأنواع نعيمها، وفي النار من الزبانية مالك وأصحابه، وأنواع عذابها، وما أعد لأعداء الله، ثم يحيي من أماته أجمعين، حتى البق والبعوض والنمل، ويبقى الجن والإنس، فريق في الجنة، وفريق في السعير، فلا يفنيهم أبدًا، ويجعل سائرهم ترابًا.

وهي سورة تعدل ثلث القرآن، من قرأها ثلاث مرات فكأنما قرأ القرآن كله.

CLARIFYING NOTES ON KNOWLEDGE AND LEGAL RULINGS

المعوذتان: الفلق والناس

Surahs 113–114: Daybreak and Mankind

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

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[المعوذتان]

اختلفوا في تفسير " الفلق " فمنهم من قال: هم الخلق.

ومنهم من قال: هو الصبح، ومنهم من قال: هو سجن في جهنم.

واختلفوا في " الغاسق إذا وقب " فمنهم من قال: هو الليل إذا ذهب، ومنهم من قال: هو القمر، نظر إليه النبي - صلى الله عليه وسلم - قد طلع فقال لعائشة: " استعيذي بالله من شر هذا، فإنه الغاسق إذا وقب ".

فمن فسره على الليل، اختلفوا في وقوبه: فمنهم من جعله دخوله، ومنهم من جعله ذهابه.

و (النَّفَّاثَاتِ) السواحر، و (الْعُقَدِ) السحر، و (الْوَسْوَاسِ الْخَنَّاسِ (٤) الشيطان، يوسوس في صدور الناس، فإذا ذكروا الله انخنس أي انقمع حتى يصير مثل الذباب.

ومنهم من قال في " الغاسق إذا وقب ": إنه القمر إذا انكسف. فدخل في الكسوف، فأمر رسول الله صلى الله عليه وسلم أن يتعوذ من كل هذا.

وهما من القرآن، ومن قال: ليستا من القرآن فقد أعظم القول.

وما ذكر عن ابن مسعود، فهو عنه غير صحيح، ولو صح عنه أنها غير مكتوبة في مصحفه، ما دل على أنهما لم تكونا عنده من القرآن، لأنه كان يحفظهما، ومن حفظ شيئا فليس بحتم عليه أن يكتبه، ولو أن حافظا للقرآن كله لم يكتبه، واقتصر على تلاوته آناء الليل والنهار في الصلاة، وغير الصلاة ما ضره، وإنما كتب إشفاقا على من لا يقدر أن يحفظه فكتب، ليستوي فيه الحافظ، وغير الحافظ، وليرجع إليه الناسي إذا نسي منه الشيء، أو اشتبه عليه الحرف، ولينظر فيه الناظر فيصير نظره فيه عبادة، وليقرأ فيه الحافظ - أيضًا - فيجمع الثوابين ثواب التلاوة، وثواب النظر.

[The Two Surahs of Seeking Refuge]

They disagreed over the interpretation of "daybreak." Some of them said: It is created beings.

Some said: It is the morning; and some said: It is a prison in Hell.

They also disagreed over "the darkening one when it enters." Some said: It is the night when it departs. Some said: It is the moon. The Prophet ﷺ looked at it when it had risen and said to Aishah: "Seek refuge in Allah from the evil of this, for it is the darkening one when it enters."[1]

Those who interpreted it as the night disagreed about its "entering": some understood it as its arrival, and some understood it as its departure.

"The women who blow" are sorceresses, and "the knots" are sorcery, and "the whisperer who withdraws (4) is Satan: he whispers into people's breasts, but when they remember Allah, he withdraws—that is, he shrinks back until he becomes like a fly.

Some said concerning "the darkening one when it enters": It is the moon when it is eclipsed, and thus enters into eclipse. Allah's Messenger ﷺ therefore instructed that one should seek refuge from all of this.

Both surahs belong to the Quran, and whoever says, "They do not belong to the Quran," has made an appalling statement.

What has been related from Ibn Masud is not authentically transmitted from him. Even if it were authentically transmitted from him that it was not written in his Quran codex, this would not indicate that he did not regard the two surahs as part of the Quran, because he had memorized them. Someone who has memorized something is not obliged to write it down, and if someone who had memorized the entire Quran did not write it down, but confined himself to reciting it during the hours of the night and day, during prayer and outside prayer, that would do him no harm. It was

[1] **Translator's note (L15985):** "Departs" follows the supplied wording, even though the quoted phrase is commonly understood as referring to the onset of darkness. The text subsequently expressly records both interpretations.

written down only out of concern for those unable to memorize it. Thus it was written so that those who have memorized it and those who have not might have equal access to it; so that someone who forgets might consult it when he forgets something from it or is uncertain about a letter or wording; so that a person might look into it and his looking into it would become an act of worship; and so that someone who has memorized it might also read from it, thereby combining the two rewards: the reward for recitation and the reward for looking.[2][3][4]

[2]**Translator's note (L15999):** The supplied text shifts to a singular feminine pronoun, "it," before returning to the dual, "the two surahs."

[3]**Translator's note (L16003):** The supplied word for "someone who had memorized" contains an apparent typographical error.

[4]**Translator's note (L16005):** The supplied preposition rendered "during" contains an apparent typographical error. The word rendered "a letter or wording" can denote a letter, a textual expression, or a form of recitation; the precise scope is not specified here.

وقد سأل عقبة بن عامر رسول الله - صلى الله عليه وسلم - عن المعوذتين، فأمه بهما في صلاة الفجر.

وهذا حين اختتام الكتاب، والله - عز وجل - المحمود بجميل بلائه وجزيل عطائة، والمسؤول من جسيم فضله وكريم طوله أن يوالي ديم صلواته، وتحيته، ووفود كراماته، ورحمته على المصطفئ محمد، سيد المرسلين، وقدوة المصطفين، وعلى آله السادة الغر، وأصحابه الأنجم الزهر، وسلم تسليماً كثيراً.

L16006–16007 Uqbah ibn Amir asked Allah's Messenger ﷺ about the two surahs of seeking refuge, and he led him in the dawn prayer, reciting them both.

L16008–16012 Now is the time to conclude the book. Allah—mighty and majestic is He—is praised for His gracious beneficence and abundant giving, and is entreated, out of His immense bounty and generous munificence, to bestow in unbroken succession the abiding showers of His blessings and greeting, the successive arrivals of His honors, and His mercy upon the chosen one, Muhammed, master of the messengers and exemplar of the chosen, and upon his family, the illustrious leaders, and his companions, the stars that shine brightly; and may He grant them peace in great abundance.[1]

L16013

[1] **Translator's note (L16010):** The supplied epithet rendered "the chosen one" has an apparent spelling error.