The Lights of Revelation & the Secrets of Interpretation

Hizb I

of the Commentary on the Qur'an by

al-Bayḍāwī

ARABIC EDITION & ENGLISH TRANSLATION

With introduction & notes by Gibril Fouad Haddad

Foreword by Osman Bakar
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The Lights of Revelation & the Secrets of Interpretation -- I:IizbI -- the Commentary on the Qur'ān by al-Baydawi

ARABIC EDITION & ENGLISH TRANSLATION

With introduction & notes by Gibril Fouad Haddad

Foreword by Osman Bakar
To His Majesty

Sultan Haji Hassanal Bolkiah
Muʻizzaddin Waddaulah
Sultan and Yang Di-Pertuan
of Brunei Darussalam
أُمِّيْلُ الْقُرْآنِ هُمُّ أُمِّ الْلَّهٍ وَخَاصِتَةُ اللَّهُمَّ اجْعَلِنَا مِنِّ الْوَاصِلِينَ لِلْعَيْنِ، ذُو النَّاسِمِينَ لِلْأَخْتَرِ.
Figure 1: Title page of Berlin Staatsbibliothek Hs. or. 8180, the oldest ms. of Anwār al-Tanzil known, copied in 758/1357 in 414 fols. 18.5x27 cm. in size. The illuminator wrote:

كتاب انور التنزل في اسرار التأويل
تصنيف الإمام العلامة خاتم العلماء
والمحققين حجة الإسلام والمسلمين
القاضي ناصر الدين عمر ابن محمد البيضاوي رحه الله

"The book of The Lights of Revelation Concerning the Secrets of Interpretation / authored by the Imam, the Savant, the Seal of Scholars / and Verifying Authorities, the Proof of Religion and Muslims / the Qadi Naṣir al-Din 'Umar b. Muḥammad al-Baydāwī—may Allah have mercy on him!" The above text contains mistakes: the title alters the original’s conjunction wāw (‘and’) in wa-Asrār (‘and the Secrets’) to the preposition fi (‘concerning’) and the author is misidentified as ‘Umar b. Muḥammad, the father of the actual author Naṣir al-Din ‘Abd Allāh b. ‘Umar b. Muḥammad al-Baydāwī (as correctly added at the bottom, outside the decorative margin, by the copyist by way of rectification). The middle text is a wakf document. It begins with laud of the Creator and an invocation of blessings “on him who was addressed with the words Were it not for you [i.e. the Prophet Muhammad]—and were it not for him the universes would not have been created” then describes the endowment status of the manuscript as a work of mercy on the owner’s part, al-Sayyid al-Ḥājjī Ahmad b. al-Ḥājjī ‘Umar, for the benefit of “Ḥājjī Muḥmūd madrasa teachers in this locality” as well as the owner himself, his children and his great-grandchildren, “never to be bought or sold... or altered... or leave this locality,” followed by the names of seven witnesses. The mid-page seal bears the inscription

نوكلني على خالقي / يا حنان / يا منان / عبد سليمان

My reliance is on my Creator /
O Cherisher! / O Bestower! / His servant Sulaymān.

In the left margin is a partial ownership notice, \[لكه [ألفظها] الشريف\]
“owned by the pauper, the shiref....”
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Commentaries: Zakariyyā Anṣārī-Suyūṭī-Ibn Kamāl Bāshā-
‘Īsām al-Isfārāyīnī-al-Munāwī-Sa‘di Çelebi-Shaykh Zādah-
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Foreword
by
Prof. Datuk Dr. Osman bin Bakar

In the Name of God, the Most Gracious, the Most Merciful

Exegeses of sacred texts occupy a special place in the intellectual and literary traditions of the world. Not least, this particular genre of literary works owes its importance to the central role it plays in explaining and articulating the spiritual and moral teachings of the religions with which the texts are respectively associated. For religions with a sacred language such as Islam, exegesis of sacred texts is seen to assume an even greater role and function, particularly in the advancement of spiritual knowledge. Since in Islam the Quran, which is its most fundamental sacred text, is the verbatim revelation of the Word of God, revealed in the Arabic language, exegesis (tafsir) is known to embrace broader dimensions of knowledge than what are normally found, for example, in the Christian tradition, which is known not to have a sacred language. Language, which in this particular instance is Arabic, plays a more central and also a more specific role in exegesis. Indeed, knowledge of classical Arabic with all its unique characteristics and features is universally acknowledged in the Islamic tradition as a fundamental prerequisite for the well-established traditional science of Quranic exegesis (ilm tafsir al-Qur’an).

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Distinguished Professor and Director, Sultan Omar Ali Saifuddien Centre for Islamic Studies, Universiti Brunei Darussalam; Emeritus Professor of Philosophy of Science, Department of Science and Technology Studies, University of Malaya in Kuala Lumpur, Malaysia.
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Foreword

The special place and role of Quranic exegesis in Islamic tradition deserves emphasis, especially in our modern times when much of the traditional knowledge about the science of exegesis has either been lost or forgotten. There is increasing confusion in the contemporary Muslim umma with regard to the understanding of the Quran because, in the name of individual rights, more and more people are venturing into the interpretation of its verses without having the necessary prior knowledge and expertise in the science of exegesis. It is as if in the name of individual human rights a person is free to build a house on his own land as he pleases, even though he lacks the necessary knowledge of the art of architecture and construction. He may, of course, proceed with its construction but only to face its consequences later on. Some of the consequences could even be immediate such as, for example, having to face actions by authorities in the public department concerned. Analogously, the Muslim umma is now facing the consequences of malpractices in interpretations of the Quran that clearly violate some of the most fundamental principles of the traditional science of exegesis, a good example of which is the principle of coherence and inner consistency of the Quran as a whole. A rampant malpractice in this regard is indulgence in interpretations of Quranic verses that seek to justify and to serve sectarian purposes and interests.

The consequences of exegetical malpractices, which are now very much visible in Muslim societies, include confusion in many Muslim minds and fortification of various forms of sectarianism and extremism. These negative consequences are more than sufficient reasons to impress upon the Muslim umma the kind of harm that could come to them from deviationist practices in Quranic interpretations. A good lesson to be learnt from these consequences is that there is a real need for Muslim
scholars as intellectual guardians of the umma to reaffirm the good epistemological understanding of the traditional science of Quranic exegesis while addressing the issues raised against it by its critics, some of which are indeed legitimate. The science of Quranic exegesis as traditionally understood and as affirmed in this foreword as well as in the work which it prefaces is not a static or an outdated science or body of knowledge that has outlived its usefulness as its modernist critics imagine it to be. On the contrary, this science is at once perennial and contemporary. It is perennial in the sense that the principles on which it is based are true and useful at all times as seen from the perspective of tawhidic epistemology. And it is contemporary in the sense that the same principles are dynamic enough to allow themselves to be freshly applied to new human problems and new knowledge claims.

The traditionality of the traditional science of exegesis is essentially not an issue of temporality but rather of primacy that concerns the issue of ultimate origin. From the traditional perspective, the origin of the science is divine, meaning the Quran itself. Thus, traditional Muslim scholars of exegesis (al-mufassirūn) insisted that the best interpreter of the Quran is none other than the Quran itself, an idea which they turned into a fundamental methodological principle of the science. By this idea they mean that God clarifies and details each verse with knowledge contained in other verses. They appealed to the Quran itself in support of their view. This principle of what may be described as “the self-explanatory nature” of the Quran, which they had formulated, is contained in the following verse:

For We have certainly brought them a Book, which We have detailed with knowledge (faṣṣalnāhu 'ala 'ilm), a guidance and a mercy for a people who believe.
They also understood the meaning of human origin to be quite different from its secular understanding. While in the secular understanding the idea of human origin takes the meaning of being completely cut off from the divine source, the traditional perspective insists on the preservation of a metaphysical link between human ideas and their divine roots. From the point of view of human experience, this metaphysical link may be said to admit of various degrees of divine inspiration. The Quran presents the Prophet Muhammad—upon him blessings and peace!—as the best human recipient of divine inspiration, since the inspiration he received is the most intense of all. He is thus viewed as the best human interpreter of the Quran, and the Prophetic Hadiths are traditionally seen as the first and foremost commentary on the Quran. Indeed, tradition maintains that the Prophet's Sunna is his total personification of the Quran. These equivalent teachings concerning the inner relationship between the Prophet and the Quran, which emphasize the idea of the former as the best exegetical authority next to the latter, were made the second methodological principle of the traditional science of exegesis.

All authentic exegetical works are spiritually inspired. The greater the intensity of its inspiration, the better the quality of an exegetical work will be. For all exegetes (sing: mufassir), in the wake of the Prophet, also have a working mind that seeks to preserve its metaphysical link with the Divine Source of the Quran, although in their case the intensity of the link is much less than the one experienced by the Prophet. However, to the extent that this metaphysical link exists in the mind of the exegete and is manifested in his exegetical work, the work in question deserves to be considered traditional in character. The quality of exegesis is determined by many factors, the two most important of which are the intensity of spiritual inspiration
received by the exegete in question and the quality of his creative thinking (ijtihad). It is this combined spiritual-intellectual quality found in the exegete as reflected in his work that in turn determines the quality of his exegesis. On the basis of this consideration, Islamic exegetical tradition established a guiding principle according to which the first generation of exeges of the Prophet’s companions—such as ‘Ali b. Abī Ṭālib, Ibn ‘Abbas, Abū’l-Dardā’ and Ibn Mas‘ūd—are viewed as the most authoritative in exegesis after the Prophet (upon him blessings and peace). However, this guiding principle does not exclude the possibility of distinguished exeges of very high rank emerging in the umma from time to time in Islamic history. We have in mind the appearance of such eminent spiritual and intellectual authorities as al-Ṭabarī (839-923), al-Ghazzāli (1058-1111), al- Zamakhshari (c. 1074-c. 1144), Fakhr al-Din al-Rāzī (1149-1209), Muhyiddīn Ibn ‘Arabī (1164-1240) and Ibn Kathīr (c. 1300-1373), who produced exegeses of either part or the whole of the Quran. Also deserving inclusion in this list of famous and influential exeges is Ibn Kathīr’s contemporary, al-Bayḍāwī, whose commentary on the Quran is partially translated and studied in this work by Dr Gibril Fouad Haddad, undertaken during his Visiting Fellowship at the Sultan Omar ‘Ali Saifuddien Centre for Islamic Studies (SOASCIS), Universiti Brunei Darussalam.

The first generation of exeges of the umma occupy a special place in the history of Islam, because they were among the best companions of the Prophet—the first and greatest human interpreter of the Quran—and therefore lived the closest to the source of the Revelation; they were generally regarded by the umma as men of distinction in spiritual matters; and they were the umma’s first intellectuals, noted for their depth of learning and well-versed in the inner mysteries of the knowledge content
Foreword

of the Quran. As such their views on Quranic exegesis became an eminent source of inspiration for all later exegetes until our own times.

The Quran is a book of divine guidance in all aspects of human life and thought. The key to its authentic understanding is exegesis, which is traditionally understood to embrace both tafsir and ta'wil. It is thus not surprising that right from the beginning of Islam the science of exegesis (‘ilm al-tafsir) became the most important branch of the Quranic sciences (‘ulum al-Qur’ān). Al-Bayḍāwī referred to this science as “the queen of the religious sciences (ra‘is al-‘ulūm al-diniyya)” and the foundation of all disciplines. The foundation of the science of exegesis was laid down by the Prophet himself, with those of his companions gifted with an exegetical mind—such as those mentioned earlier—contributing to the science as its virtual co-founders. For this reason, apart from the Prophet (upon him blessings and peace), the names of these co-founders almost always appear in the exegetical works of later Muslim scholars. Many good and creative (ijtihādi) minds during the past fourteen centuries and more of Islamic history contributed to the advancement of this science, which has remained traditional in its character without being conservative (as this term is pejoratively understood by its critics). In the light of the foregoing discussion on the principles and inherent dynamism of the traditional science of exegesis, we maintain that this science, which is itself still capable of growing and developing within the bounds of Islamic tradition and orthodoxy, would be necessary and sufficient to help the umma deepen their understanding of the Quran.

The various traditional exegetical works produced over the centuries all provide a good illustration of particular principles
of the science of exegesis being applied in actual exegetical works. Epistemologically speaking, one methodological principle of exegesis, which no exegetist could really avoid applying due to its very nature, is the principle of scientific exposition (taṣil 'alā ʿilm), which is mentioned in the Quran. This Quranic idea provides a scriptural support for the exegesis-related intellectual activity traditionally known as tafsīr bil-ra'y ("exegesis by personal opinion"). Al-Ghazzālī, for example, has soundly established this type of tafsīr as lawful. As he argued it, the practice of explaining the Quran by personal opinion is traceable to the well-known exegetists among the Companions of the Prophet—upon him blessings and peace—such as Ibn ʿAbbās and Ibn Masʿūd, but their kind of personal opinions is not to be equated with the tafsīr bil-ra'y that the Prophet prohibited. Al-Ghazzālī distinguished between personal opinion that is valid and personal opinion that is corrupt due to it being affected by lower passion (hawa). Quite clearly, if tafsīr bil-ra'y is to be accepted as a valid methodological approach to Quranic explanation then it has to be in conformity with the Quranic doctrine of taṣīl ʿalā ʿilm. Since the elucidation and exposition of the Quran is to be in accordance with true knowledge, for that is what ʿalā ʿilm really means, only true and valid personal opinions can have any place and role in the exposition (taṣīl) of the Quran. What this means is that it is only scholars knowledgeable in many academic disciplines who would be able to produce high quality exegetical works. Furthermore, following al-Ghazzālī, we are observing the close connection that exists between the quality of personal opinions and the state of the soul. In this perspective, tafsīr bil-ra'y is seen not only as an intellectual-rational pursuit but also as one having a spiritual-moral dimension. In other words, while every exegetist may be applying the method of tafsīr ʿalā ʿilm in the explanation of the
Quran, only those with a broad command of both naqliy (transmitted) and 'aqliy (acquired through intellect-reason) knowledge\textsuperscript{13} and a praiseworthy moral character have a clear advantage to produce excellent works of exegesis.

Insofar as we are positing the Quran and the Hadiths as the two best interpreters of the Quran we may speak of the divine and Prophetic exegetical models. Since it is desirable for Muslims to emulate the Prophetic exegetical model, which is itself an emulation of the divine model, they should undertake the task of further developing the traditional science of exegesis with its various branches, particularly the branch now popularly known as scientific\textsuperscript{14} exegesis (tafsir 'ilmiy) that interprets and explains verses pertaining to natural and cosmic phenomena, that is strongly supported by the epistemological project of tafsil 'alā 'ilm in accordance with the state of knowledge in their time. The nature of this project is such that contemporary Muslim academics and Muslims need to have good knowledge of past Quranic exegetical works as well as modern knowledge in all disciplines.

Sad to say, due to a host of reasons, not least language barriers, the contemporary Muslim knowledge of the classical works of tafsir is rather limited and their general appreciation of this particular category of religious writings has suffered a decline. Since many Western and secular-educated Muslims do not have knowledge of Arabic they are unable to access the great works in Islam on exegesis of the Quran, practically all of which are written in this language, even if they are aware of their existence. In the light of the issues that we have raised in the foregoing pages and for many more reasons, Dr. Haddad's present work is most welcome. Dr. Haddad is to be praised for undertaking the admirable task of critically editing and rendering into
English the first tenth of one of the most influential works of tafsîr in the history of Islam. The work in question, al-Baydâwi’s *Anwâr al-Tanzil* ("The Lights of Revelation"), which has also been referred to as *Tafsîr al-Baydâwi*, is noteworthy, first because of its literary and scholarly merits, and second because of the eminence of its author. Al-Baydâwi was a prolific scholar of 13th-14th century Islam, authoring works in the sciences of the Sharia like jurisprudence (fiqh) and principles of jurisprudence (uṣûl al-fiqh), dialectical theology (kalâm), Sufism and ethics (taṣawwuf), grammar, and epistemology.

*Anwâr al-Tanzil* is important and significant, because of its fame and influence. In Dr. Haddad’s own estimation, this work “became and remained for seven centuries the most studied of all *Tafsîrs,*” and it is to be regarded as “the most important commentary on the Quran in the history of Islam.” The work won praise during the author’s own life-time and invited “glowing testimonies” from later scholars until modern times. Perhaps significantly as well was its use as a textbook, especially in the madrasas of Mamluk Egypt and Ottoman Turkey. To show its worldwide popularity Dr. Haddad refers to the textual evidences in the form of abundant printed editions and commentaries and super-commentaries written on it, samples of which he included in his book. In modern terms and equivalents, *Tafsîr al-Baydâwi* deserves to be treated as a best-seller of all times ever since its publication seven centuries ago, one of the most cited books in the field of exegesis (tafsîr), and as a book that enjoys many excellent reviews. The book was among the very first commentaries of the Quran to be published in Europe in the nineteenth century.

Given the important role that the book can play in contributing to the revival of the traditional science of exegesis in the
contemporary world we consider it fortunate indeed that it is now made available in the English language, even if only partially. It is the fate of the Muslim umma that, for a large segment of its modern intelligentsia, English has emerged as the main language of Islamic discourse and literary output. No amount of resistance from Boko Haram-like movements in the Islamic world is going to change this fact. When it comes to academic and intellectual matters, many contemporary Muslims find themselves more fluent and more at ease in English rather than in any other language, including their own mother tongue. It is through works on Islam and its civilization made available in the English language that most of them have the opportunity to learn about their own spiritual and intellectual traditions. It is in the light of this changing reality in our scholarly and intellectual life in modern times that the importance and significance of Dr. Haddad's present work needs to be understood and appreciated.

We have referred earlier to the epistemological project which we termed taṣīl ‘alā ‘ilm in the context of our current effort to revive and advance the traditional science of exegesis (‘ilm al-tafsīr), an effort equivalent to what is presently referred to by some scholars as al-tajdid fil-tafsīr (Renewal in Quranic Commentary). Through Dr. Haddad's present book we are able to see the relevance of both al-Bayḍāwī the scholar and his literary output, particularly Anwār al-Tanzīl, to the project. Dr. Haddad provides data and information that show how al-Bayḍāwī understood and actually applied the methodological principle of taṣīl ‘alā ‘ilm to his exegesis of the Quran. Hopefully, some others will further pursue a study of this aspect of al-Bayḍāwī's religious thought. The Tafsīr Bayḍāwī partially translated by Dr. Haddad is limited to the exegesis of the first hizb of the Quran, which comprises its first chapter (Surat al-Ḍāhiṭa) and the first seventy-four verses of its second chapter (Surat al-Baqara). Con-
cerning the value of Tafsîr Baydâwi to contemporary scholars of the science of Quranic exegesis that can be derived from Dr. Haddad's present work someone may argue that his study would not bring out the real worth of the tafsîr, since it is limited to a small portion of the Quran. But going through Dr. Haddad's Introduction and the rich footnotes to his translation of the Quranic text it seems clear that not only is he aware of the issue at hand but he also provides an interesting response to it. His work seems to inform us that even on the basis of an exegesis of the first hizb alone, we can already see the traditional character of al-Baydâwi's exegesis with all its major dimensions and characteristics of which we have spoken earlier.

The argument presented here is that it is not necessary to wait until the later chapters, let alone until the end of the Quran, in order to see the major features of al-Baydâwi's tafsîr that qualify it to be treated as a meritorious exegetical work. In his interpretation of the selected verses of the Quran it is possible to see al-Baydâwi applying the foundational and methodological principles of the traditional science of exegesis. Thanks to Dr. Haddad's Introduction and notes to the translation we are able to see al-Baydâwi's application of the exegetical principles all the clearer. Of special interest to us is al-Baydâwi's practice of the methodological principles of tafsîr al-Qur'ân bil-Qur'ân, which Dr. Haddad translated as "self-exegesis" and tafsîl 'ala 'ilm of which al-tafsîr al-'ilmîy is an important dimension. Dr. Haddad refers to al-Baydâwi's appreciation of the role of science in exegesis when he insisted on conversance with "the givens of modern science." We know that among the first seventy-four verses in Surat al-Baqara there are several that pertain to natural phenomena, which are the objects of natural science. We are now in a position to examine first-hand how al-Baydâwi interpreted these science-related verses in the light of 13th-14th
century Islamic science to which the prominent scientist, Quṭb al-Din al-Shirāzī (1236-1311), a fellow native of Shiraz, was a significant contributor.

In his Introduction Dr. Haddad also discusses al-Bayḍāwī’s commitment to the idea of multi-disciplinary expertise as a crucial asset to the production of an enlightened and a high-quality work of exegesis. Al-Bayḍāwī insisted that none should practice or undertake to speak about exegesis (tafsīr) unless he “excels in the religious sciences in their totality—roots and branches—and has proved superior in the crafts of the Arabic language and the literary arts in all their varieties.” He himself possessed the kind of multi-disciplinary expertise that he wanted all aspiring scholars of the discipline to have. In our view, the idea of knowledge-based explanation or exposition (tafsīl ‘alā ‘ilm) of Quranic verses that we have repeatedly mentioned is equivalent in meaning to the idea of multi-disciplinary expertise emphasized by al-Bayḍāwī. Although as just quoted, al-Bayḍāwī’s emphasis was on the totality of the religious sciences, he did not exclude the role of “modern” or contemporaneous sciences in exegesis. This means that, for al-Bayḍāwī, the idea of ‘ilm in the doctrine of tafsīl ‘alā ‘ilm would embrace both the naqliy (transmitted) and ‘aqliy (intellectual-rational) sciences. Such an understanding would have a significant impact on the development of a contemporary science of Quranic exegesis.

The rich data and information that Dr. Haddad has provided in his present work have a significance that extends beyond the domain of exegesis. We would like to briefly address issues pertaining to two discipline, namely epistemology and Islamic history. The epistemological issue raised by Dr. Haddad’s book pertains to al-Bayḍāwī’s choice of the term religious sciences (al-‘ulūm al-diniyya). Bayḍāwī mentioned al-‘ulūm al-diniyya in
the introduction to his *tafsir.* We are interested in the coinage of this term. We first encountered this term more than three decades ago when we undertook a study of Quṭb al-Dīn al-Shirāzī’s classification of knowledge in which the term appears. His classification was treated in a Persian work titled *Durraṭ al-Tāj.* Al-‘ulūm al-diniyya played an important role in this classification as a category of knowledge. We are interested in finding out who coined the term and when. It is interesting to know that al-Bayḍāwī also used the term, since both hailed from Shiraz. But this piece of information does not help much towards finding the answer to our question, since Quṭb al-Dīn al-Shirāzī was an older contemporary of al-Bayḍāwī. In the usage of the term al-Bayḍāwī could not have preceded Quṭb al-Dīn. What we can do is to research on the issue of the currency of the term in 13th and 14th-century Persian Islam, which could also prove to be its source. A comparative study of the understanding of the term by Quṭb al-Dīn al-Shirāzī and al-Bayḍāwī could, however, throw some light on the issue.

The contents of Dr. Haddad’s book also raise historical issues that pertain to Islamic intellectual history. If it is indeed our objective to have a broader and clearer picture of the Islamic intellectual history then it is worth taking up the issue of the various possible historical connections between the various scholars located in different parts of the Islamic world and the issue of the ideas that linked them to each other as mentioned in Dr. Haddad’s book. The significance of his book in this particular respect is that it could help fill certain gaps in our current picture of the Islamic intellectual tradition. Past Muslim scholars are known to play a much more important role than other groups in maintaining and promoting intra-ummatic links. As such, there is a need for more research on the kind of
intellectual world in which al-Baydawi lived and thought and his connections to that world.

In conclusion, we would like to once again congratulate Dr. Haddad for this important work, which we believe will benefit not only teachers and students in the discipline of Quranic exegesis (‘ilm al-tafsir) but also those in the other disciplines, both religious and intellectual-rational. We are proud to say that this work, which the author successfully completed within the eighteen months period of his Visiting Research Fellowship at SOASCIS—a commendable scholarly feat—represents a good example of a scholarly work based on research done at the Centre. This book is the sixth to be published within the last one year. The first four books were published by UBD Press at the same in November 2014 and the fifth volume, a Springer publication, is to be released before the end of 2015. We hope, in his new appointment as a Senior Assistant Professor at SOASCIS, that Dr Haddad will continue to publish well-researched, scholarly works in line with the Centre’s objective to position itself as a world leading research centre in Islamic studies. Wa-mā tawfiqi ills bi’Llāh.

Brunei Darussalam
10 Muharram 1437
23 October 2015
The Lights of Revelation (Anwār al-Tanzīl): Ḥizb 1

NOTES

1 For a more recent work in English on the history of the science of Quranic exegesis, see Mahmoud M. Ayoub, The Qur'an and Its Interpreters, vol. 1, Introduction, pp. 1-40.

2 Tawhīdic epistemology expounds the idea of the hierarchy and unity of truths, the highest of which is the Absolute Truth (al-Haqq), which in Islam is one of the Names of God, and the lowest of which is the empirical truths. For a detailed exposition of tawhīdic epistemology, see Osman Bakar, “The Qur'anic Identity of the Muslim Ummah: Tawhīdic Epistemology as its Foundation and Sustainer” in Islam and Civilisational Renewal, vol. 3, no. 3 (2012), pp. 438-454 and in Islamic Civilisation and the Modern World: Thematic Essays (Brunei Darussalam: UBD Press, 2014), chapter 2.

3 The Quran, al-A'rāf 7:52. According to this verse, the Quran explains itself in detail “with knowledge.” The key phrase, faṣṣalnāhu 'ālā 'ilm (“We have detailed it, i.e. the Quran, with knowledge”) appears general and comprehensive enough in its meaning to admit all forms and kinds of knowledge, including scientific knowledge as detailed explanations of each verse of the Quran. The principle of tafsīl 'ālā 'ilm (elucidation or exposition with knowledge) is thus of fundamental importance to Quranic exegesis (‘ilm al-tafsīr).

4 Al-Ghazzālī, for example, considers these early Muslim figures as scholars of Quranic exegesis. For al-Ghazzālī’s discussion of their views on exegesis, see Muhammad Abul Quasem, The Recitation and Interpretation of the Qur'an: Al-Ghazali’s Theory (London: Routledge & Kegan Paul, 1982), Chapter Four, pp. 86-104; for references to their own interpretations of verses in the first three chapters of the Quran, see Mahmoud M. Ayoub, The Qur'an and Its Interpreters, vols. I and II. The late Muhammad Abdul-Rauf, a modern Muslim scholar who served as professor at al-Azhar University in Cairo and as the first rector of International Islamic University, Malaysia, described ‘Ali b. Abi Ṭalib as the first Muslim intellectual. See his Imam Ali Ibn Abi Ṭalib: The First Intellectual Muslim Thinker (Cairo: Al-Saadawi Publications, 1996).

5 His full name is Qāḍī Nāṣīr al-Dīn ‘Abd Allāh b. ‘Umar al-Bayḍāwī. The exact dates of his birth and death are not known. It appears that he flourished during the period between the last decade of the thirteenth century...
and the second decade of the fourteenth century. See Gibril F. Haddad's discussion of this issue in the Introduction of his present work.

6 SOASCIS is one of the few graduate centres of Islamic studies in the world exclusively devoted to producing Masters and PhDs by research in Islamic civilization and contemporary issues as well as undertaking research on various aspects of the field. Having completed his Visiting Fellowship at SOASCIS with an admirable scholarly output in the form of this lengthy book Dr Haddad was appointed in 2015 as a Senior Assistant Professor at the Centre.

7 The terms *tafsir* and *tawil*, which are variously understood by exegetists, are found in the Quran itself. Some exegetists use the word *tafsir* to mean interpretation in a broad sense such that *tawil* is included and treated as a special kind of it. Some others use the word *tafsir*, which occurs only once in the Quran (25:33), with the more specific meaning of "external explanation of the Book" or exoteric exegesis (za'hir al-таfsir) to contrast it with *tawil*, which is understood to mean "symbolic or hermeneutic interpretation" or esoteric exegesis of the Book. In the eighth book of his *Ihyā' Ulūm al-Dīn* (The Revival of the Religious Sciences), entitled *The Book of Recitation and Interpretation of the Quran*, al-Ghazzālī used the term za'hir al-таfsir to distinguish it from *tawil*. Many leading exegetical authorities, especially among the Sufis, including Ibn 'Arabi, understand *tafsir* and *tawil* as two qualitatively different but interdependent interpretive modes or processes of understanding the meanings of the Quran.

8 Al-Baydawī wrote: ...truly the greatest of the sciences in scope and the highest in rank and radiance (sharafan wa-manāran) is the science of exegesis [of the Quran] (i̲lm al-ta̲fsir), the chief and head of all the religious sciences (al-ulūm al-diniyya), the edifice of the bases of the sacred law and their foundation." See Gibril Fouad Haddad, *The Lights of Revelation and the Secrets of Interpretation: Ḥizb I of the Commentary on the Qur’ān by al-Baydawī* (London: UBD Press and Beacon Books, 2015), p. 145.

9 The word "scientific" is used here in the comprehensive sense of the Arabic term *i̲lmīy* as understood and practiced in traditional Islamic scholarship that extends in its methodological application to all branches of knowledge, including the religious sciences.

10 *The Quran*, 7:52. See note 3.
Muhammad Abul Quasem, *The Recitation and Interpretation of the Quran*, pp. 86-94.

12 Al-Ghazzālī quoted the following Prophetic hadith: “The man who explains the Quran according to his personal opinion (bi-ra‘yihi) shall take his place in Hell” (al-Tirmidhī, *Sunan*, Tafsīr, 1). See M. Abul Quasem, *The Recitation and Interpretation of the Quran*, p. 86.


14 This time the word “scientific” is used in a more specific sense to refer to the methodological characteristics of the study of the natural world.

15 For detailed information on al-Bayḍāwī’s writings see Gibril F. Haddad, *The Lights of Revelation*, pp. 13-16.

16 Dr. Haddad informs us that al-Bayḍāwī wrote a work entitled *Mawḍū‘āt al-Ulām* which therefore, as the title suggests, pertains to epistemology (theory of knowledge). Dr. Haddad says it deals with the classification of the sciences. See G. F. Haddad, *The Lights of Revelation*, p. 16. Our comment is that even if the work does not deal explicitly with the classification of the sciences it is still correct to refer to it as a treatise on epistemology, since the topic of subject-matter or object of study (*mawḍū‘a*) of a science comes under the purview of the philosophical discipline of epistemology.


24 See Osman Bakar, *Classification of Knowledge in Islam*, Chapter 11.
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This work was prepared amid daily reminders of the trials of the Syrian people. They remain in our prayers and it is also dedicated to them.
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Abbreviations

Cambridge 874/1470 ms. of Anwār al-Tanzil
Zāhiriyya 990/1582 ms. of Zakariyya al-Anṣārī, Ḥāshiya
Muḥibb al-Dīn Afandi, Sharḥ Shawāhid al-Kashshāf
Mahmūd Khalil al-Ḥuṣarī, Ahkām Qirāʿat al-Qurʾān
'Abd al-Qādir Ḥassūnā's 1996 ed., Anwār with Kāzarūnī
Berlin 758/1357 ms., Anwār al-Tanzil
Undated Cambridge ms., Anwār al-Tanzil
Cairo 1375/1955 ed. of Anwār al-Tanzil
Čelebi and Zādah Ḥāshiyyas (Riyadh 1170/1757 ms.)
Deobandi ed. al-Taqrīr al-Hāwi fi Hall Taṣfīr al-Baydāwī
Cambridge 908/1502 manuscript of Anwār al-Tanzil
Fleischer's 1848 edition of the Anwār (Leipzig)
Gujaratī's Ḥāshiyyat al-ʿAlawī on the Anwār (2012 ed.)
Irbil 1150/1737 ms. of the Anwār at Jāmiʿat al-Ṣalāḥ al-Dīn
Iṣām al-Dīn al-Isfarāyīnī, Ḥāshiya on al-Baydāwī ms.
Jār Allāh al-Zamakhshārī and his Taṣfīr al-Kashshāf
al-Kāzarūnī, Ḥāshiya on al-Baydāwī (1912 ed.)
Khafāji, Ḥāshiyyat ʿInāyat al-Qādi on Baydāwī (1867 ed.)
Istanbul 1257/1841 edition of Anwār al-Tanzil
Ibn Manzūr, Lisān al-ʿArab
Mecca pre-1242/1827 ms. of Anwār al-Tanzil
Muḥammad Marʿashi 1998 ed. of Anwār al-Tanzil
ʿAbd al-Latīf al-Khāṭīb, Muʿjam al-Qirāʿāt
Nablus undated ms. of Taṣfīr al-Baydāwī, Jāmiʿat al-Najāh
Pakistan 2010 ed. of the Anwār with al-Kawrātī's Taʿlīqāt
al-Qūnawī, 2001 ed. of the Ḥāshiya on al-Baydāwī
Riyadh 850/1446 ms. of Anwār al-Tanzil
al-Sayyākūṭī, Ḥāshiya on al-Baydāwī (1270/1854)
Teheran 1272/1856 lithographic edition of the Anwār
ʿUthmānīyya 1317/1899 ed. of Anwār al-Tanzil
ʿUthmānīyya 1305/1888 lithographic ed. of Anwār al-Tanzil
Walters 966/1559 ms. of Ibn Kamāl Bāsha's Ḥāshiya
Shaykh Zādah, 1306/1889 ed. of Ḥāshiya on al-Baydāwī
Introduction: al-Bayānawi and his *Anwar al-Tanzil wa-Asrar al-Ta'wil* in hermeneutical tradition

Among the major exegeses of the Qur'an none has received more attention on the part of Muslim teachers and scholars than the *tafsir* by the elusive Turco-Perso-Arab Shafi'i-Ashari-Sufi master of Shiraz and Tabriz, Qādi al-Quṭadā al-Dīn ʿAbī Saʿīd (also ʿAbī al-Khayr and ʿAbī Muḥammad) ʿAbd ʿAllāh b. Ḥārūn b. Muḥammad b. ʿAlī al-Bayānawi, *Anwar al-Tanzil wa-Asrar al-Ta'wil* (The Lights of Revelation and the Secrets of Interpretation).

Who was Qādi al-Bayānawi and why did his midrashic work become the most important commentary on Qur'ān in the history of Islam? The details of his life are scanty. The meticulous Syrian historian Shams al-Dīn al-Dhahabi (673-748/1275-1347) shows no knowledge of him and does not mention him in all of *Tārīkh al-Islam al-Kabīr*, *Siyar Aʿlām al-Nubalāʾ*, and *al-Jābar fī Tārīkh maʿrūd*.

Nor does Kamal al-Dīn ʿAbī al-Facīl Ibn al-Fawād al-Iṭlānī (642-723/1244-1323) document him in his *Majmaʿ al-Adab fī Muʿjam al-Alqab*. Bayānawi was born in al-Bayān (Beyza), "the White"—thus named because of its white tower that could be seen from afar—between ʿIrāq and Shiraz, Fars Province, before or during the reign of the Jāhānshāh Atabāk ʿAbī Bakr b. ʿAbd Allāh b. ʿAbd Allāh b. Saʿīd al-Zandī (628-658/1231-1260).

A few years after his father's death he was appointed qaḍī al-mamalik of Fars, then, briefly, qaḍī al-Quṭdā in Shiraz. He moved to Tabriz, Azerbaijan Province where he died and was buried in the Jarandāb cemetery. His birthdate is unknown and his obitus variously claimed as:

Introduction: al-Bayḍāwī and his Anwār al-Tanzil wa-Asrār al-Ta’wil in hermeneutical tradition

Among the major exegeses of the Qur’an none has received more attention on the part of Muslim teachers and scholars than the tafsīr by the elusive Turco-Perso-Arab Shāfi‘i-Ash‘ari-Sufi master of Shirāz and Tabriz, Qāḍī al-quḍāt Nāṣir al-Dīn Ābū Sa‘īd (also Ābū al-Khayr and Ābū Muḥammad) ‘Ābd Allāh b. ʿUmar b. Muḥammad b. ‘Alī al-Bayḍāwī, Anwār al-Tanzil wa-Asrār al-Ta’wil (The Lights of Revelation and the Secrets of Interpretation). Who was Qādi al-Bayḍāwī and why did his medium-sized work become the most important commentary on Qur’an in the history of Islam? The details of his life are scanty. The meticulous Syrian historian Shams al-Dīn al-Dhahabī (673-748/1275-1347) shows no knowledge of him and does not mention him in all of Tārikh al-Islām al-Kabīr, Siyar A’lām al-Nubalā’ and al-Ībar fī Tārikh man ‘Abar. Nor does Kamāl al-Dīn Ābū al-Faḍl Ibn al-Fuwaṭī al-Ḥanbali (642-723/1244-1323) document him in his Majma’ al-Ādāb fī Mu’jam al-Alqāb.¹

Bayḍāwī was born in al-Bayḍā’ (Beyza), “the White”—thus named because of its white tower that could be seen from afar²—between Iṣṭakhr and Shirāz, Fars Province, before or during the reign of the Ilkhānī Atābak Ābū Bakr b. Sa‘īd-i-Zangi (628-658/1231-1260). A few years after his father’s death he was appointed qāḍī al-mamālik of Fars then, briefly, qāḍī al-quḍāt in Shirāz. He moved to Tabriz, Azerbaijan Province where he died and was buried in the Jarandāb cemetery. His birthdate is unknown and his obitus variously claimed as:

Introduction

(i) “682/1283 or later;”
(ii) 685/1286 (most famously);
(iii) 691/1292;
(iv) 692/1293;
(v) 708/1308 (likely);
(vi) 716/1316 (likely);
(vii) and 719/1319.3

The fifth and sixth datings are circumstantially supported by the chronology relative to the obituaries of at least seven contemporaries that fall too far (four students) or too close

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(the Qadi’s father, his teacher Būshanjānī, al-Būṣīrī) to the date 685 for it to be correct. (As for the Ilkhan vizier Rashīd al-Dīn Faḍl Allāh’s letter mentioning Bayḍāwī among fifty scholarly recipients of gifts it is spurious.) Furthermore, the fact that Nasafi (d. 710/1310) and Ibn al-Ṣā’īgh (d. 714/1314) were already epitomizing him shows the Anwār was finished early and achieved fame quickly. This matches the reason given for his appointment as qadi of Bayḍā’ under the Ilkhan Arghun (683-690/1284-1291) “due to the prestige of his Tafsīr”5—all well before the move to Tabriz, which most likely was after 685. Lastly, the autograph master of the Anwār was being recopied in (and probably also before) 720/1320 not in Tabriz but in Shirāz.6

The editor of Bayḍāwī’s al-Ghayat al-Quṣwā quotes Ibn al-Ḥābīb al-Ḥalabī al-Dimashqī (d. 779/1377) as saying “his demise was in the town of Tabriz, aged 100” and sources it to “the Muḥammad III ms. of Durrat al-Aslāk (1:57)”; but no such words are found in the entry on Bayḍāwī in the Leipzig ms. of the Durrā (see illustrations section below at the very end).8

5 Khwāndamīr (d. 942/1536), Ḥabīb al-Sīyar and Khvānsārī per van Ess p. 264.  
6 Cf. Rosemarie Quiring-Zoche, “An early manuscript [758/1357] of al-Bayḍāwī’s Anwār al-tanzil and the model it has been copied from,” in From Codicology to Technology: Islamic Manuscripts and Their Place in Scholarship, ed. Stephanie Brinkmann and Beate Wiesmüller (Berlin: Frank & Timme, 2009) pp. 39-41. Compare the data to the bizarre claim that “the Anwār al-tanzil seems to have been slow gaining widespread recognition” in Encyclopaedia Iranica, art. “BAYZAWI.” See pp. 16, 63 above also.  

### His teachers

Baydawi was raised in a scholarly family that counted no less than three provincial head judges: his father “qādī al-quḍāt, Ḥādīm al-Ḥaqiq wal-Dīn, Abū al-Qāsim ‘Umar,” his paternal grandfather “qādī al-quḍāt Fakhr al-Dīn Abī ‘Abd Allāh Muḥammad b. Ṣadr al-Dīn Abī al-Ḥasan ‘Alī” and his paternal great-uncle “Aqdā al-quḍāt Shams al-Dīn Abū Naṣr Aḥmad b. ‘Alī” as he names them in his preamble to Ṭuḥfat al-Abrār, which no doubt motivated him to perpetuate the titular tradition. He took sacred law (fiqh) from his father through a prestigious chain of transmission:

<table>
<thead>
<tr>
<th>Qadi ‘Abd Allāh b. ‘Umar al-Baydawi</th>
</tr>
</thead>
<tbody>
<tr>
<td>His father ‘Umar b. Muḥammad b. ‘Alī (d. 673 or 675?/1275 or 1277?)</td>
</tr>
<tr>
<td>His father Fakhr al-Dīn Muḥammad b. Ṣadr al-Dīn ‘Alī</td>
</tr>
<tr>
<td>Mujīr al-Dīn Maḥmūd b. Abī al-Mubārak al-Baghdādī (d. 592/1196)</td>
</tr>
<tr>
<td>Abū Maṃṣūr Saʿīd b. Muḥammad al-Razzāz (462-539/1070-1145)</td>
</tr>
<tr>
<td>Abū Ḥāmid Muḥammad al-Ghazālī (450-505/1058-1111)</td>
</tr>
<tr>
<td>His father Abū Muḥammad ‘Abd Allāh b. Yūsuf (d. 438/1047)</td>
</tr>
<tr>
<td>Abū Bakr ‘Abd Allāh b. Aḥmad al-Qaffāl [al-Ṣaghīr] (d. 417/1026)</td>
</tr>
<tr>
<td>Abū Ṣayf Muḥammad b. Aḥmad al-Fāshānī (301-371/914-982)</td>
</tr>
<tr>
<td>Qadi Abū al-‘Abbās Aḥmad b. ‘Umar b. Surayj (249-306/863-918)</td>
</tr>
</tbody>
</table>

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9 Baydawi, Ghayya (1:184f.); ‘Ubādi, Dhayl Ṭabaqāt al-Fuqahā’ al-Shāfi’īyyin (3:97).
Introduction

Abū al-Qāsim 'Uthmān b. Sa‘īd b. Bashshār al-Anmāṭi (d. 228/843)

Ismā‘il b. Yaḥyā al-Muzānī
(175-264/791-878)

al-Rabī' b. Sulaymān al-Murādī
(174-270/790-825)

Imam Abū ‘Abd Allāh Muḥammad b. Idrīs al-Shāfi‘ī
(150-204/767-819)

Imām al-Ḥaram Muslim b. Khālid al-Zanjī (d. 179 or 180/795 or 796)

Ibn Jurayj (d. 150/767)

'Āṭā' b. Abi Rabāḥ (d. 114/732)

Ibn 'Abbās (2 or 3BH-68/619-688) (10BH-73 or 74/612-692 or 693)

Mālik b. Anas al-Ąṣbaḥī
(93-179/712-795)

Nāfī’ Mawlā Ibn ‘Umar
(d. 117/735)

Ibn ‘Umar

THE PROPHET MUḤAMMAD ﷺ

Also among al-Baydāwī's teachers:

- Muḥammad b. Muḥammad al-Kāṭīṭā‘ī (or Kāṭīṭā‘īnī), a Sufi scholar who was teacher to the Sultan Aḥmad Āghā b. Hūlāgū (d. 682/1283). He relatedly petitioned the latter to grant Baydāwī the post of chief judge of Fars in dunyā-deprecatory tones:

  This is an excellent learned man who requests a share with Your lordship in hell; I mean he bids you grant him the length of a prayer-rug in the Fire, namely the chair of judgship.

  "When al-Baydāwī heard the way his teacher had submitted his request he divested himself from his ambition and retired from the world"\(^{10}\) Something like retirement would account for the obscurity that shrouds the latter part of the Qadi's life.

\(^{10}\) Thus in Subkī, Ṭabaqāt (5:59) but paraphrased in Khvānsārī, Rawdāt (5:128-129).
• The erudite and saintly Sharaf al-Dīn ʿUmar b. al-Zakī b. Bahrām al-Būshakānī or Būshanjānī (d. 677/1279 or 680/1282) who also taught Quṭb al-Dīn al-Shīrāzī. It is said all the works of the Qādi al-Bayḍāwī—his star pupil—were first drafts of his which the Qādi reworked and finalized. The latter wrote him a long elegy that was engraved at his gravesite then effaced.¹¹

• Qādi al-quḍāt Taqi al-Dīn Abū al-Ḥasan ʿAli b. al-Ḥasan b. Ahmad al-Shīrāzī. This and the following entries are uncertain.

• Qādi al-quḍāt Sirāj al-Dīn Abū al-ʿIzz Mūkarram b. al-ʿAlāʾ b. Naṣr al-Qālī (d. 621/1224!) with his chain to Tāj al-Qurrāʾ Ibn Ḥāmza al-Kirmānī and Imām al-Wāḥīdī; both he and the previous in fiqh and canonical readings according to al-ʿUbādī.

• “Najm al-Dīn ʿAbd al-Wāḥīd, from Shaykh Muwaffaq al-Dīn al-Kāzarānī, from Abū al-Faraj Masʿūd b. al-Ḥasan al-Thaqafī,”

• (more likely through intermediaries:) Abū Aḥmad ʿAbd al-Wahhab b. ʿAlī b. Sakīna al-Ṣūfī al-Baghdādī (d. 606/1210);

• (more likely through intermediaries:) Mukhlīṣ al-Dīn Abū Ahmad Maʿmar b. ʿAbd al-Wāḥīd b. al-Fākhir al-Qurashī al-ʿAbshami al-Aṣbahānī (d. 564/1169), both of them in hadith.¹²

Al-Bayḍāwī’s connection with the philosopher Naṣīr al-Dīn Muḥammad b. Muḥammad b. al-Ḥasan al-Tūsī (d. 672/1274) and likewise his tutelage under the Sufi shaykh Abū Ḥaṣṣ ʿUmar b. Muḥammad b. ʿAbd Allāh al-Suhrawardī (539-632/1145-1235) are unsupported beyond their mention in a late Shiʿi source, the philosopher Abū al-Qāsim b. Abī Ḥamīd b. Naṣr al-Bayān al-Kāzarūnī’s (d. after 1014/1605) Sullam al-Samāwāt, who also


¹² The last five as documented by al-ʿUbādī, Dhayl (3:94-95).
alone attributed to the Qadi a commentary on al-Ṭūsī’s *Fuṣūl*.

**His students**

Among al-Bayḍāwī’s students as mentioned by the sources:

- the hadith scholar Abū al-Qāsim Kamāl al-Dīn ‘Umar b. Ilyās b. Yūnus al-Marāghi al-Adharbayjānī al-Ṣufī al-Dimashqī (643-732/1245-1332) the teacher of Badr al-Dīn al-Nabulusi, he studied *uṣūl*, *fiqh* and *kalām* under al-Bayḍāwī and read with him the *Minhāj*, the *Ghāya* and the *Ṭawālī* in those three disciplines respectively as well as *Anwār al-Tanzil*.

- ‘Abd al-Rahmān b. Ahmad al-Asfahānī: he read the *Ghāya* and other works with al-Bayḍāwī. His son Maḥmūd (674-749/1275-1348) wrote commentaries on al-Bayḍāwī’s *Minhāj* and his *Ṭawālī*.


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14 Ibn Ḥajār al-ʿAsqalānī, *al-Durar al-Kāmina fi Aʿyān al-Miʿāt al-Thāmina*, 4 vols. (Hyderabad Deccan: Matbaʿat Dāʾirat al-Maʿārif al-ʿUthmāniyya, 1350/1931) 3:156–157 and Ahmad Sardār al-Ḥalabi, *lʿlam al-Ṭalabat al-Nājihin* (see note at the very end of this introduction). Ibn Ḥajār said al-Dhahabī included him in his *Muʿjam* and described him as his teacher, and this is reproduced uncritically by contemporaries such as Qarah Dāghī, *Ghāya* (1:65-66) and Yūsuf Ahmad ‘Ali, *al-Bayḍāwī wa-Manhajih fil-Tafsīr*, unpub. doctoral diss. (Mecca: Jamiʿat Umm al-Qurā, n.d.) p. 23; however, al-Marāghi is not mentioned in the two editions of al-Dhahabī’s *Muʿjam al-Shuyūkh* and we have seen that the latter shows no knowledge of al-Bayḍāwī at all, which would be unlikely if he studied under so close a student of his. The correct Dhahabī is no doubt the son, Abū Hurayra Ibn al-Dhahabī, rather than the father.

15 Cf. Qarah Dāghī (1:67).

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al-Ghāya, a commentary on al-Baydawi’s large work on Shafi’i sacred law; a commentary on the latter’s Minhāj in legal theory; a work on grammar; a commentary on Ibn al-Hājib’s Kāfiya entitled al-Shukūk; and a commentary on the latter’s work on legal theory which al-Baydawi also commented, Mukhtasar al-Muntahā, entitled al-Mu’tabar.17

• Qadi Ruh al-Din Abū Ṭāhir b. Abi al-Ma’āli, a pious bilingual scholar of Tabriz who also authored a complete commentary on Sharh al-Ghāya. “He died on Laylat al-Raghā’ib [the night before the first Jumu’a of Rajab] of 753 [17 August 1352].”18

• Tāj al-Dīn ‘Ali b. ‘Abd Allāh b. Abī Bakr al-Tibrizī al-Shafi’ī (d. 746/1345) a student of al-Quṭb al-Shirāzī:19 although not a student of the Qadi since “he was able to reach al-Baydawi but did not take anything from him,” he deserves mention in view of the fact that that proximity took place before the year 716/1316—at which time he left Khurasan and entered Baghdad—which strengthens the probability that the Qadi was alive beyond the year 685.

• Fakhr al-Dīn Aḥmad b. al-Ḥasan b. Yūsuf al-Jārabardī al-Shafi’ī (d. 746/1346): yet another famed Tabriz commentator of the Minhāj and the Kāfiya, part of the Ḥawī (in Shafi’i law) and al-Zamakhshari’s Kashshaf who also “reportedly met al-Baydawi.”20

• Tāj al-Dīn al-Hankī: Ibn al-Subkī and others mentioned him among al-Baydawi’s students, which is unlikely.21

As for Jamāl al-Dīn Muḥammad b. Abī Bakr b. Muḥammad al-Kisā’ī al-Muqri who taught and died in Tabriz, he was not a

17 al-Shirāzī, Shadd al-Izār (pp. 212-213).
18 al-Shirāzī, Shadd al-Izār (pp. 391-392).
21 In the entry on al-Iji who studied under him: Tabaqāt (9:8), cf. Qarah Dāghi (1:68).
student of Naṣir al-Din al-Bayḍāwī but of his father Imām al-Din as explicitly stated by the author of Shadd al-Izār.\textsuperscript{22}

**His peers**

Among the many prominent scholars in al-Bayḍāwī's synchronous layer three stood out in Shiraz and Tabriz:

- Qūṭb al-Din Abū al-'Thanā' Maḥ mù b b. Mas'ūd b. Muṣliḥ al-Farisi al-Kāzarūnī al-Shirāzī al-Shāfī'ī (634-710/1237-1311), the Qadi’s jocular, wealthy and generous countryman and (probably slightly older) school colleague (under al-Būshakānī), a well-travelled, world-savvy familiar of kings, “the scholar of non-Arabs” (al-Dhahabi), “held in high esteem by the Mongols” (Ibn al-Wardī) yet humble savant, qadi of Malatya, physician (under his father’s tutelage), astronomer, mathematician, optician, chess-player, diplomat and prestidigitator (yutqin al-sha‘badha).

He authored commentaries on Ibn Sinā’s Kulliyyāt (in which he cited the Sufi savant Shams al-Dīn Muḥammad b. Ahmad al-Ḥakīm al-Kutbī among his teachers) and Qānūn (which he taught in Damascus with the Shifa’); al-Suhrawardi’s Ḥikmat al-Ishrāq; al-Sakkākī’s Miṣṭāḥ al-ʿUlūm on rhetoric; and his teacher Naṣīr al-Dīn al-Ṭūsī’s Tadhkīra on astronomy, in which he authored original works such as Nihāyat al-Idrāk and Tuhfat al-Sāmi. He also authored Ghurrat al-Tāj in sapience (ḥikma). All of the above works are in Persian. The Mongolian Ilkhan sultan Abagha (1234-1282) reportedly told him: “You are the best of al-Naṣīr’s students and he is quite old so be sure not to miss out any of his knowledge” to which he replied: “I have taken everything I need.” Whenever he finished writing a book he would fast and keep vigil next to his finished copy.

\textsuperscript{22} al-Shirāzī, Shadd al-Izār (p. 117), contrary to Yusuf Ahmad ‘Ali’s assumption in al-Bayḍāwī wa-Manhajuh fil-Tafsir (p. 21).
He reputedly took *taṣawwuf* in Konya from Ṣadr al-Dīn Qūnawi the stepson of Ibn ‘Arabī.[23] According to one account he was assiduous in praying in congregation, “always dressing in the Sufi fashion” (al-Suyūṭī) and humbled himself before the ulema; another says he loved wine and clowning.[24] Toward the last part of his life in Tabriz he turned to hadith—in which he narrated Ibn al-Athīr’s *Jāmi‘ al-Uṣūl* and al-Baghwā’s *Sharḥ al-Sunna*—jurisprudence, *taṣawwuf* and *tafṣīr*, authoring a slim commentary on al-Zamakhshāri’s *Kashshāf*; and marginalia on Ibn al-Ḥājib’s *Mukhtaṣar Muntahā al-Sūl wal-Amal fi ‘Ilmay al-Uṣūl wal-Jadal* on legal principles and dialectic. He would say: “I wish I lived in the Prophet’s—upon him blessings and peace—time, even blind and deaf, as long as he might look at me once.”[25]


Introduction

- The precocious Qādī al-ṣuqāt of Fāris, Majd al-Dīn Ismā‘īl b. Yaḥyā b. Ismā‘īl al-Tamīmī al-Shīrāzī al-Bālī (662-756/1264-1355) who, like the Qādī, hailed from a prestigious scholarly family and was appointed head judge in Shīrāz at 15, then Bayḍāwī replaced him for only a period of six months in 673/1275, after which Majd al-Dīn was reappointed as head judge, a post he retained for the next 75 years to his death. He became famous for his piety, knowledge and courage in the face of Shi‘ism when the latter threatened to become the state religion. Among his works: al-Qawā‘īd al-Ruκniyya in law, a commentary on Ibn al-Hājib in usūl, an epitome on kalām and prolific poetry.27

- Jamāl al-Dīn Abū Muṣṭar to al-Hasan b. Yūsuf b. ‘Alī b. Muḥtaḥhar al-Asadī al-Ḥillī (648-726/1250-1325) was another philosopher-theologian-astronomer and Avicennan graduate of Naṣīr al-Dīn al-Ṭūsī under whom he studied (like Quṭb al-Dīn) in the Maragheh observatory28 in Azerbaijan and whose Miṣbaḥ al-Mutahajjīd he abridged in ten chapters, after which he wrote his own al-Bāb al-Ḥādi ‘Ashar (The Eleventh Chapter) on Imami doctrine. Like al-Bayḍāwī and al-Bālī he hailed from a prestigious family of scholars in Hilla, Iraq—the center of Shi‘i Islam at the time—and like al-Shīrāzī also became known as al-‘Allāma. In Baghdad he studied the Sunni and Mu‘tazili doctrines, which he would later use in his debates and efforts to propagate Twelver Shi‘ism. He was also a gifted writer who left many influential books: Tabṣirat al-Muta‘allimin fi Ahkām al-Dīn, Tahdhib Ṭuruq al-Wuṣūl ilā ‘Im al-Uṣūl, Qawā‘īd al-Anām fi Ma‘rifat al-Ḥalāl.

26 Zarkūb Shīrāzī, Shīrāznāmah (p. 136) cf. Ibrahim, Theological Questions (p. 32)
wal-Harâm, Kanz al-'Irşân fi Fiqh al-Qur'ân, Mukhtalaf al-Shi'a fi Ahkâm al-Shari'a and others. He is credited for integrating the Sunni theory of ijtihād into Shi'i jurisprudence.29 He moved to Tabriz in 704/1305 and influenced the Ilkhan ruler Uljaytu (679-717/1280-1317) who reportedly converted to Shi'ism in 710/1310 “when al-Hilli issued a fatwa in his favor that abolished a troublesome divorce”30 then back again to Sunnism before his death from poisoning.31 Ahmad b. Taymiyya predictably hated him with a passion32 and wrote his four-volume Minhāj al-Sunna al-Nabawiyya in refutation of him.

Baydawī’s Tafsir and his other works

As a revised and improved version of al-Zamakhshari’s landmark Tafsir al-Kashshaf, Anwār al-Tanzil contains the most concise analysis of the Quranic use of Arabic grammar and style to date and was viewed early on as a foremost demonstration of the Qur’an’s essential and structural inimitability (i’jāz ma‘nawī walughwī) in Sunni literature: contemporaries were already citing

29 “As to [ijtihād] not being a Shi'a term formerly, there is no doubt; if there is any uncertainty, it is about the date of its acceptance by the Shi'a. It is not improbable that this term like several groups of people in the seventh century was converted to Shi'ism at the hands of the absolute Ayatullah, al-'Allamah al-Hilli” Ayatullah Murtadhah Mutahhari, “The role of ijtihād in legislation,” al-Tawhid (Tehran: Islamic Propagation Organization) vol. 4 no. 2. See http://www.al-islam.org/al-tawhid/vol4-n2/role-ijtihad-legislation-ayatullah-murtadhah-mutahhari. All URLs are are of October 2014.


31 Qarah Dāghī, introduction to al-Baydawī’s Ghāya (1:69-70), cf. Calverley-Pollock, Nature, Man and God (1:xxxv-xxxvi). Their claim that debates took place between al-Hilli and the Qadi, appears based on Khvānsārī’s assertion in his Rawdāt al-lamāt (5:130) of a cordial correspondence between them on the issue of istsiqāb ‘presumption of continuity of a status quo ante’.

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it as already mentioned, and it was being copied in Damascus no later than 758/1356. Its success crowns Baydāwī’s intent to pour into his magnum opus—not only as a doctor of the creed, legal theorist and jurisprudent of the first rank but also as a litterateur and historian in Arabic and Persian—the quintessence of his skills and scholarly experience. This comes as no surprise since tafsīr, the most encompassing of the Islamic disciplines, demands the widest array of knowledge from its expert: “The Book of Allah cannot be explained unless all of the disciplines are mobilized for it.” Such a rule held especially true for the arts of language, as al-Baydāwī points out:

Truly the greatest of the sciences in scope and highest in rank and radiance is the science of exegesis of the Qur’ān—the chief and head of all the religious sciences, the edifice of the bases of the sacred law and their foundation. None is suited to practice it or undertake to speak about it but he who excels in the religious sciences in their totality—roots and branches! —and has proved superior in the crafts of the Arabic language and the literary arts in all their varieties.

Thus al-Baydāwī aimed to set the standard in the genre just as

33 See p. 4, notes 156 and 163 and Quiring-Zoche, “An early manuscript” (p. 38).
he had aimed to in other fields with his works in legal theory (usul al-fiqh), grammar (nahw), credal doctrine (kalâm), sacred law (fiqh), history and poetry, all of them well-recopied works:

- his survey of usul al-fiqh ‘legal theory’, Minhāj al-Wuṣūl ilā 'Ilm al-Uṣūl, which crowns his three previous commentaries in that discipline: on al-Rāzī’s Maḥṣūl and Muntakhab and Ibn al-Ḥajib al-Maliki’s (570-646/1175-1248) Mukhtaṣar al-Muntahā;
- his works of nahw ‘grammar’ and i’rāb ‘parsing’: a commentary on Ibn al-Ḥajib’s Kāfiya fil-Nahw and an abridgment of the latter entitled Lubb al-Albāb fi 'Ilm al-I’rāb;
- his works of kalām ‘dialectic theology’: Maṭālī’ al-Anzār; its commentary Tawālī’ al-Anwār; Miṣbāh al-Arwāḥ; al-Idāh; Sharḥ al-Muntakhab, an epitome of a work by al-Rāzī; and Muntahā al-Munā Sharḥ Asmā’ Allāh al-Ḥusnā, published in 2006.
- his two large reference-works of Shāfi’i fiqh ‘law’, al-Ghāyat al-Quṣwā fī Dirāyat al-Fatwā (The Ultimate in Knowledge of Legal Responses)37 and his four-volume commentary on Abū Ishāq al-Shirāzī’s (393-476/1003-1083) al-Tanbih;
- Ṭuḥfat al-Abrār, his three-volume hadith commentary on al-Baghwī’s Maṣābih al-Sunna.
- his concise “history of the world” entitled Nizām al-Tawārikh in Persian, described as “a history textbook which he wrote impartially, in a moderate literary format and the same style he had used for law and jurisprudence.”38 It went on to receive Arabic and Turkish translations—with an abundance of manuscripts in

the libraries of Europe and Turkey—as well as a commentary in Hindustani published in Hyderabad in 1930. An oft-published history of China in Persian is also attributed to him.39

Al-Baydawi also authored a work on sufism, *Tahdhib al-Akhlâq*, heretofore unpublished; *Mawdâ’ät al-’Ulüm* on the classification of the sciences; a brief on *hay’a* (astronomy); and, in poetry, *Tafrij al-Shidda*, an exquisite *tasbî* (sevening) or addition of five hemistichs to each verse of Bûṣîrî’s (608-696/1211-1297) masterpiece *al-Burda* anaphorically repeating *Allâh*.40 Tâj al-Dîn al-Subki’s teacher, the Shâﬁ’i biographer and hadith master of the Two Sanctuaries Ibn al-Maṭarî (‘Afif al-Dîn Abû al-Siyâda/Abû Ja’far ‘Abd Allâh b. Muḥammad b. Aḥmad al-Anṣârî al-‘Ubâdî 698-765/1299-1364) expressed his admiration for these paradigmatic writings as “works that travelled the lands east and west producing imams” only a brief time after their author’s death.41


41 Ibn al-Maṭarî al-’Ubâdî, *Dhâlî Tabâqat al-Fuqahâ‘* al-Shâﬁ‘îyyin, third vol. of Ibn Kathîr’s *Tabâqat al-Fuqahâ‘* al-Shâﬁ‘îyyin (3:97). Due to the incomplete identification of that author as only ‘Abd al-Haqq al-’Adasi on the part of the two editors, library catalogues have invariably confused him with an earlier one who also authored a *Tabâqat al-Shâfi‘îyya*, 16
Raison d'être of the present work

The aim of tafsîr works was nothing less than to renew and boost the relationship of the community of Islam with its most fundamental text. That was certainly Baydawi’s intent, and it appears to have received the greatest share of acceptance in the Umma as can be inferred from the more than 1,400 document- ed extant manuscripts of Anwar al-Tanzil and the more than 300 supercommentaries of it in the libraries of the world (with countless thousands of manuscripts still waiting to be catalogued); no other tafsîr has received as much attention. It is also the tafsîr that has received the most editions and reprints since the 1950s—albeit none meeting modern critical standards.

The success of Baydawi’s intention can also be gleaned from the glowing testimonies of later scholars and the fact that the Abû ‘Aṣim Muḥammad b. Ahmad al-‘Abbādī, who predates Ibn Kathîr and Baydawi.


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thor and shows what made his work the mainstream analytical commentary (al-tafsir al-tahliil) par excellence. The present work aims to demonstrate those aspects of al-Baydawi’s work through a critical edition, translation and study of the first hizb of Anwar al-Tanzil—the first tenth of the entire book in size—toward the re-discovery of a proven success story in the defense and illustration of the Book of Allah.

The tradition of transmission (athan), analysis (tahliil) and polysemy (al-wujuh wal-naẓā’ir) in Quranic exegesis

Works of “transmissive exegesis” or tafsir bil-athan—a genre made famous by Ibn Jarîr al-Ṭabarî (224-310/839-ca.922) with his celebrated Jami’ al-Bayân ‘an Ta’wil Ây al-Qur’ân (Encyclopedia of Elucidations for Interpreting the Verses of the Qur’an)—hinged on the compilation of exegetical hadiths and reports. The method of Anwar al-Tanzil, however, hinges on linguistic and stylistic analysis and critique. Historians of tafsir put it in the ineptly-named category of “speculative exegesis” (tafsir bil-ra’y) when it would be more correct and precise to label it a linguistic-analytical exegesis or tafsir lughawi tahliil.46

Jami’ al-Bayân itself, the greatest transmissive tafsir, was an


analytical commentary as well, since it devotes many pages to the discussion of language and its intricacies among other issues as do also Ibn al-Jawzi in Zād al-Masīr, Ibn Kathir in his Tafsīr and al-Shinqīṭī in Adwā' al-Bayān fī ʻIdāh al-Qur'ān bil-Qur'ān. Even more so does al-Baydāwī's tafsīr constantly exert "proof-based preference of one of several scenarios for interpreting any given term" (tarjih ahad ihtimālāt al-lafẓ bil-dalil).

Such choices constitute ijtihād—expert scholarly exertion—informed by a prestigious Iraqi-Khurasanian lexicological tradition. Quranic polysemy was studied within the sub-genre of al-wujūh wal-naẓāʿīr, where wujūh or "aspects" refers to variant meanings while naẓāʿīr or "analogues" are the multiple instances of homonyms that convey them. After initial forays by the Successors 'Ikrima Mawlā Ibn ʻAbbās (d. 105/723) and the Syrian Khārījī post-Successor 'Alī b. Abī Talḥa (d. 143/760) the first full-length work on the subject, al-Wujūh wal-Naẓāʿīr fil-Qur'ān, was penned by the exegete Muqāṭīl b. Sulaymān al-Balkhī (d. 150/767)—the author of the first extant comprehensive tafsīr.

50 Abd al-Salām Muḥammad, introduction to his edition of Ibn ʻAtiyya's al-Muharrar al-Wajiz (1:5).
51 See section on "ijtihād and other qualifications" further down.
52 The similarly-termed al-ʻashbāḥ wal-naẓāʿīr also flourished in law and grammar as shown by the works of Ibn Nujaym, Ibn al-Walīl and al-Suyūṭī with that title.
53 Muqāṭīl b. Sulaymān, al-Wujūh wal-Naẓāʿīr, ed. Ḥātim Ṣāliḥ al-Dāmin (Dubai:
Many built on his pioneering work, notably Yahyā b. Sallām al-Taymī al-Baṣrī (124-200/743-815) and the Khārījī linguist and exegete Abū 'Ubaydah Ma'mar b. al-Muthannā al-Taymī (110-210/728-825)—who added poetry for the first time—with a tafsīr entitled Majāz al-Qur'ān, among over two dozen other studies in that genre. Examples of wujūh and naẓā'ir they gave include ḥudā (17 different meanings), kufr (4), shirk (3), marād (4), sūr (11), fasād (6), mashhū (4), ḥibās (4), raḥma (14), fitna (14), dhikr (19), umma (9), salāt (6), khayr (8), ṭūḥ (9), qaḍā' (15), du'a' (6), etc. These works formed the basis of al-Rāghib al-ʿAsfahānī's (d. 502/1108) lexicon Mufradāt Alfatāz al-Qur'ān and Zamakhshārī's tafsīr and lexicons such as Asrār al-Balāgha, al-Mustaṣaqqā min Amīhāl al-ʿArab, al-Fāʿiq fi Gharīb al-Ḥadīth, etc., both of which authors are among al-Bayḍāwī's main sources.

Passive anonymizers qīla/ruwiyya/qurī'a to cite weaker views

When presenting a variety of interpretations of the same term or passage (ranging from imperceptible nuance to diametrical opposites) al-Bayḍāwī, in keeping with al-Zamakhshārī's text and scholarly tradition, usually begins with what he considers the main view then lists other views. He almost always presents the first view as fact which he himself asserts while he introduces subsequent ones with wa-qīla (it is also said). The rhetorical tenor in the use of such a passive anonymizer is that the gloss,
report or reading it introduces is weaker than what precedes:

Whatever he cites of variant glosses (wujūh al-tafsīr) in second, third, or fourth place by introducing it with the term qila ('it was said): this is weak either in the sense of marjūh ('prevailed over') or in that of mardūd ('rejected').

For example, in his explanation of the Name Allāh in al-Fātiha (1:1), the Qadi first states positively that

'ilāh ('deity'), originally, is for every object of worship; then overwhelming usage confined it to the One Who is rightfully worshipped. It is derived from alāha ('he worshipped').

He then proceeds to mention five other views, each of which he introduces with wa-qila since he deems them all less probable than the first. Similarly he defines the Sabians (al-Baqara 2:62) as

a nation between Christians and Jews. It is also said that the origin of their religion is the religion of Nūḥ—upon him peace. It is also said they are angelolaters. It is also said they are astrolaters.

The connection of ahruf ('dialects/idioms') with polysemy

Since the Qur'ān describes the "words of Allah" as infinite (al-Kahf 18:109, Luqmān 31:27) and commands reflection, thought, analysis, contemplation, study, deliberation, understanding etc. through hearts, hearing, sights and minds (e.g., Āl 'Imrān 3:79, Yūsuf 12:2, al-Ḥijr 15:75, al-Nahl 16:44, Saba' 34:44), it is in the context of the inexhaustible quality of its meanings that scholars interpreted the mass-transmitted (mutawātir) but ambiguous

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56 Hajj Khalifa, Kashf al-Zunūn (1:187a); but al-Baydawi does follow J's lead in this: for example see note 1341.

57 Hadith scholars routinely use passive anonymizers when introducing a narration not with the active identifier rawā Fulān 'X narrates' but with ruwya, yurwā (it is narrated'). This tamrid 'verbal form of dubiosity' insinuates that, in their eyes, the report is weak. This is not an absolute rule; see notes 360, 648 and Shihri, class 9 after 21.'
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(mutashābiḥ) Prophetic hadith of the “seven ahruf”:

Jibril made me read according to one harf so I asked him again; and I kept asking him for more and he went on giving me more, until he ended up at seven ahruf.⁵⁸

Seven explanations are transmitted on the seven ahruf:

• they are “seven from among the Arabic dialects/idioms”—the most established position;⁵⁹
• or “seven” denotes open-ended multitude to allow any number of meanings, spellings, or pronunciations for the same words or passages, “because seven indicates multitude among units just as 70 does among two-digit numbers and 700 among three-digit numbers, without a specific number being intended;”⁶⁰
• or—in Abū al-Faḍl al-Rāzī’s istiqrāʿ ‘comprehensive induction’—the combination of reading variants with grammatical, morphological, inflectional, and/or syntactical variants, all of which can be subsumed under seven broad types of differences.⁶¹

⁵⁸ Narrated from Ibn ‘Abbās by al-Bukhārī and Muslim.
⁵⁹ Ibn Manẓūr, Lisān al-ʿArab (s.v. harf).
⁶⁰ al-Suyūṭī, al-Iṣṭiḥāṣ ʿalīm al-Qurʿān (Type 16).
⁶¹ These types are (i) noun number and gender differences, e.g. ʿum li-amānatihi/ amānatihi in al-Muʿminūn (23:8); (ii) tense differences, e.g. qāla/qul rabbī yaʿlamu in al-Anbiyāʿ (21:4) and Rabbānā bāʾīd/Rabbūnā bāʾada in Sabaʿ (34:19); (iii) inflectional differences, e.g. wa-lā tāsīl/tusʿalū and wa-lā yudārru/yudārra in al-Baqara (2:119 and 2:282) and dhāl-ʿarshi al-majīdī/al-majīdī in al-Burūj (85:15); (iv) word addition or omission, e.g. sāriʿu/wa-sāriʿu in Āl ʿImrān (3:133) and wal-nahāri idhā tajallā wa-mā khalaqa al-dhakara wal-unthā/wal-nahāri idhā tajallā wal-dhakari wal-unthā in al-Layl (92:3); (v) word order, e.g. wa-qatalū wa-qutilū/wa-qutilū wa-qatalū in Āl ʿImrān (Q 3:195) and wa-jāʿat sakratu al-mawtī bil-ḥaqq/wa-jāʿat sakratu al-ḥaqq bil-mawt in Qāf (50:19); (vi) letter change, e.g. wa-nzur ilā al-ʿizāmi kayfa munṣhirūhā/munṣhirūhā in al-Baqara (2:259), tablū/tatlū in Yūnus (10:30) and wa-talḥīn manṭūd/wa-talʿīn manṭūd in al-Wāqiʿa (56:29); and (vii) dialectical differences, e.g. different tribal pronunciations entailing fath vs. īmāla such as ḥal atāka hadīthu Musā/hal atēka hadīthu Musē in al-Nāṣiʿaṭ (79:15); idghām vs. ẓhār e.g. la-qad jāʾakum/la-qaj-jāʾakum in al-Tawba (9:127) and qad sāmīʿa/qas-sāmīʿa in al-
• or they are ambiguous and unfathomable (*mutashâbihât*), “because the term *harf* lexically can denote an alphabetical letter, or a word, or a meaning, or an orientation;”\(^\text{62}\)

• or they represent various types, modalities or statuses of legal and other rulings;\(^\text{63}\)

• or the sciences of the articles of the creed;\(^\text{64}\)

• or the canonical and non-canonical readings—an anachronism according to Abû al-Qâsim al-Hudhali (403-465/1012-1074).\(^\text{65}\)

Another remarkable and oft-quoted Prophetic hadith mentions, in addition to the seven dialects of the Qur’ân on the whole, “the outward and inward aspects (*zahr* *wa-ba‘tn*) of each and every verse,” the “boundary” (*hadd*) of every *harf*, and the “way up” and “vantage-point” of every boundary:

‘Abd Allâh b. Mas‘ûd said that the Messenger of Allah—upon him blessings and peace—said: “The Qur’ân was sent down according to seven wordings; every verse in


\(^{62}\) al-Suyūṭî, *Ijtîān* (Type 16).

\(^{63}\) Such as (i) abrogating vs. abrogated (*al-nâsikh* *wal-mansûkh*); (ii) general vs. particular (*al-khâṣṣ* *wal-ʿâmm*); (iii) absolute vs. restricted (*al-muṭlaq* *wal-muqayyad*); (iv) textual vs. interpretive (*al-nâṣṭ* *wal-muʿawwal*); (v) indeterminate and explicit (*al-mujmal* *wal-mufassar*); (vi) exception (*istiṣṭâm*); and (vii) types of exception. See al-Zarkashi, al-Burhânî *fi ʿUlüm al-Qurʾân* (type 11) and Ḥasan `Itr, *al-Ahruf al-Sab‘a* *wa-Manzilat al-Qirâʿat minhâh* (Beirut: Dâr al-Bashâ’îr al-Islâmiyya, 1409/1988) p. 122.

\(^{64}\) al-Suyūṭî, *Ijtîān* (Type 16) and al-Zarkashi, *Burhân* (type 11).

each of them has a surface and an inward.  

[Another wording has:] every wording has a surface and an inward, each wording has a boundary and each boundary has a way up/vantage-point [to more meanings].

In another hadith the Prophet—upon him blessings and peace—said: “Qur’ān is tractable and bears many aspects (al-Qur’ān dhalūlun dhū wujūh); therefore construe it according to its most beautiful aspects.” Al-Māwaridī (364-450/974-1058) explained “tractable” here to mean both easy to memorize and “the repository of its meanings, so that those who strive to understand not fall short.” He explains the “many aspects” as polysemy in line with the Qur’ān’s miraculous nature, and also in reference to the multiple aspects of Quranic discourse. The “beautiful aspects” are either the extraction of the best interpretive meanings or the encouragement to practice its most beautiful aspects, for example strictness versus dispensations, forgiveness versus revenge.

67 Al-Ṭabarī, Tafsīr (1:22) and others.
68 Narrated by al-Dāraqūṭī, Sunan (Kitāb al-Nawādir).
Another famous typology of the interpretive facets of Qur'ān was given by Ibn 'Abbās (3BH-68/620-688):

*Tafsīr* has four different perspectives (*awjūh*): one is familiar to Arabs because its is their own language, one is a type no one has any excuse not to know, one is a perspective known only to the people of learning and one is known only to Allah.\(^70\)

The third of Ibn 'Abbas's four categories—the type of *tafsīr* "known only to the people of learning"—was most probably the type taught by the Prophet (upon him blessings and peace) more than any other type. As if to comment on that type for the benefit of scholars and students of knowledge specifically, the Companion Abū al-Dardā'—one of the main teachers of Qur'ān in Damascus in his time—said his students: “You will never understand deeply until you see that the Qur'ān has many different aspects/perspectives/meanings (*wujūhan kathīra*)."\(^71\)

**Semantic and stylistic invariables (kulliyyāt al-Qur'ān)**

In contradistinction to the polysemy/*wujūh* genre all of the above exegetes also contributed to what became known as the invariables/*kulliyyāt* genre. The most basic units of meaning in the Qur'ān are words.\(^72\) Such words are either monosemic (conveying a single meaning) or polysemic (conveying two or more meanings). Ibn 'Abbās and his students divided monosemes into two types:

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\(^70\) Narrated by al-Ṭabari, *Tafsīr* (1:70).


\(^72\) The Disjointed Letters (*al-hurūf al-muqāṭṭa‘a*) are also carriers of meaning but those meanings are not determined and therefore remain ambiguities (*mutashābihāt*).
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(i) “semantic invariables that know no exception” (kulliyat ma’nawiyya muṣṭarida), such as ifk, a Quraysh idiom which invariably means kadhib or “lying,”73 or al-sā’a, which invariably means the Day of Resurrection;74 or sultan, which invariably means “authoritative proof” (hujja)75 among many others;76 and

(ii) “semantic invariables with exceptions” (kulliyat ma’nawiyya aghlabiyya/ ghayr muṣṭarida) such as the following:

• bukm (lit. mute) always means “incapable of uttering the declaration of faith” except in two places where it means literally mute and incapable of speaking:77

  and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf (‘umyan wa-bukman wa-ṣumman) al-Isra’ (17:97)

  and

  Two men, one of them dumb, having control of nothing, and he is a burden on his own... (al-Nahl 16:76)

• al-zulumat wal-nūr (lit. darkness and light) always means “unbelief and faith” except in a single verse where it literally means “darkness and light”:78

73 Ibn Ḥasan, al-Lughat fil-Qur’ān, ed. Šalāh al-Dīn al-Munajjīd (Cairo: Maṭba’at al-Risāla, 1365/1946) p. 44.
75 al-Bukhārī, Sahih (Taṣfīr, Sūrat al-Isra’).
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Praise be to Allah, Who has created the heavens and the earth and has appointed darkness and light. (al-An`ām 6:1)

- nikāh (lit. copulation) always means “marriage” except in one verse, where it means “puberty” (al-ḥulum).\(^79\)

Test well the orphans until they reach puberty (al-Nisā’ 4:6).

The Qur’ān also contains stylistic invariables (kulliyāt al-asālib). Among them:

- the regular pairing of deterrence with encouragement; or of the divine Names/Attributes of punishment with the Names/Attributes of mercy,\(^80\) as in the verse:

Know that Allah is severe in punishment and that Allah is All-Forgiving, Most Merciful (al-Mā‘īda 5:98)

- “When Allah precludes something from creation and asserts it for Himself, it invariably means that such assertion precludes any partner for Him in absolute terms,”\(^81\) as in the verses:

None in the heavens and the earth knows the Unseen except Allah (al-Naml 27:65)

and

None will manifest it at its proper time but He (al-A‘rāf 7:187)

and

Everything shall perish except His Face (al-Qaṣaṣ 28:88).

\(^{79}\) al-Zarkashi,Burhān (1:140), cf. al-Qarnī, Kulliyāt (2:779).


The contemporary exegete Muhammad Amīn al-Shinqiti (1325-1393/1905-1974) adduced the above rule, on the basis of those three examples, as the proof that the wāw affixed to al-rāsikhūn in the verse wa-mā ya’lamu ta’wilahu illā Allāh wa-

Bayḍawi’s synthesis of Perso-Khurasanian hermeneutics

At the same time as he produced, with Anwār al-Tanzil, a reference-work on polysemy, stylistic registers and linguistic invariables, al-Bayḍawi integrated in it his expertise on parsing


83 al-Shinqīlī, Adwā’ al-Bayān (1:211) cf. al-Qarnī, Kulliyāt (1:121).

84 The majority stopped; Ibn ‘Abbas, Muḥādī, al-Rabī’ b. Sulaymān, the Shāfi‘īs, Ibn Fūrak, Ahmad al-Qūrṭubī, Ibn ‘Aṭiyya, al-Bayḍā’ī and Ibn ‘Āshūr in al-Tahrīr wa-

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or desintential syntax (i’rāb), a branch of learning in which he authored, as mentioned, Lubb al-Albāb fi ‘Ilm al-I’rāb, which received several commentaries. He also digested the literature on miraculous inimitability (i’jāz) to which he was heir through two pioneering models of tafsīr, each of which had broken the mould of the genre in its time. He integrated the sura-by-sura linguistic method the Ḥanafī Mu’tazī Jār Allāh Māhmūd al-Zamakhshārī (467-538/1074-1143) of Khwarizm (near Samarqand) used in his Kashshāf ‘an Ḥaqā’iq Ghawāmiḍ al-Tanzil wa-‘Uyūn al-Aqāwil fi Wujūḥ al-Ta’wil (Laying Bare the Realities of the Enigmas of Revelation and Choicest Statements on the Various Aspects of Interpretation) with the multidisciplinarian tradition inaugurated by Fakhr al-Dīn al-Rāzī (543-606/1148-1210) of Ray—near present-day Teheran—in his large Mafātīḥ al-Ghayb (Keys to the Unseen), but without the proximity of either. As just mentioned, he also relied on the works of al-Rāghib al-ʿAfsahānī:

This tafsīr is a magnificent book that needs no introduction. He summarized in it the material of the Kashshāf related to parsing, semantics and rhetorics; from the Tafsīr al-Kabīr [of Rāzī] whatever is related to sapience and dialectics, and from al-Rāghib’s tafsīr whatever is related to etymologies, arcane truths and subtle allusions, adding to that whatever his mind reined in of rational perspectives and plausible variants...

These three sources are discussed further down. In addition, al-Bayḍāwī also benefited from the works of many prominent predecessors in Perso-Khurasanian linguistic exegesis such as:

Muqāṭīl b. Sulaymān (d. 150/767) in Balkh and Basra, Sahil al-Tustāri (203-283/819-896) in Tustar,

Baydawi and Anwar al-Tanzil in hermeneutical tradition


Comparison of the Basran and Kufan schools of grammar

Al-Baydawi also wove into the Anwar a comparative critique of the Basran and Kufan schools of grammar and philology; a grammar-oriented review of the different narrations of mass-transmitted (mutawatir) canonical readings of the Qur'an and anomalous (shadhadh), non-canonical ones;88 references to the

88 See Muhammad Ghiyath al-Janbaz, al-Qira'at al-Shadhadh wa-Tawjihuhu fi Tafsir
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Sunni schools of law on legal issues—chiefly the Shafi’i—and the Sunni schools of doctrine, in particular the Ash’ari; and sufism.

In the linguistic minutiae that are the province of grammatical polemics and school differences al-Baydawi sides with the Basrians and mostly promotes their positions. When discussing the etymology of the word *ism* ‘noun’, for example, he names them, affiliates himself with them, states their view and evidence from usage and poetry, then proceeds to reject that of the Kufans, first without naming them, then explicitly:

Our Basrian colleagues hold that *ism* is of the nouns whose endings are elided (*hudhifat* *a’jāzuḥa*) due to frequent use and whose initials have an indeclinable mute case (*binā* ‘*ala al-sukūn*), after which a conjunctive compression (*hamzat al-wasl*) was affixed to them as an initial—since [Arabs] have it that one begins with a vowelized consonant (*mutaharrīk*) and stops at a quiescent one (*sākin*). …

Transposition is unlikely and irregular (*al-qalbu ghayru muṭṭarid*); [rather,] its derivation (*iṣḥiqāq*) is from *sumāw* ‘highness’, as [a name] constitutes eminence and a mark of distinction for the referent (*musammā*). The Kufans derive it from *simā*, with *wism* as its root, from which the *wāw* was [presumably] elided and then a glottal stop (*hamza*) compensated for it to minimize [vowel] weakness (*i’lāl*). This [derivation] was rejected because the *hamza* is not a familiar replacement for initial elisions (*mā hudhīfa ṣadruḥ*) in their language [Arabs].

By “transposition” al-Baydawi means the presumed transposition of the initial *wāw* of *wasm* ‘mark’ into the initial *hamza* of *ism*—the etymology preferred by the Kufans—as opposed to the Basrian view that *ism* comes from *s-m-w* rather than *w-s-m*.

Bayḍāwī and Anwār al-Tanzil in hermeneutical tradition

Three examples of Bayḍāwī’s succinct treatment of complex linguistic and theological questions

Al-Bayḍāwī’s concentration of information into a very concise amount of words lent his work intertextual and hypertextual qualities as illustrated by the following three doctrinal passages. The first one bears on the derivation or underived nature of the name Allāh; the second on the Ash'ārī and Māturīdī doctrine that Allah may task one beyond one’s strength; the third on Islam’s abrogation of previous faiths:

a. Is Allāh an underived proper name or etymologically derived?

When al-Bayḍāwī states in his commentary on the first verse of the Fātiḥa, “It was also said Allāh is a proper name for His own essence” (‘alamun li-dhātihi al-makhṣūṣa) he is citing al-Rāzī’s terminology and definition in Mafātīh al-Ghayb, as confirmed by his citation of al-Rāzī’s subsequent argument that

if it were a descriptive, the statement “There is no god but Allah” would not constitute pure monotheism—as in, for example, “There is no god but the all-Merciful,” which does not preclude partnership.⁸⁹

That al-Bayḍāwī agrees with this argument can be gleaned from his autograph marginal comments on al-Zamakhsharī as cited by the Shāfī’ī-Ash’ārī author of the largest extant supercommentary on the Kashshāf, Sharaf al-Dīn al-Ḥusayn b. ‘Abd Allāh al-Ṭībī (d. 743/1343):

al-Rahmān, even though it is reserved for the Creator—exalted is He!, it remains that such has transpired with a separate proof; linguistically, it [only] means someone who shows utmost mercy.⁹⁰

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Yet, far from agreeing with al-Rāzī’s conclusion, he goes on to say, “The prevalent view (al-azhar), however, is that it is originally a descriptive.” Al-Suyūṭī (849-911/1445-1505) takes strong exception in his supercommentary—“the correct view, based on transmission and evidence, is that it is a proper name from the start!”—while al-Qūnawi points out that “[al-Baydāwī’s] intent was to disprove the claim [made by al-Zamakhsharī] that [Allāh] is underived—whether a proper name or a descriptive.”

Al-Shawkānī in the introduction to Nayl al-Awtār labels the view that Allāh is a proper name as the position of the majority then proceeds to describe it as “originating from al-ilāh,” i.e., derived.

Al-Baydāwī goes on to explain:

but when overwhelming usage made [the name Allāh] His [and His alone], wherein it applied to no other and became like a distinguishing mark for Him—as also took place, for example, with al-Thurayyā and al-Ṣaʿi‘q—it was treated as a proper name.

The abstruse examples of al-Thurayyā and al-Ṣaʿi‘q are elucidated by al-Qūnawi who states in his Hāshiya thatthurayyā is originally the diminutive of thurwā (multitudinous)—which metonymically became the name of the Pleiades cluster of stars al-thurayyā—while the adjective ṣaʿi‘q (thunderstruck) became

1:88, citing al-Baydāwī’s words in the margins of the Kašshāf.

91 al-Suyūṭī, Nawāhid (1:142) and al-Asbāb wal-Naẓā’ir fil Nahw, 4 vols. (Hyderabad Deccan: Dā’īrat al-Ma‘ārif al-Ṭūhānīyya, 1359-1361/1940-1942) 4:5; al-Qūnawi, Hāshiyat al-Qūnawi ‘alā Taḥṣīl al-Imām al-Baydāwī, ed. ‘Abd Allāh Maḥmūd ‘Umar, 20 vols. (Beirut: Dār al-Kutub al-‘Ilmiyya, 1422/2001) 1:131. Al-Suyūṭī goes on in the Nawāhid (1:127) to quote al-Taftāzānī’s (722-792/1322-1390) saying: “Just as imagination is bewildered regarding His Essence and Attributes, so are they confounded whether the word that signifies Him is a noun or an adjective, derived or underived, a proper name or not, etc.”

the surname of Khūwaylid b. Nufayl.\textsuperscript{93} The two names patently illustrate how descriptives can become proper names through overwhelming usage. Thus Bayḍāwī tempers the minority view without wholly capitulating to the majority one.

b. Does Allah task one beyond one's capacity, for example tasking Abū Lahab and Abū Jahl to believe when He knows and announces they will not?

Al-Bayḍāwī brings up the familiar doctrinal issue of “tasking beyond capacity” (\textit{al-taklif bi-mā lā yuṭāq}) in his commentary on the verse Verily those who rejected belief, it is the same for them whether you warn them or you do not warn them (al-Baqara 2:6) saying:

This verse was adduced as a proof by those who say that it is possible that one be tasked beyond capacity, since Allah Most High said about them that they will not believe and [yet] has commanded them to believe; therefore, should they believe, His report would turn into a lie, and [furthermore] their belief would comprise belief in the fact that they will not believe, which is a contradiction.

Al-Qūnawī further explains the above hypothesis: “For example, if Abū Lahab were to believe, he would have to believe in everything the Prophet—upon him blessings and peace—brought, including the announcement that he would never believe.”\textsuperscript{94} Since the above is a logical impossibility, it follows that Abū Lahab is inherently unable to believe, yet he is tasked to, and therefore Allah \textit{may} task one beyond one's capacity. Al-Bayḍāwī rejects this reasoning as unsubstantiated:

The truth is that tasking one with what is inherently impossible, even if it is rationally conceivable—in light of the fact that [legal] rulings do not call for an ulterior benefit, least of

\textsuperscript{93} Al-Qūnawī, \textit{Hāshiya} (1:131-132).
\textsuperscript{94} Al-Qūnawī, \textit{Hāshiya} (2:37).
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all obedience (min haythu inna al-ahkâm lâ tastadîf gharađan siyyamâ al-intithâl)—nevertheless a review of the evidence yields no such occurrence.

“Meaning,” al-Qûnawi comments, “the legal responsibilities (takâlîf) have all been reviewed and followed up, but no inherent impossibility could be found among them. As for what appears to be a tasking with something impossible, it is subject to contextualization and interpretation (muwajjah mu’awwal).”  

Ash’aris and Mâturidis had posited two scenarios wherein one can be commanded to do something one is unable to do: (i) physical inability, in which case legal responsibility (takîlîf) is cancelled; here, the legally responsible person (mukallaf) is psychologically aware of his physical inability and thus cannot conceive of fulfilling the command, and so the inability is not wilful; (ii) wilful avoidance and opposition, as with those like Abû Jahl and Abû Lahab who were commanded to believe although Allah knew they would not, and who will be plunged in a flaming fire (al-Masad 111:3); here, the mukallaf is psychologically aware of his ability and thus can conceive of fulfilling the command, so that his inability is wilful. The latter category of inability, moreover, is the general status of all unbelievers. It also shows that ability for unbelief differs from ability for belief, and that the inner reality of this matter remains hidden lest volition (ikhtiyâr) turn to coercion (jahâr)—the doctrine of the Jabriyya ‘Determinists’—even if, ontologically, both scenarios derive directly from divine will and power.  

95 Al-Qûnawi, Hâshiya (2:38).

Furthermore, as al-Bayḍāwī states (end of commentary on al-Baqara 2:6), the ability to obey is very much present even in the case of the unbelievers, and the divine disclosure of the absence of obedience does not constitute a nullification of that ability:

As for the [divine] report that something is taking place or not, it does not contradict the [human] ability to enact it; for example, when Allah Most High reports what He will do or what His slave will do by choice. The benefit of warning—even after knowing that it will have no successful outcome—is to bind one to admit the proof, and also for the Messenger to reap the merit of conveyance. That is why He said, *it is the same for them* (al-Baqara 2:6) and not “it is the same for you” the way He told the idol-worshippers, *it is the same to you all whether you call unto them or you are silent* (al-A'raf 7:193).

c. N askh: The pre-Islamic viability and post-Islamic inviability of Judaism, Christianity and other superseded faiths

Al-Bayḍāwī succinctly recapitulates both glosses of the four categories cited in the first part of the verse *Verily those who believed and those who Judaized and the Nazarenes and the Sabians* ... (al-Baqara 2:62). The first gloss—and the more established one—is that of Ibn ‘Abbās, and understands the first *those who believed* as referring to all followers of pre-Islamic dispensations, including Jews, Christians and Sabians: if they were sincere, orthodox within their creed and congruent in deeds, their
reward is assured. The second gloss is that of Sufyān al-Thawri (97-161/716-778) and understands the entire four categories as archetypes of unbelievers in the time of the Prophet, beginning with the hypocrites who “believed in claim only;” all four categories, however, are promised paradise if their adherents decide to believe truly in the Prophet Muhammad and act accordingly.

Al-Baydāwī then supplies the respective conclusions of both glosses in his commentary on the second part of the verse, whoever believed in the One God and the Last Day and did good, undoubtedly for them is their reward with their Nurturer Himself and they have nothing to fear nor shall they grieve (al-Baqara 2:62):

[It means] “whoever among them had followed his religion before it became abrogated, confirming with all his heart original creation and the final return and acting upon the dictates of his religious law;” it was also said, “whoever believes out of those unbelievers with unalloyed belief and enters Islam truthfully.” [emphasis mine]

By using the term naskh (abrogation) the Qadi makes clear that in either case it is indisputable that all previous faiths and dispensations are superseded by the Muhammadan one and that Islam abrogates Judaism, Christianity, Sabianism and—a fortiori—all other previous faiths and creeds. This position is in conformity with Ashʿarism as well as other Sunni doctrinal schools without dissent from the Shiʿis, Muʿtazilis, Khawārij and the rest of Muslim groups and sects. This unbreached consensus is that each successive prophet in history is considered to have abrogated part or all of his predecessor’s law—as illustrated by the Gospel’s abrogation of some of the rulings of the Torah (cf. Al ‘Imrān 3:48-50)—until the final and all-encompassing abrogation of all previous dispensations by the mission of the Seal of
Prophets (al-Ahzāb 33:40), who was prophesied in those two Books (al-‘Arāf 7:156-158) and sent universally to all people (Saba’ 34:28) with the very last, greatest, and most complete of all heavenly Scriptures, with the best of all human nations as its recipient (al-Baqara 2:143, Āl ‘Imrān 3:109), and so until the end of times.\(^{97}\) Furthermore, the incorruptibility of the final Revelation and its supersession of previous dispensations are expressed in the Quranic term *muhayminan* (‘trustee, trustworthy, custodian, watcher’) in the verse *And unto you have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it* (al-Mā’ida 5:48). Al-Rāzī said:

First, (a) [It means] ward (raqīb), witness (shāhid), and guardian (hāfīz); (b) it means “trusted” (āmin) over the Books that preceded it. Second, this is the case only because the Qur’ān is the Book that never becomes abrogated, nor is it subject to substitution (tabdīl) and tampering (tahrīf), as the Most High said: *We have without doubt sent down the Remembrance, and We will assuredly guard it* (al-Hijr 15:9). If this is the case then the testimony of the Qur’ān remains forever that the [pristine] Torah, Gospel and Psalms are the pure truth, and that whatever is true in these Books can be known forever. Third, the author of the *Kashshāf* said it is also read *muhaymanan*, meaning “witnessed over” on the part of Allah Most High in that He preserves it from tampering and substitution.\(^{98}\)

Al-Ghazālī specified there is “consensus in the agreement of the entire Community that the sacred law of Muhammad—upon him blessings and peace—abrogates the laws of his predecessors either *in toto* or in whatever contravenes it; this is agreed upon and whoever denies it violates consensus.”\(^{99}\) It is notewor-
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thy that this stipulation encompasses laws and rulings but not (i) historical reports, nor (ii) credal foundations such as pure monotheism, resurrection, prophetology, angelology and the hereafter which all stand unchanged since the first revelation, as conveyed in the titles of al-Shawkâni’s two monographs Irshâd al-Thiqât ilâ Ittijâq al-Sharâ‘i’ ‘alâ al-Tawhid wal-Ma‘âd wal-Nubuwwât (Guiding the Trusted to the Agreement of All Sacred Laws Over the Oneness of Resurrection and Prophecy) and al-Maqâlat al-Fâkhira fi Ittijâq al-Sharâ‘i’ ‘alâ Ithbât al-Dâr al-Ákhira (The Splendid Statements on the Agreement of All Sacred Laws in Affirming the Abode of the Hereafter).\footnote{1322) 1:111, cf. ‘Alâ‘ al-Dîn al-Bukhârî, Kashf al-Asrâr ‘an Uṣûl Fakhr al-‘Ilm al-Pazdawi, ed. Muḥammad al-Mu‘tasîm bil-Lâh al-Baghdâdî, 2nd ed., 4 vols. (Beirut: Dâr al-Kitâb al-‘Arabi, 1414/1994) 3:345.}100

Another eminent Khurasanian Shâfi‘i-Ash‘ari exegete, al-Shahrastâni, offered a teleological reading of naskh, which he compared to organic growth in the introduction to his tafsîr:

It was said that [abrogation] is a completion (takmil) in that the objectives of legal rulings, once they reach their endpoint and farthest limit, are completed with other rulings that possess nobler and more perfect objectives. We say the same thing about organisms, as in the replacement (intisâkh) of the zygote (nafa‘) by the blastocyst (’alaqa) and the latter’s replacement with a grooved embryo (mudgha), to the seventh stage which is another creation. So the sacred laws began with Adam—upon him peace—and end up with Resurrection, which is the other birth; and every law is replacing the previous one, that is, completing it to the next stage of another perfection.... Do not think for a moment that any law cancels out another or that its rulings are lifted and others put in its place! For the zygote among organisms, if it were to be eradicated or taken out, would not reach to the

second or third stage, but rather, its progress to completion has ended, and there is no further form of perfection coming in the wake of its own fulfillment. It is the same with the first law if it were to be eradicated…. Likewise, the last law—the noblest of them all—comprises rulings that have never been substituted—these are the foundations of the creed, and they are the clear revelations which are the substance of the Book (Āl īmārān 3:7)—together with substitutable rulings which are the branches of the creed—these are the ambiguous verses whereof Allah effaces what He will, and confirms (al-Ra ’ād 13:39). And He does not efface except for a perfection fulfilled, nor does He confirm but for a principle directed toward perfection.”

**Expert scholarly exertion (ijtihād) and other qualifications**

The above two examples show the multi-layered quality of the Anwār and al-Bayḍāwī’s at times hermetic combination of what al-Fāḍil b. ʿĀshūr (1327-1390/1909-1970) called

concision (ikhtisār), minute precision (diqqat al-taʾbīr), strict scholarly terminology (iltizām al-mustalah al-īlmi) and the economic use of implied mental inferences for meanings that branch out of the text and then serve as basis for the passage that follows.102

The result, history shows, appeared as both a very modern and a very classical hermeneutics for its time, and the ultimate didactic tool because of its brevity and orthodoxy. In light of the standing garnered by the Anwār it would therefore not be an exaggeration to say that al-Bayḍāwī’s achievement was an example of expert scholarly exertion (ijtihād)103 at work and of renew-


102 Muhammad al-Fāḍil b. ʿĀshūr, al-Tafsīr wa-Rijālah (pp. 114-115).

103 See the comprehensive definition of ijtihād and the mujtahid in Ibn al-Subki, Jam"
al (*tajdid*) in the sacred sense of the word, as told in the Prophetic hadith: “Verily Allah shall send to this Nation, at the onset of every hundred years, one/those who will renew their religion for them.”\(^{104}\) Al-Bayḍāwī himself, in describing exegesis as a sum total of the sciences for none but the most accomplished in each of them, is assimilating *tafsīr* to full-fledged *ijtihād*.

**The 22 disciplines of exegesis, including scientific training**

*Ijtihād*, furthermore, buttressed the edifice of exegesis and protected it from erosion through the dedicated sub-disciplines of Quranic studies applied by qualified experts as defined, for example, by al-Suyūṭi in his *Itqān* (Type 78, *shurūṭ al-mufassir*) and as summarized by Ibn Ḥajār al-Ḥaytamī (909-973/1503-1565):

The tools of exegesis are fifteen different disciplines:

- philology (*al-lughā*),
- grammar (*al-*nahw*),\(^{105}\)
- morphology (*al-*tašrīf*),
- etymology (*al-*ishṭiqaq*),
- style/diction (*al-*ma‘ānī*),
- rhetoric (*al-*bayān*),
- tropes (*al-*bāḍī*).\(^{106}\)


\(^{105}\) Of which one of the greatest representatives was al-Wāḥidī, followed by Bayḍāwī, both of whose *tafsīrs* can be characterized as concise applied grammars of the Arabic language, without which true exegesis is impossible. Yet sadly we see nowadays many people embarking on both *tafsīr* and translation with neither specialized *Shari‘a* training nor even understanding of Arabic grammar—in the service of corruption.

\(^{106}\) Al-Bayḍāwī took much of his discussion on those three types—*ma‘ānī, bayān and bāḍī*—from al-Zamakhshārī and, to a certain extent, al-Rāghib. The first two are con-
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- Quranic readings (al-qirā'āt),
- principles of creed and principles of law (al-aṣlāyn),
- circumstances of revelation (asbāb al-nuzūl),
- historical accounts (al-qāṣas),
- abrogating evidence (al-nāsikh),
- abrogated evidence (al-mansūkh),
- sacred law (al-fiqh),
- hadiths that explicate the vague and the anonymous (al-aḥādīth al-mubayyīna li-tafsīr al-mujmal wal-mubham),
- and a knowledge that stems from a spiritual gift ('ilm al-mawhība), which is a knowledge Allah imparts to whoever puts into practice what they know.

Scientific discourse in Anwar al-Tanzil

Our teacher Dr. Nur al-Din 'Itr added a sixteenth requirement, "to be conversant with the givens of modern science." This aspect of exegesis is associated with modern times but already emerges in the hermeneutics of the Anwar—to Suyuti's chagrin in his supercommentary—as can be gleaned from the Qadi's discussion of the physiological causes of surdity under deaf, dumb, blind (al-Baqara 2:18); the meteorological cause of thunder under a cloudburst from the sky (2:19); Earth's levelness and rotundity at one and the same time and rain formation under Who has made for you the earth a bed (2:22); the properly

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107 This discipline is studied under the genre of tawjīh al-qirā'āt 'polysemic Quranic readings' and Baydawi made profound use of it insofar as it sheds light on the layers of meaning in the Qur'ān.

108 Al-Haytami as quoted by his student Mullā 'Ali al-Qāri in Mīrjāt al-Mafātīh Sharh Mishkāt al-Maṣābīh (commentary on the hadith Man qāla fil-Qur'ānī bi-rayḥī fa-aṣība fa-qad akhṭa': "Whoever speaks about the Qur'ān based on his mere opinion and is correct, is incorrect").

ties of minerals (2nd quotation below); the psychological and physiological definitions of mercy under the Basmala (1:1); of anger (1:7); of the “appetitive” and “wrathful” faculties in man in counterpoise with the “rational,” which make him complex as opposed to the simplicity of angels (2:30); of the lifeless character of primitive fetal states as “elements and nutrients and humors and zygotes and morsels of flesh, formed and unformed” under when you had been dead (2:28); and of shyness, the middle between impudence and timidity (2:26). The above discussions, particularly the latter, connect empirical observation with language and Arabic etymology in a manner much closer to modern psycholinguistics than Isidore of Seville (560–636CE) had achieved with Latin and ancient science in his Etymologies:

Hayā’ ‘shame’ is the psyche’s aversion to reprehensible matters out of fear of blame. It is an intermediate between impudence—audacity to do reprehensible matters with utter disregard for consequences—and timidity, the cowing of the psyche into complete inaction. It stems from hayāt ‘life’, for it is a dejection that takes over the vital impulse and deters it from doing this or that. Hence it is said hayiyya al-rajulu ‘the man felt shame’ just as they say nasiyya and hashiya when one’s nasī ‘sciatic nerves’ and hashā ‘bowels’ are ailing.

In his commentary on eternity under wa-hum fihā khālidūn (2:25) Baydāwi argues against materialists that the incorruptibility of compound bodies in paradise can easily be conceived by observing the full internal cohesion of certain minerals, even though they are foolish to assume this world and the next are comparable. He rebuts them again in his discussion of the evidentiary probability of miracles on the strength of empirical observation of the wonders of the natural world at the conclusion of his commentary on “Strike with your staff!” whereupon there burst forth from it twelve springs (al-Baqara 2:60):
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Whoever denies the like of these stunning miracles, it is because of his utmost ignorance of Allah and his lack of pondering the wonders of His handiwork. For when it is conceivable that there might be stones that shave hair, shrink away from vinegar or attract metal, it is not conceivable that Allah may create a rock and make it disposed to attract subterranean water, or attract winds from the globe and turn that into water through a process of cooling and the like.

A naqli athari hadithist at heart, al-Suyūṭi lashes out ("the reference-point of exegesis is transmission!") at what he somewhat unfairly characterizes as a text-dismissive philosophical bent in Bayḍāwī's approach, for example on the Qadi's view that Allah is originally not an underived proper name (al-Fatiha 1:1); his position that the prevalent interpretation of the Disjointed Letters is that they symbolize the substance of the Qur’ān as speech composed of the same stuff of which its deniers compose their own speech (al-Baqara 2:1); his position that the divine khatm and ghishāwa are metaphorical (al-Baqara 2:7); his gloss on thunder as "caused by the disturbance of cloud formations and their mutual collision when driven by the wind" (al-Baqara 2:19) etc. Even when the Qadi turns literalist—as in his allowing the literalization of marāḍ ('sickness') in the verse in their hearts is a sickness (al-Baqara 2:10), in the process supplying flawless medico-spiritual definitions of sickness—al-Suyūṭi chafes because that gloss, yet again, goes against the grain:

[al-Bayḍāwī:] al-marāḍ ('sickness') is literally what happens to the body and brings it out of its proper equilibrium, inevitably causing its erratic behavior. Figuratively, it denotes psychological states that impair the psyche's integrity such as ignorance, misbelief, envy, rancor and viciousness, because they block one from the acquisition of redeeming qualities or lead to the ruin of true eternal life. The noble verse can be interpreted both ways.
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[al-Suyūṭī:] I say: what the exegetes concluded was to interpret the verse figuratively, as that was what Ibn Jarir [al-Ṭabari] and Ibn Abī Ḥātim narrated from Ibn Mas‘ūd, Ibn ‘Abbās, Abū al-‘Alīya, Mujāhid, ʿIkrima, al-Ḥasan, al-Rabī’ and Qatāda. Neither of them reported anything other than that from anyone; and the reference-point of exegesis is transmission. One wonders at the author and at the writer of the Kashshāf, how in most Quranic and Hadithic passages they interpret what is apparently literal as transferred meaning and metaphor without justification, when the imams of hadith and eminent authorities explicitly state that what is meant is the literal meaning of the manifest [location]! And the Sharīf [al-Jurjānī] colludes with them in that, as do the rest of those who tread that path: they all abandon the imams of hadith with their verdict that ‘literalists claim’ (za‘ama ahl al-zāhir)! But they have no ground to stand on other than their rule that transferred meaning is more expressive than the literal meaning. Yet here, its exegesis has emerged from the Companions and Successors as a transferred meaning and no other—but that was not enough for them and they added the literal meaning! Really none of those who commented the Kashshāf trod the path of the hadith scholars more than al-Tibi, for he was truly, in addition to his arch-mastery in the rational disciplines, a Sufi muhaddith.110

In reality, far from ignoring or rejecting hadith-based exegesis, al-Bayḍāwī on the contrary always puts it in first place and supersedes it only with Qur‘ān-based glosses as, for example, in his discussion of who is ultimately meant by ghayr al-maghdūbi ʿalayhim wa-là al-dāllin (al-Fātiha 1:7). More to the point here, he combines such exegesis with scientific explanations which he often concludes with a fine sapiential and doctrinal observation. This method, inherited from al-Rāzī, surpasses what the latter

had achieved in his own *tafsīr* because of the Qadi's economy in both style and content as very effectively illustrated by his take on plant biology in his commentary on *He sent down, out of the sky, water whereby He produced some fruits* (al-Baqara 2:22):

The budding of fruits is by the power of Allah Most High and His will; however, (i) He made water that mixes with soil a means in their production and a material for them, just like the sperm-drop for animals; that is, He made it His custom to pour out their forms and modalities over the material of their admixture; (ii) or He devised in water an active force and in the earth a receptive force, out of the combination of which are generated the different kinds of fruit. ... [In] His originating them in a gradational manner from state to state, ... He renews [His] paradigms for those who can see and makes them more confident of His irrepressible might, which would not be the case if they were created in one go.

**More on exegetes' musts: piety, orthodoxy—and parsing**

Additional criteria mentioned by al-Suyūṭī include:

- to aim to explain the Qur'ān through itself in the first place;
- to aim to explain it through the Sunna after the Qur'ān,\(^{111}\)
- to possess sound belief;
- to be impeccable in the practice of the religion;
- to purify one's intention through simple living;
- to be thoroughly accomplished in the art of parsing so that the variance in meanings will not confuse one.\(^{112}\)

\(^{111}\) This condition came as a reminder to exegetes—already in al-Suyūṭī's time—that the obligation to refer back to the Hadith in any type of exegesis of the Qur'ān is not negotiable but rather comparable (and only second) to the obligation to refer back to the Qur'ān itself.

al-Bayḍāwī’s main sources:

1. His reworking and purging of al-Zamakhshari’s Kashshaf

The Anwār has been called “the leading abridgment” of Jār Allāh al-Zamakhshari’s Kashshaf (sayyid al-mukhtaṣarāt minh) or, more precisely, “an emendation, expurgation and abridgment” (tahdhib wa-tanqīḥ wa-ikhtisār) and “thoroughgoing revision” of it—a—in either case Jār Allāh proving to be al-Bayḍāwī’s principal source as for so many others in the golden age of Persianate marginalia on the Kashshaf that was the long eighth century (680-816). Jār Allāh and al-Bayḍāwī do cover the same aspects:

(i) morphology, establishing the form or forms of each word;
(ii) etymology, mentioning the various schools of grammar and the Quranic verses, hadiths and poetic examples adduced by each in support of their respective positions (al-Bayḍāwī never fails to clarify his own preference in the process);


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(iii) phonetics, establishing how words are pronounced in close conjunction with form, notably for alif lam mim (verse 2:1);
(iv) syntax and grammar, establishing in what way or ways the verses' verbal units form clauses in order to supply meanings—frequently through lexical and syntactic polysemy or invariability;
(v) historical canonicity of the text as Quranic and variants of irregular (shadhdh) readings;
(vi) the merits of verses and suras mentioned in the hadiths.

Yet everything is in the Qadi’s reworking and, of course, he parts ways with his source in both content and form. From the viewpoints of doctrinal authority and multi-discipline coverage, furthermore, the Anwar claimed superiority to the Kashshaf on the following fronts:

• al-Baydawi showed greater mastery of the Qur’an’s intra-textuality and “self-exegesis” (tafsir al-Qur’an bil-Qur’an) as well as inter-textual illustrative proofs from the Hadith—the two primary authoritative sources for exegesis—and the sayings of the leading Companions and Successors.115

• al-Baydawi connected Quranic proof-texts to their legal applications and rulings better than Zamakhsharī, principally with reference to the two main schools of his region at the time, the Shafi’i then the Hanafi. Of particular note are his citations of the principal reference-works in the two schools, such as Abū Ishāq al-Shirāzi’s al-Tanbih fil-Fiqh—which he commented in a separate work116—and his Muhadhdhab; Ghazāli’s al-Wajiz; and al-Kāsāni’s (d. 587/1191) Badā’i’ al-Ṣanā’i’. He even quoted from Suhrūn’s (160-240/777-854) Mudawwana in Mālikī fiqh.

115 Cf. ‘Ali, al-Baydawi wa-Manhajuh (pp. 32-45 and 46-64).
116 Cf. ‘Ali, al-Baydawi wa-Manhajuh (pp. 28-29).
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As a rule he did not source his citations, in keeping with the unencumbered practice of compendia.\textsuperscript{117}

- He adduced points of legal principles taken from al-Ghazālī's Mustaṣfā and al-Rāzī's Mabsūl, which he also used in his own book on usūl al-fiqh, the Minhāj, while Zamakhshari's approach lacks this aspect entirely. Furthermore, he was more adept than his predecessor at expounding the interpretive dichotomies of meaning-inference from proof-texts such as "unqualified versus qualified" (al-muṭlaq wal-muqayyad), "general versus specific" (al-ʾāmm wal-khāṣṣ) etc. as he had already codified these categories in his works on legal theory, especially the Minhāj. This, moreover, allowed him to reference 'ulūm al-Qurʿān (hermeneutics) and its role in textual exposition better than Zamakhshari.\textsuperscript{118}

- al-Bayḍāwī benefited greatly from al-Zamakhshari in explaining the huge role of rhetoric in the unfolding of the miraculous linguistic imitability of the Qurʾān, but he explained that role more successfully and with greater transparency.\textsuperscript{119}

- al-Zamakhshari's approach to syntax and etymology heavily relies on Sibawayh (148-180 /765-796), Abū ʿAli al-Fārisī (288-377/901-987) and his student Ibn Jinnī (322-395/934-1005), which at times produces exegesis in isolation of established views, as if in a vacuum. Al-Bayḍāwī, however, casts a wider net of grammatical tradition and includes into his purview many

\textsuperscript{117} Cf. 'Ali, al-Bayḍāwī wa-Manhājūh (pp. 75-79).

\textsuperscript{118} Cf. 'Ali, al-Bayḍāwī wa-Manhājūh (pp. 80-83).

\textsuperscript{119} See 'Abd al-Rahmān al-Shihri's second audio lesson on Anwār al-Tanzil posted at http://arislamway.net/lesson/132243, around 25′25″ and 56′50″. Al-Shihri teaches Qurʾān and its sciences at King Sаʿūd University in Riyadh and is the director of that city's Markaz Tafsir li-Dirāsāt al-Qurʾāniyya. As a result he tends to rail without compunction against al-Bayḍāwī and al-Rāzī's Ash'arism, which he labels as "meaning-corruption" (tahrif), going so far as to accuse the latter of having "greatly damaged the science of grammar and the science of exegesis" (third audio lesson around 16′).
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more authorities such as Khalil al-Farahidi (100-178/719-794), Tha‘lab [Aḥmad b. Yahyā al-Shaybānī] (200-291/816-904), al-Zayjāj (241-311/855-923), Abū Manṣūr al-Azhari (282-370/895-980), al-Mubarrid (210-286/825-899) and others. When, for example, the Kashshāf claims that ṣalāt is thus named “because the praying person moves his buttocks” (ṣalā, dual ṣalawayn), al-Bayḍāwī rejects that view and reasserts the derivation of ṣalāt as a transference or metaphorization (naql) of the literal meaning of ṣallā ‘he supplicates’ to apply to ṣalāt and its forms from beginning to end, in line with past and future exegetes.

Bayḍāwī’s refutation of the non-Sunni sects in his Tafsīr

• He refuted al-Zamakhshari’s Mu’tazili doctrinal stances as well as others of the non-Sunni sects in a rapid-fire succession of points on many key issues, among them:

(i) the Mu’tazili concept of “the [third] station between the two stations [of heaven and hell];”

(ii) the Mu’tazili denial of intercession;

(iii) the Mu’tazili claims that it is obligatory for Allah to reward good-doers and that He has no choice but to always do “what is fittest and best” (al-ṣalāh/al-ḥīsan);

120 Cf. ‘Ali, al-Bayḍāwī wa-Manhajuh (pp. 84-89). See our biographical glossary on these grammarians.
121 Cf. al-Suyūṭi, Nawāhid (1:305).
124 In his commentary on Mālikī yawm al-dīn under al-Fatīha 1:4, the reinforcement of the unbelievers’ rebellion in 2:15 and on mādhū bārā da-l-Lāhu bi-hādhā mathālan under al-Baqara 2:26. Also his statement in his commentary on t’budā Rabbakum al-ladhi khalaqakum (al-Baqara 2:21) that the obedient servant is not obligatorily entitled to divine reward and his commentary on anna lahum jannāt (al-Baqara 2:25).
(iv) the Mu'tazili and Qadari claim that Allah does not create the acts of evil-doers;\textsuperscript{125}

(v) the Mu'tazili and Shi'i claim that Allah is not literally seen on the Day of Resurrection;\textsuperscript{126}

(vi) the Mu'tazili and Shi'i claim that the Qur'an is created;\textsuperscript{127}

(vii) the Mu'tazili claim that God-given sustenance (rizq) necessarily excludes the illicit;\textsuperscript{128}

(viii) the Mu'tazili and Karrâmi claim that Allah creates His own will;\textsuperscript{129}

(ix) the Mu'tazili doctrine that paradise and hell have not yet been created;\textsuperscript{130}

(x) the Mu'tazili claim that human reason is the arbiter of right and wrong rather than divine law;\textsuperscript{131}

(xi) the Hashwiyya claim that prophets are not infallible;\textsuperscript{132}

(xii) the Shi'i claim that 'Ali b. Abi Ṭalib was appointed by Qur'anic stipulation as successor to the Prophet—upon him and his house blessings and peace;\textsuperscript{133}

Also in his commentary on \textit{mā kānū li-yu'minū illā an yasha`a Allāh} under al-An`ām 6:111, cf. `Ali, al-Baydawi wa-Manhajuh (pp. 321-323).\textsuperscript{125}

In his discussion of the divine "sealing" and "misguiding" under al-Baqara 2:7, the divine "scorning" and reinforcement of the unbelievers' rebellion in 2:15 and \textit{mādhā arāda-l-Lāhu bi-hādā mathalān} under al-Baqara 2:26.\textsuperscript{126}

In his commentary on \textit{āl Rabbihā nāziratun} under al-Qiyāma 75:23 cf. 'Ali, al-Baydawi wa-Manhajuh (pp. 323-325).\textsuperscript{127}

In his discussion of the Qur'an citing past historical events under al-Baqara 2:6.\textsuperscript{128}

In his commentary on \textit{wa-mimmā razaqnhum yunfiqūn} under al-Baqara 2:23.\textsuperscript{129}

In his discussion of \textit{in shā`a-l-Lāh} under al-Baqara 2:70.\textsuperscript{129}

In his discussion on \textit{u`iddat līl-kāfirīn} under al-Baqara 2:24.\textsuperscript{130}

In his discussion on who defines what the sāliḥāt are under al-Baqara 2:25.\textsuperscript{131}

Under \textit{fa-azallahumā al-shaytān} (al-Baqara 2:36) cf. 'Ali, Baydawi (pp. 326-328).\textsuperscript{132}

In his commentary on \textit{wahyukum Allāhu wa-Rasūluhu wa-laddihin āmanū} under al-Mā'ida 5:55 cf. 'Ali, al-Baydawi wa-Manhajuh (pp. 329-322).\textsuperscript{133}
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(xiii) the Shi’i claims that Ahl al-Bayt are Fāṭima, ‘Alī and their two children exclusively; that the relatives of the Prophet—upon him and his house blessings and peace—such as the above and the Twelve Imams are infallible; and that their consensus is an irrefutable proof;\(^\text{134}\)

(xiv) the Mu’tazili claim that humans are all inferior to angels;\(^\text{135}\)

(xv) and the Mu’tazili and Qadari claim that Allah does not know of things before they come into being.\(^\text{136}\)

Controverted aspects in Anwār al-Tanzil

Although Qadi al-Bayḍawi aimed to expunge the Kashshāf of its “rank Mu’tazilism”\(^\text{137}\) he did not completely succeed, as can be gleaned from what al-Suyūṭi calls “Kashshāf copyism” (see note 1174) in his erotically-entitled supercommentary Nawāhid al-Abbār wa-Shawārid al-Afsār, a finding supported by other Sunni readings of the first or both of the two works, such as

- *al-Intisāf min al-Kashshāf* by the Mālikī Nāṣir al-Dīn ʿAbd al-Muḥammad b. Muḥammad b. Mansūr al-Jarawī al-Iskandarī, known as Ibn al-Munayyir (620-683/1223-1284);
- *Shaddākat al-Mu’tazila* by Ibn al-ʿAmid Atqānī (d. 758/1357);
- *Tajrid al-Kashshāf* by Ibn ʿAbī al-Qāsim (769-837/1368-1434);
- *al-Ilhāf bi-Tamyiz mā Tabī’a fihi al-Bayḍāwī Ṣāhib al-Kashshāf* by al-Suyūṭi’s student the Mālikī Sīra historian Muḥammad b.

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\(^{134}\) In his commentary on *li-yuḍḥhiba ʿankumu al-rija ahla al-bayt* under al-Abzāb

\(^{33}:33\) cf. ʿAlī, al-Bayḍawi wa-Manhajī (pp. 332-333).

\(^{135}\) At the very end of his commentary on *qāla yā Ādāmu anbiʿhum* (al-Baqara 2:33).

See our article “The title Best of Creation” at http://www.livingislam.org/n/bc_e.html

\(^{136}\) At the very end of his commentary on *qāla yā Ādāmu anbiʿhum* (al-Baqara 2:33),

\(^{137}\) Cf. Imam al-Ḥaramayn, al-Írshād ilā Qawāṭīʿ al-Adilla (p. 256, dhāmm al-qadariyya).

\(^{136}\) Khvānsāri, Rawḍat al-jannat (5:128).
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‘Ali al-Ṣāliḥi (d. 942/1536);

- Kashf al-Aqwāl al-Mubtadhala fi Sabqi Qalam al-Bayḍāwī li-Madhhab al-Muṭazila by Aḥmad al-Nūbī (d. 1037?/1627?);

- Raʾ al-Ikhtilāf ‘an Kalāmāt al-Qāḍī wal-Kaṣḥshāf by Shaykh ‘Abd al-Ghāni al-Nābulusi (1050-1143/1640-ca.1730);

- al-Inṣāf bil-Muḥākama bayna al-Tamyīz wal-Itḥāf by Murtaḍā al-Zabīdī (1145-1205/1732-1790),

- and recent studies of uneven reliability.138

The first of the aspects mentioned in the previous section—al-Bayḍāwī’s greater mastery of probative exegetical proof-texts from the two main sources of the Qurʾān and Sunna—shines in his Ashʿarī fine-tuning139 of al-Zamakhshāri’s over-interpretative stance on the Divine Attributes, his inappropriate take on Prophetic infallibility and his overall lack of mastery in Ḥadith. Yet, at times, the Qādī reduplicates those and other failings part and parcel, for example neglecting to inject—in his commentary on al-Baqara 2:10—a qualifier that would turn the Muʿtaṣīlī asser-


139 See the description of Ashʿarī’s “middle road” on many points of doctrine between the opposite extremes of Muʿtazilism and anthropomorphism in Ibn ʿAsākir, Tabyīn Kadhīb al-Mufīrī, ed. Ahmad Ḥiḍāzī al-SAqqā (Beirut: Dār al-Jil, 1995) pp. 150-151.
tion that “kadhib ‘lying’ is categorically prohibited in its entirety” into the agreed-upon orthodox position, which is that some types of kadhib are indeed established as licit. This is promptly pointed out by Suyūṭi in his supercommentary. On ḥadḥara-l-mawt ‘for fear of death’ (al-Baqara 2:19) Bayḍawī sides with the Muʿtazili definition of death as pure inexistence, interpreting away khalaqa ‘created’ in the verse Who created death and life (al-Mulk 67:2) as “appointed” whereas the Ashʿarī-Sunni position is that death is an accident (ʿaraḏ) and that it is actually created, as pointed out again by al-Suyūṭi.140 On al-hajar ‘stones’ in the verse beware the fire whose fuel is people and stones (al-Baqara 2:24), Bayḍawī begins by saying “they are the idols they carved and worshipped... It was also said they are the gold and silver they used to hoard.” He then mentions, as a third possible gloss, “it was also said they are brimstone—a pinpointing that has no proof.” In saying this he follows Zamakhshari’s position, which itself is the weak and baseless one since the gloss of the hijāra as brimstone is well-established in the earliest tafsīrs and the vast majority of subsequent ones as pointed out by al-Suyūṭi and al-Khaṭṭāji. Likewise he interprets away the kursī in al-Baqara 2:255 as imagery, not reality and again is called out by al-Suyūṭi.

Al-Bayḍawī also followed the Kashfā in (i) doubting the authenticity of an undeniably sound and famous hadith (“No newborn is born except the devil touches it at the time of its birth whereupon it begins to cry from that touch except Maryam and her son”141) and (ii) dismissing any notion of literal touch as mere takhyīl wa-tašwīr ‘imagery and visualization’ in the commentary

140 This issue runs parallel to the Muʿtazili, Bahai and Christian claim that evil and death are “insubstantial” and “do not have an objective reality” but “are only the absence of good/life” cf. Augustine of Hippo’s doctrine in De civitate Dei. See note 766.
141 al-Bukhārī, Sahih (Anbiyya’, Bāb qawlihi taʿālā Wa-dhkur fil-Kitābi Maryam); Muslim, Sahih (Faḍā’il, Bāb faḍā’il Isā ‘alayhi al-Salām).
on the supplication of Maryam’s mother at the time of her birth (Āl ‘Imrān 3:35-36). Al-Khafājī, Ibn ᾢḥar and especially al-Suyūṭī trounced this interpretation just as al-Rāzī, al-Taftāzānī and Ibn al-Munayyir had done before them. Ibn ᾢḥar pointed out that the hadith does not problematize the doctrine of Prophetic infallibility as it does not preclude other than Maryam and her son being similarly protected (contrary to al-Ṭibi’s mus- ing that it may be exclusive to the two of them) in light of other verses such as I verily shall adorn the path of error for them in the earth and I shall mislead them every one except such of them as are Your perfectly devoted slaves (al-Ḥijr 15:39-40, cf. 15:42; al-İsrā’ 17:65; Ṣād 38:82-83).143

Likewise Baydāwī was seen as imitating Zamakhsharī’s rude attribution of a zalla ‘lapse’ to the Prophet—upon him blessings and peace—in his sworn avoidance of his concubine Māriya the Copt implied in the verse, O Prophet! Why do you make prohibited that which Allah made lawful for you, etc. (al-Taḥrīm 66:1).144 The Qadi did the same in his commentary on lā a’budu mā ta’budūn (al-Kāfīrūn 109:2), in the claim that in pre-Islamic times the polytheists “were labeled (kānū mawsūmīn) as wor- shipping idols, just as he was not labeled as worshipping Allah” although he himself stated elsewhere “he had worshipped ac- cording to a revealed law before Islam” and weakened the view that he had not—in conformity with Sunni consensus.145

142 al-Suyūṭī, Nawāhid (2:522-523).


144 Al-Khafājī took Baydāwī to task for this just as Ibn al-Munayyir had lashed at al-Zamakhsharī for it, cf. Yusuf Ahmad ‘Ali, al-Baydāwī wa-Manhajuh (pp. 249-250), and this rudeness was the reason al-Taqī al-Subkī stopped teaching the Kashīshāf.

2. al-Rāghib's Mufradāt and his Tafsīr

Next in order of importance of inspiration in the Anwār among the books of tafsīr come the works of two major Khurāsānī Ash'arī authorities with a predilection for linguistics and rhetoric: al-Rāghib al-Asfahānī and al-Fākhr al-Rāzī.

Al-Husayn b. Muḥammad b. al-Mufaddal, known as Abū al-Qāsim al-Rāghib al-Asfahānī (d. 502/ca.1108) and cited by al-Rāzī "among our [Shāfiʿī-Ash'arī] colleagues (min ʾashābinā)," produced several exegetical works, among them (i) a tafsīr (yet unpublished but for Sūrat Āl‘Imrān and two thirds of al-Nisā’); (ii) his magnum opus, the erudite Mufradāt Ālfāz al-Qur’ān, framed as a glossary of gharīb or difficult terms of Qur’ān as shown by its alternate title of al-Mufradāt fi Gharīb al-Qur’ān—Abū Ḥayyān’s student the Syro-Egyptian exegete al-Samīn al-Halabī (d. 756/1355) critiqued it and expanded on it in 'Umdat al-Huffāz fi Tafsīr Ashraf al-Ālfāz; and (iii) Hall Mutashābihāt al-Qur’ān, also known by the alternate titles of Durrat al-Ta‘wil fi Mutashābih al-Tanzīl and Kashf Mushkilāt al-Qur’ān, a work dedicated to the elucidation of obscure meanings and seemingly contradictory passages as its last title indicates, in the tradition of similarly-named works.

that al-Zamakhshari "misled many of those who do not normally hold false positions into promoting many false exegeses... when they themselves knew and believed otherwise," Ahmad b. Taymiyya, Muqaddima fi Ḫisāb al-Tafsīr (Beirut: Dār Maktabat al-Ḥayāt, 1980) p. 38. The latter (661-728/1263/1328) had no knowledge of Bayḍawī.


Introduction

3. al-Razi's Mafātīḥ al-Ghayb

Another Shāfī'i savant and doctrinaire (mutakallim), the Shaykh al-Islām, jurisprudent, philologist, genealogist, heresiographer, logician and physician Abū ‘Abd Allāh Muhammad b. ‘Umar al-Qurashi al-Bakrī al-Taymi al-Ṭabaristānī, known as Ibn al-Khaṭīb and as Fakhr al-Dīn al-Rāzī (543-606/1148-1209), produced Mafātīḥ al-Ghayb (Keys to the Invisible), also known as al-Tafsīr al-Kabīr, generally hailed as a masterpiece of erudition and perhaps the greatest tafsīr bil-ra'y in the literature, in 12 to 30 volumes depending on the edition. The author spent the last fifteen years of his life writing it and died before finishing it. He included in it his knowledge of the natural sciences of his time, Arabic grammar, rhetoric and philology, as well as the various positions of the scholars of fiqh (particularly the Shāfī'i school), kalām, logic and philosophy, with frequent references to Hadith, Sīra and hermeneutical literature (notably Wāhidi's Tafsīrs). He forwarded his doctrinal preferences in refutation of the Qur'anic commentaries of non-Sunnis (such as the Mu'tazilis al-Asamm, al-Jubba'i, Qaḍī 'Abd al-Jabbār, al-Ka'bī, Abū Muslim al-Asfahānī and al-Zamakhshāri) and non-Shāfī'īs (particularly Ḥanafīs). The exegete Abū Ḥayyān al-Andalūsī criticized its prolixity in acerbic terms while the Ḥanafī Māhmūd al-Ālūsī gave point-by-point replies in defense of his school in his own commentary entitled Rūḥ al-Maʿānī. A contemporary wrote:

[al-Rāzi] gave the science of *tafsīr* its due in full.... I could cite a thousand proofs to this effect. Among its excellences is its near-complete exemption of Israelite reports: whenever he mentions one it is only in order to show its falsehood, as he did in the stories of Hārūt and Mārūt, Dāwūd and Sulaymān. He also addressed the narrations that cast aspersions on the Prophet’s infallibility and demonstrated their falsehood, as in the story of the cranes.\(^{151}\)

The *Mafātiḥ* was completed first by al-Rāzi’s student Qādī al-‘ābidāt Shams al-Dīn Ahmad b. Khalīl al-Khuwayy al-Dimashqī (d. 637/1240),\(^{152}\) then by Najm al-Dīn Ahmad b. Muḥammad al-Qamūlī (d. 727/1327).\(^{153}\) It has been claimed (by al-Shihāb al-Khafājī in *Sharḥ al-Shifā* and Ḥājjī Khalīfa in *Kashf al-Zunūn*) that al-Rāzi stopped at Sūrat al-Anbiyā’ but a study by ‘Abd al-Rahmān al-Ma‘ālāmī (1895-1966) asserts that al-Rāzī’s hand shows for Sūras 1-28, 37-46, 57-59 and 67-114; furthermore, the continuator was most probably Shams al-Dīn al-Khuwayy alone since internal clues make al-Qamūlī implausible.\(^{154}\)


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In language al-Baydawi also relies on other works according to need, such as Abū al-Baqā' al-'Ukbari's (538-616/1144-1219) grammatical analyses of the Qur'an al-Tibyān fi Ḥrāʾ al-Qur'ān and Ḥrāʾ al-Qiraʿāt al-Shawādhdh among others.155

Sufism in Anwār al-Tanzil

While Anwār al-Tanzil is not considered a Sufi work, its spiritual overtones bear the same unmistakable stamp of classical ṭaṣawwuf as do the intense devotionalism and treatment of the Prophet Muhammad's perfected attributes and intercessory status in al-Baydawi's Tasbīʿ al-Burda ("Sevening" of Būṣirī's panegyric poem the Burda). These aspects often match it with earlier Khurasanian taṣīrs more eminently described as such—by al-Tustari, al-Sulami, al-Qushayri and Ruzbihan Baqli. In the Fāṭiha for example, Baydawi observes that ʿiyāka naʿbudu wa-ʿiyāka nastaʿīn 'You do we worship and You do we ask for help' (al-Fāṭiha 1:5) shows a grammatical shift in discourse from the third person in the first four verses to the second, the famous īltifāt 'apostrophic redirection' of Arabic stylistics; but his point is to introduce the Sunni and Sufi doctrine of mushāhada/ruʿya 'vision of Allah' and show "absence becoming vision":

[This] forms a progression from demonstration to sight and a move from absence to witnessing. It is as if the object of knowledge is now being seen, the rationally conceivable is beheld, and absence turns to presence! ... He followed up with what constitutes the farthest reach of the knower's quest, which is to probe the depth of arrival and become one of the people of reciprocal vision, whereupon he sees Him with his very eyes and converses with Him directly.

He then pauses and makes the reader a partner in his supplication: "O Allah! Make us of those who reach the very source and not just hear the report!" The above passages respectively

155 Cf. 'All, al-Baydawi wa-Manhajuh (p. 86-87) and see note 120 above.
Baydawi and Anwar al-Tanzil in hermeneutical tradition

paraphrase two Sufi-foundational hadiths: *al-ihsan an ta'buda Allah ka'annaka tarah* 'Excellence is to worship Allah as if you see Him' and *laysa al-khabaru kal-mu'ayana* 'News of something is not like seeing it directly'. He then crowns his discourse with the Sufi theme of *fanâ* 'self-extinction in Allah':

truly the sage's arrival is realized only when he becomes immersed in awareness of the presence of the Holy One, oblivious to everything else, to the point he is not even aware of himself or any of his own states, except insofar as being is aware of Him and connected to Him.

In his recapitulation of the meanings of *ihdinâ al-ṣirâṭa al-mustaqīm* 'show us the straight path' (al-Fatiha 1:6), al-Baydawi again utters, through a Sufi prosopopoeia, an impassioned prayer for self-extinction and vision of Allah:

What is asked, then, is (i) more of what they were conferred of guidance; (ii) or firmness with it; (iii) or the acquirement of the ranks that result from it. When spoken by the accomplished knower of Allah it means, "Direct us on the path of wayfaring in You so that You will eradicate from us the pitch-darkness of our states and take away the dense screens of our material bodies, so that we can be illuminated with the light of Your holiness and we can see You with Your light!"

The theme of *fanâ* as the culmination of spiritual wayfaring recurs in the commentary on *la'allakum tattaqin* 'perhaps you will beware' (al-Baqara 2:21). The delicious "consimilar fruits" (2:25) enjoyed by the people of paradise are not just food but an allegory of the learning and acts of obedience they were provided in the world, and of how much the latter, also, differ proportionately in pleasure from believer to believer. Another Sufi passage is the comparison of the slaughtering of the Yellow Heifer to the mastering of one's soul made famous by al-Sulami and al-Qushayri earlier. Al-Baydawi's own treatment of this comparison in his commentary on al-Baqara 2:73, however, is
much more elaborate as he takes care to tie every aspect of the text and subtext of the Quranic and *athari* accounts to the metaphor of the subdued ego, cementing together tenor and vehicle in the most pointed manner possible:

whoever wants to know his worst enemy—which strives in every way to inflict death upon him—the way is to slaughter the cow in his own self, namely the appetitive faculty at the time the rapacity of adolescence is gone but the weakness of old age has not yet taken over, when it still excites [his] admiration and looks ravishing [to him], has not yet been brought low in the pursuit of this world and is still free of its stain, without any speck of its disgrace on it. Then the effect of that [slaying] will reach his soul and it will come alive....

The above lines inspired superb comments by Shaykh Zādah and al-Qūnawī which further helped clarify al-Bayḍāwī’s design and which we have excerpted in the footnotes. Other passages include the Qadi’s denunciation of pseudo-Sufis under the verse *and He left them in darknesses, sightless* (al-Baqara 2:17); his commentary on al-Mā’ida 5:115 (“One of the Sufis said...”) and that on the *snorting coursers* in al-‘Adiyat (100) as representing the perfect souls *sparking off* gnoses, *slaying* lower desires, *raising up* longing and entering the gatherings on high.

The *Anwār* as a textbook and its scholastic marginalia

We have seen how al-Bayḍāwī can be described as possessing the criteria of *ijtihād* listed by Ibn al-Subkī and those of *tafsīr* listed by al-Suyūṭī and al-Haytamī; and, more importantly, how he was able to synthesize various analytical approaches into a seamlessly woven text for the benefit of subsequent generations. This is one of the reasons his *Tafsīr* enjoyed such success in the Muslim world from its earliest emergence—as illustrated by its inclusion in al-Nasafi’s *Madārik al-Tanzil* and its earliest extant supercommentary, *al-Husām al-Mādi fi Sharḥ Gharīb al-Qādī*
by Abū Bakr b. Aḥmad b. al-Ṣā'igh al-Ḥanbali (d. 714/1314) and became required study in the madrasa curricula of Mamlūk and Ottoman Egypt, Turkey (where tafsīrs were mostly super-commentaries on the Anwār),

Zaytūna in Tunisia and the rest of the Arab world, as well as South and Southeast Asia. It is an indication of its great demand in India that it was the first tafsīr printed at NKP, the historical Lucknow press founded in 1858 by Munshi Newal Kishore (1836-1885), a Hindu. The 1912 Cairo edition—together with a 1,100-page hāshiya by Kāzarūnī (d. after 1102/1691)—was required reading for sixth-year Azhar students and still is today for seventh-year madrasa students in parts of the Indian Subcontinent, particularly the first hizb or first juz’ which have been translated and commented on their own. Ismā‘īl Bāshā al-Baghdādī (d. 1339/1921) identifies by title and author about 69 complete and partial supercommentaries (hawāshi, ta‘liqāt) on the Anwār in Īdāh al-Maknūn; Brockelmann lists 83. The most renowned are, in chronological order, those of Zakariyyā al-Anṣārī, al-Suyūṭī, Ibn Kamāl

156 Nuwayhid, Mu‘jam al-Mufassirin (1:107); al-Fahras al-Shāmil (Tafsīr 1:320 §2).
158 A 2nd ed. print dated 1282/1865 is kept at the library of the University of Oxford.
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Bāshā, ʼĪṣām al-Dīn al-Isfarrāyīnī, Sa’dī ʼCelbī, Shaykh Zādah, al-ʻĀmīlī, al-Sayālkūtī, al-Khafājī, al-Kāzarūnī and al-Qūnawī, all of which we have used and whose supports we describe in the section on manuscripts and editions’ sigla.

Epigones and epitomes

Several major commentaries built on Baydāwī’s precedent in tafsīr tahli’īl literature. Najm al-Dīn ‘Abd Allāh al-Nasafī’s (d. 710/1310) Madārik al-Tanzil wa-Ḥaqāʾiq al-Ta’wil echoed Anwār al-Tanzil’s title and quoted entire passages from it.163 Jalāl al-Dīn al-Maḥallī (791-864/1389-1460) wrote a concise tafsīr from Surat al-Kahf to the end (with the Fātiha) after which Jalāl al-Dīn al-Suyūṭī (849-911/1445-1505) completed it. Then came the larger al-Sirāj al-Munir fil-Ṭanāṭīʿ ‘alā Maʿrīfātī Bahāʾī Maʿānī Kalām Rabbinā ʾl-Ḥakīm al-Khabīr by the Cairene al-Shirbīnī (d. 977/1570), Irshād al-ʻĀqīl al-Salīm ilā Mazāyā al-Kitāb al-Karīm by the Ottoman muftī Abū al-Suʿūd al-ʻImādī (900-982/1495-1574) and Rūh al-Maʿānī by al-ʻĀlūsī (1217-1270/1802-1854).

The Anwār also received adaptations and anthologies: the qādi, hadith scholar, Prophetologist, heresy-hunter and poet of Beirut and Jerusalem Shaykh Yūsuf b. Ismāʿīl al-Nabhānī (1265-1350/1849-1932) penned the briefest tafsīr yet, entitled Qurrat al-ʻAyn min al-Baydāwī wa-Jalālayn, in which he epitomized the Anwār and the Jalālayn. This work received several editions. An 843-page epitome of the Anwār was also produced in 1984 by another Beirut qādi, Muhammad b. Aḥmad Kanʿān (1944-2011)—Mawāhid al-Ǧalīl min Tafsīr al-Baydāwī—and published, like the Qurrat al-ʻAyn, in the margins of the Qurʾān. The same


Gradual disuse of the Anwâr

The trend in the last 75 years, however, has been the shelving of this remarkable work and its replacement by prolix but purportedly more relevant works written in everyday language, paraphrasing or outlining the Qur’ân and aiming to address scientific discoveries or progressive doctrines such as Taﬁsîr al-Manâr by the Egyptian reformist Muhammâd ‘Abdû and his Lebanese student Muhammâd Rashid Ri’dâ who scoffed at what they called the dry type of Taﬁsîr, alienating one from Allâh and His Book, namely that wherewith one aims to analyze vocables and parse sentences and clarify the purpose of those expressions and allusions among other artistic subtleties: such should not be called a Taﬁsîr but is rather some kind of training in the artstyle grammar, rhetoric and other than that.  

Other notable works include Taﬁsîr al-Jawhari b. Jawhari; Taﬁhim al-Qur’ân by Abû al-A’lâ al-Mawdûdi, who relatedly influenced Hasan Bannâ’, Ruhollah Khomeini and Sayyid Qu’tb; Fi Zilal al-Qur’ân by Qu’tb; and Marâghi’s (d. 1371/1952) Taﬁsîr, which the latter said he wrote “without the proud concision of bygone times but self-explanatory, addressing the need of contemporaries in style and arrangement, easily accessible”  

Comparable shorter works today include Taﬁsîr al Karîm al-Rahmân fi Taﬁsîr Kalâm al-Mannân by ‘Abd al-Rahmân al-Sa’dî


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(1889-1956); the partial Tafsîr of Maḥmūd Shaltūt (1310-1383/1893-1963); Zahrat al-Tafsîr by Muḥammad Abū Zahra (1315-1394/1898-1974); al-Wajiz fi Tafsîr al-Qur'ān by the philologist Shawqî Dayf (1910-2005); Zubdat al-Tafsîr—an abridgment of Shawkānî's Fath al-Qadîr by a student of al-Shinqîti, Muḥammad Sulaymān Ashqar (1930-2009); al-Tafsîr al-Manhajî by Ahmad Nawfal (b. 1946); al-Tafsîr al-Muyassar by 'Ā'īd al-Qaranî (b. 1959); the anonymized al-Tafsîr al-Muyassar at Mujamma' al-Malik Fahd,166 and Aysar al-Tafsîr by Abū Bakr Jābir al-Jazā'iri (b. 1921)—a Saudi-sponsored bowdlerizing of the Jalālayn. Among larger and medium-sized works came the multiple tafsîrs of our Syrian teachers Muḥammad ʿAlî al-Ṣâbūnî (b. 1930), Wahbat al-Zuḥayli (b. 1932) and ʿAbd al-Rahmān Ḥabannakā (1345-1425/1927-2004); a tafsîr by Muḥammad Sayyid Ṭāntāwī (1928-2010) in Egypt and the 10-volume collective al-Tafsîr al-Mawdū'î published in Sharjah in 2010. In comparison to the classical tradition some of the above-mentioned works, at times, seem doctrinaire or read like glossaries and paraphrases interspersed with historical notes, or revisionist critiques of past tafsîrs. Lastly, all took note of the late Muḥammad Mutawalli al-Sha'rāwī's (1911-1998) tafsîr—first televised to Arab audiences then published in print—and Tahrîr al-Ma'nâ al-Sadid wa-Tanwîr al-'Aqîd al-Jadîd fi Tafsîr al-Kitâb al-Majid, known as al-Tahrîr wa-Tanwîr, by Muḥammad al-Ṭâhir b. ʿĀshûr (1296-1394/1879-1973) rector of Zaytûna, the most accomplished modern tafsîr.

The recourse to Anwâr al-Tanzîl

and other tafsîrs in primitive and middle Orientalism

The first two (commissioned) translators of the Qur'ān in the medieval West, Robert of Ketton (Lex Mahomet pseudoprophete,

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July 1143CE) and Mark of Toledo (Liber Alchorani, 1211CE), predated Baydawi but were already making “careful use of Qur’anic commentaries as they translated” according to a recent study—much more so Ketton, hence his aggressively paraphrastic, *ad sensum* rendering as opposed to Toledo’s more cautious *ad verbum* literalism.\(^{167}\) Ketton

had altered the meaning of Qur’anic terms as he translated them; he had often left out what was explicitly in the text but incorporated into his Latin version what was only implicit in the Arabic original…. a freewheeling paraphrase…. [which] nevertheless reflected what Muslims themselves thought to be the meaning of the Qur’An. The most vivid signs of this are the numerous passages in all parts of his Latin Qur’An where Robert has incorporated into his paraphrase glosses, explanations, and other exegetical material drawn from one or several Arabic Qur’anic *tafsirs* or commentaries…. [T]here is much more to [his] translation than mere paraphrasing.\(^{168}\)

Later works (Table 1) beginning with the gentleman-litterateur Andre du Ruys’s 1647 French *L’Alcoran*, followed by his Arabic-nescient adapters in English, Dutch and German, then the rabid Catholic Islamophobe Ludovico Marracci’s *Alcorani textus* and

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\(^{168}\) Burman, “*Tafsir and Translation*” (pp. 705, 707, 710). He goes on to show that Ketton’s rendering conforms to Tabari’s *Tafsir*, Raghib’s *Mufradat* (both of which were in circulation in Muslim Europe at the time) and Zamakhshari’s *Kashshaf*. It became the more popular and boasts 24 extant manuscripts as opposed to the half dozen of the punctilious Toledo, cf. Burman, *Reading the Qur’An in Latin Christendom, 1140-1560* (Philadelphia: University of Pennsylvania Press, 2007) p. 122. Thus, although *Lex Mahumet* was published only four centuries later (by the German reformist Theodorus ‘Bibliander,’ a Greek form of the name Buchmann), its manuscript form never hampered its wide reduplication, contrary to the claim that it “remained hidden for nearly four centuries in manuscript form”: Shah, “Earliest Translations” (p. 53).
### Table 1: Appeal to *tafsirs* in early European renderings of Qurʾan—

<table>
<thead>
<tr>
<th>Date, Place</th>
<th>Author</th>
<th>Title</th>
<th>Explicit references to <em>tafsirs</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>1647 Paris</td>
<td>André du Ryer</td>
<td>[French] <em>L’ALCORAN DE MAHOMET</em></td>
<td><em>Gelaldin, le Bedaoui</em> (Bayḍawī) &amp; <em>Tenoir</em>.</td>
</tr>
<tr>
<td>1688 Hamburg</td>
<td>Johan Lange</td>
<td>[German] <em>Vollstaendiges tuerkisches Gesetz-Buch oder Alkoran</em></td>
<td>Same—translation of Ross.</td>
</tr>
<tr>
<td>1698 Padua</td>
<td>Ludovico Marracci</td>
<td>[Latin] <em>Alcorani textus universus</em></td>
<td><em>Yahyā, Kashshāf</em>, <em>Tha’labī, Bayḍawī, Jalālāyn</em> and more.</td>
</tr>
<tr>
<td>1734 London</td>
<td>George Sale</td>
<td>[English] <em>The Koran [first direct English translation]</em></td>
<td>All of the above <em>tafsirs</em> and more.</td>
</tr>
</tbody>
</table>

Culminating with the landmark 1734 *The Koran: commonly called the Alcoran of Mohammed*, translated into English immediately from the original Arabic with explanatory notes, taken from the most approved commentators by George Sale “the leading Arabist of the age,” 169 all explicitly cited these *tafsirs* or their authors:

169 Nabil Matar, “Alexander Ross and the first English translation of the Qurʾan,” *The Muslim World* 88 no. 1 (January 1998) p. 91. “One of Du Ryer’s great achievements... is his pioneering use of well-known commentators on the Qurʾan such as those of al-Bayḍawī and the Jalālāyn... Marracci, Sale and Edward Lane (in Selections from the Koran, 1843) were to follow his lead.” Ahmad Gunny, review of *André du Ryer and Oriental Studies in 17th-c. France, Journal of Islamic Studies* 16 no. 3 (2005) p. 411.
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- Yaḥyā b. Sallām al-Taymī al-Baṣrī (124-200/743-815), *Taṣārīf*;
- Abū Ishāq al-Thaʿlabi (d. 427/1036), *al-Kashf wal-Bayān*;
- al-Zamakhshārī (467-538/1074-1143), *al-Kashshaf*;
- al-Rāzī (543-606/1148-1210), *Mafātiḥ al-Ghayb*;
- al-Baydawi (d. 685/1286), *Anwār al-Tanzil*;
- al-Fayruzābādī (729-817/1329-1415), *Tanwīr al-Miqbās*;
- al-Mahallī (791-864/1389-1460) and al-Suyūṭī, *Jalālayn*.¹⁷⁰

**Western confusion over al-Baydawi’s *Tafsīr***

Modern Orientalism reduplicated the misconstruction of al-Baydawi’s *Anwār al-Tanzil* by ‘Abdūh, Ridā and Marāghī as little more than the medieval scholastics of a bygone age; the blindness of its own three patriarchs to the significance of that work is equally staggering. Theodor Nöldeke (1836-1930) imparted—in *Geschichte des Qorāns*, written at age 22—a clueless assessment that was sadly destined to inform every entry on Baydawi in successive editions of the *Encyclopaedia of Islam* (characterized below as a “knot of misguided judgment”) and other European and American blurbs. Ignaz Goldziher (1850-1921) in his *Richtungen der islamischen Koranauslegung* gave Baydawi all of eight cursory references while discussing other issues. Lastly Snouck Hurgronje (1857-1936) was so unfamiliar with *Anwār al-Tanzil* that he thought the first Malay *tafsīr*, *Tarjumān al-Mustafid*, was a translation of it, misleading generations of later publishers and academicians into thinking the same (see three sections down). In light of the above it is easy to imagine why the landmark set by Heinrich Fleischer (1801-1888, a graduate of Silvestre de Sacy...

and teacher to Goldziher) with his 1848 edition of the Anwar, the first European edition of any tafsir, never bore fruit—Nöldeke even deplored it as a waste of Fleischer's talent! This amateurism of fin-de-siècle Orientalism (on which modern "Islam studies" are based) is diagnosed well by a Lebanese-Canadian historian of tafsir who, in the process, sums up al-Fādil b. 'Ashūr's analysis of Anwar al-Tanzil as the arch-tafsir of Islamic civilization:

If one reads the Encyclopedia of Islam's article on al-Bayḍawī, one can get a fair idea of the sort of judgment befuddling the field of tafsir. Let me quote here a sample from the article: "His works are generally not original, but based on works by other authors. He is noted for the brevity of his treatment of his various subjects, but his works suffer on this account from a lack of completeness, and he has been blamed for inaccuracy. His most famous work is his commentary on the Qur'ān... which is largely a condensed and amended edition of al-Zamakhshari's al-Kashshāf" (EI, 2nd edition, sub al-Bayḍawī). The factual information is wrong. The work is based on more than one work; in addition to al-Kashshāf, it draws equally on al-Rāzī's Qur'ān commentary, and the dictionary of al-Rāghib al-Ṭashbih. But the work is actually a distillation of the whole tradition of tafsir. The author of this encyclopedia entry is, moreover, unable to explain why this Qur'ān commentary[,] of all the Qur'ān commentaries in Islam, was edited in Europe in the 19th century. He mentions the edition done by H.O. Fleischer in two volumes (Leipzig, 1846-8), which incidentally was badly received. Is it possible that Europe of the mid 19th century was more aware of the significance of al-Bayḍawī's work than later in its history; that soon the romantic prejudice would make such an interest on the part of Europe out of place? ...
questionable but in our day axiomatic presuppositions vis-à-vis the medieval tradition. We as modern agents are incapable of not damning the medieval past—and nothing makes us more uncomfortable than the notion of an unoriginal gloss or an epitome, or a hundred-times-over copied summary of a work already summarized. It is simply suffocating. ...

Ibn 'Āshūr considers al-Bayḍāwī's commentary to be a sifting and a bringing-to-perfection of the six centuries of the tafsīr tradition. It summed up the different insights, permitted the reader a clear vision of the scope of the discussions of the Qur'ān and allowed the reader the possibility of using the work as a gateway to the genre. All this was done with the most polished style, a perfection of diction that was the result of the maturation of the genre (Ibn 'Āshūr 1970: 93). Its simplicity is precisely the source of its complexity, its very nature an invitation for a gloss and for researching anew the history of the tradition. The moment it appeared, it became clear that this was the text par excellence to use in teaching tafsīr in seminaries. Its publication also heralded a moment of unification for the genre; here was at last a book on a very complicated field that was unanimously used as the first reference tool by all scholars. After its appearance no one could escape this work. As the text for teaching tafsīr in the seminary, al-Bayḍāwī's commentary was glossed by each generation of professors. It was in fact the most glossed text in the history of tafsīr. ...

Ibn 'Āshūr believes that the spread of the teaching of this commentary resulted in the standardization of the higher educational systems (or a unification) in all Muslim lands, with the result that all higher educational system[s] were now following the Persianate method (al-ṭarīqa al-‘ajamiyya). ...

Intellectual historians of the modern Middle East have never explained for us why the glosses on al-Zamakhshari's and al-Bayḍāwī's commentaries were the earliest works to be published in the 19th century. But then such a question is impossible to raise as long as we continue to do Islamic religious history the way we have been doing it so far. Such a question has no place yet in our envisioning of the develop-
ment of the modern Islamic world. Why were these rather voluminous works made consistently available? Part of the answer is that they were essential for the seminary system. As a matter of fact... [t]hey were always published with at least one gloss if not more, thus always embedded in a gloss, surrounded by the apparatus of the seminary system. It is an immense loss for the field that now with the penetration of the romantic ideal into all levels of Muslim society, including that of traditional scholars, the Islamic world has ceased to publish any of these glosses; what little we have available of the glosses were almost published in the 19th century before the dismantling of the Ottoman madrasa system.171

Qur’ān translation and Post-Kemal Azhari-Salafi fatwas

Al-Sarakhsi (d. 490/1097) in his Mabsūt attributes—without chain of transmission—a Farsi rendering of the Fātiḥa to Salmān al-Fārisī.172 Other than the 1606 “Toledo Qur’ān” in Spanish and Shāh Waliyyullāh’s (1114-1176/1702-1763) Fath al-Rahmān (a Persian translation he designed for the uneducated public in both literal and interpretive style and throughout which he uses the name Khudā for Allāh),173 stand-alone integral Muslim translations of the Qur’ān before late colonial times are a rarity.174

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rector, Muḥammad Hasanayn Makhlūf al-‘Adawī (1861-1936), in his 1932 *Kalima ḥawla Tarjamat al-Quṣ’ān al-Karīm*. Understandably the above were largely reacting to the fall of the Ottoman caliphate and the anti-Arabic aspects of Kemalism.

In practical terms, however, colonialism had made translation a virtual legal exigency: it is not surprising that in the first 60 years of the 20th century virtually all English translations by Muslims came out of British India starting with Muhammad ‘Abd al-Ḥakīm Khan’s (1905) and including Pickthall’s landmark *Meaning of the Glorious Koran* (1930). A British convert and arguably the most English Muslim translator of all, Muḥammad Marmaduke Pickthall (1875-1936) helped turn the tide by travelling to Cairo and courageously addressing the ulema of Azhar (“Sheykh Rashid Rida was somewhere near me on the right”) in 1930 to defend his forthcoming translation around the same time that *al-Aḥrām* had published a diatribe against it. Yet another rector (1928-1930, 1935-1945), Muḥammad b. Muṣṭafā b. Muhammad al-Marāghī (1881-1945)—brother of the *mufassir* Ahmad al-Marāghī and a student of Muḥammad ‘Abduh (1849-1905)—supported him against the position of Shākir et al.: “Go on in God’s name in the way that is clear to you, and pay no heed to what any of us say.” As Pickthall wrote, “It was evident that there were two opinions in al-Azhar itself.”

175 See Hamidullah, introduction to his al-Quṣ’ān al-Majīd (pp. lxx–lxxiii).
than a century later, the discipline of *tafsir* translation is counted among the requisites of scholarly production. In a 2013 Mecca colloquium entitled “Renewal in Quranic commentary” (*al-tajdid fil-tafsir*), it was highlighted as part and parcel of the process of *ijtihād* and *tajdid* in Islamic civilization.\(^{177}\)

**Our rendering of the Magnificent Qurʾān**

The Qurʾān cannot be veraciously enough translated into any language; but Shāh Waliyyullāh famously advocated (at the end of *al-Fawz al-Kabīr fi Uṣūl al-Tafsir*) that it be, on the one hand, rendered as word-for-word and literally as possible—*verbatim et literatim*; yet, at the same time, intelligibly and clearly, *ad sensum*, even if the word count rises. The present English rendering of its first 74 verses is ultimately my own\(^{178}\) but in my quest for prudent literalism I have appreciated—archaisms aside and despite rare inaccuracies and slips into interpretation—the scrupulous choices of Muhammad Marmaduke Pickthall (1875-1936) and the Deobandi Baydawist Abdul Majid Daryabadi (1892-1977). Muhammad Taqī Usmani (b. 1943), Arthur John Arberry (1905-1969) and John Penrice (1818-1892) also deserve mention among top Qurʾān Arabists with an eye to precision, even if the latter only produced a glossary rather than a translation.\(^{179}\)

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\(^{177}\) See proceedings, 25th conference on *Tafsīr* at the Center for *Tafsīr* of Jāmiʿat Umm al-Qurā in Mecca on 5 February 2013, http://vb.tafsir.net/tafsir34944/ as of May 2016.

\(^{178}\) With devoted thanks to my parents and many language teachers at École Notre-Dame de Jamhour (Lebanon); King's School, Canterbury (UK); Columbia University (New York); City University of New York; and École Normale Supérieure (Paris).

\(^{179}\) The rest of the 50-odd English renderings in circulation as of 2016 are marred by inaccuracy, (over)interpretation, translates (ungrammaticalness, neologism, bathos, gibeish), archaism, untranslationese (transcribing instead of translating), bias and replication. Their marginalia vary from historico-glossarial to ideological and from
Anwar al-Tanzil in partial translation: Urdu, French, English

Formal renderings of al-Baydawi’s Tafsîr in other languages have been rare and partial due to the inherent difficulty of the text. Many if not most of the hawashi themselves are partial due to the added fact that since al-Baydawi’s method is encapsulated in the first quarter of his tafsîr, a sample was enough to give an idea of the whole. Al-Suyuti, for example, stopped his at Sûrat al-Tawba and al-Sayâlkûti at al-Baqara 2:229; similarly, modern Urdu translations and supercommentaries destined for school use content themselves with the first juz’ or, as we have, the first hizb. As a result, other than the didactic Urdu works just mentioned, only six texts stand out to date—five by European Arabists and the sixth by a Hartford missionary.

The very influential Baron Antoine-Isaac Silvestre de Sacy (1758-1838), “Fondateur de l’orientalisme moderne…. immense savant,” inaugurated European Baydawian studies with his French translation of the commentary on the first seven verses of Sûrat al-Baqara (part of a grammar chrestomathy), which my former teacher at Columbia Pierre Cachia (b. 1921) used for a re-translation of that on alif-lâm mim. David Samuel Margoliouth (1858-1940) in 1894 brought out a translation of the commentary on Âl ‘Imrân for students of Arabic at the Oxford Oriental School; A translation of Baidawi Commentary on the first Sura

minimalist to oversized. Of late, the 2,000-page Study Quran (2015) is a skillful apology for Perennialism, a New Age, unislamic doctrine interpolated and redacted into an apparatus of ostensibly mainstream exegetical literature. See our review at academia.edu/24894666/The_Study_Quran_Review_Haddad_02Mar2016_MWBR

Baydawi and Anwar al-Tanzil in hermeneutical tradition

Table 2: Teacher-student lineages of Western Arabist scholars who worked on al-Baydawi (except Caspari), 1800-2000.

of the Koran by Roswell Walker Caldwell (1885-1973)—his 1933 M.A. thesis—remains unpublished (I have not seen it); and in 1963 another Oxonian, Alfred Felix Landon Beeston (1911-1995)—Margoliouth’s student and Cachia’s teacher)—published his translation of the commentary on Suraat Yusuf, again for students of Arabic. The latter work was in fact a reworking of an earlier effort by two Glaswegian academes published in the Fifties. The above were obviously interested in Baydawi as applied grammar, not exegesis. Al’Imran and Yusuf were picked for their Biblical themes: Margoliouth was a priest in the Church of England, his father and uncle converts from Judaism to Anglicanism and Beeston a devout Catholic. Caldwell was a Presbyterian missionary in Egypt for two decades leading up to his

thesis at Hartford Seminary—under another missionary and future Baydawi specialist, the newly appointed Professor of Arabic and Islamic studies at the Kennedy School of Missions, Edwin Elliot Calverley (1882-1971). (See Table 2.) Qur'ān and Its Exegesis—an English version of Helmut Gätje's (1927-1986) 1971 German anthology from Zamakhshari, Baydawi and others—asked to precision despite a trite introduction and mediocre notes.

The Acehnese Shatārī Sufi, mufassir, Shāfī'ī jurist and author of 30 books 'Abd al-Ra'uf b. 'Ali al-Fansuri Singkoli or al-Singkili (1024-1104/1615-1693) penned the first Malay tafsīr, a volume in Jawi script entitled Tarjumān al-Mustāfī (The Translator for the Seeker of Benefit) in which he based himself on Tafsīr al-Jalālayn but interspersed hikāyāt (stories) and fawā'id (benefits) from Shāfī'ī tafsīrs such as Baydawi's and al-Khāzin's Lubāb al-Tawīl. An enduring misrepresentation of the Tarjumān began when its first printed edition (Istanbul 1302/1884)—followed by subsequent editions to date—added to its title-page the subtitle “a Jawi translation of Baydawi’s tafsīr” and that is how it and its author came to be (mis)cited even in scholarly literature, when the briefest glimpse at its first page suffices to show that it is not a translation of al-Baydawi at all.184

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The present edition and translation of the Anwār

This edition, translation and study of Ḥizb I of Anwār al-Tanzil is based on the manuscripts and editions described in the next section. I have added vowelization to the Arabic text and my own punctuation (according to modern usage in each language), paragraph structure and bulleted/numbering to help the reader make sense of Baydawi’s many run-on sentences. I have also added about two dozen superscript or marginal annotations (e.g. س/ما/ح) to confirm a rare or unexpected word or spelling, or valid dual or triple vowelizations. I have used the Muṣḥaf al-Madinat al-Nabawiyya lil-Nashr al-Ḥāsūbī software for the Quranic type with its added verse numbering and decorative brackets. Whenever poetry is quoted the meter of the verse(s) is identified between square brackets. The requisite invocations placed after names of prophets and angels (‘alayhim al-salām), Companions (raḍya Allāhu ‘anhu/ā/um) and scholars (rahimahu Allāh) are, in many cases, also added by scribes and should not automatically be assumed to be from the pen of the original author. The above are all standard editorial practices for classical Arabic texts, as is the use of parentheses in lieu of quotation marks for single words or brief phrases.

The English follows the OED standard (with U.S. spelling) for the most part and reflects the collected terminology of three major Arabic-English grammars and lexicons: Wright’s Grammar of the Arabic Language, Howell’s Grammar of Classical Arabic and Lane’s Lexicon. I have benefited from Cachia’s Monitor—an epitome and concatenation of Wright and Howell—and, somewhat, Penrice’s Dictionary. In his analysis of Arabic grammar

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and rhetoric, coinage of English equivalents and knowledge of probative sources. E.W. Lane deserves special mention.

I have striven to be as consistent as possible in my translation of Baydawi's Arabic while avoiding monolithism. When trying to meet the needs of context, I have not hesitated to use more than a single correct English rendering of the same term, as in:

- **hudâth**: contingency, temporal origin(ation), recency
- **lâzîm**: inseparable, inevitable, concomitant
- **muqtaḍâ**: corollary, exigency, dictate, presupposition
- **shûba**: skepticism, suspicion, misgivings
- **tadammun**: a containing, entailing, implying
- **ašl**: literal meaning/origin, etymon, root, original case
- **kunh**: totality, extent, ultimate reality

This studied disparity is validated by Quranic usage where, for example, *ishtarâ* (an auto-antonym) at times means “purchase” (al-Baqara 2:16) and at times “trade off” (al-Baqara 2:41). It also boils down to selecting single terms for indissociably compound meanings, as when the Qadi’s ubiquitous *fil-ašl* is rendered “originally” or—almost as often—“literally” (cf. “implied original wording” under *wa-mâ zalamûnâ* (al-Baqara 2:57).

I have appended a biographical glossary of persons, groups and sects mentioned by name in the *Anwâr* and a bilingual Arabic-English glossary of Baydawi’s technical terms that covers

principally grammar but also rhetoric, prosody, phonetics, credal doctrine and anything else that warrants inclusion as specialized terminology. These glossaries may serve as correctives and addenda to the manuals of the classical Arabists and provide help for specialists of al-Bayḍāwī as well as tafsīr students and translators in general. The index of Quranic verses and hadiths covers not only those cited by Bayḍāwī but also those mentioned in my own introduction and notes.

Our hope is that this work will be of benefit towards a better understanding of the endeavors of al-Bayḍāwī and his peers in illustrating the inexhaustible nature of Divine Speech and the glory of the Quranic medium. Its mistakes are my own and it only skims the surface of the author’s idiom and the wealth of the Arabic and English languages. May it nevertheless serve as a helpful reference for linguistic exegesis as a genre and a science, Quranic grammar and style, Sunni classicism, Ashʿarī culture, and the authoritative exposition of the inimitable discourse that made *The Book* the enduring, unmatchable wonder of the ages.
Manuscripts and editions used in this work (listed in descending order of antiquity) and their sigla

Berlin 758/1357 manuscript (B): Anwār al-Tanzīl complete, very legibly written in a small naskh hand with copious vowelization and rubrication of the Quranic text by Qawwām b. al-Ḥusayn b. Muḥammad al-Shirāzī who completed it on a Thursday morning in Ẓafar 758/February 1357 in the Khānqāh al-Khātūniyya in Damascus per its colophon on folio 414a. This well-preserved codex is the oldest known ms. of Bayḍāwī's Tafsīr and we have collated the final form of this work primarily against its text. Ms. Staatsbibliothek Preußischer Kulturbesitz, Berlin Hs. or. 8180 in 414 folios. 186

Riyadh 850/1446 manuscript (C): Anwār al-Tanzīl from its preamble to the end of Sūrat al-Kahf, 257 folios in a very legible hand by Ibrāhīm b. Muḥammad, more reliably vowelized than any other we have seen. King Saʿūd University ms. Tafsīr 1036. 187

Cambridge 874/1470 manuscript (a): Commentary on the first six suras from the Anwār, entitled Tafsīr al-Qādi al-Bayḍāwī min Sūrat al-Baqara ilā Ākhīr Sūrat al-Anʿām in 115 folios with a colophon on the penultimate folio dating the conclusion of the copy “in the mid-morning of al-Arbiʿa’ (Wednesday) in the first 10 days of the sacred month of Muḥarram 874 after the Hijra.” Ms. Cambridge Add. 3586 written in elegant small naskh hand in black ink with red (“rubrication”) lines highlighting the Quranic text and vowelized in places. 188

186 See its description in full in Rosemarie Quiring-Zoche, “An early manuscript.”
188 See further description in E.G. Browne, Hand-List of the Muḥammadan Manuscripts in the Library of the University of Cambridge (Cambridge: University Press, 1900) p. 252. Browne misunderstands its copy as “dated the 10th of Muḥarram, A.H. 874” whereas the correct dating is actually either Wednesday 2 Muḥarram 874 (12
Manuscripts and editions used in this work

Cambridge 908/1503 manuscript (e): Anwār al-Tanzīl copied in full by Čuḥammad b. Čuḥammad b. Časān b. Čalīm b. Čuḥammad al-Khalīlī al-Makhzūmī al-Ḥanāfī in an “small, ill-formed hand” (Browne) of 329 folios in black ink with rubrication of the Quranic text. This ms. has suffered some damage caused by fire but most of it is intact including the first ḥizb. The colophon dates the termination of its copy on “al-Īthnayn 7 Rabi’ al-Awwal 908” although most probably Rabi’ al-Thānī.189


Nablus undated manuscript (N): Tafsīr al-Bayḍāwī, ms. 298 Najah National University of Nablus (West Bank, State of Palestine), from the library of the Mufti of Jaffa. Undated. The imaged text reaches to Sūrat al-Mu’allaq verse 4, after which it

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189 Browne, Hand-List (p. 17) misreads the year as 708 (thamānīn wa-sab’i‘mat‘in) but it is certain that it says 908 (thamānīn wa-tis‘i‘mat‘in). The pinpointing of the day, however, is problematic as given since 7 Rabi’ al-Awwal 908 falls on a Saturday, not a Monday. As for 7 Rabi’ al-Awwal 708 it falls on a Sunday. If, however, the month is Rabi’ al-Thānī 908 then the 7th does fall on a Monday.

190 http://art.thewalters.org/viewwoa.aspx?id=2150

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jumps to verse 181.\textsuperscript{191}

**Cambridge undated manuscript (β):** *Tafsir al-Bayḍāwī* in 498 folios written in legible *nastaʿliq* hand but devoid of dating or colophon. Its first-folio notice indicates a non-Arab owner.\textsuperscript{192}

**Riyadh 1059/1649 manuscript (Iṣ):** Ibrāhīm b. Muḥammad b. ʿArab Shāh, known as ʿIşām al-Dīn al-Isfārāyīnī (873-945/1468-1538), who flourished in Isfārāyīn and Samarqand, authored a *Hāshiya* on al-Bayḍāwī which was copied far and wide. King Saʿūd University ms. 6096.\textsuperscript{193}

**Alukah 1067/1657 manuscript (Ak):** *Tafsir al-Bayḍāwī*, an elegantly copied and knowledgeably vowelized complete manuscript of unknown provenance. Its first page is stamped with a marker from the Saudi Ḥajj and Awqāf Ministry.\textsuperscript{194}

**Irbil (Iraq) 1150/1737 manuscript (I):** complete and partly vowelized *Anwār al-Tanzil*, Jāmīʿat Ṣalāḥ al-Dīn ms. 51.\textsuperscript{195}

**Riyadh 1170/1757 manuscript (ÇZ):** Saʿdi Çelebi—known as Tacizade (d. 945/1538)—and Shaykh Zādah’s respective *Hāshiyas* on the *Anwār*. King Saʿūd University ms. 6750.\textsuperscript{196}

**Mecca pre-1242/1827 manuscript (M):** *Anwār al-Tanzil* from the beginning to the end of Sūrat al-Fatiḥa. Jāmīʿat Umm al-Qurā University ms. 1729.\textsuperscript{197}

**Istanbul 1257/1841 edition (L):** This two-volume printed edition of the *Anwār* with *Tafsir al-Jalālāyn* in the margins, pub-

\textsuperscript{191} http://manuscripts.najah.edu/node/298

\textsuperscript{192} See further description in E.G. Browne, *Hand-List* (p. 17).

\textsuperscript{193} http://makhtota.ksu.edu.sa/makhtota/6518/1

\textsuperscript{194} http://www.alukah.net/library/0/52999

\textsuperscript{195} https://archive.org/details/Makh606atHamidiSalafi-2

\textsuperscript{196} http://makhtota.ksu.edu.sa/makhtota/6750/10

\textsuperscript{197} http://libback.uqu.edu.sa/hipres/SCRIPT/ind1729.pdf
lished at Dār al-Ṭibāʿat al-ʿĀmira, is the earliest to our knowledge. It was reprinted there in 1283/1867 and in Bulaq in 1285/1868 and 1303/1886.

Leipzig 1264/1848 edition (F): This complete edition of the Anwār—said to be the first tafsīr published in Europe—entitled Beidhawī Commentarius in Coranum: ex codd. Parisiensibus, Dresdensibus et Lipsiensibus,198 was based on late manuscripts (10-11/16-17th centuries) which the editor did not describe, nor did he provide a critical apparatus.199 To this nevertheless remarkable work Fleischer's student Winand Fell added several indices (1878). Its original publication coincides with that of the Bulaq edition of Shaykh Zādah's Ḥāshiya on the Anwār in 1263/1847 in three volumes.200

Bulaq 1270/1854 edition (Sk): This one-volume edition and supercommentary from the Fātiha to verse 229 of al-Baqara by ʿAbd al-Ḥakim b. Shams al-Dīn al-Sayālkūṭī (d. 1066/1656), an Indian specialist of logic who taught in Shāh Jahān Ābād and authored commentaries on logic, the Nasafīyya, Mawāqif and ʿAdudiyya, was prized by teachers for its concision. Reprinted Quetta (Pakistan): Maktabat-i Islāmiyah, 1977.

200 Prints of it are kept at Bayerische StaatsBibliothek in Munich and in Oxford.
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Teheran 1272/1856 lithograph (T): Bahā’ al-Din Muḥammad b. Ḥusayn al-‘Āmili’s (953-1030/1546-1621) Taʿliqāt Anwār al-Tanzil is an edition of the Anwār with marginalia by the Shaykh al-Islam of the Safavid state and chief Shi‘i authority in his time. The author of al-Dhari‘a lists 23 ḥawāshi on the Anwār purported to be Shi‘i works and he includes Sayālkūtī’s (see previous entry), to whom he attributes authorship of a book of Rafidi creed entitled Ihbāt al-Imāma on which basis he claims him to have been a crypto-Shi‘i (mutasattir bil-taqiyya).

Istanbul 1282/1865 edition (Z): An edition and supercommentary by the recluse Turkish master Muḥyi al-Din Muḥammad b. Muṣṭafā b. Shams al-Din al-Qūjawi al-Rūmī al-Hanafi, known as Shaykh Zādah (d. 951/1544), in eight volumes for beginners which he then rewrote into four. He said:

When I hesitate regarding a verse of the Qur‘ān I turn to Allah Most High, then my chest expands until it becomes as big as the world, and two moons rise—I know not what they are—followed by a great light which shows me the Preserved Tablet, then I extract the meaning of the verse out of it.

Hājji Khalīfa praised it over all other supercommentaries for its ease and clarity in its explanation of Baydāwī’s language.

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Manuscripts and editions used in this work

Many other Ottoman scholars who wrote on the Anwār are also known as “Zādah.”

Bulaq 1283/1867 edition (Kh): The eight-volume ‘Ināyāt al-Qāḍī wa-Kifāyat al-Rāḍī (The Diligence of the Judge and Sufficiency of the Appreciative) by Shihāb al-Dīn Ahmad b. Muḥammad b. Ahmad al-Khafājī (977-1069/1569-1659) is one of the most relied-upon supercommentaries of al-Bayḍawī and is prized for its clarity and balanced documentation of disputed issues by an accomplished and well-travelled Egyptian qādi and foremost philologist who mastered both the Ḥanāfī and Shāfi‘ī schools of law and authored a glossary of Arabized words, Shīfā’ al-Ghalil fi-mā fi Kalām al-‘Arab min al-Dakhil.

Cairo 1305/1888 lithograph (Ul): a hand-written edition facing the Ottoman calligraphy of the Qur’ān, published at Cairo’s al-


Among them: Muḥammad b. Muḥammad al-Ṭāfikī, known as ‘Arab Zādah (919-969/1513-1562); Muḥammad b. ‘Abd al-Wahḥāb b. ‘Abd al-Karīm, known as ‘Abd al-Karīm Zādah (d. 975/1568), who owned a quill he reserved exclusively for writing the Divine Name; the exegete, judge, jurist and poet ‘Alā’ al-Dīn ‘Ali b. Muḥammad, known as Hinnāwī Zādah (918-979/1512-1572) who also authored marginalia on the Kashshāf, Muḥammad b. ‘Abd al-Latīf, known as Buhkhārī Zādah (d. 986/1578); the Constantinople-born jurist and qādi of Cairo and the Two Holy Sanctuaries Muḥammad b. Maḥmūd b. Maḥmūd al-Rūmī, known as al-Nāṣifī Zādah (934-986/1528-1578) who also authored a work of parsing (‘Irāb al-Qur’ān); Kamal al-Dīn Muḥammad b. Ahmad b. Muṣṭafā b. Khalīl (959-1030/1552-1621), a foremost linguist, judge, historian and the son of the encyclopedist Tāsh Kūbrī Zādah (901-968/1495-1561); both are known by the name “Tāshkūpruzāde” which is shared by others as well; his grandfather Muṣṭafā b. Muḥammad al-Dīn Muṣṭafā (901-968/1495-1561) was preceptor to Sultan Selim I; ‘Abd al-Raḥmān b. Muḥammad b. Sulaymān al-Rūmī al-Ḥanafī (d. 1078/1667), a jurist from Gallipoli who is also known as Dāmād Shaykh al-Islām; and Muṣṭafā b. Ahmad b. Bursawi, known as Ghazzī Zādah (d. 1204/1790), a bilingual litterateur who authored a Ḥaḍīth he named Tāzīn al-Maṣūmat. Cf. Nuwayhid, Mu’jam al-Muṣaffarīn (2:625; 2:571; 1:385; 2:555; 1:73; 2:486; 1:277; 2:674).
Maṭba‘at al-‘Uthmāniyya al-‘Āmira. This edition was reprinted in 1329 and then again recently by Dār al-Jil in Beirut.


Cairo 1375/1955 edition (C): This 622-page “2nd” edition of the Anwār in the margins of the Muṣḥaf—two volumes in a single oversize tome—was meticulously published by Muṣṭafā al-Bābī al-Ḥalabī. It is the last of the classical editions and the first to include some very light punctuation such as commas, colons, periods, quotation, interrogation and exclamation marks.

208 Cf. note 159.
Deoband 1970 edition (D): al-Taqrīr al-Ḥāwî fi Hall al-Baydāwî (The Comprehensive Resolution of al-Baydāwî’s Difficulties) is a four-part edition (published as a single tome totalling 773 pp.) containing the Arabic text of Anwâr al-Tanzil (Ḥizb I) on top of each page with a word-for-word translation in the middle of the page and an Urdu commentary in the bottom half and following pages, all by Sayyid Fakhrullhāsan (d. after 1985). Reprinted in Karachi at Islami Kutubkhānah in 2004.

Riyadh 1409/1989 edition: ‘Abd al-Ra’ūf al-Munâwî’s (d. 1031/1622) three-volume al-Fâth al-Samâwî fi Takhrij Aḥādîth al-Baydâwî (The Heavenly Opening in the Documentation of the Hadiths of al-Baydâwî) was published at Dâr al-‘Āsima. Al-Munâwî appears to have taken the entirety of his material verbatim from al-Suyūṭî’s own documentation (in his Nawâhid al-Akbâr) of the Prophetic, Companion, and Successor reports cited by al-Baydâwî which—since the latter so often takes its hadithic material from the Kashshâf—nicely complements ‘lays’i’s documentation of the hadiths found in the latter, entitled Takhrij Aḥādîth wal-Āthâr al-Wâqi‘a fi Tafsîr al-Kashshâf. The latter received two editions more detailed than Ibn Ḥajar’s concise treatment of the same topic entitled al-Kafî al-Shâfî fi Takhrij Aḥādîth al-Kashshâf, published in one volume.209

Beirut 1996 edition (AQ): ‘Abd al-Qâdir ‘Irфan Ḥassûna’s all-too-lightly annotated five-volume edition of the Anwâr together with al-Kâzarûnî’s Ḥâshiya was reprinted several times at Dâr al-Fikr. This edition is full of typographical blunders and misreadings of al-Baydâwî’s text.

Two other important hadith documentations of the Anwâr, both of them still in manuscript form, remained inaccessible to this writer: Tuhfât al-Râwî fi Takhrij Aḥādîth Tafsîr al-Baydâwî by Muḥammad b. Ḥasan b. Himmât al-Dimâshqî (d. 1175/1762) and Fayd al-Bârî fi Takhrij Aḥādîth Tafsîr al-Baydâwî by ‘Abd Allah b. Šibghat Allah al-Madrâsî (d. 1288/1871).
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Beirut 1418/1998 edition (MM): By Muhammad ‘Abd al-Rahmān al-Mar’ashī at Dār Iḥyā’ al-Turāth al-‘Arabī and Mu’assasat al-Tārikh al-‘Arabī in five volumes. This edition is full of the same type of errors as the previous one and, in its superficial introductory study of the Anwār and related literature, fails to identify the manuscript(s) on which it is based. The two editions are probably the worst available on the market today.

Damascus and Beirut 1421/2000 edition (H): Muḥammad Šubḥī b. Ḥasan Ḥallāq and Maḥmūd Aḥmad al-ʿAṭrash contributed to make this the most elaborate edition the Anwār has received so far, with paragraph divisions, a modicum of footnotes, sparse vowelization and rubrication in three oversize volumes. Like the preceding two editions, this one is also crammed with misspellings, misvowelizations and misinterpretations, in addition to lacking the required critical identification of its source and the manuscript(s) that it used—if any.

Beirut 1422/2001 edition (Q): Ḥāshiyat al-Qūnawī. Deemed by two successive sultans (Muṣṭafā Khān and ‘Abd al-Ḥamīd Khān) the foremost scholar of Constantinople in his time, Konya-born ‘Īsām al-Dīn Iṣmā‘īl b. Muḥammad b. Muṣṭafā al-Qūnawī (d. 1195/1781) authored a large supercommentary which received a 20-volume edition, together with Ibn al-Tamjīd’s Ḥāshiya. His is among the most useful of all marginalia for a close reading of al-Bayḍāwī’s text and has been relied upon in this work. He cites, endorses or takes issue with many of the prior marginalia such as Suyūṭī, Shaykh Zādah, Khaṣfājī and Sayālkūṭī as well as Abū al-Su’ūd, usually without naming them. If he cites “the two masters” (al-shaykhān) he means Zamakhshārī and Bayḍāwī (e.g. under thūmma ‘araḍahum ‘alā al-malā‘ika in al-Baqara 2:31 cf. Q 3:138). The edition, however, suffers from the avalanche of
Manuscripts and editions used in this work

typos, paginal reshuffling and other editorial blunders typically associated with its publisher, Dār al-Kutub al-‘Ilmiyya.

Mecca 1424/2003 edition (S): al-Suyūṭī (849-911/1445-1505) wrote a ḥashiya entitled Nawāḥid al-Abkār wa-Shawārid al-Asfār (The Budding Breasts of Virgins and Vagrant Thoughts), to about the 50th verse of Sūrat al-Tawba in which he focusses on issues of grammar and philology by epitomizing the prestigious Kashshāf Sunnī supercommentaries of al-Ṭibī, Sa’d al-Dīn al-Taftāzānī (722-792/1322-1390, whom al-Suyūṭī calls al-Sa’dī), al-Sharīf al-Jurjānī (740-816/1340-1413, whom al-Suyūṭī calls al-Sayyid). Ḥuṭ al-Dīn al-Shīrāzī, Akmal al-Dīn al-Bābīrī (714-786/1314-1384) and Abū Ḥayyān (d. 745/1344) as well as al-Rāzī, with an abundant documentation of the hadiths of the Anwār and sparse discussions of creed and doctrinal issues. He takes issue with al-Bayḍāwī in several places. This is an unpublished Ph.D. dissertation that is useful for its sourcing of the hundreds of materials and personas cited by al-Suyūṭī but marred by the Wahhabi disserrator’s detraction of his own material in his introduction and footnotes.

Pakistan 1431/2010 edition (P): Anwār al-Tanzīl (Juz’ I) with Ta’liqāt by the late ‘Abd al-Karim al-Kawrā’ī. This meticulous work in Arabic by a scholar of the Indian Subcontinent includes interlinear lexical and grammatical glosses as well as generous marginalia that incorporate excerpts and paraphrases from all the classics. It has received several editions leading up to a mostly mistake-free and best typeset text to date (Karachi: Maktabat al-Bushrā, 1431/2010).

Introduction

‘Imād al-Dīn al-Āḥmad Ābādī al-Ḥusaynī (911-998/1505-1590). This edition is based on a manuscript that ends shortly after the beginning of Sūrat al-Ḥijr and shows the brilliance of the supercommentator in all the sciences—including philology and hadith—but is not served well by its textual reprint of the *Tafsīr* itself, as the editor relied on the faulty modern editions rather than original manuscripts.210

A partial ms. of the *Anwār* at Universiti Brunei Darussalam

UBD owns a partial, undated paper manuscript of *Anwār al-Tanzil* consisting in a single unpaginated volume of 22x17cm. written in an ordinary, legible script hand in black ink with rubrications. Its pages are slightly damaged by lice. It was not assigned any shelf-mark. It starts with Sūrat al-Qaṣaṣ and ends with Sūrat al-‘Ādiyāt.211

Illustrative samples from the sources used for this edition and translation
Figure 2: Incipit page of Berlin Hs. or. 8180 with Bayḍāwi’s title clearly stated on line 15 as Anwār al-Tanzīl wa-Asrār al-Ta’wil.
Introduction

Figure 3: Berlin Hs. or. 8180 folio 30v: end of Hizb I (below mid-page): Allah is not at all unaware of what you do.
Introduction

Figure 4: Riyadh, King Sa‘ūd University, ms. Tafsīr 1036 folio 2a: Bayḍāwī, Anwār al-Tanzīl, Surat al-Fātiha. Ms. copied 850/1446. Top line: “Allāh is originally ilāh 'deity, from which the hamza 'glottal stop' [i] was elided and compensated by al-; hence, one says Yā Allāh ‘O Allah’ disjunctively; but it is used specifically for the One Who is rightfully worshipped”
Figure 5: Cambridge Ms. Add. 3586. Anwār al-Tanzīl, folio 2b: Incipit (preamble and beginning of Fatihā) with the top fifth word misspelled as Qurān instead of Furgān. Copied 874 / 1470.
Manuscripts and editions used in this work

Figure 6: Title page (folio 1a) of 908/1503 Cambridge ms. Gg 3.20 of *Anwār al-Tanzīl*.

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Figure 7: Allah is not at all unaware of what you do (mid-page):
End of the first hizb (folio 25a), 908/1503 Cambridge ms. Gg 3.20 of Anwār al-Tanzil. A burn mark can be seen.
Figure 8: Walters Art Museum, Baltimore, ms. W.584 p. 152: Shaykh al-Islam Ibn Kamāl Bāsha’s (Kemalpaşazade d. 940/1534) commentary on al-Baydawi, Surat al-Fātiha. Copied 966/1559.
Introduction

Figure 9: Zakariyya al-Ansari's (823-926/1420-1520) Hāshiya entitled Fath al-Jalil bi-Bayān Khaṭfi Anwār al-Tanzil. Zāhiriyya
ms. 'Ulūm al-Qur'ān 266, f° 1. Copied 990/1582.
Introductii

Figure 9: Zakari Aziz, entitled Fail, al-/1 b• -nian s (823-926/1420 -1520) Wadiya · a 1...rary /0/52999) . Copied 1067/1657.

Figure 10: Tafsir al-Baydawi. Alukah website unidentified complete ms. (www.alukah.net/library/0/52999). Copied 1067/1657.

Fo 4a: End of Sūrat al-Fātiḥa and beginning of Sūrat al-Baqara.
Figure 11: Tafsīr al-Baydawī. Jāmi‘at Ṣalāḥ al-Dīn (Irbil, Iraq) ms. 51, f° 1: Incipit (preamble and Fatiha). Copied 1150/1737.
Manuscripts and editions used in this work

Figure 12: Tafsir al-Baydawi, fo 1b of ms 298 Najah National University of Nablus (West Bank, State of Palestine) from the library of the Mufti of Jaffa. Undated.
Figure 13: Folio 1b (Incipit) of undated Cambridge ms. Add. 3179 of Tafsir al-Baydawi in nastaliq Indian script.
Figure 14: Incipit of pre-1242/1827 ms. 1729 of Anwār al-Tanzil, Jāmi'at Umm al-Qurā, Mecca.
ANTHOLOGIE GRAMMATICALE ARABE,
OU MORCEAUX CHOISIS
DE DIVERS GRAMMAIRIENS ET SCHOLIASTES ARABES,
AVEC UNE TRADUCTION FRANÇAISE ET DES NOTES;
POURTANT FAIT SUITE
A LA CHRESTOMATHIE ARABE,
[ANTOINE ISACI]
PAR M. LE BARON SILVESTRE DE SACY.

Figure 15: Title page of Sacy’s 1829 Anthologie Grammaticale Arabe which begins with a translation of Baydawi’s commentary on Sūrat al-Baqara (2:1-7).
ANTHOLOGIE GRAMMATICALE ARABE, ou MORCEAUX CHOISIS DE DIVERS GRAMMAI RIENS ET SCHOLIASTES ARABES.

N.° 1.

Extrait du Commentaire de Bétdhawi sur l’Alcoran (1).

SURATE II, dit LA VACHE.

Pag. 2.

A-L-M. (2). Les mots ēlīf, lām, mim, et tous les autres mots dont on se sert en récitant l’alphabet, sont des noms, et les choses auxquelles ces mots servent de dénominations, ce sont les lettres des quelles se composent les paroles. Et ce qui prouve que ces mots sont effectivement des noms, c’est que la définition du nom leur est applicable, et qu’ils éprouvent tous les accidents dont les noms sont susceptibles, puisqu’ils peuvent être ou déterminés par l’article, ou indéterminés, prendre le nombre pluriel, recevoir la forme diminutive, &c. Ainsi Khalil (3) et Abou-Ali (4) ont-ils dit positivement que ces mots sont des noms. Quant à cette parole du prophète, rapportée par Ebo-Masoud (5), Quiconque lira une LETTRE de l’Alcoran, fera une bonne œuvre, et chaque bonne œuvre recevra une récompense décuple ; je soutiens que le mot LETTRE ici ne signifie pas, par exemple, le monogramme A-L-M en entier, mais que, dans ce monogramme, l’ēlīf, le lām et le mim forment chacun une LETTRE. Le sens du mot حري ن s’est point dans cette tradition celui qu’il a comme terme technique de grammaire [appliqué aux particules], car c’est par un usage nouvellement...
Introduction

This is the first edition of the earliest known printed edition of Anwar al-Tanzil, printed at Dār al-Ṭibā‘at al-‘Āmira, Istanbul 1257/1841.
Manuscripts and editions used in this work

Figure 18: Incipit of the earliest known edition of Anwār al-Tanzil (Istanbul 1257/1841) with Tafsir al-Jalālayn in the margins, published at Dār al-Ṭibāʿat al-ʿĀmira.
Introduction

BEIDHAWII

COMMENTARIUS IN CORANUM

EX CODD. PARISIENSIBUS DRESdensibus ET LIPSIENSIBUS

EDIDIT

INDICIBUSQUE INSTRUXIT

H. O. FLEISCHER

DR. THEOL. ET PHILOS. ET LL. DO. P. O. LIP.

VOLUMEN II.

LIPSIÆ, MDCCCLVIII

SUNTIBUS FREDERICI CHRISTIANI GUILLELMI VOGELII.

TYPIS GUILL. VOGELII, FILII.

Figure 19: Title page of 1848 Leipzig edition of Tafsir al-Baydawi, among the very first Qur'ân commentaries published in Europe.
Manuscripts and editions used in this work

Figure 20: Page 3 of Fleischer's 1848 edition: Fatiha.
Introduction

Figure 21: Page 1 (Incipit) of the Teheran 1272/1856 lithograph edition of the marginalia by the Shi'i Safavid Shaykh al-Islam Bahā' al-Dīn al-ʿAmīlī (953-1030/1546-1621), Taʿliqāt Anwār al-Tanzīl, surrounding al-Baydawī's text.
Figure 21: Page 1 (incipit edition of the _pit) of the Teheran 1272/1856 lithograph, marginalia by Sh. Bahal al-Din al-Amili Safavidi Shaykh al-Tanzih, with the text.

Figure 22: Title page of the 1330/1912 Egyptian edition of al-Baydawi's Tafsir with al-Kazaruni's (d. after 1102/1691) 1100-page, four-volume Ḥāshiya: "The higher council in al-Azhar has decreed this book be taught to 6th-year students."
Introduction

Figure 23: First page of the 1912 Baydawi/Kazaruni edition with al-Baydawi's text in the box.
Figure 23: First page of al-Baydāwī’s 1912 Bayda’i edition, bearing a memorial inscription by al-Baydāwī’s son, `Abd al-Jabbar al-Baydāwī, testifying to the care with which the book was printed. The inscription reads: 

"[Memorial inscription] by the son of Imam al-Baydāwī, `Abd al-Jabbar al-Baydāwī, testifying to the care with which the book was printed."
Figure 25: Ibn Habib al-Dimashqi (d. 779/1377), *Durrat al-Aslāk fi Dawlat al-Atrāk* ("Year 685"), ms. Leipzig Vollers 0661, folios 85b-86a and details showing Baydawi's obit. Copied in Aleppo in 1071/1660.
Our chain of transmission (sanad al-riwāya) to Bayḍāwī’s Anwār al-Tanzil

1. the needy pauper Abū Ḥammad Gibril b. Fouad Haddad al-Šāliḥi narrate al-Bayḍāwī’s Anwār al-Tanzil wa-Asrār al-Tā’wil:

1a. from my teachers the Renower of Sunni education, Ḥāfiz, chair of the Departments of Qur’ān and Sunna in the universities of Damascus and Aleppo and author of 50 books, Dr. Nūr al-Dīn Ḥtr b. Muḥammad b. Ḥasan al-Ḥusaynī al-Azharī al-Ḥanafī (b. 1356/1937) and 1b. the muqri’ and muḥaddith of Damascus, Muḥammad Sāmīr b. Mamduḥ b. Sharīf al-Nāṣṣ al-Ḥanafī, MD,


3a. the former from his father the hadith scholar and exegete, Shaykh Muḥammad Najīb Siraj al-Dīn al-Ḥusaynī al-Ḥalabī (1274-1373/1858-1954), 3b. the latter from the Mufti of Shām, Sayyid Muḥammad Abū al-Yusr ‘Abīdīn (1307-1401/1890-1981),

4. both Shaykh Najīb and Sayyid Abū al-Yusr from the great Muḥaddith al-Akbar of Damascus, the Sayyid and Shaykh Badr al-Dīn Muḥammad b. Yūsuf al-Ḥasanī al-Maghribī al-Dimashqī (1267-1354/1851-1935),

5. from his main teacher Burhān al-Dīn Ibrāhīm b. ‘Alī al-Saqqā al-Azharī al-Miṣrī al-Shāfī (1212-1298/1797-1881),

6. from his teacher the saintly blind imam and hadith scholar Muḥammad b. Sālīm b. Nāṣīr al-Fishnī al-Miṣrī known as Shaykh Thu‘aylib (or Thu‘aylib) (1151-1239/1738-1824),
7- from his two erudite teachers the hadith scholars Shihab al-Din Ahmad b. 'Abd al-Fattah al-Mullahi (d. 1181/1767) and Shihab al-Din Ahmad b. al-Hasan al-Juhaari (d. 1181/1767),
8- both from the musnid and hadith master 'Abd Allah b. Sallim b. Muhammad al-Hasan al-Makki (1049-1143/1639-1731),
9- from his teacher the blind musnid Shams al-Din Muhammad b. al-'Ala' al-Babili al-Qahirri al-Shafi'i (1000-1077/1592-1666),
10- from the erudite hadith scholars al-Shihab Ahmaid b. 'Isa b. 'Allab b. Jamil al-Kalbi al-Maliki al-Misri al-Sufi al-Azharri (d. 1027/1618) and Abu al-Najah Sallim b. 'Izz al-Din Muhammad al-Sanhuiri al-Maliki al-Misri (d. 1025/1616 or 1015/1606),
11- both from their teacher the erudite musnid, hafiz and jurist Najm al-Din Muhammad b. Ahmaid b. 'Ali b. Abi Bakr al-Ghaythi al-Shafi'i al-Iskandari (900-982/1495-1574), the second also from the erudite arch-jurist al-Shihab Ahmaid b. Hajar al-Haytamri al-Makki al-Shafi'i (909-973/1503-1566),
12- both from their teacher, the centenarian Shaykh al-Islam, jurisprudent, hadith scholar, canonist, Sufi and qadi Zayn al-Din Abu Yahya Zakariyya' b. Muhammad al-Ansari al-Misri al-Shafi'i (823-926/1420-1520),
14- both from the erudite hadith scholar Abu Hurayra Zayn al-Din 'Abd al-Rahman b. Shams al-Din Muhammad b. Ahmad al-Dhahabi al-Dimashqi (715-799/1315-1397),
from the Azeri-Damascene Sufi hadith scholar al-Kamāl Abū Ḥafṣ or Abū al-Qāsim ʿUmar b. ʿUmar b. Yūnus al-Marāghī al-Adharbayjānī al-Dimashqī (643-732/1245-1332),

from the Imam and Qadi Nāṣir al-Dīn ʿAbd Allah b. ʿUmar al-Bayḍāwī,  
may the mercy of Allah  
be upon him and  
all of the  
above.  
Āmīn.
1. Praise be to the One God, the Nurturer of the worlds.
2. The Most Merciful, the All-Beneficent, the Owner of the Day of reckoning!
3. We worship You and ask for help!
4. Show us the straight path, the path of those You have favored, other than those who incurred anger nor those who are astray!
The Sura of the Opening

1. In the Name of the One God, the All-Beneficent, the Most Merciful!

2. Praise be to the One God, the Nurturer of the worlds,

3. the All-Beneficent, the Most Merciful,

4. the Owner of the Day of reckoning!

5. You do we worship and You do we ask for help!

6. Show us the straight path,

7. the path of those You have favored, other than those who incurred anger nor those who are astray!
The Sura of the Cow
(Medinan, numbering 287 verses)

1 In the Name of the One God, the All-Beneficent,
the Most Merciful! Alif; lām; mīm:

2 that is the Book no doubt "therein," a Guidance
for those who beware—

3 those who believe in the unseen and establish the
prayer, spending out of what We provided them,

4 and those who believe in what was sent down to
you and what was sent down before you; and of
the hereafter they are certain:

5 Those are upon guidance from their Nurturer
and those—they are the successful!

6 Verily those who rejected belief, it is the same for
them whether you warn them or you do not
warn them.
7 The One God has sealed over their hearts and over their hearing; and over their sights there is a pall; and theirs is an immense punishment.

8 And of people there are those who say: “We believe in the One God and in the Last Day,” when they are not believers at all.

9 They deceive the One God and those who do believe; but they delude only themselves.

10 In their hearts is a sickness, so the One God increased their sickness; and theirs is a painful punishment because they used to lie.

11 And when it is said to them: “Do not spread corruption in the land,” they say: “Nay, but we are civilizers!”

12 Behold! Truly it is they who are the workers of corruption; but they do not realize.

13 And when it is said to them, “Believe as human beings believe!” they say, “Us? Believe as the fools
believe?” Behold! Truly it is they who are the fools; but they do not know.

337 14 And when they light upon those who believe they say: “We believe.” And when they retire unto their devils they say: “Truly we are with you, we only make scoff.”

342 15 The One God scoffs at them and keeps reinforcing them in their rebellion all bewildered!

348 16 Those are they who purchased error at the price of guidance; so their trading profited nothing and they were not guided at all.

352 17 Their likeness is as the likeness of the one that kindled a fire; as soon as it illuminated his surroundings, the One God took away their light and He left them in darkesses, sightless:

364 18 deaf, dumb, blind—so they will not return;

369 19 or as a cloudburst from the sky filled with darkesses, thunder and lightning: they put their
fingers into their ears from the thunderstrokes for fear of death; and all the while the One God surrounds the unbelievers.

20 Lightning almost snatches away their sights: every time it shines for them they walk in that, and when it darkens over them they stand; and if the One God willed He would take away their hearing and sights. Truly the One God is over all things almighty!

21 O you people! Worship your Nurturer Who created you and those before you; perhaps you will beware;

22 Who has made for you the earth a bed and the sky a building, and sent down, out of the sky, water whereby He produced some fruits as sustenance for you. Therefore do not set up peers to the One God when you know full well!

23 And if you are in doubt of what We brought down on Our slave, then produce a sura of its
like, and call your witnesses as against the One God if you are truthful;

24 but if you do not—and you will not—then beware the fire whose fuel is people and stones! It was readied for the unbelievers.

25 And give glad tidings to those who believe and do righteous deeds, that for them are gardens underneath which run the rivers. Whenever they are provided thereof with fruit as a provision they say: “This is what was provided to us in former times;” and they are supplied with it, all looking similar, and they have therein spouses immaculate, and they will be therein, perduring.

26 Verily the One God is not ashamed to strike some similitude—of a gnat or what is more than that. As for those who believe, they know it is the truth from their Nurturer; but as for those who disbelieve, they say: “What did the One God mean by [using] this as a simile?” He misleads many thereby and He guides many thereby; but
He misleads none thereby other than the depraved,

27 those who breach the covenant of the One God after its thorough fastening, and cut what the One God commanded to be joined, and spread corruption on earth: those—they are the losers!

28 How do you disbelieve in the One God when you had been dead then He gave you life, then He will make you die, then He will give you life, then unto Him you shall be returned?

29 He it is Who created for you what is in the earth—all of it; further, He proceeded to the sky and He levelled them as seven skies, and He is most knowing of all things.

30 And behold! Your Nurturer said to the angels, "Verily I am setting on earth a successor." They said: "Will you set in it those who will spread corruption in it and shed blood, while we extol with Your praise and we hallow for You?" He said, "Verily I know what you do not know."
31 And He taught Adam the names—all of them. Then He displayed them before the angels and He said, “Inform Me of the names of these, if you are truthful.”

32 They said, “Exalted are You! We know nothing except what You taught us. Truly You—and You alone—are the most Knowing, the most Wise.”

33 He said, “O Adam, inform them of their names!” When he informed them of their names He said, “Did I not tell you? Verily I know what is invisible in the heavens and the earth; and I know what you disclose and what you try to keep hidden.”

34 And behold! We said to the angels, “Prostrate to Adam!” So they prostrated, except Iblīs: he refused and was arrogant, and he was of the unbelievers.

35 And We said: “O Adam! Inhabit the Garden—you and your wife—and eat from it in plenty,
wherever you both wish, but do not approach this Tree lest you be of the wrongdoers!"

36 Then Satan caused them to slip from it and he drove them out of what they were both in. And We said: "All go down, one another's enemy! and you can have in the earth a settlement and some benefit until a certain time."

37 Then Adam welcomed from his Nurturer certain words, whereupon He relented towards him. Truly He—and He alone—is the Oft-Relenting, the Most Merciful.

38 We said: "Go down from it, all of you! And if ever comes to you—as it will—a guidance from Me: then whoever follows My guidance, there shall be no fear for them, nor shall they grieve."

39 As for those who disbelieve and belie Our signs: those are the dwellers of the fire; they will abide therein forever.
40 O sons of Isra’il! Remember My favor which I lavished on you and fulfill My covenant, I shall fulfill the covenant made to you; and Me do dread!

41 And believe in what I have sent down in confirmation of what is with you, and do not be the first disbeliever therein; and do not purchase with My signs some paltry gain. And of Me do beware!

42 And do not confound the truth with falsehood and conceal the truth when you know full well!

43 And establish the prayer and remit the charity tax, and bow with those who bow.

44 Do you order people to practice virtue and forget yourselves? Yet you rehearse the Book! Have you no understanding?

45 And seek help in endurance and prayer; and truly that is too much except for those who are humble!—
46 those who presume that they are going to meet their Nurturer and are returning back to Him.

47 O sons of Isrā'īl! Remember My favor which I lavished on you, and that I have preferred you over the worlds;

48—and beware a day a soul cannot pay anything on behalf of another soul, and no intercession will be accepted from it, and no redemption taken, nor will they get any help!—

49 and when We saved you from the house of Pharaoh as they persecuted you with evil torment, massacring your sons and sparing your females: and in that you faced a trial, on the part of your Nurturer, tremendous!

50 And when We parted the sea with you, whereupon We saved you and drowned the house of Pharaoh as you looked on.
51 And when We promised Mūsā forty nights, then you resorted to the Calf after him, transgressing!

52 Then We pardoned you after that act: perhaps you will give thanks.

53 And when We gave Mūsā the Book and discernment: perhaps you will be guided.

54 And when Mūsā said to his nation: “My nation! truly you have wronged yourselves by resorting to the Calf, therefore repent to your Producer and kill yourselves! Such indeed is best for you in the sight of your Producer.” Then He relented towards you. Truly He—and He alone—is the Oft-Relenting, the Most Merciful!

55 And when you said: “O Mūsā, we will not believe merely for your sake; but only when we see the One God openly.” So the thunderstroke seized you as you looked on!
Then We raised you up after your death. Perhaps you will be thankful.

And We overshadowed you with clouds, and We brought down upon you manna and game: “Eat of the agreeable things We provided you!” And they did not wrong Us, but rather they were wronging themselves.

And when We said, “Enter this town and eat from it wherever you wish in plenty; and enter the gate submissively and say: A reprieve!” whereby We shall forgive you your errors; and We will increase the well-doers.

Then those who did wrong replaced what they had been told with some other words. So We sent down on the wrong-doers a bane from the sky because of their transgressions.

And when Mūsā sought water for his nation, so We said, “Strike with your staff the rock;” whereupon there burst forth from it twelve springs.
Each people knew well their drinking-place. "Eat and drink of the provision of the One God, and do not wreak havoc in the land by spreading corruption!"

637 And when you all said: "O Mūsā, we will no longer put up with the same food; therefore call upon your Nurturer for us and He will bring out for us of what the earth grows—of its herbs and its cucumbers and its grains and its lentils and its onions." He said: "Will you take what is inferior in exchange for what is best? Go down into some city! Then you shall have what you ask." And humiliation and misery were pitched upon them, and they finally bore the anger of the One God. That is on account of their constant disbelief in the signs of the One God and their killing the prophets unwrightly. That is on account of their disobedience and constant transgressions.

645 Verily those who believed and those who Judaized and the Nazarenes and the Sabians: whoever believed in the One God and in the Last Day and
did good, undoubtedly for them is their reward with their Nurturer Himself, and they have nothing to fear, nor shall they grieve.

63. And when We took your binding promise, and We made the mountain hang above you: “Take what We gave you with strength and remember what is in it! Perhaps you will beware.”

64. Yet you turned away even after that. Indeed, were it not for the favor of the One God over you and His mercy, you would have been of the losers!

65. And you know very well of those among you who transgressed in the Sabbath, whereupon We said to them: “Be apes, kept at bay!”

66. Then We made it a deterrent punishment for all behind it and all ahead of it, and an admonishment for those who beware.

67. And when Mūsā said to his nation: Verily the One God commands you to slaughter a cow. They said: “Are you making us your laughing-stock?”
He said: “I take refuge in the One God from ever being of the ignorant!”

68 They said: “Call upon your Nurturer for us to make clear to us what it is.” He said: “Verily He says it is a cow neither cull nor yearling, middling between that, so do what you are commanded!”

69 They said: “Call upon your Nurturer for us to make clear to us what her color is.” He said: “Verily He says it is a yellow cow of intensely bright color that gladdens the beholders.”

70 They said: “Call upon your Nurturer for us to make clear to us what she is. Verily cows all look the same to us. Then we will be, if the One God wills, assuredly well-guided.”

71 He said: “Verily He says it is a cow unbroken to plowing the earth or watering tillage, flawless, without one spot on her.” They said: “Now you have given the precise terms!” Finally they slaughtered it—after they almost did not.
And when you killed a soul, then jostled one another over it—but the One God was to be the discloser of what you were concealing—

so We said: “Strike it with part of her.” Thus does the One God revive the dead and show you His signs! Perhaps you will understand.

Yet your hearts hardened, even after that. Indeed, they are like rocks, or more intense yet in hardness; but truly there are certain rocks out of which rivers burst forth; and truly there are some that cleave asunder so that water issues from them; and truly there are some that crash down in fear of the One God! And the One God is not at all unaware of what you do.
The Lights of Revelation & the Secrets of Interpretation

of the Commentary on the Qur'an by al-Baydawi

A RAB EDITION & ENGLISH TRANSLATION

with notations by Gibril Fouad Haddad
The Lights of Revelation & the Secrets of Interpretation

Hizb I

of the Commentary on the Qur’ān by

al-Bayḍāwī

ARABIC EDITION & ENGLISH TRANSLATION

With notes by

Gibril Fouad Haddad
Glory to Allah Who sent down the Discernment on His slave for him to be a warner to the worlds (al-Furqān 25:1)! He challenged, with the shortest of its suras, the champions of eloquence among pure-blooded Arabs and found none capable [of response]. He confuted those who set out to oppose it—of the orators of 'Adnān and declaimers of Qaḥṭān—until they thought they had been completely bewitched. Then he expounded for humankind what was revealed to them (al-Nahl 16:44) within their purview of their own welfare, so that they may ponder its verses and people of intellect may heed (Ṣād 38:29) carefully. He dispelled for them opacity from clear verses which are the substance of the Book and others, allegorical (Āl ʿImrān 3:7), which are the figures of speech through interpretation and exegesis....

213 The ancestors of the Arabs, 'Adnān 'Resident' gave birth to Ma'add 'Tough', to whom Quraysh and the Prophet Muhammad—upon him blessings and peace—are traced, while Qaḥṭān 'Hard' gave birth to the eponym Ya'rub 'Speaks most clearly', to whom 'Ad and Thamūd are traced, cf. Ibn Durayd, al-Īṣṭiqāq, ed. 'Abd al-Salām Muhammad Hārūn (Beirut: Dār al-Jil, 1411/1991) pp. 5, 31, 217, 361.
He shed light on the complexities of great truths and the subtleties of nuances, so that the undisclosed matters of visible Sovereignty and preternatural Dominion and the hidden ones in the world of Holiness and Might be made manifest\textsuperscript{214} to them, and they would think on them and reflect. He laid down for them the foundations of laws and their applications out of the texts of verses and their hints, to remove uncleanness far from them and cleanse them with a thorough cleansing (al-Ahzab 33:33). Whoever, then, has a heart or gives ear with full intelligence (Qaf 50:37) shall be in both abodes praised and blessed! But whoever disdains him and puts out his beacon shall live in contempt and be thrown into a scorching fire (cf. al-Inshiqaq 84:12).

Therefore—O Necessary Being! O Outpourer of munificence! O Goal of every pursuit!—bless him with a blessing that matches his boon and repays his struggle, as well as those who aided him and inculcated his message/buttressed his edifice\textsuperscript{215} most firmly;
pour down on us from their vast blessings; cause us to tread the path of their miraculous gifts; and greet them and us with an abundant greeting of Peace!

[Tafsir is the chief science and foundation of all disciplines]

To proceed: truly the greatest of the sciences in scope and the highest in rank and radiance is the science of exegesis, which is the chief and head of all the religious sciences, the framework of the bases of the sacred law and their foundation. None is suited to practice it or venture to speak about it but he who excels in the religious sciences in their totality—roots and branches—and has proved superior in the crafts of the Arabic language and the literary arts in all their varieties.

And I have—by Allah!—long contemplated authoring a book in this discipline that would contain ....................................

216 "Those who aided him etc." are respectively the Companions (ṣaḥāba) and Successors (ṭabīn) according to Qūnawī, Ḥāshiyat al-Qūnawi ‘alā Tafsīr al-Imām al-Baydawī, printed with Ibn al-Tamjīd, Ḥāshiyat Ibn al-Tamjīd, 20 vols. ed. ‘Abd Allāh Māhmūd ‘Umar (Beirut: Dār al-Kutub al-‘Ilmiyya, 1422/2001) 1:37, hereafter Q.

217 Cf. Ibn ‘Aṭīyya (d. 546/1151) and Abū Ḥayyān (d. 745/1344)—among others—in the introductions to their respective tafsīrs.
the essence of all that has reached me from the major Companions and ulema of the Successors and the rest of the pious early Muslims including brilliant allusions and marvelous subtleties I and those before me have brought to light among the preeminent latter-day [scholars] and worthiest authorities. It would also clarify the variants of the famous [Quranic] readings that are sourced to the famous eight Imams and the irregular variants narrated from the notable Readers.

218 Q (1:426) defined the nukta when commenting on the Qadi's statement, toward the very end of his commentary on 2:2, "Each of these sentences, moreover, holds an allusive point in the purest rhetorical style (nukta dhāt jazāla)." "The nukta is the subtle question that is brought out perspicuously and cogitatively. It derives from 'he scratched the ground with his spear,' leaving its trace there: the nuance was named nukta because thoughts leave their trace on it." Al-Nābulusi said in al-Awjiba 'alā Mi‘āṭa wa-Wahidin wa-Sittina Su‘ālān, ed. Imtīthāl al-Ṣaghīr (Damascus: Dār al-Fārābī lil-Ma‘ārif, 1422/2001), Question 126, p. 301: "Shaykh Khālid [al-Azhari] said in Sharḥ al-Qawā'id [=Sharḥ Qawā'id al-İrāb]: 'The allusive point is the nuance (al-nukta hiya al-daqīqa).'" On Companions and Successors see biographical glossary.

219 All mss. and eds.: the mu‘āra’ ahlu al-dhāt; the mu‘āra’ al-murra’; the mu‘āra’ al-marra’.

1. The Sura of the Opening of the Book

Fourteen names of the Fatihah

- It is He Who is the facilitator of every good and the granter of every request—l say:

Now do I begin and asking for the best of God given success from rising to the task. Then came to me, after the consultative prayer, that which sealed my resolve to embark upon my plan and realize my project, with the intention to name it after I fin:

But I felt unqualified—and this uncurved me and blocked me...
whence it is also named

3. “a foundation,” (ii) or because it rounds up the Quranic contents of the praise of Allah Most High and Exalted, [the modalities of] worshipping through His commands and prohibitions, and the exposition of His promises and threats; (iii) or because it contains the aggregate of its meanings of intellective wisdoms and practical rulings, which is to walk in the straight way and behold the stations of the elect and the homes of the wretched.\(^{221}\)

It is also named 4. “the Sura of the Treasure;” hence, likewise:

5. “the Abundant” and
6. “the Sufficient;”
7. “the Sura of Praise,”
8. “of Thanksgiving,”
9. “of Supplication” and of

\(^{222}\) To elaborate [on al-Baydawi’s sentence], it encompasses four categories of sciences which are the pivot of the religion: the principles, the branches, sufism, and history.

10. “Teaching how to Beseech,” since it includes the above;
11. “of Prayer” as it is obligatory or desirable to recite it in it;²²⁴
12. “the Healer” and
13. “the Cure” due to his statement—upon him blessings and peace: “It is a panacea;”²²⁵

²²⁴ I.e., obligatory according to the Shafi’is and as related from some Companions such as Ibn 'Abbas to that effect, cf. al-Khafajî, 'Inâyat al-Qâdî wa-Kifâyat al-Râdi, ed. Muhammad al-Sabbâgh, 8 vols. (Bulqâq: Dâr al-’Îbâ’în al-’A’mir, 1283/1867) 1:24, hereafter Kh; “obligatory or desirable” according to the Shafi’is and Hanafis respectively (S, Q) and per Muhyî al-Dîn Muhammâd b. Muștafâ Shaykh Zâdâh, Hâshiyyat Muhiy al-Dîn Shaykh Zâdah, 3 vols. (Istanbul: Maktaba ‘Uthmaniyya, 1306/1889) 1:26; Hâshiyyat Muhiy al-Dîn Shaykh Zâdah, ed. Muhammad ‘Abd al-Qâdir Shâhin, 8 vols. (Beirut: Dâr al-Kutub al-’Ilmiyya, 1419/1999) 1:26, hereafter Z.
14. “the Seven Oft-Repeated,” as it is formed of seven verses by
general agreement—only some counted the theonomic invocation
without [stopping after] those You have favored while others
did the opposite. It is repeated inside prayer, or was revealed
repeatedly—provided it is true that it was revealed both in
Mecca when prayer was made obligatory and in Medina when
the direction of prayer was changed. It is soundly established as
Meccan since Allah Most High said, We have certainly given
you seven of the oft-repeated (al-Ḥijr 15:87), which is Meccan as
established textually.

226 By consensus (jim‘a) acc. to Ṭahāwī, Sharḥ Ma‘ānī al-ISTRY, ed. Muhammad
‘Abd al-Barr, al-ISTRY, ed. ‘Abd al-Mu‘ṭi Amin Qal‘ajī, 30 vols. (Damascus and
Hajar, Fath (8:159) cites odd dissents by Husayn b. ‘Ali al-Ju‘fī and ‘Abd b. ‘Ubayy.
227 See al-Ḍā’ī, al-Bayān fi ‘Add Āy al-Qur‘ān, ed. Ghānim al-Ḥamd (Kuwait:
Markaz al-Makhtūṭāt wal-Turāth wal-Waḥāيق, 1414/1994) and others.
228 The Qadi begins with the strong gloss and proceeds with the weaker one(s).
229 Narrated from ‘Ali and Qatāda (S) "rebutting Mujāhid who said it is Medinan" (W).
although the latter is also related from the Prophet—upon him blessings and peace—
cf. Tafsīr Muǧātī b. Sulaymān, ed. ‘Abd Allah Shabbāḥa, 5 vols. (Beirut: Mu‘assasat al-
Ṭarīq al-ʿArabi, 1423/2002) 1:35. Nasafi considered it both Meccan and Madinan.
230 “Because the verses that precede and follow deal with the unbelievers in Mecca"
(Z); “By textually he means the Sunna, for that is authentically established from Ibn
‘Abbās—Allah be well-pleased with him and his father—and a Companion’s statement.
Text and Translation

[The basmala is part of the Fatiha]

[1:1] bi-smi-l-Lāhī-r-raḥmānī-r-raḥīmī ‘In the Name of the One God, the All-Beneficent, the Most Merciful’ is part of the Fatiha.\(^{231}\)

This is the position of the Quranic readers and jurists of Mecca and al-Kūfa, Ibn al-Mubārak and al-Shāfi‘i. A contrary view was held by the readers and jurists of Medina, Basra, Greater Syria, Mālik and al-Awzā‘i. Abū Ḥanīfa did not stipulate anything on it so it is thought he did not deem it part of the sura. Muhammad b. al-Hasan was asked about it and he said “Everything that is between the two covers is the word of Allah Most High.”\(^{232}\)

We [Shāfi‘is] have many hadiths [as proofs]; among them:

c-looking the Qur’ān, especially with regard to revelation, has the status of a raised report” (A); “which is supported by its being the position of ‘Ali, Ibn ‘Abbās, Qatāda, Ubay b. Ka‘b and the majority of the scholars after them” (Q); “It is the position of Ibn ‘Abbās and the majority of the Companions and commentators of Qur’ān” (Kh).


\(^{232}\) A reply that suggests he considered the basmala part of the Qur’ān. The expression ma‘ bayn al-daffatayn refers to the ‘Uthmānic Codex, in which they wrote the basmala at the beginning of every Sura, without Sura names, Āmin, the numbering of the Suras or their verses or places of revelation, pause signs, dotting and vowelization.
(i) Abū Hurayra, Allah be well-pleased with him, narrated that the Prophet, upon him blessings and peace, said:

The Opening of the Book is seven verses, the first of which being In the Name of Allah, the All-Beneficent, the Most Merciful.\(^{233}\)

(ii) There is also the saying of Umm Salama, Allah be well-pleased with her:

The Messenger of Allah—upon him blessings and peace—recited the Fatiha and counted In the Name of Allah, the Beneficent, the Merciful, Praise be to Allah, the Nurturer of the worlds as one verse.\(^{234}\)

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\(^{234}\) The versions of this fair report all mention that the phrases In the Name of Allah, the Beneficent, the Merciful, Praise be to Allah, Nurturer of the worlds were counted as two verses cf. al-Munāwī, al-Fath al-Samāwī bi-Takhrij Ahādith al-Qādī al-Baydāwī, ed. Ahmad Muṣṭabā al-Salaffī, 3 vols. (Riyadh: Dār al-ʿĀṣima, 1409/1989) 1:94-96 §3.
Because of these two [reports] there was a difference of opinion whether it forms a verse on its own or together with what follows. There is consensus that everything that is between the two covers is the word of Allah Most High, and all concur on including it in the written volumes while going to every length to admit only what constitutes Qur'ān; hence āmin was not written.  

[Basmala implies a verb standing for whatever act follows]

The bā' in bi-smi-l-Lāh pertains to an ellipsis; its subaudition is “By the Name of Allah I recite,” since what follows is being recited; and thus does every agent pronominally imply whatever


Anwār al-Tanzil: Hizb I

[act] he initiates with a theonymic invocation. That is more suitable than to make it imply “I begin,” to which nothing corresponds or points; or “[By the Name of Allah] is my beginning,” which entails even more ellipsis.236

[Magnification of monotheism in the positioning of basmala]

Putting the governed element first here carries more effect—just as in His saying In the name of Allah be its course! (Hūd 11:41) and You do we worship (Fātiha 1:5)—because it has more weight and is more indicative of exclusivity, prompter in magnifying Allah and more evocative [of the primacy] of [His] existence. For His Name—may He be glorified and exalted!—truly precedes recitation. How [could it not],237 when It was made an instrument by means of which recitation is carried out? And an act remains incomplete and unimportant in the Sacred Law as long as the Name of Allah Most High is not mentioned ahead of it, since the Prophet—upon him blessings and peace—said: …

236 i.e. of a nominal sentence and an annexation construct.
237 a, A, Ak, B, c, I, N, R, Sk, T: كَيْفَ لا
Every important matter that is not begun with bi-smi-l-Läh remains barren.238

It was also said the bâ’ denotes accompaniment in the sense, “With the blessing of the Name of Allah Most High do I read.”239 For this phrase and what follows to the end of the sura is all represented as spoken by the believers [themselves] ………

238 Narrated by al-Khaṭīb al-Baghdādi in al-Jāmi‘ li-Akhīlāq al-Rāwī wa-Ādāb al-Sāmi‘, ed. Muḥammad ṬA‘āj al-Khaṭīb, 2 vols. (Beirut: Mu‘assasat al-Risāla, 1412/1991) 2:87 §1232 and through him, al-Ruhāwī in his Arba‘in, Ibn al-Subkī in Ṭabaqāt al-Shaḥī‘iyāt al-Kubrā and al-Sakhwī in al-Ajwībat al-Mardiyāya. Although it is a very famous narration, it is considered by general agreement an aberrant wording narrated through one of al-Awzā‘i’s trustworthy students (Mubahshir b. Ismā‘īl) while a dozen others relate from the latter the wording “that is not begun with al-hamdulillāh.” Hence the basmala version was unanimously disauthenticated as “filmsy” (wāhih), cf. Ibn Ḥajar, Fath al-Bārī bi-Sharḥ Sahih al-Bukhārī, ed. Muḥammad Fu‘ād Abd al-Ḥaqī et al., 13 vols. (Beirut, Dār al-Ma‘rīfā, 1379/1959), Taṣfīr, Say, O People of the Scripture, come to a common word between us and you; and the exhaustive, meticulous study of the literature on this wording by the hadith master Muḥammad b. Ja‘far al-Kattānī in al-Aqāwil al-Mufassila li-Bayān Ḥadīth al-Ibtida‘ bil-Basmala, ed. Muḥammad ‘Īsām ‘Arār and Muḥammad al-Fāṭih al-Kattānī (Damascus: privately printed, 1419/1998), while Ibn Ja‘far’s student, Ahmad al-Ghumārī, demonstrated its forgery in his irate monograph al-Isrā‘idh wa-Hasbala minman Sahhaha Ḥadīth al-Basmala, 2nd ed. (Damascus: Dār al-Baṣā‘ir, 1405/1985). Those who declared it fair, such as al-Nawawī in his Adhkār, did so by subsuming it under the wording of ḥamd and in consideration of the Quranic precedent of beginning every sura thus. Al-Suyūṭī’s grading of hasan for al-Ruhāwī’s chain—which he cites in full in the Nawāhid (1:91-92)—is a mistake since it contains Ahmad b. ‘Imrān al-Nahshali who is suspected of forgery and Farrūjā Muḥammad b. Ǧālīḥ al-Ǧaṣrī who is unknown. Note: al-Khaṭīb’s version has “maimed” (aqātā) instead of “barren” (abtār).

239 “Which is facilitated by the hadith ‘By the Name of Allah, with Whose Name nothing can harm in heaven or on earth...’” (S).
so that they may know how one obtains blessing from His Name and how He is glorified for His favors and petitioned for His bounty.

[Morphology and desinenence of the bā’ in the basmala]

The bā’ received a kasra—although it would be right for single-letter particles to receive a fatha because it alone is [both] invariably a particle as well as entailing prepositional attraction, just as the imperative lām and the lām of annexation—when affixed to other than pronouns—both receive a kasra to distinguish them from the inchoative/inceptive lām.

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240 I.e., because fatha is the next choice as an indeclinable case (bīnā) after sukūn, the latter being unpronounceable for word initials. (Z)

241 I.e., among the four sorts of particles (hurūf)—prepositions, adverbs, conjunctions, and interjections, cf. Wright, Grammar (1:278 8354).

242 Al-Ṭibī said: "The wāw of oath invalidates this claim." (S)

Text and Translation

وَ(الأَنْسُم) عَندَ أَصْحَابِ الْبَصْرِيَّينَ: مِنَ الأَسْمَاءِ الَّتِي حَذَفَتْ أَنْجَازُهَا
لِكِتَابِ الْإِسْتِغْلَالِ، وَبَيْنُتِهَا وَأَوْلَاهُا عَلَى السَّمَوَاتِ، وَأَقَلَّلَ عَلَيْهَا مِنْهَا، وَهِيَ
الْوُضُّ، لَمَّا مَنَذَّ قَالُوا أَنْ يَتَبَيَّنَوْا بِالْبُحرَانِ وَيُقَدَّمُوا عَلَى السَّمَاءِ.
وَيَشْهَدُ لَهُ تَصْرِيغُهُ عَلَى (الأَسْمَاءِ)، وَ(أَسَامِي)، وَ(سَمَّيْت) وَ(سَمِّى).
وَحَيْيِّي (سَمَّيْت) كَ(لِهُدَى). لَعْبَتْ فِيهِ. قَالَ: [زَجُر].

[Etymology and morphology of *ism*]

Our Basrian colleagues\(^{244}\) hold that *ism* is of the nouns whose endings are elided due to frequent use and whose initials have an indeclinable mute case, after which a conjunctive compression was affixed to them as an initial\(^{245}\)—since they [Arabs] have it that one begins with a vowelized consonant and stops at a quiescent one.

Witnessing to this [derivation] is the inflection of *ism* into *asmā'*;\(^{246}\) *asāmi*;\(^{247}\) *sumayy*;\(^{248}\) and *sammat*.;\(^{249}\)

The inflection *suman* (name)—as in *hudan* (guidance)—is a dialectical form.;\(^{250}\)

One [poet] said: ["The Trembling"];\(^{251}\)

\(^{244}\) This expression indicates that al-Bayḍawi followed the Basrian school in grammar.

\(^{245}\) These are *ibn(a), ism, irst, isthn(at)an, umra', inra'a*, and *ayn Allāh* according to most grammarians. (S) Cf. Wright, Grammar (1:20).

\(^{246}\) I.e. instead of *awādā*. (S, Q)

\(^{247}\) Plural of *asmā*, so it is the plural's plural (*jam' al-jam'a*). (Q)

\(^{248}\) As the diminutive *sumayyun*—originally *sumayyun*—instead of *wusaymün* (S, Q); or as *samiyyun* 'namesake' instead of *wasimun* (S, Sk)

\(^{249}\) Instead of *wasamtu* (S, Q)

\(^{250}\) Originally *sumawun* and *sumawun* where the final *wāw* was turned into *alif* (S)

\(^{251}\) The meters of Arabic prosody are described—with illustrative examples—by Wright, Grammar (2:358-368) and Karam al-Bustâni, al-Bayḍan (Beirut: Maktabat Sâdir, n.d.) pp. 117-139.
And Allah named you with a name (suman) blessed, by which He favored you, just as He favored you in other ways.\textsuperscript{252}

Transposition is unlikely and irregular;\textsuperscript{253} [rather,] its derivation is from \textit{sumw} \textsuperscript{highness},\textsuperscript{254} as it [the name] constitutes eminence and an ensign for the referent.

The Kufans derive it from \textit{sim} `brand, trace\textquoteright, with \textit{wism} as its root, from which the \textit{wa\textdiaeresis} was elided and then a \textit{hamzat al-wa\textdiaeresis} \textsuperscript{conjunctive compression} made up for it to minimize vowel-weakness.\textsuperscript{255} This [derivation] was rejected because the \textit{hamza} is not a familiar replacement for initial elisions in their language.

Also among its dialectical forms are \textit{simun} and \textit{sum\textdiaeresis}. The poet said: ["The Trembling"]

\textsuperscript{252} Spoken by the Kh\text{\textdiaeresis}mi poet Ab\text{\textdiaeresis} Kh\text{\textdiaeresis}lid al-Qan\text{\textdiaeresis}n\text{\textdiaeresis}i (S) cf. al-Mubarrid, \textit{al-K\text{\textdiaeresis}mil}, ed. Muhammad Ahmad al-D\text{\textdiaeresi}li, 2nd ed., 4 vols. (Beirut: Mu\text{\textdiaeresis}assat al-Ris\text{\textdiaeresis}l\text{\textdiaeresis}a, 1412/1992) 3:1081, corrupted to "al-Qash\text{\textdiaeresis}n\text{\textdiaeresis}i" in the \textit{I\text{\textdiaeresis}miyya} edition of al-Q\text{\textdiaeresis}navi.

\textsuperscript{253} I.e., of the initial \textit{wa\textdiaeresis} of \textit{wism} `mark\textquoteright into the initial \textit{hamza} of \textit{ism}, the etymology preferred by the Kufans. (S, Z, Q)

\textsuperscript{254} I.e., among the Basrians (Z).

\textsuperscript{255} Cf. Wright, \textit{Grammar} (1:71-72) and Abdul-Massih, \textit{Khalil} (pp. 91b-95a).
In the name of Him Whose Name (si‘umuh) is in every sura.  

[The name is primarily other than the named]

If, by “name” one means the vocable (la‘f), then it is other than the referent (musammā), since it is composed of separate, unfixed sounds, differs according to nations and eras, and is at times multiple and at times single, contrary to the referent.

If, however, the thing itself is meant, then it is the very same as the referent; but this acceptation is not widespread: in the verses of Allah Most High, Blessed be the Name of your Nurturer (al-Rahmān 55:78) and Glorify the Name of your Nurturer the Most High (al-A‘lā 87:1), what is meant is the vocable. For just as it is obligatory to shield His essence—may He be glorified and exalt-

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257 “Because they are fluid (sayyāla), as their parts do not gather up in actuality.” (Q)
ed!—and Attributes from [any attribution of] defects, it is also obligatory to keep the vocables that apply to them safe from any filth or impropriety.

Alternately, "the name" is intercalated,258 as in the poet's saying, ["The Long"]

Up to one year—then the Name of Peace on you both!259

If, however, the attribute is meant—as is the view of Shaykh Abū al-Ḥasan al-Ash'arī—it is divided into the same subdivisions he gave attributes: (i) what is the referent itself, (ii) what is other than the referent, and (iii) what is neither the referent nor other than it.260

258 This is the position of the Khārīji linguist and exegete Abū 'Ubayda Ma'mar b. al-Muthanna al-Taymi (110-210/728-825) in his commentary entitled Majāz al-Qur'ān, ed. Muhammad Fu'ad Sezgin, 2nd ed., 2 vols. (Beirut: Mu'assasat al-Risāla, 1401/1981) 1:6: "Bismi-l-Lāh is none other than bi-l-Lāh because the name of something is the thing itself. Labīd said..." which al-Ṭabarī severely rebuts in his Taṣfīr (1:117-120).

259 Spoken by the Companion-poet Labīd b. Rabī‘a al-Āmirī—one of the seven Mu'allaqāt authors—after he reached 130 years of age and said: "My two daughters wished for their father to live on / but am I afraid but of Rabī‘a or Muṣar? / Rise both, declare what you know well. Neither / claw faces nor shave heads, but say / 'He is the man who never failed a friend / nor betrayed his beloved nor cheated nor deceived.' / Up to one year—then the Name of the Transcendant on you both; and whoso weeps a whole year is excused." (S)

He said "by the Name of Allah" instead of "by Allah" because the obtainment of blessing and the recourse to help are by the mention of His Name; or to differentiate between oath (yamīn) and propitiation (tayammun).

The alif was not written according to calligraphic convention because it is so heavily used, so the bā’ was elongated to compensate for it.\(^{261}\)

[The divine name Allāh: etymology and morphology]

Allāh is originally ilāh (‘deity’), from which the hamza (glottal stop) was elided and compensated by al-; hence, one says Yā Allāh (‘O Allah’) disjunctively;\(^ {262}\) but it is used specifically for the One Who is rightfully worshipped. ..........................

\(^{261}\) A second justification for the elongation of the written bā’ according to al-Bulqini is magnification (ta’zīm), since it begins the Book of Allah. (S) See on this theme the erudite Sufi mathematician Ahmad b. Muhammad al-‘Adadi, known as Ibn Banna’ al-Marrakishi (654-721/1256-1321), ‘Umwa‘ al-Dalīl fi Marsūm Khaṭṭ al-Tanzīl, ed. Hind Shalabi (Beirut: Dār al-Gharb al-Islāmī, 1990).

\(^{262}\) I.e. not Yāllāh contractively. The latter is a colloquialism used to signify "hurry up!" further corrupted in the Maghreb into the feminine and plural verbal forms yallāhi and yallāhū respectively. It has also been claimed to be an unrelated, underived Persian colloquialism: http://www.ahlahdeeth.com/vb/showthread.php?t=169211.
Amwir al-Tanzil: /_-f izb J
lioh <deityl, originally, is for any objec t of wor ship; then over-
whelming usage ... of Paradise" in ibn l;lajar, al-l~iiba fl 
Tumyi: al-Sa/,aba, entry on 'Atiqa b. al•l;l iiritl~ al-An~ari. 
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1
Text and Translation

\[\text{(Alaheyyin)}: \text{Alhamdu li-llah, wa lhamdu li-LLah, wa lhamdu li-LLah, wa lhamdu li-LLah, wa lhamdu li-LLah.} \]

(\text{Alaheyyin}) is used in this context to emphasize the praise and gratitude directed towards Allah. This is a common practice in Arabic literature, where the repetition of praise is used to convey a deeper sense of devotion and reverence.

\[\text{Alahahu ghayruhu} \text{ means "someone gave him protection" when a refugee flees to someone who then gives him protection, whether real or claimed.265 Another use of \text{aliha} is for the newborn calf craving its mother, as creatures strongly yearn for Him and earnestly call on Him in difficulties.} \]

(v) Another derivation is \text{waliha}, “he became perplexed, bewildered;” it is as if266 its root were \text{wilâh}267 then the \text{wâw} was transposed into a \text{hamza} ‘glottal stop’ because of the heaviness of its \text{kasra}—in the same way the initial \text{damma} weighed too heavily in \text{wujâh} ‘faces’—yielding \text{ilâh} ‘deity’, as in \text{i'â} and \text{ishâh}.268 This is invalidated by its plural being \text{âliha} rather than \text{awliha}.

265 Respectively corresponding to true and false belief. (Q)
266 Q. Sk: Ifa Cala-blilf thel thampe 2A, 37 i 26: \text{shad} of the \text{al-fayr} it is Amjad.
267 Kh: \text{ghar} \text{wilâh} \text{gawr} \text{gawr} \text{gawr} \text{gawr} \text{gawr}
268 Which became \text{ujûh} with \text{hamza} replacing the initial \text{wâw} (Q) cf. \text{Lisân}, art. \text{w-q-t}.
269 Respectively from \text{wî'â} ‘vessel’ and \text{wishâh}, a wide diagonal leather chest-strap worn by women (cf. \text{Nihâya}, art. \text{w-sh-h}), which Reinhart Dozy both mistranslates and mistakes for a plural in his \text{Dictionnaire d'études des noms des vêtements chez les Arabes} (Amsterdam: Jean Müller, 1845, rep. Beirut: Librairie du Liban, n.d.), art. \text{wishâh}, whereas the plural is \text{awshiha} cf. “Whosoever straps on a sword in the way of Allah, he shall have a \text{wishâh} from the \text{awshiha} of Paradise” in Ibn Hajar, \text{al-Iṣâba fi Tamyiz al-Ṣâhâba}, entry on ‘Atîqa b. al-Ḥarîth al-Ansâri.

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(vi) It was also said its root is láh, the infinitive noun of the verb láha—[aorist] yalihu, [infinitive nouns] layhan and láhan—meaning “he veiled himself and was or became elevated,” for Allah—may He be glorified and exalted!—is veiled from the perception of sights and elevated above all things and anything that does not befit Him. Witnessing to it is the poet’s saying: [“The Outspread”]

Like a solemn oath of Abû Rabâh
witnessed by his tremendous god (lâhu).

It was also said [Allâh is] a proper name for His own Essence, because it is described but never serves to describe, and
because He must have a name to which His Attributes apply; and there is none suitable for Him, among those by which He might be named, but that.

Furthermore, if it were a descriptive, the statement "There is no god but Allah" would not constitute pure monotheism—as in, for example, "There is no god but the all-Merciful" which does not preclude partnership.\(^{272}\)

The predominant view, however, is that it is originally a descriptive;\(^{273}\) but when overwhelming usage made it His, wherein it applies to no other and became like a proper name for Him . . . .

\(^{272}\) A reasoning taken from al-Rāzī, Ṭafsīr al-Fākhr al-Rāzī al-Mushtahār bil-Ṭafsīr al-Kabīr wa-Mafātīḥ al-Ghayb, 32 vols. (Beirut: Dār al-Fikr, 1401/1981), sub 2:163. "Al-Tibī said [in Futūḥ al-Ghayb (1:88)]: 'The Qādi wrote in the margin: "al-Rahmān, even though it is reserved for the Creator—exalted is He!, it remains that such has transpired with a separate proof; linguistically, it [only] means someone who shows utmost mercy.'" (S) This elucidation cited by al-Suyūṭī in his Nawahid (1:240) suggests autograph marginalia penned by al-Bayḍāwī on J., which were in al-Tibī’s possession as he worked on the latter.

\(^{273}\) The author’s intent is to disprove the claim that it is underived, whether a proper name or a descriptive,” (Q) “The correct view, based on transmission and evidence, is that it is a proper name” (S) cf. Suyūṭī’s Ashbāh wal-Nazā’ir fil Nahw (4:5). Shawkānī in the introduction of Nāyīl al-Awṭār labels the view that Allāh is an underived proper name as the position of the majority (al-jumhūr). Al-Rāzī (who also prefers the latter position) in his Kitāb Lawāmi’ al-Bayyināt Sharḥ Asma’ Allāh Ta’ālā wal-Ṣifāt, ed. Muḥammad al-Na’sānī (Cairo: al-Khānji, 1323/1905) pp. 80, 83 says that it is derived according to the majority of the Mu’tazilis, many of the lexicographers and others.
Anwār al-Tanzil: Hizb I

―as also took place, for example, with “al-Thurayyâ” and “al-Ṣa‘i_STRUCTURED"]

274 it was deemed as such in that (i) descriptives qualify it, (ii) it never serves as a descriptive, and (iii) any hint of possible partnership is precluded from it.

[No word can designate the reality of the divine Self]

For His essence, viewed as He Himself, without regard to any other aspect—intrinsic or otherwise—275 is inconceivable to human beings and therefore cannot be designated with a word. Also, if it designated nothing but His own essence, then the letter of His statement—exalted is He!—He is Allah in the heavens and on earth (al-An‘ām 6:3) would not have made sense.276 Further-

274 Originally the diminutive of tharwā, “multitudinous”—which metonymically became the name of the Pleiades cluster of stars (al-thurayyâ)—and the adjective “thunderstruck” (sa‘iq) which became the surname of Khwawayid b. Nufayl. (Q)


276 “Al-Tibi said: I.e., with regard to temporal-local adverbiality (al-zarfiyya) which is impossible for His essence, hence it must have a meaning specific to descriptiveness (al-wasfiyya), namely, “the One worshipped in the heavens and the earth.” And what he said needs reconsideration.” (S)
more, derivation means that one of two terms has meaning and form in common with the other, and this is precisely the case between it and the etymons mentioned.

It was also said its root is the Syriac lāhā, Arabized with the elision of the final alif and the insertion of an additional ṭām.277

The glottal accentuation of its ṭām when preceded by a fatha or damma is a [linguistic] tradition; it was also said [it is thus accented] in all cases.278

The suppression of its alif is a solecism by which prayer becomes invalid and an oath falls short of being explicitly sworn; yet it has come up for the requirements of meter: ["The Exuberant"]

Lo! May Allah [without alif] never bless Suḥayl
every time that Allāh shall bless men.279

277 Al-Bulqīnī considered this derivation baseless. (S)
278 I.e. even if preceded by kasra: a weak position. (S)
279 Allā lā bāraka Allāhu ụt Suḥayl in ṭāmā mā-l-Lāhu bāraku fil-rijāli. The alif was dropped out of Allāh in the first hemistich so that it can read ṭāmā to match
Al-rahmān al-raḥīm are two intensive-form nouns derived from rahima 'he showed compassion', like ghadbān ‘angry’ from ghadiba and ‘ālim ‘knowing’ from ‘alima. Rahima ‘mercy’, lexically, is tenderness of the heart and a leaning that dictates the showing of favor and good treatment, whence raḥīm ‘womb’ since the latter curves around its content. But the Names of Allah are taken only in consideration of outcomes, which are acts, and not of intentions, which are affects.


280 "Either by way of metonymy (al-majāz al-mursal) by naming the cause and intending the result, or by way of a proverbial metaphor (isti‘āra tāmthiliyya).” (Q) The latter is “produced by retaining in one’s mind all the elements of a comparison except the tenor” cf. Pierre Cachia, The Arch Rhetorician or The Schemer’s Skimmer: A Handbook of Late Arabic bād’ drawn from ‘Abd al-Ghāni an-Nābulusi’s Naṣiḥāt al-azhār ‘alā nasrādī al-aṣbāb (Wiesbaden: Harrasowitz Verlag, 1998) p. 88.

281 “Its upshot is that it is impossible to attribute literal compassion (hadīqat al-rahima) to Allah, therefore it is explained as that which compassion necessitates (tufassar bi-lāzimihā).” (S) This method and its examples are demonstrated by Ibn ‘Ādil, “Exposition of Attributes That Are Inattributable [literally] to Allah” in al-Lubāb fi ‘Ulūm al-Kitāb, ed. ‘Ādil Ahmad ‘Abd al-Mawjūd et al., 20 vols. (Beirut: Dār al-Kutub al-‘Ilmiyya. 1419/1998) 1:154-155; Ibn ‘Abd al-Salām, al-Iṣbāra ilā al-Ijāz fi Ba‘d Anwār’
Text and Translation

Al-rahmān is more intensive than al-rahīm—since addition in morphology spells addition in meaning, as in qāṭa‘a, ‘he cut’ and qāṭā‘a ‘he cut to pieces’, or kubār ‘big’ and kubbār ‘huge’—which must be understood in regard to quantity at times and modality at others. In the first case, it was said “O rahmān of this world”—for the latter includes the believer and the unbeliever—and rahīm of the next!—for it is exclusive to the believer. In the second case it was said “O rahmān of this world and the next, and rahīm of this world!” because next-worldly favors are all …

al-Majāz, ed. 'Uthmān Hilmi ([Cairo] al-Maṭba‘at al-‘Āmira, 1313/1895) pp. 104-112 in which he states: ‘According to the Shaykh [al-As‘ārī], rahma means Allah's will (irāda), for His slave, of whatever one showing compassion wills for the one who is shown it” and so for all states or acts connoting affect (infi‘āl), need, spatiality or corporeality such as friendship (mahābbat), love (wudd), good pleasure (riḍā), gratitude (shukr), laughter (daḥik), happiness (farāh), patience (ṣabr), jealousy (ghīra), shame (hayā‘), testing (ibtilā‘), sarcasm (sukhrīyya), mockery (istiḥzā‘), scheming (makr), ruse (khīd), astonishment (‘ajab), distance (e.g. when qualified by dhālika, dhālikum), leisure (fārāgh), hesitancy (taraddud), establishment [over the Throne] (istiwa‘), barring of the shin (kashf al-sāq), wrath (ghadab), resentment (sukhṭ or sakhat), grief (asaf), hatred and spite (qīla, maqṭ, bughd), enmity (adāwā), and malediction (la‘n); and our translations of al-Bayhaqī’s al-Asmā‘ wal-Sifāt and Ibn ‘Abbād al-Salām’s al-Mulḥa fi Ṭīqād Ahl al-Haqqa published at al-Sunna Foundation of America (Islamic Doctrines & Beliefs series).

282 Usually, but not always; in some cases the reverse is true, e.g. hadhir/hādhir (S).
momentous, while this-worldly favors are both weighty and trifling. It was pointedly put first—although the rule dictates a progression from lower to higher:

1. because the mercy of this world takes place first;

2. and because it has become like a proper name since none other than Allah is described by it. For its meaning is ..........
the true grantor of bounty who reaches the utmost in mercy."
Such is untrue of any other than Him, since all others aim to obtain repayment in exchange for giving kindness and favor. One either wants lavish compensation, or fine praise or to al-

lay the sensitivity of human sympathy and love of money from the heart. Moreover, one is like a mere intermediary in that, since the favors themselves, their existence, the power to deliver them, the motivation and stimulus to [obtain] them, the ability to benefit from them, the powers by which such benefit takes place, and so forth, all of this is His creation and none but He has power over it.

284 By consensus per al-Kirmānī. (S) “As for their naming Musaylima the Arch-Liar ‘the taḥmān of al-Yamāma,’ it was prompted by their fanaticism in apostasy.” (Q)
286 Riqqat al-jinsiyya is the wording in the printed editions of Anwār al-Tanzil, K, F, T and the Kashshāf—the latter making it the correct reading since it is the Qādi’s source—while A has riqq, Ak ribqat, a anaqaf, B, Kh, Q and R anaqaf al-khissa, “the shame of meanness,” and Z ribqat al-khissa, “the noose of meanness.” The passage was skipped in S, who did not do a word by word commentary, while A explains: “That is, a human being is inherently a miser and loves money, so when he does someone a favor he only wants to curb the slavish grip of his human character by doing something that contradicts his basic nature—which is inherently miserly as is the common lot of those of his species—in order to be praised for doing so.”
3. Or, after al-rahmān pointed to the sublime and fundamental favors, he mentioned al-rahim to address everything outside the first purview, like a complement and in tandem with it.

4. Another reason would be to harmonize verse endings.

[Rahmān cannot be pluralized or feminized]

The predominant view is that [al-rahmān] is indeclinable—regardless of the fact that its being used exclusively for Allah precludes its having a feminine with the forms fa'la or fa'lāna—if we sort it with the most frequent occurrences for its word type. He chose to be named by these Names so that the knower would realize that the one truly deserving to be sought for help

287 "Sublime such as intellect, understanding, and all that serves as a means for the greatest felicity, and fundamental such as existence, life and the like." (Q) All mss. and eds.: وأصلها واص总体 typo.
288 The original term is "verse headings" (rw'ūs) but it means their endings (awākhir); by their keep is meant their mutual congruence in specific fashion (tanāṣub fi hay'atīn makhṣūṣa), namely that the penultimate letter be a mute yā' preceded by a kasra. (Q) The consonantal fawāṣil 'verse-endings' of Qur'ān are what is called saj 'rhyming prose' in prose and qāfiya 'rhymes' in poetry, with the categorical caveat that the Qur'ān is neither prose nor poetry. Cf. al-Suyūṭī, Itqān (Type 59).
289 I.e., gender and number-wise, not case-wise since it accepts the nominative, accusative and genitive cases of a triptote, but without nunciation.
290 I.e., rahmā or rahmāna, the putative feminine forms of rahim and rahmān.
in all matters⁹¹ is He Who is truly worshipped, Who is the grantor of all favors—both the immediate and the deferred, the sublime and the petty—turning therefore with every last shred of his being⁹² to the Divine presence and firmly grasping the rope of God-given success, engrossing his inward being with His remembrance and taking Him as his sufficiency without any other.

[1:2] \textit{al-ḥamdu li-l-Lāhi} (Praise be to the One God). Ḥamd is homage paid for a voluntary grace—whether a favor or something else—while \textit{madh} (compliment) is homage paid for grace in unrestricted terms. You say, “I praised Zayd for his learning and generosity,” but not “I praised him for his handsomeness,” rather, “I complimented him.” It is also said they are near-synonymous cognates.⁹³ As for \textit{shukr} (gratitude), it is the matching of favor in speech, deed and conviction. [The poet] said: [“The Long”]

⁹¹ \textit{Majāmī’} al-unūr primarily means “all important matters” but can also mean all matters in absolute terms, which here is more obvious. (Q)
⁹² \textit{Bi-sharāshīrī}, “plural of sharṣhara which is used to mean the soul and the body, and it originally means the tips of the wings and the tail so it was used to mean the whole” (Q), an expression often used by the Qadi but invariably garbled to \textit{bi-sharri ashḥarr̲ī} in the 2000 edition of the \textit{Anwār}.
⁹³ Lit. “brothers,” a lexicographical term for words sharing two of their three root letters. Linguists refer to such cases as “the greater etymology” (\textit{al-īṣṭiqāq al-akbar})—
Graciousness earned you three things from me:
my hand, my tongue and conscience within. 294

So the latter is more general than the first two from one perspective and more specific from another. Since praise, as an offshoot of gratitude, publicizes favors more and is more indicative of their existence—conviction remains hidden and the taxing of the limbs is a burden—it was made the heading of gratitude and its mainstay. Hence he said, upon him blessings and peace:

Praise is the head of thanks: he does not thank Allah, who does not praise Him [first]. 296

which the Qadi will mention shortly—and view it as indicative of shared meaning(s). 294

The author of this oft-quoted verse remained unidentified in the commentaries.


296 Narrated (i) mursal-chained from Qatada (61-117/681-735), from 'Abd Allah b. 'Amr by 'Abd al-Razzaq in his Muṣannaf (Bāb shukr al-ta'am) and, through him, al-Hakim al-Tirmidhi in Nawādir al-Uṣūl fī Ma'rifat Ahadith al-Rasūl, ed. Tawfīq Mahmūd Takla, 2nd ed., 7 vols. (Damascus: Dār al-Nawādir, 1432/2011) 4:88 §865 A/154; al-Baghawi in his Tafsīr at the end of Sūrat al-Isrā' and Sharḥ al-Sunna, ed. Shu'ayb al-Arnūṭ, 2nd ed., 15 vols. (Beirut: al-Maktab al-Islāmī, 1403/1983) 5:50 §1271; al-Khaṭṭābī in Gharīb al-Ḥadīth (s.v. shukr); al-Bayhaqī in Shu'ub al-Imām (Branch 33) and al-ADāb (Beirut: Mu'assasat al-Kutub al-Thaqāfīyya, 1408/1988) P. 293 §888, and al-Tha'lābī in his Tafsīr (sub 1:2); (ii) from Ibn 'Abbās as his own statement by Ibn Abi Ḥātim, al-Tabari and al-Baghwī in wordsings merely equating hamd with shukr in their respective Tafsīrs—in this sense Ibn Abi al-Dunya's monograph al-Shukr bi Lāh 'azza wa-jall is replete with reports that mention only hamd; and (iii)
Blame, on the other hand, is the contrary of praise, and unthankfulness (kufrān) the contrary of gratitude.

It [hamd] is in the nominative case as an inchoative whose enunciative is lillāh, but its original [case] is accusative and thus did some recite it.\(^{297}\) It was pointedly put in the nominative instead, to signify the universality and stability of praise for Allah without notion of renewal or temporal origination.\(^{298}\) ............

\(^{297}\) Al-hamda lillāh is the reading of Hārūn al-'Ataki, Ru’ba, Ibn ‘Uayyna, Zayd b. ‘Ali, al-Hasan, and Ibn al-Sumayfī with an inferred (mugaddar) verbal regent, while al-Ṭūsī mentioned that the accusative case here was a dialectical form. Cf. ‘Abd al-Latîf al-Khaṭīb, Mu’jam al-Qirāʾāt, 11 vols. (Damascus, Dār Sa’d al-Dīn, 1422/2002), hereafter MQ. "When put in the accusative its meaning is, 'I praise Allah with much praise.' The accusative presumes an infinitive noun governed by a suppressed verb postulated as 'we praise' in the plural, as it is made to be spoken by Allah's slaves and matches his statements we worship and we ask for help." (Kh).

\(^{298}\) Nomitive makes the phrase nominal, consisting of a muḥtada’ and khabar, while the accusative, as shown in the previous note, makes it verbal; the characteristics of
It is of the infinitive nouns that are usually put in the accusative because of implied verbs that are almost never used with them.  

Its definite article is (i) for the species—meaning the designation of that which everyone knows praise to be; (ii) or for totality since praise, in reality, all belongs to Him: there is no goodness except He is its giver whether with an intermediary or without one, as He said—may He be exalted: And whatever blessing is with you, it is from Allah (al-Nahl 16:53).

There is also in it a proclamation that He is all-living, all-mighty, all-willing and all-knowing, since praise is not truly deserved but by the One of such exalted status.

nominal clauses are universality and fixity (‘umūm, thubūt) e.g. Zaydun munṭaliqun while those of verbal sentences are renewal and novelty (tajaddud, ḫudūth) e.g. Zaydun yuṭalīqu. Also see notes 557, 673, 681 and Ahmad al-Ḥāzimi, Fath Rabb al-Bariyya fi Sharḥ Naẓm al-‘Ujūrūmiyya (Mecca: Maktabat al-Asadi, 1431/2010) pp. 13-14.

299 E.g., Hamdan lillah which opens one of the top three or four founding classics of Arabic philology, Ibn Qutaybah’s Adab al-Kātib. Another very common use of this construction is the expression shukran ("Thanks"). Al-Ṣanʿānī’s Thamarāt al-Nazār fi ‘Ilm al-‘Athar begins with “Hamdan laka yā Wahība kulli kamāl, wa-shukran laka yā Manuha al-jazīli min al-nawal,...”

300 Respectively what may involve the slave’s will such as knowledge and all the types of learning that are part of what he acquires or what his will has no part in whatsoever such as beauty, courage, perception, motive abilities and so forth. (Q)
It was also read al-hamdi lillāh with the d following the case of the l, and also vice-versa [al-hamdu lillāh] virtually—since they are used together—as a single word.

[Rabb originally means “nurturing”]

rabbī-l-‘ālimma (the Nurturer of the worlds): rabb is literally an infinitive noun that means nurturing, which is to make something reach its completeness little by little. Then it was used as a descriptive intensive like sawm and ‘adl.

It is also said that rabb is a descriptive epithet from rabbahu (he nurtured him), [aorist] yarubbuhu, so one is a rabb (nurturer), as one would say namma (he gossiped), [aorist] yanummu, so one is a namm (gossiper). Then it was used to name the owner, because he preserves and nurtures what he owns.

It is not used in unqualified terms for anyone beside Allah


302 The infinitive noun for “fasting” sawm, was used intensively to denote the person who fasts, q.v. in Ibn Sidah’s Muhkam and al-Fayrūzābādī’s Qámūs, while the noun for “justice,” ‘adl, was used to mean the upright person, notably in hadith and law.
Most High\textsuperscript{303} except in a restricted sense, as in His saying, Return unto your master (Yūsuf 12:50).

'Ālam is a name for “that by which something is known” (yu'lam), like khātām (seal) and qālab (cast). Its predominant usage became “that by which the exalted Maker is known”—namely, everything other than Him of substances and accidents which, because of their contingency and dependency on a self-necessary Mover, point to the latter’s existence.

He made it plural so that it encompasses all the multifarious species it covers, predominantly their rational beings, giving its plural a yā‘ and a nūn, as for everything else that qualifies them.

It was also said that it is a name coined for those who possess īlm (knowledge)—angels and the Two Weighty Ones,\textsuperscript{304} applying to other things a posteriori.

\textsuperscript{303} I.e. in most cases according to al-lurṯānī and others. (S)

\textsuperscript{304} Al-thaqlān, i.e., humankind and jinn, thus named (i) “because they are the earth’s burden (thiqāl-al-ard) as it carries them alive and dead” per Ibn Qutayba, Tafsīr Gharib al-Qur‘ān, ed. al-Sayyid Ahmad Saqr ([Cairo]: Dār Iḥyā‘ al-Kutub al-‘Arabiyya, 1958;
Text and Translation

وقيل: عنى الله الناس ههنا؛ فإن كل واحد منهم عالم، من خصص إلـى

يُشتمل على بناء مركب في العالم الكبير، بن الجوانب والأعراض يُفصل بينه الصّانع، كنا يُعلم بها أبدعة في العالم الكبير، ولذلك سُوى بين النظر فيما.

وقال تعالى: "لَوْ أَنَفَسْكُمْ أَفَلَا تُصْرُونَ (6) [الداريات]

وَفَرِئَ (رب الأُمَلِيَّينَ) بِالْنَّصْبِ (أ) عَلَى الْمَنْدُوح (ب) أو الْتَدَاوِل (ج) أو

بَالْفَعْلِ الَّذِي ذَلَّلَ عَلَيْهِ الْحَمَدَ.

[The Ghazalian ‘ālam al-ṣaghir ‘microcosm’ of human beings]

It was also said that people are meant right here, for each one of them is a world—in the sense of comprising the equivalents of the substances and accidents the macrocosm contains—by which the Maker can be known, just as He can be known through what He fashioned in the macrocosm. Hence He made studying each the same as studying the other and said, *And in yourselves. Can you then not see?* (al-Dhāriyāt 51:21).

It was also read *rabba al-ālamīn* in the accusative in the sense of a compliment; (i) or as a vocative; (ii) or governed by the verb which praise indicates.


305 A concept dear to the Qadi who reiterates it under al-Baqara 2:34 and al-Dhāriyāt 51:21: “There is nothing in the world except its equivalent is found in human beings,” and which al-Ghazālī expounded before him in his defense of his own *Ihya‘ Ulum al-Din* entitled *al-Intiṣār li-mā fi-Ihya‘ min al-Asār*, from which al-Suyūṭī quotes at length (S 1:182-185) much to the ire of the Wahhabi editor of the Nawaḥīd—as it is a concept inherited from Greco-Christian tradition in full, cf. George Perrigo Conger, *Theories of Macrocosms and Microcosms in the History of Philosophy* (1922).


307 With an appropriate inferred verb governing it... and it is the weakest sense” (Z)
It offers evidence that contingencies, just as they are utterly dependent on the Originator (al-muhdith) upon their origination, so are they utterly dependent on the Perpetuator (al-mubqi) upon their endurance.

[1:3] al-rahmānī-r-rahimī (the all-Beneficent, the most Merciful): He repeated it for justification in the sense we mention below.

[1:4] mālikī yāwmi-d-dīnī (Owner of the Day of reckoning): Mālikī is the reading of ‘Āṣim, al-Kisā’ī and Ya‘qūb. It is reinforced by the saying of Allah, A day when no soul shall possess (tamliku) anything to help another; that day the Command belongs to Allah (al-Infiṭār 82:19). The rest read maliki (owner). 

The latter is our preference, since it is the reading of the residents  

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of the Two Sanctuaries and since He said: Whose is the sovereignty (mulk) today? (Ghāfīr 40:16); and also because it entails more magnification.

[Definitions of mālik, malik and din]

Al-mālik (the owner) is the possessor of discretion over the concrete specifics owned in whatsoever way he wishes; it stems from milk (ownership). Al-malik (the sovereign) is the possessor of discretion of command and prohibition of those under his authority; it stems from mulk (sovereignty).

It was also read malki (king) with alleviation; malaka (He owns) as a verb; mālikan (owning) in the accusative as a compliment or as a participial state and mālikun in the nominative, [both] nunated; [māliku] as a governing annex, namely the enunciative of a suppressed inchoative; and maliku or malika (king) as a governing annex in the nominative or the accusative.⁵¹⁰

⁵⁰⁹ See note 307.
Yawm al-d-din is “the Day of Retribution,” whence “As you judge, so shall you be judged”
and the line from al-Hamāsa: ["The Trilling"]

And nothing's left but enmity:
we requited them (dinnāhum) as they requited (dānū). 313

He annexed the agential noun to the [temporal-local] vessel, treating the latter as a direct object by poetic licence as in their expression: “O robber of—tonight—the household!” 315 The meaning is (i) that He has complete control of all events on the Day of Judgment in the same style as in And the dwellers of the Garden called out (al-A‘rāf 7:44), 316


314 Al-zarf, the Basriyan appellation for the maf'ūl fih, defined as “an adverbial noun of place or of time implying the preposition fi” (Lane, Lexicon), “an accusative noun indicating the time or place of the verb and invariably implying the meaning of fi,” Abdul-Massih, Khalil (p. 264), both s.v. al-zarf.

315 Al-Tibi said: “I.e. he made the temporal-local complement (māfūl fihi) a virtual direct object (mafūl bihi).” (S) Namely, al-layla in the example and yawm in the Quranic verse.

316 And the dwellers of the Garden called out to the dwellers of the Fire: We have found that which our Nurturer promised us to be the Truth. Have you too found that which your Nurturer promised the Truth? They said: Yea, verily. And a crier in between them
or (ii) that ownership is His on this day from a viewpoint of permanency, for the annexation to be literal and fit for its status of adjective for the definites.\footnote{17}

\textit{[Din as “sacred law” and as “obedience”]}

It was also said that \textit{din} means the sacred law and, also, obedience, in which case the sense is “the day of the requital for \textit{din}.”\footnote{18}

The reason for specifying the day with its annexation is either to magnify it, or because Allah Most High alone will have [His] order implemented on that day.\footnote{19}

cried: The curse of Allah is on evil-doers! I.e., describing in the past tense events that are to take place in the future. “The control has not yet been implemented, rather, it shall be so in the future; but because it is ascertained to befall, it is assimilated to the past and so was expressed in the past tense metaphorically (\textit{isti’āratan}), as in And the dwellers of the Garden called out.” (Q)

\footnote{17} I.e. everything that precedes is equally literally qualified by the clause “Owner of the Day of Judgment.” (K) So al-Baydawi’s sentence reads thus: that ownership is His on this day ontologically, from a viewpoint of timeless continuity without reference to past, present or future, so that the annexation of “Owner” to “Day” can be taken literally in both cases (i, ii) and be appropriate as an adjective for all the preceding definites—\textit{Allāh, rabb al-ālāmin, al-rahiḥān and al-rahiḥim}.

\footnote{18} I.e. the day of recompense for obeying Allah and the rulings of sacred law. (Q)

\footnote{19} I.e. directly, openly before all creation, literally, and indisputably, as opposed to the state of affairs in this world where liberty is given for naysayers to deny what they like. See on this figure of style Ibn ‘Abd al-Salām on the hadith “I am the master of the children of Adam on the Day of Resurrection” in his Bidāyāt al-Sāl fi Ta’dīl al-Rāṣāl.
Text and Translation

وَإِحْرَاءُ هَذِهِ الْأُوْصَافِ عَلَى اللَّهِ تَعَالَى - مِن كُونِهِ مُؤَجِّدًا لِلْعَالَمِينَ، رَبَّ وَاحِدٍ، مَعْدُونًا عَلَيْهِمْ بِالضَّفَاءِ كُلَّهَا، ظَاهِرًا هُمُّ وَبَاطِنَهَا، عَاجِلُهَا وَآَجِلُهَا، مَالِكُ
لَا أَمُورُهُمْ يَوْمَ الْ ثَوَابِ وَالْ عَقَابِ - (أَ) لِبَلْدَاللَّهِ عَلَى اللهِ الطَّلَاقُ بِالْحَمْدِ. لَا
أَحَدٌ أَخْلَقَهُ بِشَيْءٍ؛ بَلْ لَا يَسْتَحْتَجَّهُ عَلَى الْحَقِيقَةِ سَمَاةً؛ فَإِنَّ تَرْبُتَ الْحَمْدِ عَلَى
الْوَضْفِ يُسْمَى بِعُلَيْهِهِ لَهُ؛ (ب) وَلِإِلْعَشَاءِ، مِنْ طُرُقِهِمْ، عَلَى أَنَّ مَنْ
لَا يَتَصَفَّى بِذلِكَ الْمَعْاَثِقِ: لَا يَسْتَأْهِلُ لَأَنْ يُحَمَّدَ، فَضَلاً عَنْ أَنْ يُبَدِّدَ;
فَيَكُوَّنُ دِلْيَلاً عَلَى مَا بَعْدُ: َأَلْوَضْفِ الْأَوْلِىٍّ: لِيُبَيِّنَ مَا هُوَ الْمُوْجِبُ لِلْحَمْدِ، وَهُوَ الإِجْمَاعُ وَالْإِعْلَامُِ

Allah is thus described—Originator of the worlds out of nothingness and their Nurturer, lavishing on them all His favors, outward and inward, immediate and deferred, and in full possession of their affairs on the Day of reward and retribution:

(i) to show that He alone truly deserves praise and no one else deserves it more than He; nay, no one literally deserves it other than He—for making the description subsequent to the status proclaims that the latter causes the former—

(ii) and to intimate, in substance, that whoever is not thus described is undeserving of praise, let alone worship.

Thus it all stands as a proof for what follows it—[namely]:

I. the first description [Nurturer of the worlds] serves to expose what compels praise, namely, origination and nurture;

320 Outward favors are the creation of bodies and their strengths; inward ones, en- soulement, the gift of minds and noble characters; immediate ones are this-worldly while deferred ones are next-worldly. (Q)

321 By “the status” (al-ḥukm) is meant the establishment of praise for Him. (Q)
II-Ill. the second and third [All-Beneficent, Most Merciful] serve to show that He does it all as a favor and does so by choice, not that it issues from Him because of ontic necessity or any obligation of repayment for past deeds by discharging which He would purportedly deserve praise.\(^{322}\)

IV. the fourth [Owner of the Day of Judgment] serves as a verification of exclusivity—as it consists in something which precludes partnership in any way whatsoever—and the comprisal of glad tidings for extollers with dire penalties for dissenters.

[Addressing Allah as if seeing Him]

[1:5] iyyāka na‘budu wa-iyyāka nasta‘īnu 'You do we worship and You do we ask for help': Then, after He Who deserves praise was mentioned and described with magnificent attributes by which He demarked Himself from all other entities, and after [our] knowledge now pertained to a specific object of knowledge,

\(^{322}\) This clause contains a rebuttal of the philosophers and the Mu’tazila. (Q) See entry on the latter in our biographical glossary (par. iii).
He was addressed accordingly, thus: “O You Whose status is such, we worship You and seek Your help exclusively!” This is more indicative of exclusivity and forms a progression from demonstration to sight and a move from absence to witnessing. It is as if the object of knowledge is now being seen, the rational concept is beheld, and absence turns to presence!

He built the first part of the discourse on the primary stages of the state of the knower—consisting in remembrance, reflection, contemplation of His Names, study of His bounties and the inference, from His handiwork, of His immense loftiness and astonishing power; then He followed up with what constitutes the farthest reach of his quest, which is to probe the depth of arrival and become one of the people of reciprocal vision, whereupon he sees Him with his very eyes and converses with Him directly.

323 A variant yields “… entities, knowledge now pertained to a specific object; and so He was addressed” (Q. Sk). a, Ak, AQ, β, B, Cz, D, ε, F, H, MM, N, I, Is, K, Kh, M, P, Q, T: تعلق العلم بمعلوم معين خوطف L, Q, UI, U, Z: وتعلق العلم بمعلوم معين خوطف
Anwār al-Tanzil: Hizb 1

اللهُمَّ اجعلِنا من الواصلين لِلْعِيْنِ، دُونَ السَّامِعِينِ لِلآثِرِ!
وَمِنَ عَادَةِ الْعَرَبِ: الْتَقْصُّبُ في النَّكَلَمِ، وَالْعَذُولُ مِن أَسْلَوْبٍ إِلَى أَخْرَج
نَطْرِيَةٌ لَهُ وَتَشِيظُّ الْمِلَّةِ السَّامِعِ، فِيُغَدِّلُ مِن الْحَضَابِ إِلَى الْغُبْرَةِ، وَمِن الْغُبْرَةِ إِلَى
الْتَقْصُّبِ وَالْعَذُولِ، كَفْوَلِهُ تَعَالَى: فَمَنْ حَتَّى إِذَا كَنَّى فِي الْفَلَكِ وَجَرَّبَهُ يَمِينَهُ
(إِنْ بَعَسَةٌ) وَقَوْلُهُ: (وَلَّنَّا أَلْيِئَ أَرْسَلَ الرَّزْقَ فَتَشِيظُ سَحَابَةَ فَضْقَتِهِ) (فَاطِرٌ ٩)
وَقَوْلُ امْرَؤُ الْقَبِيسِ: [مَتَقَبَّرَ]

تَطَأَوَلَ لِيُلُكَ بِالْأَنْدِمِ * وَنَامَ الْخَلَلَ ومَلَّ تَرِيْدُ
وَبَاتَتْ وَبَايَتَ لَهُ لِيُلُكَ * كَلِبَةَ ذِي الْعَائِرِ الأَرْمَدِ

O Allah! Make us of those who reach the very source and not just hear the report!

The Arabs habitually practice refinement in their speech, switching from one style to another in order to refresh it and stimulate the listener. For example, one will switch from the second person to the third and from the third person to the first and back again, as in the saying of Allah Most High until, when you are in the ships and they sail with them (Yūnus 10:22), and His saying, And Allah it is Who sends the winds and they raise a cloud; then We lead it (Fāṭir 35:9) and Umru’ al-Qays’s saying: [*The Tripping*]

Long is your night with antimonied [eyes],
while he sleeps who is care-free—but not you.

He spends the night; but for him, a night passes
such as the night of one eye-specked, inflamed.

324 This is the rhetorical trope called Ḣīfār 'redirection' (S 1:212-219). Al-Bayḍāwī mentions it explicitly later on (verses 2:21, 2:28, 2:54, 2:83, 3:180, etc). See note 803.
And this is due to the unsettling news. I heard, which Abu al-Aswad told me...

Ly (is a disconnected pronoun in the accusative, and what ever ya' to me, kaf to you or ha' (to him) are affixed to it, are letters added to determine the first, second and third persons respectively, all without denotative place, just like the ta' in anta', and the kaf in anda', imagine yourself. Al-Khalil, however, said that Ly was a governed annex (adding as proof, it says that Ly was a governed annex, not a governed annex) and that Iya was a governed annex, adding as proof...)

and they can be used independently thanks to it. It was also said that the pronoun was the whole.

A variant reading has ayyāka with a fathā on the glottal stop, another hayyāka with its transposition into a ha'.

'Ibāda (worship) is the farthestmost point of submission and humility—whence tariq mu‘abbad (a leveled path) that is a well-trodden one, and thawbun dhū ‘abada (a sturdy garment) when it is quite thick—hence, it is not used in any other sense than for submission to Allah.

Istī‘āna is the quest for support. The latter is either absolutely indispensable or not. The first type is what an act cannot be performed without, such as the empowerment of the doer, his conception of the act, ............................................................

326 Ayyāka: al-Fadl al-Riqāshi, Sufyān al-Thawri, and ‘Ali b. Abī Taʿlīb. Ibn ‘Atiyya said it is a famous dialectical form. Hayyāka: Abū al-Sawwār al-Ghanawi—also a dialectical form. Other readings include iyāka, hiyāka, and iyīyīka with imāla. (MQ)

327 I.e. in the sacred law. As for the sense of “sturdy,” it is meant to imply strength in worship like a tough, well-sewn garment. (Q)
the availability of an instrument by which to act and material to act upon. When these conditions are met, a person is described as possessing ability and it is correct that he be legally responsible to do the act.

The second type [of assistance]—the dispensable—is the obtaining of what facilitates the act and by which it is more easily implemented—such as a mount on a trip for someone who is able to walk—or brings the doer nearer to the act and hastens it for him. This type does not form a criterion for the validity of legal responsibility.328

The meaning is the request for help in every task, or in the execution of all the types of worship.

[Those who are understood as saying na‘budu and nesta‘in]

The covert pronoun in both verbs represents the reciter ........

328 The Determinists (al-Jabriyya) said this verse shows the creature could not act independently while the Absolute Libertarians (al-Qadariyya) said it showed he can act with total independence then asks for assistance. By defining and describing the two types of assistance the Qadi invalidates both claims and shows the parameters within which the creature asks for help in what he can do or for facilitation (yusr). (Sk)
and those with him of the recording angels and attendees of congregational prayer; or the reciter and the rest of the pure monotheists: one inserted one's worship into the folds of their own and mixed one's need with theirs so that, perhaps, the former would be accepted through the latter's blessing and be answered. This is why congregation was made law.

[Why iyyāka was put first before the verbs]

The [direct] object was put first for magnification, focus and the indication of exclusivity;329 hence Ibn 'Abbās—may Allah be well-pleased with him and his father—said, “Its meaning is, ‘We worship You, and we do not worship anyone other than You’.”330

[The quest for self-extinction in the object of worship]

The order also gives precedence to what possesses precedence in existence, cautioning that the worshipper must keep his eyes

329 See S (1:222-229) on the linguistic and Quranic proofs that exclusivity (haṣr) here is not from the usage and position of iyyāka but rather from the context of the subject (mn khūṣūs al-mādād lā mn mawdū‘ allāfā).

еплal: ٣١٤١٥٠١٠٠١٤٢١٢٤٢١٢٧١٢٦١١٠١٢٠١٦١٠١١٠١١٠٠١٢٠١٢٠١٢٠١٩١٠١١٠٠١٢٠١٦١٠١٠٠١٢٠١٥١٠١٠١٠١٠١٠

Worship was put before seeking help so that the verse endings would match.
[Putting the means (wasila) first ensures fulfillment]

It can be gleaned from it that putting the means ahead of asking one's need is more conducive to fulfillment.

And I say: When the speaker attributed to himself [the act of] worship, he gave the impression that he was boasting and accorded importance to his own doing, so he followed it up by saying and You do we ask for help, to indicate that worship is also something that does not become complete or consummate except with the help and the success He [alone] grants.

It was said the wāw 'and' denotes a participial state whereby the meaning would be, “We worship You seeking Your help.”

It was also read with a kasra under the nūn in both words [ni‘budu, nista‘in], in the dialect of Banū Tamim: they put a kasra under all aorist initials except the yā, provided the next letter does not have a dāmma.

Text and Translation

[1:6] ihdīnā-š-ṣirāṭa-l-mustaqīma (Show us the straight path) is (i) an exposition of the help being requested, as if He asked: “How shall I help you?” and they replied, “Direct us!” (ihdīnā); (ii) or it is a singling out of the most sublime goal of all.

Hidāya (direction) is indication with kindness, hence it is applied to good things; the saying of Allah Most High and point them to the path of hell (al-Šaffāt 37:23) came by way of derision. Related to it are hādīyya (gift) and hawādī al-wāḥsh (the leaders of the wild herd) to refer to its front-runners.

The verb for it is hadā (to guide, direct). By default it is transitively used with the lām or with ʾilā,332 but it was used here in the same way as ikhtāra (selected) in the verse and Mūsā selected his nation [seventy men] (al-ʿArfāf 7:155).333

[Varieties of divine guidance]

The guidance of Allah Most High is manifold and its varieties are beyond count, as He—may He be exalted—said, If you ...

332 "In reality intransitiveness is the default in the Hijaz dialect and transitiveness is not the rule but merely another dialect" according to al-Shihri, lesson 8, after 12'30”.
333 Ay min qawmihi (i.e. Mūsā selected out of his nation). (Z)
would count the bounty of Allah: you cannot number it (Ibrahim 14:34). However, they can be subsumed under sequential types:

- First, the bestowal of powers by which one is able to pursue one's own welfare such as intellective power,\textsuperscript{334} sentiments, and external senses;

- Second, producing the proofs that demarcate truth from falsehood and righteousness from corruption. He referred to this type when He said, Have We not shown him (hadaynāhu) the two roads? (al-Balad 90:10) and As for Thamūd, We guided them, but they preferred blindness over guidance (Fuṣṣilat 41:17).

- Third, guidance by sending Messengers and revealing Books. This is what He meant when He said, and We made them leaders guiding by Our command (al-Anbiyā' 21:73) ...................

\textsuperscript{334} "The Imam [= al-Razi] said the mind is the primeval messenger (al-rastīl al-asli)" (Q 1:239) but the Ash'ari position is that the created mind cannot make any creed obligatory, cf. al-Qushayri, al-Fuṣūl fil-Uṣūl in Thalāth Rasā'īl, ed. Mahmūd al-Tabalāwī (Shubrā Miṣr: Matbā'at al-Amanā, 1988) §57-58 and al-Mutawalli, Mughni, ed. Marie Bernand (Cairo: Institut Français d'Archeologie Orientale, 1986) p. 44.
and Truly this Qur’an guides to what is straightest (al-Isra’ 17:9).

Fourth, He discloses secrets to their hearts and shows them things as they are, whether through revelation or inspiration and truthful dreams. This is something only Prophets and friends [of Allah] obtain. That is [respectively] what He means by saying, Those are the ones whom Allah guided, so follow their guidance (al-An’am 6:90) and As for those who strive in Us, We will most surely guide them (to) Our paths (al-Ankabût 29:69).

[Prayer for guidance, self-extinction and for vision of Allah]

What is asked, then, is (i) more of what they were conferred of guidance; (ii) or firmness with it; (iii) or the acquirement of the ranks that result from it. When spoken by the accomplished knower of Allah he means, “Direct us on the path of wayfaring in You, so that You will eradicate from us the pitch-darkness of our states and take away the dense screens of our material bodies,”

335 B: نحو بالذون والتاء النونية والباء التحية وكذا نحو: لتمحو... ونبت نبت...
Kh: نحو بالذون والتاء النونية ونحو: لتمحو...
Sk: نحو بالذون والتاء النونية ونحو: لتمحو... ونبت نبت... قوله: نتمحو عنا ثرى بصفة الخطاب والتكلم واللغة بأن يكون التلمدح راجع إلى السير
so that we can be illuminated with the light of Your holiness and we can see You with Your light.”

Command and supplication share the same wording and meaning but differ in [the connotation of] superiority and inferiority. It was also said that they differ as to rank.

[Meaning and variants of sirāṭ/ṣirāṭ]

Sirāṭ is from sarāta al-ṭāʾām, “to swallow food” so it is as if it [the path] is gulping down the wayfarers. Hence it was also called laqam (mouthful) because it devours them.

Ṣirāṭ is from the transposition of the sin into a ṣād ..............
so that it can match the tāʿ in the over-covering [of the tongue and palate]. The sād is sometimes given a smack of z-sound to bring it closer to its alternant [s-sound]. Ibn Kathīr, as narrated by Qunbul, and Ruways, narrating from Yaʿqūb, both read it in its original form [s]. Ḥamzā read it with the z-sound.340 The rest read it with s, which is the dialect of Quraysh and the form fixed in the Master.341

Its plural is surūt as in kutūb (books), and it is indifferently put in the masculine or feminine, like tariq (way).342

343 Sīrāt, a dialect of the ‘Udhra, Kalb and Banū al-Qayn (MQ). Islmān comes up again in the permutation of phonemes (see note 399) and elsewhere (note 653).

344 Al-Imām, also known as al-mushāf al-imām or Master Volume, the proper denomination of the ʿUthmānic codex in canonical readings and codicology, cf. the chapter-title al-Imām al-ladli kataba minhu ‘Uthmān radya Allāhu ‘anhu al-mašāhiba, wa-huwa mushafuh (The Imam from which ‘Uthmān wrote the Quranic codices, and which is his volume) in Ibn Abī Dāwūd, Kitāb al-Mašāhiba, 2 vols., ed. Muḥibb al-Dīn ‘Abd al-Sabāḥ al-Wāzi, 2nd ed. (Beirut: Dār al-Bashāʿir al-Islāmiyya, 1423/2002) 1:245.

345 “Masculine is the way of Banū Tamīm while feminine is the way of the people of Hijāz” (Z). The fact that the Qādi begins by addressing the word sīrāt with an s (the minority reading of Qunbul, Ruways, Ibn Kathīr, Abū Ḥamdūn, al-Kisāʿī in one narration, al-Qawwās, ‘Ubayd b. ‘Āqil from Shībī and from Abū ‘Amr) then proceeds to the majority reading of sīrāt (as taught by Nāfīʿ, Abū ‘Amr, Ibn ‘Āmir, ‘Āṣim, al-Kisāʿī in another narration, Abū Jaʿfar, Shāyba, Qatāda, and Ibn Kathīr per al-Bizī’s narration) (MQ), might imply that his region and time followed one of the minority readings; however, he appears to be merely following the gender of the Kashshāf. See also http://www.alukah.net/Web/alshehry/10823/46711/ on Bayḍāwī’s preferred sīrāt.
The path of those You have favored: A substitute of the first “path” substituting the whole <for the whole>, and it is a virtual repetition of the regent in that it is the one purported by the referent [“show us the straight path”]. Its import is emphasis and the stipulation that the path of the Muslims is indeed the one attested as the path of virtue most emphatically and intensively, since it [the former] was made its [the latter’s] explication and exposition, as if making it patently clear that the straight path is what forms the path of the believers.  

Al-mustaqim means “the straight.” What is meant by it is the way of truth. It was also said it means the Muslim denomination.  

[1:7] širāta-l-ladhīna anʿamta ʿalayhim (The path of those You have favored): A substitute of the first “path” substituting the whole <for the whole>, and it is a virtual repetition of the regent in that it is the one purported by the referent [“show us the straight path”]. Its import is emphasis and the stipulation that the path of the Muslims is indeed the one attested as the path of virtue most emphatically and intensively, since it [the former] was made its [the latter’s] explication and exposition, as if making it patently clear that the straight path is what forms the path of the believers.  

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343 "Both glosses are related from Ibn 'Abbās... and they are not contrasting with one another (laysa mutaghayyirayn) contrary to what the author's wording suggests" (S).

344 a, Ak, β, f, Kh, N, Q, R: بدل الكل من الكل. All other eds. and mss.: بدل الكل.

345 Al-Bayḍāwī differentiates between submission (islām) and belief (imān) in his commentary on wa-mān yabtaghi ghayra al-islāmi dinan (Al 'Imrān 3:85) and that on the hadith of Jibril in his Tulḥfat al-Abrār Sharh Maṣābīḥ al-Sunna, ed. Muḥammad Ishāq Ibrāhīm, 3 vols. (Riyadh: Pub. by editor, 1432/2011) 1:88-91 in line with the Ash'arī School but here he paraphrases the Kashshāf whose position is that of the Māturidis and Mu'tazilis in who consider them undifferentiated, al-maʾmin standing for al
It was also said that those You have favored are the Prophets; or the companions of Mūsā (Moses) and 'Isā (Jesus) — upon both blessings and peace — before textual corruption and abrogation.

It was also read ṣīrāṭa man an'amta 'alayhim 'the path of whoever You have favored'.

In'am (favoring) is the conveyance of ni'ma (favor). The latter's original meaning is "a human being's state of enjoyment;" then it was used for the na'ma (ease) one enjoys, namely comfort.

[Typology of the divine favors]

The favors of Allah, although uncountable—as He said, if you would count the bounty of Allah you cannot number it …………..

\*muslim and vice-versa. (Z) More in al-Qūnawi (1:253-256).

346 a, β, B, D, r, I, L, Kh, M, P, Q, R, T, U, UL, Z and J: The first gloss, the believers, is in view of the fact that belief is the most perfect favor lavished by Allah on His servants in absolute terms; the second gloss, the Prophets, is in view of the fact that prophethood is the greatest favor in specific terms, while the third gloss is because every individual in this 'Umma must follow as they did." (Z)

The gifted is itself in two parts: (1) spiritual, such as people's ensoulment and enlightenment through the intellect and all the faculties that depend on it such as comprehension, reflection and speech, and (2) corporeal, such as the fashioning of the body, the powers immanent in it, and its accidental aspects such as good health and well-proportioned limbs.

The acquired include the purification of the self from vices and its adornment with refined traits and worthy skills; the embellishment of the body with elegant miens and prized ornaments—can be subsumed under two sets: this-worldly and next-worldly. The first is in two parts: gifted and acquired.

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The acquired include the purification of the self from vices and its adornment with refined traits and worthy skills; the embellishment of the body with elegant miens and prized ornaments—can be subsumed under two sets: this-worldly and next-worldly. The first is in two parts: gifted and acquired.
The second [type of divine favor] is for Him to forgive one what one did thoughtlessly; be well-pleased with one; and make one dwell in the Highest with the angels brought near, forever and ever.

[The favor that is] meant is the latter [next-worldly] type and everything from the former that serves as a link to attain it. The rest is all, without exception, the lot shared by both believers and unbelievers.

[Divine favor is safety from wrath and misguidance]

ghayri-l-maghdubi ‘alayhim wa-lā-d-dāllina (other than those who incurred anger nor those who are astray) is a substitute for al-ladhina (those [You have favored]) in the sense that those who have been favored are those who are safe from anger and misguidance; ..........................................................

350 a, A, Ak, b, B, d, e, I, L, M, N, P, Q, R, T, U, Ul, Z: من القسم الآخر
Sk: من التسليم الآخر
Kh: من التسليم الآخر

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or, either an expository or a restrictive adjective for it in the sense that they have garnered [for themselves] absolute favor—namely the favor of belief—as well as safety from anger and misguidance.

The latter [adjectival sense] can be correct only through one of two possible interpretations:

(1) if we treat the relative pronoun [al-ladhina ‘those whom’] as an indefinite, as when no one in particular is meant, such as the one described in the saying [“The Perfect”]

And I may pass by the scoundrel hurling insults at me, and their saying, “In truth, I do pass by the man such as yourself and he will show me benevolence;”

(2) if we make ghayr (other)

351 a, AQ, B, F, I, L, Kh, M, N, Q, R, U, Ul, Z: أَوْ أَمُّ أَمْرٍ عَلَى الْلِّيْمَ مُسْبِيٍّ وَقَوْلُهُمْ: إِنَّ لَأَمُرَ عَلَى الْرُّجُلِ مِثْلَ فِيْكَ مُنِيَّ أَوْ: (2) جَعْلُ (عِيْر) ... 352 Spoken by a man of the Banū Salūl; its continuation is: I look the other way and say: This does not concern me (S). A locus classicus of Arabic grammar discussed in Sibawayh’s Kitāb, ed. ‘Abd al-Salām Muḥammad Hārūn, 5 vols. (Cairo: Maktabat al-Khānji, 1385/1966) 3:24 among others in illustration—like the one that follows it—of definite and qualified constructs (“the depraved man hurling” “the man who resembles you”) meant as indefinites, to refer to archetypes rather than particulars.
a definite by annexation, since it was annexed to something which has a single antonym—which is “those who have been favored”—so the latter is designated in the same way “movement” is designated by “other than stillness.”

Ibn Kathir relatedly read it in the accusative case [ghayra] as a participial state for the genitive-case pronoun [in the first ‘alayhim]—the regent being an’amta ‘You have favored’, or by implying “I mean;” or as an exceptive if the favoring is explained to include both parties.

[Emotional and physical divine attributes are metaphorical]

Ghadab ‘anger’ is “the flaring of the psyche in the pursuit of revenge.” When attributed to Allah Most High the purport is culmination and outcome, as already discussed.
[The second] ‘alayhim is construed as a nominative because it stands for the agent, unlike the first. 356

Lā is additive to emphasize the sense of negation in ghayr,357 so it is like saying lā al-maghdūbi ‘alayhim wa-lā al-dāllin ‘not those who earn Your anger and not those who are astray’. In the same way one can say anā Zaydan ghayru dāribin (Zayd I will do other than strike), just as one can say anā Zaydan là dāribun (Zayd I am not striking), but not anā Zaydan mithlu dāribin (Zayd I am quasi-striking).

356 ‘He means the annexed pronoun in the second ‘alayhim plays the role of subject of al-maghdūb, the latter being devoid of pronoun…. Of the subtleties of this wording is the servant addresses Allah when mentioning favor and explicitly ascribes the latter to Him as a means of drawing near to Him by its mention; but when it comes to mentioning anger, one shifts to the third person and leaves the ascription of anger to Him unexplicit out of adab. It is as if one said: ‘You are the Owner of all favor, which is outpouring from Your presence; and those others deserve to incur anger.’” (Z 1:51)

357 I.e., other than those who earn Your anger and are astray. Redundancy typifies the position of the Basrians while the Kufans consider là here to signify ghayr. The Qadi refers to this grammatical view very often with regard to other particles as well such as min, mà, làm, fâ’ and bâ’ while modernists tend to view the label of “redundancy” as an affront to the perfection of the Book, cf. Muḥammad ‘Abduh as quoted in his student Rashid Rüdā’s Tafsīr al-Manār, 2nd ed., 12 vols. (Cairo: Dār al-Manār, 1366/1947) 1:379 sub al-Baqara 2:88 and Muḥammad ‘Abd Allāh Drāz, al-Nabāʾ al-‘Āsim: Naṣarat hadīda fil-Qurʿān al-Karim, 2nd ed. (Kuwait: Dār al-Kitāb al-‘Arabī, 1390/1970) p. 133. It is clear however, that redundancy is meant as a grammatical category not a qualifier of style, and that it is far from incompatible with rhetorical eloquence as demonstrated by the Qadi’s words “to emphasize the sense of negation” and by his own explicit disclaimers while discussing the additive mà in mathalān mà baʿūdātān (al-Baqara 2:26) and in fā-bi-ma rahmatin mina-l-Lāh (Āl ‘Imrān 3:159).
It was also read *wa-ghayri-d-dallin*.\footnote{Text and Translation}

Misguidance is deviation from the straight path deliberately or by mistake; its range is huge, with much disparity between its nearest and farthest [extents].

**[Identifying those who incur anger and those who are astray]**

It was said that those who incurred anger are the Jews, since Allah said of them *those whom Allah has cursed and on whom His wrath has fallen* (al-Mā‘īda 5:60), while those who are astray are the Christians, since Allah said *they went astray before, and led astray many* (al-Mā‘īda 5:77), and such has certainly been narrated as a Prophetic saying.\footnote{By ‘Umar, ‘Ali, Ubay b. Ka‘b, ‘Abd Allāh b. al-Zubayr, ‘Alqama and al-Aswad (MQ).}

It is pertinent to say that those who incurred anger are the sinners while those who are astray are those who do not know…

\footnote{From ‘Adi b. Ḥātim by Ahmad, al-Tirmidhi who declared it fair, Ibn Ḥibbān, and others, as well as from Abū Dharr, Ibn ‘Abbās, Ibn Mas‘ūd, al-Rabī’ b. Anas, Zayd b. Aslam and others. ‘Ibn Abī Ḥātim said: ‘I am not aware of any disagreement over this [interpretation] among the exegetes.’ This is an affirmation of consensus on his part; how dare one leave it aside, then, and leave the explicit Prophetic stipulation to turn to one’s own opinion?” (S) More in the next note.}
Allah, since the one who is granted favor is he who is graced with joining knowledge of truth for its own sake with the boon of putting it into practice; his counterpart is the transgressor in

360 “This is truly bizarre (hādīhā min al-‘ajab al-‘ujāb)—his weakening of the exegesis related from the Prophet, upon him blessings and peace, and all the Companions and Successors. and his invention of a conjectural exegesis which he then made the pertinent one! (wa-khītir‘ahu taṣīran bi-ra‘īhi, wa-jā‘aluhu annāhu al-muttaqah)” (5). Al-Suyūṭī’s characterization of the Qādī’s words as a “weakening” of the narrated exegeses rests on the Qādī’s expressions “it was said” (qīla) and “it was narrated” (rawā’i) in the passive voice which—like “it is cited” (muqāla), “it is told” (hukkay), and other such terms—according to general hadithic convention, convey dubiosity (tamrid) in the authenticity of transmission as opposed to active-voice positive assertions (ẓām) that convey certitude, e.g. “he said” (qīla), “he mentioned” (dhakara), “he narrated” (rawā‘), “he related” (akhirā), etc. Al-Bukhārī yields this formulaic distinction with proverbial mastery in his Ṣahih and is subsequently cited as its archetypal master. Cf. al-Nawawī who set forth the rule of permitted and unpermitted usage in this respect in the section devoted to weak hadiths of the introduction to his commentary published under the title Mā Tamassu ilayhi Ḥājatu al-Qāri li-Ṣahih al-‘Imām al-Bukhārī, ed. ‘Ali Hasan’ Abd al-Hamīd (Beirut: Dār al-Kutub al-‘Ilmiyya, n.d.) p. 89-90, which Tāhir al-Jazā‘irī reproduced in full in his Tawjih al-Nāzar ilā ʿUsūl al-Athār, 2nd ed. 2 vols. in one (Beirut: Dār al-Bashā’ir al-Islāmiyya, 1430/2009) 2:668-669. Nevertheless this rule was not etched in stone for the early scholars, cf. Nūr al-Dīn ‘Īt, Manḥaj al-Naqqāf fī ʿUlām al-Hadith, 3rd ed. (Damascus: Dār al-Fikr: 1981) p. 297 (riwāyat al-hadith al-ḍalīl) and p. 377 (ḥukm al-mu'allaq fil-ṣaḥihayn), as shown by al-Tirmidhī’s free usage of the dubitative wording indifferently—both for certain and uncertain reports—and Bukhārī himself using “it is mentioned” (yudbihatu) in the same way on occasion. Ibn al-Ṣalāḥ in the first category (i‘lam al-ṣaḥiḥ) of his ʿUlām al-Hadith conceded the passive is used for both weak and sound reports, as underlined by al-‘Irāqī in his commentary al-Taqād wal-Idāh li-ma ‘Uthmā wa-Ughlīqa min Muqaddimat Ibn al-Ṣalāḥ, ed. Muhammad Rāghib al-Ṭabākh (Aleppo: Pub. by editor, 1350/1931) p. 23: “Ibn al-Ṣalāḥ never said that the formula of tamrid is not used other than for weak hadiths; on the contrary, his words convey that it is sometimes used for sound ones as well.” Similarly al-Bulqīnī said tamrid might indicate either rank in his Mabāsīn al-İṣlāḥ, ed. ‘Āisha ‘Abd al-Rahmān Bint al-Ṣāḥī (Cairo: Dār al-Ma‘rīfā, 1411/1990) p. 169. As for the exegesis the Qādī forwards it is, in fairness, and just like the first exegesis he cites, far from “invented conjecture” but an eminently Quranic gloss.
either his intellecutive or his active powers. The transgressor in deed is deprecated and earns anger per the statement of Allah Most High about the deliberate murderer, Allah is angry with him (al-Nisâ' 4:93) while the transgressor against his intellect is a misguided ignoramus per His statement What is there, after truth, but error? (Yûnus 10:32).

It was also read wa-lâ-d-qa'allin\textsuperscript{361} in keeping with the dialectical form of those who will not countenance any meeting of two quiescent consonants.

[Meaning and recitation of Āmin]

āmīna ('amen') is a noun for the verb istajīb ('do answer'). It is related that Ibn 'Abbâs said:

I asked the Messenger of Allah—upon him blessings and peace—about its meaning and he said, “Do!”\textsuperscript{362}

\textsuperscript{361} By Ayyûb al-Sakhtiyânî, substituting a hamza for the quiescent alif to avoid the latter's meeting with the quiescent first l. (MQ)

It has an indeclinable fatha case ending, like aynā ‘where,’ due to the meeting of two quiescent consonants. Its initial alif can be either long or short. [The poet] said: [*The Outspread*]

and may Allah have mercy on a slave who says āmin! and [*The Long*]

āmin! then Allah increased our mutual estrangement.

It is not part of the Qurʾān by general agreement; but it is a sunna act to conclude the sura with it per his statements—upon him blessings and peace:

“Jibra’il (Gabriel) taught me āmin whenever I finish reciting the Fatiha;” and “It is like the seal over the book.”

while Ibn Kathir, Tafsir (1:232) adduces another very weak chain through Juwaybir, from al-Dābhāk, from Ibn ’Abbās. The Lisān and Tahaṭṭib al-Luğha include this gloss.

363 Translated as “the concurrence of voiceless consonants” by Margoliouth, Chrestomathia (p. 1).

364 In Diwān Majnūn Laylā, its first hemistich being *O my Lord! do not deprive me of her love—ever!* (S)

365 Spoken by Khabīr b. al-Ḍabṭ who had asked Fuhul for a mount and was denied his request, its first hemistich being *Fuhul went far from me for my asking him.* (S)


367 Narrated as a saying of the Companion Abū Zuhayr al-Numayrī by Abū Dāwūd in
In the same vein 'Ali—Allah be well-pleased with him—said, "Āmin is the seal of the Nurturer of the worlds, He has sealed with it His slave's supplication."³⁶⁸

The Imam says it, pronouncing it aloud in the loud prayer, per Wā'il b. Hujr's narration that he—upon him blessings and peace—would say āmin after reciting wa-lā-d-dālin and raise his voice saying it;³⁶⁹ from Abū Ḥanīfa, however, it is related he does not say it; but the famous position related from him is that he does say it silently, just as narrated from 'Abd Allāh b. Mughaffal and Anas.³⁷⁰


³⁷⁰ These two ascriptions are reduplicated from the Kashshāf and are unsubstantiated
The follower says āmīn together with him per his saying—
upon him blessings and peace: “When the imam says wa-lā-d-
dāllin, let all of you say āmīn; for the angels do say āmīn—and if one’s āmīn coincides with theirs, one’s sins are all forgiven.”

[Reports on the immense merits of the Fātiḥa]

Related from Abū Hurayra—Allah be well-pleased with him:

The Messenger of Allah—upon him blessings and peace—said to Ubay: “Shall I not tell you of a sura the like of which was never sent down in all the Torah, the Gospel and the Qur‘ān?” Ubay said: “Do tell me, Messenger of Allah!” He said: “The Opening of the Book! Truly it is the Seven Oft-Repeated and the magnificent Qur‘ān that I was brought.”


371 Narrated from Abū Hurayra by al-Bukhārī and Muslim. “The wording in
[Muhammad b. Ibrahim b. Ja‘far] al-Jurjānī’s (d. 408/1017) Amāli bears the addition
‘and his future ones,’ and al-Ghazālī relied on the latter wording in al-Wasit.” (S) Ibn Hajar in Fath al-Bārī (2:265) showed it to be an aberrant addition.

372 Narrated by al-Tirmidhi, Sunan (hasan sahih), al-Nasâ‘i in his, and al-Hākim who
It is also related from Ibn ʿAbbās—Allah be well-pleased with him and his father:

As the Messenger of Allah was sitting, lo and behold! an angel came to him and said, “Receive the glad tidings of two lights you have been given which no Prophet before you was ever given: the Opening of the Book and the closing verses of Surat al-Baqara. Never will you read a single letter of either but you shall be granted it.”

It is also related from ʿUdhayfa b. al-Yāmān that the Messenger of Allah—upon him blessings and peace—said:

Truly, Allah might visit on a people inevitable, destined punishment, wherupon a boy among them shall recite from the Book Praise be to Allah, the Nurturer of the worlds; Allah shall hear him and thereby lift from them punishment for forty years.

graded it sound by Muslim’s criterion.

Narrated by Muslim in his Sahih (with baynā) and al-Nasāʾi in his Sunan al- Rāzā (with baynā) among others.

Narrated by al-Tha’lābi in his Tafsīr and forged by one of two “arch-liars” contained in its chain, Ahmad b. ‘Abd Allāh al-Juwaybārī and Maʿmūn b. Ahmad al- Harawi according to Abū Zurʿa al-ʿIrāqi; however, it is also related—without mention
bi-smi-l-lāhī-r-rahmānī-r-raḥim 'In the Name of the One God, the All-Beneficent, the Most Merciful'.

[Definition of the Disjointed Letters]

[2:1] alif, lām, mīm ('A-L-M) and the rest of the vocables\(^376\) used for spelling are nouns—their referents\(^377\) being the letters out of which words are formed—because they fall within the definition of nouns and share in what is peculiar to them—definiteness, indefiniteness, plural forms, diminutive forms and the like—as stated explicitly by al-Khalil and Abū 'Alī.

of the 40-year span—as a saying of the Successors Thābit b. 'Ajlān (in al-Dārimi's Sunān, Kithāb Fadā'īl al-Qurūn, Bāb Ta'āhud al-Qurūn) and Mālik b. Dinār (in Ahmad's Zaḥī), and the status of the latter is that of a Prophetic saying since its content cannot be deduced rationally but can only be reported from a higher source. (S) When a contemporary of Mullā 'Ali al-Qārī named Sayyid Sīghāt Allāh b. Rawḥ Allāh b. Jamāl Allāh al-Barwajī al-Madānī al-Ḥusaynī al-Naqšbandī (d. 1015/1606) declared that this hadith was forged, al-Qārī defended al-Bayḍāwī in a brief treatise entitled Ṣan'at Allāh fi Sīghāt Sīghāt Allāh.

\(^{375}\) N: B omits a. b: blank (absentee illuminator). "There is disagreement as to the number of its verses. Some said 286, some 287 or 285," (Kh)

\(^{376}\) Cf. Cachia, Fawāthī (p. 219).

\(^{377}\) In Cachia, Fawāthī: "denominates."
As for Ibn Mas'ūd's report that the Prophet—upon him blessings and peace—said,

Whoever reads one letter of the Book of Allah has one good deed, and the good deed is [repaid] tenfold; I do not say alif lām mim is a letter, but rather, alif is a letter, lām is a letter, and mim is a letter.\(^{378}\)

the intent here is other than the technical sense [of noun]—for such specific use is a modern convention—but rather the lexical sense; and he was probably naming it by the name of its referent.\(^{379}\) Since the referents are discrete letters while they themselves are compounds, the latter [nouns] were made to begin with those [letters] so that their own rendering of the referents be the first thing heard.

The hamza was borrowed to replace the alif due to the impracticability of beginning with the latter.

\(^{378}\) Narrated by al-Tirmidhi (hasan saḥīh gharib), al-Dārīmi and Sa'īd b. Maqsūr in their Sunan (Fadā'i l-Qur'ān) among others, all of them with wa-lākin instead of bal.

\(^{379}\) “He followed the Imām [= al-Rāzī] in this; and to date its meaning remains unclear to me.” (Sk) “The wording of the Imām was: ‘He named it harf figuratively since it is the name of the harf, and the naming of one member of an inseparable pair as the other is a well-known trope (majāz mashhūr),’” (S) Cf. al-Rāzī, Tafsīr (2.2). “That the vocable is a name literally and a letter figuratively is not far-fetched.” (Q)
Those [nouns], as long as they are ungoverned, are at a full stop and devoid of inflection since they are free of what compels it or dictates it. However, they accept it and stand ready for it as they have nothing in common with indeclinables—hence it was said that in ṣād (Ṣād 38:1) and qāf (Qāf 50:1) both there is a meeting of two quiescent consonants—and thus were not treated like ʿayna (where) and ʾhāʿulāʾi (those).

[Interpretation of the Disjointed Letters]

As for the referents themselves, since they form the constituents of speech and its basic building-blocks, the sura was opened with a group of them in order to awaken those whom the Qurʾān defied and as an intimation that .................................

380 al-Tibi said: 'Namely, jointure (al-tarkih)' (S). "I.e., what imposes desinential syntax (iʿrāb). namely, the regent (al-ʿamīl)" (Iṣ). Hence we do not read, e.g., alifun lāmān mimun, or sādun or qāfūn in the nominative.

381 Their quiescence stems from pausing (sukūnāt sukūn waqf), for they deemed it permissible to have a meeting of quiescent consonants in pauses, even if the pause is unmarked (wa-lauʿ ṣalā ghārī hidā). "(Q) Contrary to [words] whose quiescence is mandatory, in which case that is impermissible and the case becomes either faṣṣ as in ʿayna, or with prepositional attraction (jarr) as in ʾhāʿulāʾi, or with damm as in baythu (whereby)." (Sk)

382 Or "monograms," cf. Sacy, Anthologie (p. vi).
what is being recited to them is a speech composed of the same stuff of which they compose their own speech. Hence, if it were from other than Allah, they would not have remained, to the last one of them, incapable—with their mutual enhancement and the power of their pure idiom—to produce something approaching the very first thing heard was thus meant to stand out on its own with a kind of incapacity: uttering the nouns of letters is the province of one who has written and studied; but from an illiterate who never sat at the feet of preceptors it is completely unexpected, strange to behold, and against all norms—as are the nouns of letters, which are half brought up in those openers, fourteen nouns which are half of the alphabetical letters.
Thus, he mentioned:

I. Of the voiceless phonemes—those with a weak articulation-point, which are joined in the phrase sa-tashḥṣṭuḥka ḥaṣṣafah 'Khasafa will implore you'—one half, namely ḥa', ḥā', sād, sīn, and kāf, 387

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385 The number of letters in the Arabic alphabet varies between 28 and 29 depending on making the hamza the same as the alif or counting them as distinct letters. 'Ibn al-linni said in Nashr al-Sinā'a: ‘Know that the symbols of the alphabetical letters according to the entirety of the scholars are twenty-nine letters, beginning with alif and ending with yā’ if we follow the most widespread arrangement of the alphabet, except for Abū al-'Abbas al-Mubarrid who counted them as 28, beginning with bi’ and leaving out the alif at the beginning, saying it is a hamza which is not fixed as a single symbol, and it does not have a stable symbol but is written as a yā’, a waw or an alif depending on circumstance.” (Q)

386 I.e. the unvowelized alif. (Q)

387 “Voicelessness (al-hams) means, lexically, concealment (al-khaṣṣāf) and in nomenclature the concealment of the phoneme's vocalization due to its weakness... with the venting of breath alongside its utterance. The voiceless phonemes are the 10 gathered in the phrase sakata fa-hathathhu shakhsīn “he fell silent so some person encouraged him”: sīn, kāf, tā‘, fā‘, ḥā‘, ḥā‘, shīn, khā‘, and sād.” Mahmūd Khalīl al-Ḩusāri (Shaykh al-Maqārī al-Miṣriyya), Ahkām Qirāt al-Qur’ān al-Karīm, ed. Muḥammad"
(2) ٌوَمِنِ الْبَوَائِقِ المُجْهُوْرَةِ: يَصِمُّهَا، يَجْمُّعُهَا (لَنْ يَنْفِطُ آمِرُ)؛
(3) ٌوَمِنِ الْمِلْسَاتِ: انْتَبَآءُ الْمِجْمَوْعَةِ فِي (أَحْدَتْ طَفْقَةٍ) - أَرْعَبَ;
(4) ٌوَمِنِ الْبَوَائِقِ - الْرَّخْوَةِ: عَشْرَةٌ، يَجْمُّعُهَا (خَسَّ عَلَى نَفْسِهَا).

II. and of the remaining, outspoken phonemes, one half which are gathered in the phrase lan yuqta'a amrun ('no matter shall be decided'), 388

III. of the eight hard phonemes gathered in ajadta tabaqak ('You have made a very good dish'), 389 the four that are in aqīṭuk ('your cheese'), 390

IV. and of the remaining, [21] limp phonemes, ten which are gathered in the phrase hamusa 'ala näṣrihi ('he defended him zealously'), 391

388 I.e., lám, nún, yā', qāf, tā', 'ayn, the vowelized hamza, mīm, and rā'. "Voicedness (al-juhr) is lexically, the loud, strong voice. In nomenclature, it is the entrapment of breath at the utterance of a phoneme due to its strength and the strength of pressure on it at its exit (makhraj). It has 19 phonemes—everything other than the voiceless." Akhām (p. 84).

389 I.e., hamza, jīm, dāl, qāf, tā', bā', kāf and tā', also grouped in the phrase ajid qaṭṭin bakat, "it bothers me that Qaṭṭ wept" in the Jazariyya, section on the attributes of phonemes cf. Salāḥ Ṣāliḥ Sayf, al-'Iqād al-Mufid fi 'ilm al-Tajwīd, ed. Muḥammad Faqīr al-Āfghānī (Amman: al-Maktabat al-Islāmiyya, 1987) p. 73. "Hardness is 'strength' lexically, and in nomenclature it means the complete entrapment of the voice passage at the utterance of the phoneme due to the full strength of its pressure at the exit. The hard phonemes are the eight gathered in the phrase ajid qaṭṭin bakat." Akhām (p. 85).

390 I.e., hamza, qāf, tā', and kāf.

391 I.e., há', mīm, sin, 'ayn, lám, alif, nún, sād, rā' and há'. "Limpness (rikhāwa) is lexically 'softness' (al-lin) and, in nomenclature, the softness of the letter and of the voice.
V. Half of the over-covered phonemes, which are šād, dād, tā', and zā', 392

VI. and half of the remaining, opened-up phonemes;

VII. Of the plosive phonemes—namely, the letters that shake upon exit and which are gathered in the phrase qad ṭabīja (he finished beating the drum)—the lesser half due to their scarcity; 393

VIII. Of the two soft phonemes the ya' because it is less heavy; 394

passage during utterance due to its weakness and the weakness of the pressure on it at the exit. Its phonemes are 16, namely, all of the letters other than the eight hard ones already mentioned and the five median ones [of the fifth attribute, mediacy between hardness and limpness]... gathered in the phrase ḥuqūq ʿUmar 'be lenient, 'Umar!'—namely lām, nūn, ʿayn, mīm, and rāʾ. Ahkám (p. 86). The Qadi lumps together the median and limp phonemes while al-Jazārī differentiates them.

392 ‘Over-covering (al-īthāq) is lexically ‘fastening’ (al-ilsāq) and, in nomenclature, the fastening of part of the tongue to the area of the upper palate nearest it, entrapping the sound between the two. Its phonemes are šād, dād, tāʾ and zāʾ. Ahkám (p. 93).

393 ‘Plosiveness (al-qalqala) is lexically movement and agitation (al-tahārruk wa-l-ṣīḥāba) and, in nomenclature, the great agitation of the sound of the quiescent phoneme at its exit so that it is fully articulated. Its letters are the five gathered in the phrase ḥuqūq juddihn ‘pivot of fortune!’ or juddihn ‘earnestness’, namely qāf, tāʾ, bāʾ, ẓīn, and dāl. Ahkám (p. 98). Cachia has ‘resonant or movent’ phonemes.

394 ‘Softness (al-lān) is lexically case (al-siḥāla) and, in nomenclature, the facility of the phoneme's exit without effort for the tongue. It is the attribute of two phonemes, the quiescent wāw and ya' following fatha, e.g. khawf and quraysh. Ahkám (p. 103).
IX. Of the self-elevated phonemes—those whose sound rises up in the upper palate, which are seven: qāf, sād, tāʾ, khaʾ, ghayn, dād, and ẓāʾ—their lesser half,\(^{395}\)

X. and half of the remaining [22] depressed phonemes;\(^{396}\)

XI. Of the letters of permutation—which are eleven according to Sibawayh and as chosen by Ibn Jinnī, gathered in the phrase ajidu thawayta minḥā (it bothers me that you are avoiding her)—the famous prevailing six that are gathered in the word ahṭamayn (Two Crushers),\(^{397}\) while others add seven more: ..............

\(^{395}\) I.e., qāf, sād and tāʾ. “Self-elevation (isti’lāʾ) is lexically ‘height’ (ʿulāw) and ‘altitude’ (irtifāʾ) and, in nomenclature, the tongue’s rising to the upper palate upon uttering. Its phonemes are the seven gathered in the phrase khusṣa ḍaghṭīn qīz ‘live in a narrow bamboo hut!’ [= be content with little], namely, khaʾ, sād, dād, ghayn, tāʾ, qāf, and ẓāʾ. Ibn al-Jazari said in the Nashr: ‘The correct view is that they are the letters of amplification (burūf al-taʾfkhīm), and the highest of them is tāʾ.’ Ahkām (p. 90).

\(^{396}\) Subsidence (istiṭfāl) is lexically lowering (al-inkhīfād) and, in nomenclature, the lowering of the tongue to the bottom of the mouth upon the phoneme’s exit from the palate. Its phonemes are 22: all the letters other than the seven elevated ones already cited.” Ahkām (p. 91). I.e., alif, ḍāʾ, rāʾ, sin, ‘ayn, kāf, lām, mīm, nān, ḥaʾ and yaʾ.

\(^{397}\) I.e., hamza, ḍāʾ, tāʾ, mīm, yāʾ and nān. Ahṭamayn is a dual name for two moun-
the lām [for the final nūn] in uṣaylāl, the sād and zāy in sīrat and zurūt, the fā’ for the thā’ in ajdāf, the ‘ayn for the initial hamza] in a’an, the thā’ for the fā’ in thurūgh al-dalwi (the emptying of the pail), and the bā’ for the mim in bāsmuk? adding up to eighteen, of which He has mentioned nine: the six already mentioned then lām, sād, and ‘ayn.

XII. Of the phonemes that are contracted when geminated, but not when paired with an approximate phoneme—which are......
XII. Of those phoneemes that are relied upon because of the tongue-tip—namely, mim, dž, sin, and fa—half.

XIII. Of those that are contracted in either case—namely, the remaining thirteen letters—the greater half: hğ, kğ, ž, y and waw—half, as: ẓ, ẓy, and wa-.
the six gathered in the phrase *rabbin munfil* (a lord lavishing spoils)

XVI. and the laryngeal phonemes—namely *ḥā*, *ḥā*, *`ayn*, *ghayn*, *ḥā* and *hamza*—are used very frequently in speech, He mentioned two thirds of them.

XVII. Finally, since the augmentative forms are at most septiliteral, He mentioned seven of the ten augmentative letters gathered in the phrase *al-yawma tansāh* (today you will forget him)
Syllabic combinations of the Fawātih and their significance

If you were to inductively survey the language and its combinations you would find that the letters that were left out, in each category, are less in number than those that were mentioned.  

Further, He mentioned them single, paired, in threes, in fours and in fives: as a proclamation that the object of the challenge was formed of their own words, whose bases are single-letter words and words formed of two or more letters up to five.

Thus He mentioned:

1. three monoliterals in three suras, because they are found in the three parts of speech: the noun, the verb, and the particle;

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410 i.e., alif, lām, yā', mim, nūn, sīn, and hā'. Cachia has “augmented forms [of nouns or verbs].” Sacy “crèmes ou lettres accessoires” by which he means incremented. On *ṣiqra* (inductive survey) see the meticulous definition in al-Khafājī (1:277).

411 The upshot is, the letters mentioned in the fawātih are more frequently used in the speech of the pure Arabs and their language than what was left out.” (Q)
2. four biliterals, because they are found in particles, without suppression, such as bal ‘rather’; in verbs, with suppression, such as qul ‘say’;\(^{412}\) and in nouns, without suppression, such as man ‘who’, and with, such as dam ‘blood’, in nine suras, since they [biliterals] occur in each of the three parts of speech in three ways:

(i) in nouns: man, idh ‘when’, and dhā ‘endowed with’;
(ii) in verbs: qul ‘say’, bi ‘sell’, and khaf ‘fear’; and
(iii) in particles: min ‘from’, in ‘if’, and mudh ‘since’; the latter in the dialect of those who make it a preposition;

3. three triliterals—since these are found in the three parts of speech—in thirteen suras, to draw attention to the fact that the root structures being used amount to thirteen—ten of them for nouns and three of them for verbs;

\(^{412}\) All mss. and eds.: بِحَذْف كُلِّ مُعَجَّل ditography.
4-5. Two quadrilaterals and two quintilaterals, to draw attention to the fact that each of these two categories has a true radical such as, respectively, *ja'far* (brook) and *safarjal* (quince), as well as quasi-quadrilaterals and quintilaterals such as *qardad* (rugged hill) and *jahafal* (thick-snouted). These combinations may have been distributed over the suras as opposed to being all enumerated at the beginning of the Qur’an for the purpose detailed above, together with what such distribution conveys in the reiteration, repeated notice and heightened intensiveness of the challenge.

[Introduction of the Opening Letters continued]

The meaning is, “That whereof the challenge consists in, is composed of the species of these letters;” or, “that which is composed of them, is such-and-such.” It was also said they are names for the suras, the majority concurring on this, by which they were named to proclaim that...

Sacy adds here between square brackets: “and which demonstrates the divine wisdom that presided over the use of these monograms.” Anthologie (p. 6, my translation). The exact words of the Imam [i.e., al-Razi in *Mafâtih al-ghayb*] are: ‘It is the posi-
they are familiar verbal constructs; hence, if they did not consist in divine revelation, they would not utterly fall short of opposing them.

In support of the latter view, it was said that if they were not intelligible/meaningful,⁴¹⁵ any discourse that uses them would be outlandish, like addressing an Arab in Bantu: the Qur'an would not form, in its entirety, a clear exposition and guidance, and it would not be possible to issue a challenge with it.

If they are intelligible, then either what is meant by them is the suras which they initiate—in the sense of being their epithets—or other than that.

The latter is false,⁴¹⁶ since the meaning must either be ..........

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⁴¹⁵ The meaning must be either .........

⁴¹⁶ This statement requires reconsideration since his own words “by which they were
what they originally apply to in the Arabic language—which is evidently not the case—or something else, which is false because the Qur'ān descended in their language—as Allah Most High said, *in a most eloquent Arabic tongue* (al-Shu'arā' 26:195), and is therefore not understood in other than their language.

[Seven other interpretations and their rebuttals]

It cannot be said: Why is it not possible that [the Opening Letters] might be:

1. added for admonition and to indicate the termination of one discourse and the start of another, as Quṭrub said;* 

* named to convey that they are familiar verbal constructs" presupposes the possibility of their being names for the suras other than the ones they initiate. (Q)
2. or an allusion to words from which they were excerpted, limited to those letters the same way the poet did when he said,

["The Trembling"] I told her, “Stop!” (qiṭ) so she said, “Qāf.”

Likewise it was related from Ibn ‘Abbās—may Allah be well-pleased with him and his father:

• “Alif stands for the bounties (ālā) of Allah, lām is His kindness (lutfuh), and mim is His sovereignty (mulkuh).”

Ramadān ‘Abd al-Tawwāb; also, as “inceptions without specific meaning” (fawāṭih lā maʾnā laḥā) and dividers (fawāṣīl), the latter being related from the linguists such as Abū ‘Ubaydah in Majāz al-Qurʾān and Ibn Jinnī in al-Muhtāsab on the basis of a saying to that effect by Mujāhid, and strengthened by al-Rāzī, al-Kirmānī and al-ʿĀsī although strenuously rejected by al-Ṭabarī and Ibn Kathīr, cf. Sihām Khīḍr, al-Tajāż al-Lughātī fī Fawāṭih al-Suwār (Beirut: Dār al-Kutub al-’llmiyya, 2008) p. 207-224. The latter work is the most thorough presentation of the interpretations of the Opening Letters and their counter-rebuttals to date, also covering Muʿtazīlī, Shiʿī and others ṭafsīrs. See also Muhammad Ahmad Abū Fīrākh, al-Muʿjam fī Fawāṭih al-Suwār, 2nd ed. (Kuwait: Sharikat Maktabat al-Bukhārī, 1413/1992).

420 Igtūṣirat in all mss., “apparently erroneously copied with the feminine tāʾ because it is in the passive” cf. Q. 2 but this is defended by Kh as correct and legitimate usage.

421 Spoken by al-Walīd b. ʿUqba b. ʿAbī Muʿayyid the governor of Iraq after his arrest by ʿUṯmān for wine-bibbing cf. Ibn Jinnī, al-Khāṣaʿī, ed. Muḥammad al-Najjār, 3 vols. (Cairo: Dār al-Kutub al-Miṣriyya, 1371/1952) 1:300, 80, 246, 2:361, with the wording: “We said to her. ‘Stop for us,’ she said, ‘Qāf!’” which Kh said was a meterless corruption. Qāf here may stand for waqṣaṭu ʿl ʾṣalāṭī. Zajjāj said in Maʿānī al-Qurʾān, ed. ʿAbd al-Jalīl Shalābī, 5 vols. (Beirut: Al-ʿĀlam al-Kutub, 1408/1988) 1:62: “Araḅs may mention a single letter from the word meant, like their saying: ‘I told her stop!, etc.” Hence the hadith “Whoever helps to kill a Muslim even by half a word,” i.e. code, a wink or gesture etc. See Muḥammad Ḥashīshī, al-Ishāra ghayr al-Shafawiyya fil-Aḥādith al-Nabawiyya in al-Akhāriyya 13 (Muḥarram 1423/March 2003) 17-52.
Text and Translation

"alif làm rá', há mím, and nûn all together form al-Rahmân;"423
the meaning of alif làm mím is, 'I, Allah, know best'424 and something similar for the rest of the Opening Letters;
"alif is of Allah, làm of Jibra’il (Gabriel), mím of Muḥammad"425 in the sense that the Qur’ān was brought down from Allah in the language of Jibra’il unto Muḥammad—upon both of them blessings and peace;

424 Narrated by Ibn Abî Hâtim (also from Sâlih b. ‘Abd Allâh) Tafsîr (1:32 §46, 48) with a weak chain and, with a somewhat similar wording, al-Ṭabarî, Tafsîr (Shâkir ed. 1:207 §241; Turki ed. 1:208); cf. al-Munawwî, Fath (1:124-125 §21); but there are many reports that the Opening Letters are Divine Names, cf. al-Suyûṭî, Durr (1:121-123).
425 Narrated by Ibn Abî Hâtim, Tafsîr (1:32 §43); al-Ṭabarî (also from Sa’îd b. Jubbayr), Tafsîr (Shâkir ed. 1:207 §238-239; Turki ed. 1:207-208); also al-Nabhâs in Ma’âni al-Qur’ân, al-Baghawi in Ma’âlim al-Tanzil, al-‘Uthmânî, etc., cf. al-Suyûṭî, Durr (1:121) and al-Munawwî, Fath (1:125 §22).
426 Al-Suyûṭî (and al-Munawwî in his wake) said “this is not related from Ibn ‘Abbâs nor from any of the Salâf” but Sahl al-Tustârî does attribute it to Ibn ‘Abbâs in his Tafsîr as do Ibn al-Jawzi, al-Qurtûbî, Abû ʿÂmmâr and others in theirs, while al-Râzî attributes it to al-Dhâbîb in his. Qadi ʿIyâd cites it from Sahl in his Shîfâ (I, 4, fi qaṣâmah ta’âlā bi-aẓîm qadrih) and it is cited without attribution in several early Tafsîrs such as Abû al-Muzaffâr al-Samâ’înî, Ibn Juzay and others.
3. or an allusion to the durations of certain peoples and lifespans according to numerology⁴²⁶—as stated by Abū al-ʿĀliya on the basis of the report that

when the Jews came to him (upon him blessings and peace) he recited to them, Alif, lām, mim, al-Baqara. They calculated it and said, “How are we to enter a religion the duration of which is seventy-one years?” The Messenger of Allah smiled. They said: “Is there more?” He said: “Alif, lām, mim, sād; alif, lām, rā; alif, lām, mim, rā” They said: “You are confusing us! We do not know which one to go by.”⁴²⁷

⁴²⁶ Al-jummal. Gematria—divination through the extraction of secrets in the numbers behind names and letters, especially in sacred Scripture—is a Jewish science, also attributed by the scholars to Adam, Idris (Enoch), Ḥis (Jesus), Pythagoras, Aristotle, the Chaldeans and Persians, etc., practiced or supported not only by non-Sunni sects and communities within Islam such as the “letterists” (ḥurūfiyyūn) among Shiʿis, notably Ismāʿīlīs, but also by those Sufīs who deem licit the use of magic and talismans in traditional medicine and astrology on the basis of such works as Shams al-Maʿārif by the Maghrebian Ahmad b. ʿAlī al-Būnī (d. 622/1225). Hermeneutic letterism was notoriously revived in our time by Rashād Khalīfā (who calculated that the Day of Resurrection would take place in the Hijri year 1710 (2280) and promoted the number 19, sacred to the Bahāʾī sect) and his epigones. See Ṭārīq al-Qaṭānī, Asrār al-Hurūf wa-Ḥisāb al-Jummal, unpublished M.A. diss. (Mecca: Jamiʿat Umm al-Qurā, 1430/2009); al-Ṣanʿānī, Risāla Sharifah fīma Yataallaq bil-Aʿādād waḥ-Ḥurūf, ed. Mujāhid b. Ḥasan (Ṣanʿāʾ: Maktabat Dar al-Quds, 1412/1991); and Khiḍr, Ijāz (p. 255, 265–266).
since his recitation of them in that order to the Jews and his determination of their inference is proof of this. Although this [numerological] denotation is not Arab, nevertheless, because it is so famous among people, including Arabs, it is virtually a subset of Arabized words such as *mishkāt* (niche), *sijjīl* (adobe) and *qīʾūṣṭās* (scale),\(^{428}\)

4. or an allusion\(^ {429}\) to the discrete letters which are being sworn by because of their nobility, since they are the foundations of the Names of Allah and the materials of His Discourse;\(^ {430}\)
furthermore, [it also cannot be said] that:

5. the view that they are names for the suras\textsuperscript{431} make them alien to the Arabic language, because they considered it abhorrent\textsuperscript{42} for something to have a name made of three or more words;

6. moreover, it leads to the name and the named being one and the same;

7. and finally, it calls for the part to come second to the whole in that the name comes second to the named in sequence;\textsuperscript{434}

because we say:


\textsuperscript{431} Related from al-Hasan al- Başri, Zayd b. Aslam and his son 'Abd al-Raḥmān among exegetes; al-Khalīl, Sībawayh, and Ibn Qutayba among linguists; “the majority of the scholars” according to J. It is Rāzī’s preferred view: Khidr, \textit{Ijāz} (p. 171ff.).

\textsuperscript{432} I, N, P, R: مَلَکَ مَلِکَةٍ with a superscript final š, Ak, β, ᵇ, Khi: مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَةٍ مَلِکَة١
1. Such words are not known to have been used as “added for admonition and to indicate termination.” They have to be resumptive—just as others do—as the openers of suras. It does not follow from that that they have no meaning in themselves.

2. Nor were they used as abridgments of specific words in their language. As for the poetry cited, it shows irregular usage; and as for Ibn ‘Abbās’s saying, it serves notice that those letters are the wellspring of the Names and the rudiments of discourse, an allegorization through fine examples—do you not see that he counted each letter as part of different words?—not an explanation, and not a specification of those meanings at the exclusion of others, as there is no specifier, whether lexical or semantic.

3. Nor were they used in numerological calculations for them to be classified as Arabized items. The hadith forms no proof, as

433 i.e., bounties, kindness and sovereignty. (Q)
it is possible that he—upon him blessings and peace—smiled out of wonder at their ignorance.

4. To treat them as the terms of an oath, although not precluded, nevertheless forces us to [assume] several elliptical terms, for which there is no proof.\footnote{Namely: the verb of taking oath, its subject, the particle of swearing the oath, and the apodosis of the oath, all suppressed. (Q)}

5. Naming something with three names is precluded only if they are combined into a single one in the manner of “Ba’labakk,”\footnote{Name of a famous city in Lebanon’s Bekaa valley (known as Heliopolis in Greco-Roman antiquity) from which hailed many famous scholars, the name of which is formed by the “mixed compound” (\textit{tarkib maq\textsuperscript{j}j}) (cf. Kh, Sk) of Baal—the name of an idol—and bak, of indeterminate meaning; similar to ‘Abshami—a \textit{nisba} coined from ‘Abd+Shams (Nur al-Din ‘It\textsuperscript{r}, class communication)—or the place-name \textit{Hadramawt} (Kh, Q), presumably coined from \textit{had\textsuperscript{a}}+ mawt. Al-Zabidi gives further examples in \textit{T\textsuperscript{â}l al-‘Ar\textsuperscript{s}} (art. “Ma’dikarib”). Cf. four notes up and Wright, \textit{Grammar} (1:160).} but if they are enumerated as discrete nouns,\footnote{E.g., “Abu ‘Abd Allah.” (Q)} then no. It is enough [proof] for you that Sibawayh made no difference between naming [something or someone] by using a verse of poetry, or a group of the names of alphabetical letters.
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6. The named is the entire sura while the name is only part of it, so they are not one and the same.

7. The latter [part] comes first in itself, while it comes second from the perspective of being a name [for the whole]; so there is no circular argument since the two aspects differ. [The preferred interpretation]

The first explanation is the likeliest to be right, most in line with the subtleties of the revealed text and freest of the necessity

439 A rebuttal of the claim that “it calls for the part to come second to the whole” (Sk).

440 I.e., it does not necessitate the sequential priority of a thing to itself (Sk, Q, Z).

441 I.e., as the Qadi stated at the beginning of his long discussion, the Opening Letters form an intimation to those who defy the Qur'an that “its substance is speech composed of the same stuff of which they compose their own speech.” Suyūṭī objects: “His claim of the preponderance of this explanation is unacceptable; it is a view without proof (mā dhakarahu min tarjihīhī nammu' li'annahu qawālin lā dalilā 'alayh) and none of the predecessors said it. Rather, it is purely an opinion concerning the Book of Allah, unbacked by any authoritative reference and, needless to say, artificial and far-fetched!” (S) In reality this is the view of the majority of the linguists and exegetes and not just I, including Qṭrub, al-Farra', al-Mubarrid, Abu al-Layth al-Samarqandi, al-Nasafi and, among latter-day scholars, al-Mizzi, Ibn Kathir, Ahmad b. Taymiyya, Abū al-Su'ūd in Irshād al-'Aql al-Salim, Sayyid Qūṭ in Fi Zīlāl al-Qur'ān, al-Tāhir b. 'Ashūr in al-Tahrīr wa-l-Tanwīr, al-Sāḥūnī in Ṣafwat al-Tafsīr, cf. Khidr, Ijāz (p. 230-236) and our teacher Dr. Sa'id al-Būṭī in his tafsīr lectures in the late 90s. For wild Orientalist speculations on the issue see James A. Bellamy, “The Mysterious Letters of the Qur'an,” Journal of the American Oriental Society 93 no.2 (Jul.-Sep. 1973) 267-285.
of metaphorizing, or the eventual sharing [by several objects] of [the same] personal names given by one namer, since that ultimately contradicts the very purpose of name-identification.

[More interpretations yet]

8. It was also said they are names for the Qur’ān, hence the Book and the Qur’ān were predicated to them.

9. It was also said they are names for Allah Most High. This is indicated by the fact that ‘Ali—may Allah ennable his countenance!—would say, “O kāf hā yā ‘ayn sād! O ḥā mim ‘ayn sin qāf!” and he probably meant “O Revealer of them.”

442 i.e., departing from the meanings that they are alphabetical letters to other meanings, namely the names of suras, the names of the Qur’ān, or Divine Names. (Q)

443 E.g., alif lām mim: That is the Book (al-Baqara 2:1-2); alif lām rā: those are the signs of the all-wise Book (Yūnūs 10:1); alif lām rā: those are the signs of the all-clarifying Book (Yūsuf 12:1); alif lām rā: those are the signs of the Book (al-Ra’d 13:1); alif lām rā: those are the signs of the Book and an all-clarifying Qur’ān (al-Ḥijr 15:1); cf. also al-Shu’arā’ 26:1-2; al-Naml 27:1; al-Qaṣaṣ 28:1-2; Luqāmān 31:1-2. ‘Abd al-Razzāq, al-Ṭabarī, al-Baghdāwī, Rāzī, Ibn ‘Atīyya, and Ibn Kathīr relate this position from Qatāda, Mujāhid, Ibn Jurayj, al-Kalbī, al-Suddī and Zayd b. Aslam cf. Khidr, I’jāz (p. 181).

444 As narrated from Ibn ‘Abbās with a sound chain by Ibn al-Mundhir in his Tafsīr, al-Bayhaqī in al-Asnād’ wal-Sifāt, and Ibn Mardawayh in his Tafsīr. (S) This view is also related from Sa’īd b. Jibāyir, Ibn Mas‘ūd, al-Sha‘bī, ‘Amīr, al-Suddī and others, as well as ‘Alī b. Abī Tālib, and it is al-Suyūṭī choice in his Itqān (Type 43).

445 Narrated by al-Ṭabarī in his Tafsīr and ‘Uthmān b. Sa’īd al-Dārimī in his Naqd al-Marrisi. (S) Also narrated from ‘Alī by Ibn Mājah in his Tafsīr and from Anas by Ibn
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10. It was also said that the alif is from the farthest end of the larynx, which is where the [phonemic] outlets begin; the lam is from the edge of the tongue, which is their middle-point; and the mim is from the lip, which is their endpoint.\(^{446}\) He brought them together as a sign that the beginning, middle and end of a slave's discourse should be the remembrance of Allah Most High.

11. It was also said that it is a secret known only to Allah. Something to that effect was related from the Four Caliphs and other Companions.\(^{447}\) Perhaps they meant that they are secrets .......

\(^{446}\) Cited from Khidr, *Ijāz* (p. 184-196). The verses are from Sūrat Maryam (17:1) and Sūrat al-Shūrā (42:1-2) respectively.

\(^{447}\) Such as Ibn Mas‘ūd and Ibn ‘Abbās. It is the preference of al-Rābi` b. Khuthaym (d. 65/ca.684), al-Sha‘bī, Sufyān al-Thawrī, Ibn al-‘Aṣaṣ, al-Ḥusayn b. al-Fadl (d. 282/895), Abū ʿAbd Allāh Muhammad b. ʿAbd al-Rahmān b. ʿAlī al-Baladhuri (d. 330/941), al-Ṭabarī, al-Mālikī, al-Shawkānī, Muhammad ʿAbd al-Zahir, and Muhammad Mutawalli al-Sha‘rānī among others. See the thorough documentation in Khidr, *Ijāz* (p. 144-148) and S (1:268-270) who quotes from the Afghan linguist al-Sijāwī (Abū ʿAbd Allāh Muhammad b. ʿAbd al-Rahmān b. ʿAlī al-Baladhuri (d. 360/971) that the author of *Ayn al-Mā‘ānī fi Tafsīr al-Kitāb al-ʿAẓīm w/ al-Sab‘ al-Munathir* states: “The alphabetical letters are a test for the believer’s confirmation and the unbeliever’s denial as well as
between Allah Most High and His Prophet—symbols that were not intended for other than him to grasp, since a completely uninformative address is unlikely.

[Declension of the Opening Letters]

If you consider them names for Allah, the Qur'ān, or suras, they can be inflected with: (i) the nominative, as inchoatives or enunciatives; (ii) the accusative, by subaudition of a verb denoting oath—as in Allāha la’āf’alanna ([I swear by] Allah I will do) with [Allāh in] the accusative—or any other [verb] as already discussed; (iii) or the genitive if we imply a jurative particle.

Verbal declension is feasible, as is verbatim citation.

markers that raise attention... I have spent years researching all facets of their meanings; interpretations that bear mention reached almost sixty, and I did not find the coolness of certainty until I forced myself to rest at this stage of my investigation.  


449 I.e., uqsimu bi-l-Lāhī la’āf’alanna 'I swear by Allah that I will do! The suppression of the particle of oath (bi) does not take place unless the verb of oath (e.g., uqsimu or halaftu) is also suppressed, following which the accusative takes place with the verb subaudited. The latter cannot remain outwardly without the particle, as it is not said “halaftu-l-Lāhā” in chaste Arabic. (Q)

450 I.e. both "verbally" (lafzan) and "constructively" (mahallan), the latter consisting
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فيها كانت مُفردة، أو مُوارنة لَفْرد كَحْر (حَمّر) - فإنها كَكَبِيل (كَبِيل)، والجَبِيل.
ليست إلا فيها عداً ذلك. وَسَيَتَوَدُّ إِلَيْكَ ذِكرْةً مُقصَّةً إِن شاء اللهُ تعالى.
وَإِنْ أَلْقَيْتَهَا عَلَى مَعَانِيَهَا فَإِنَّ قَدْ رَتَّبَتْ بِالْمُؤَلِّفِ مِن هَذِهِ الْحُرُوفَ كَانَ
في خِبَرِ الرَّفْعِ بِالْأَبِيْدِاءِ أو الْحُيْبُر عَلَى مَا مَرَّ.
وَإِنْ جَعَلْتَهَا مُقَسَّمَةً بِهَا، يَكُونُ كُلُّ كِلِمَةٍ مِنْهَا مُنْصَوْبًةٌ أو مَعْرُوفًا، عَلَى
اللُغَتِينَيْنِ فِي (اللَّهَ اِلْفَاعِلَ)، وَتَكُونُ جَمْعَةُ قَسْمِيَةٍ بِالْفِعْلِ المُقْدِرِ.
وَإِنْ جَعَلْتَهَا أَبْعَاضُ كِلَتِّاتٍ، أو أَصْوَاتٍ مُفْرَدَةٍ مِنْهَا.

for those [letters] that are single [nouns]; or commensurable with single names, such as hā mīm, which is like “Hābil” (Abel); and as citation exclusively in anything other than that. There will be a more detailed discussion on this later if Allah wills.

If, however, you leave them to their original meanings, then, provided you consider them composites, they are annexed to the nominative as inchoatives or enunciatives as already mentioned.

If you consider them oaths being sworn, then each of their words will be either in the accusative or the genitive per the two possible verbal forms in Allāha la‘af'alanna 'by Allah I will!', the sentence being juratory through its subauded verb; and if you consider them parts of words, or sounds to be treated

in the names being cited with a quasi-inherent final sukūn because that is how they are always cited (Z).

Such as sād, mīn and qāf.

E.g., alif lām rā or kāf hā yā ‘ayn sād being cited as is, since verbal declension is impossible for them. (Z) On their declension see more in Khūdr, Tjāz (pp. 140-143).

Namely in the Qadi's commentary on Ṣād (38:1).
as admonitory interjections, then they are indeclinable, just like inceptive sentences and word-lists.

They require a "pause of termination [of meaning]" whenever you presume the latter to be the case, namely, when they do not need what follows.\(^{454}\)

[Do the Opening Letters constitute integral verses?]

None of them constitutes a verse for other than the Kufans. The latter consider that alif lām mim wherever it occurs; alif lām mim sād; kāf hā yā 'ayn sād; tā hā; tā sīn mim; tā sīn; yā sīn and hā mim each constitute a verse, while hā mim, 'ayn sīn qāf constitute two and the remainder are not verses.\(^{455}\)

\(^{454}\) Which is invariably the case. "Whether they are left with their original meanings and mentioned as discrete letters, or presumed to be composites of those letters as inchoatives or enunciatives, or deemed names for the suras or the Qur'ān, or Divine Names, and are put in the nominative as predicates by themselves, or the accusative through an inferred 'Mention' or 'Read' or made oaths with suppressed apodoses: in all of these cases, the pause is complete with them." (Q)

This is a divine edict that leaves no leeway for [normative] analogy.

[Why *That is the Book instead of This is the Book?*]  

[2:2] *dhālika-l-kitābu* 'That is the Book': *dhālika* 'that' is a demonstrative pointing to *alif lām mim* if the latter is interpreted as "the composites of these letters" or explained as the sura, or as the Qur'ān. For when it was spoken and done, or when it reached the recipient [after being sent] by the Sender, it became distant and was thus referred to with a demonstrative of distance.

It was put in the masculine—in case the sura is meant by *alif lām mim*—because *kitāb* is masculine, as the latter is its [alif lām mim's] enunciative, or its attribute, whereby 'A' is "B".

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456 Sacy and Cachia both misunderstood *tawqīf* to mean "punctuation."
457 All mss. and eds.: ووصل "أو وصل"  
458 a, Ak, b, H, I, K, L, MM, N, Q, Sk, U, U, Z: صار مباعداً ونسبة  459 P, R: أصول  
460 The Imam said: 'The Qur'ān contains tremendous teachings and many sciences, and to examine them all is beyond human strength. Thus even though it is present with regard to its form, nevertheless it is invisible with regard to its secrets and realities. Hence it is right that it be referred to in the way the distant unseen is referred to." (S)
Or it points to al-kitāb ‘the Book’ itself, which would then be its descriptive epithet, in the sense of the Book that was promised to be revealed, either (i) with the like of His saying *Behold, We shall cast upon you a word of weight* (al-Muzzamīl 73:5) or (ii) in the ancient Books.

Kitāb ‘scripture’ is an infinitive noun by which the object [itself] was named for intensiveness.

It was also said it is a fi‘āl form in the sense of the object as in al-libās ‘garment’, then it was used for a literary composition in the sense of its expressions before that of its writing as it is the stuff of writing.

Katb originally means a multitude, whence katiba ‘batallion’.

460 As regards the demonstrative pronouns, which are looked upon by the Arabs as substantives, either they may be placed in apposition to the substantive, or the substantive to them. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs al-muṣḥuf that which is described, and the second the description or descriptive epithet. Wright, Grammar (2:277 §136(b)).

461 I.e., instead of the objective form maktāb, as in ʿadl instead of ʿādil in the expression rajulun ʿadlan ‘a just man’, see note 302.
[The Qur’an’s rational invalidation of doubt]

lä rayba fihi ‘no doubt therein’ means that, due to its clarity and the radiance of its proof, it follows that no rational being, after a sound examination, doubts that it constitutes revelation that qualifies as supernaturally inimitable. This is not to say that no one ever has doubts about it: do you not see that He said And if you are in doubt concerning that which We revealed unto Our slave [to the rest of] the verse (al-Baqara 2:23)? So He did not keep doubt away from them; rather, He showed them the way that removes it, which consists in their striving to oppose any of its installments they like, and doing so to their utmost until, when they utterly fail, they realize that there is no room for skepticism and no leeway for doubt.⁶⁶³

It was also said its meaning is there is no doubt in it for those who beware, hudan being a complement of state for the pronoun

⁶⁶² All mss. and editions: except AQ, H, MM: المرموق typo.
⁶⁶³ “Al-Tibi said: ‘Meaning: A reasoning person’s doubt in such a context must inevitably be dispelled, as its hypothesis is that of impossibilities; but you are rational and reflecting people, so ponder it and try your best to see if any doubt remains.’” (S)
of the genitive, its regent being the temporal-local vessel [fi] that comes as an attribute for what is being negated.

Rayb is originally the infinitive noun of ṭabani al-shay’u (‘it unsettles me’) when you experience misgivings, the psyche’s anxiety and its disturbance. It was used to name doubt because it causes anxiety in the psyche and does away with tranquility. A hadith states:

Leave what causes you misgivings for what does not cause you misgivings; for truly, doubt is misgivings (al-shakku riba) and truthfulness is peace of mind.464

From it comes raybu al-zamān (‘the vicissitudes of time’) for its trials.

hudan li l-muttaqina (‘a guidance for those who beware’): it guides

464 A Prophetic report narrated from al-Hasan b. ‘Ali by al-Nasā’i, al-Tirmidhi (hasan sahih), Ahmad and many others. Al-Bukhārī cites its first half as a saying of the Basrian Tāḥri Hassān b. Abī Sinān. The wording of the second half is verbatim as cited by J who was critiqued for its incoherence—cf. al-Tibi, Futūḥ (1:182) and S (1:276)—since the sources have: “Verily truthfulness/goodness (al-ṣiddqu/al-khayru) is peace of mind and mendacity (al-kadhibu) is misgivings.”
Text and Translation

Hudā is originally an infinitive noun—like surā ‘night travel’ and tuqa ‘wariness’—which means direction. It was also said it means the [specific] direction by which one reaches one’s goal since it is considered the counterpart of misguidance in the saying of the Most High, Surely, either we or you are upon right guidance, or in manifest error (Saba’ 34:24) and because the term mahdi ‘well-guided’ is not used for other than one who found the right way to the object of the quest.

It refers specifically to the wary (i) because they are the ones that use it for right guidance and benefit from its text—although its direction includes every peruser, believer or unbeliever, in consideration of which Allah Most High said a guidance for all people (al-Baqara 2:185, Al ‘Imrān 3:4); (ii) or because none benefits by scrutinizing ..........................................................
it except those who have burnished the intellect and used it to ponder the signs, peruse the inimitable miracles and recognize the matters of Prophethood. It is like a nutritious food suitable for conserving good health: it does not procure benefit unless there is already health. The Most High alluded to this in His saying, And We reveal of the Qur’ān that which is a healing and a mercy for believers though it increase the evil-doers in naught save los (al-Isrā’ 17:82).

Its unexplained and ambiguous content does not undermine the fact that it is a guidance, since an exposition by which its import is determined invariably goes with it.

[Levels of taqwā (guarding oneself)]

Muttaqi (wary) is an active participle from waqāhu, fa-ttaqā (he guarded him, so he guarded himself), wiqāya being utmost maintenance. In the terminology of sacred law it is .............
a name for one who guards himself from what harms him in the hereafter. It has three levels:

- First, guarding oneself against everlasting punishment by disowning idolatry, as in His saying, and He imposed on them the word of wariness (al-Fath 48:26).

- Second, avoiding everything that constitutes sin—whether by commission or omission—including small sins according to some.\(^67\) This is what is commonly known by the name of taqwā (wariness) in sacred law and what is meant in His saying, And if the people of the townships had believed and guarded themselves (wa-t-taqaw) (al-A’rāf 7:96).

- Third, to keep oneself free of what engrosses one’s inward away from the Real and to devote oneself to Him heart and soul. This is the true wariness that was demanded ..........

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\(^{67}\) Baydāwī and I agree taqwā does not necessitate the latter, cf. Qur’ān 3:103, 134-136; 53:33; 64:17; contrary reports mean perfection. (S) “If avoiding shirk were not enough as taqwā, the affirmation of tawhīd would not be called kalimat al-taqwā.” (Z)
Anwar al-Tanzi: Hi z b I

[...] with His statement, O Believers, beware Allah with true wariness of Him (Al-Iman 3:102).

His saying: "Know that the verse supports various aspects of desinential syntax. A/If la’ mim can be understood as an inchoative constituting a name for the Qur’an or the Surah, or it can be subsumed as "whatever discourse is formed of these [letters]," and dhilika is its enunciative—even if it is more specific than the composed whole in absolute terms, and in principle the more specific is not understood in terms of the more general—because what is meant by it is the work that is perfect in its composition, reaching the apex of pure style and top levels of eloquence, while al-kitab is a descriptive epithet for dhilika.

1. Parsing of verses 21-2]
(2) وَأَنْ يَكُونَ (الله) خَبِيرًا مُبِينًا، وَ(ذَلِكَ) خَبِيرًا فَلاً
أُوْلَدًا، وَ(السَّبِيعَةِ) صَفْطُهُ.
وَ(اللَّهَ) فِي الْمَهْدِيَّةِ مُبِينًا لِلْبَصَرِيَّةِ مُعَنَّى (مِنْهُ) مَنْصُورٌ الْمَلِك
عَلَى أَنْ يَقْبَلَ (لا) النَّافِئَةِ لِلْجَنِّ، العَامِلَةَ عَمَّلَ (إِنَّ), لَا يَنْفِضُ بِهَا وَلَا مَهْدِيَتُ لِلْأَشْرَاءِ لَزُورُهَا. وَفِي قُرْءَةٍ أَيَّ الشَّعْرَاءِ مُرْفَعٌ (لا) بَيْعُهُ
بِمَعْنَى (لَيْسَ).

(1) وَ(فِيهِ) خَبِيرًا وَلَا يَقْمَدُ كَمَا قَدَّمَ في قُوْلِهِ تَعَالَى: (لا يَقْمِدُ)

[الصافات 46٦] لَا يَقْمَدُ، لَاتَّنِصَرَ

2. Alif lām mim can also be understood as the enunciative of a suppressed inchoative, *dhālika* as a second enunciative or a substitute, and *al-kitābu* as its descriptive epithet.

*tā' rayba* (no doubt) in the famous one [viz., canonical reading] has an indeclinable fixed case ending^68^ because it contains the meaning of *min* of*.*^69^ It is in the accusative case as the noun of “the *lā* ‘no’ that negates the whole species” governing in the same way as *inna* ‘verily’ because it is its antithesis and is inseparable from nouns just as *inna* is.

In the reading of Abū al-Sha’thā’, however, it is in the nominative [*lā raybun*] with *lā* in the sense of laysa;^70^ while

(a) *fih* ‘in it’ is its [*lā*’s] enunciative—which was not put first the way it was in the saying of Allah Most High *lā fihā ghawlun* (Wherein is no headache (al-Ṣaffāt 36:46)) as the purport was not

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^68^ Viz., *fathah*.

^69^ The *min* of istighrāq ‘totality’, as in *lā min raybī fih* ‘no doubt at all in it!’ (Z)

^70^ An anomalous reading also related from Zuhayr al-Farqabi and Zayd b. ‘Ali (MQ).
to single it out for the negation of doubt among all the other Scriptures the way it was purported in the latter case;\footnote{I.e., the way the wine of the hereafter alone was singled out among all wines as not causing illness. (Q)}

(b) or [fiḥ is] its attribute, while lil-muttaqin is its enunciative and hudan is in the accusative as a participial state;

(c) or the enunciative is suppressed, as in the expression là ẓayra ‘no harm’ (al-Shu‘arā’ 26:50). This is why recitation can stop after là rayb, in which case fiḥ is the enunciative of hudan and was placed before it because the latter is indefinite, the subaudition being “there is no doubt in it; in it there is guidance.”

3. [Finally,] dhālika can be an inchoative of which al-kitāb is (a) the enunciative, in the sense that it is the perfect book—one that truly deserves to be called a book; (b) or the attribute, whereas the enunciative is what follows; and the [whole] sentence is the enunciative of alif lām mim.
It is more fitting to say they are well-coordinated sentences,
(a) each reaffirming the one that precedes it, hence He did not insert a conjunction of coordination between any of its pairs. So:

- *Alif lam mim* is a sentence indicating that the content of the challenge is that which is composed of the same material out of which they construct their speech;

- *That is the Book* is a second sentence reaffirming the aspect of challenge;

- *There is no doubt in it* is a third\(^{472}\) that witnesses to its perfection, in that it is the Book that is characterized as the summit of perfection, since nothing possesses greater perfection than truth and certitude; and

- *a guidance for those who beware*—together with its inferred inchoative—is a fourth sentence,\(^{473}\) emphasizing the fact that it is

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\(^{472\text{a}}\) Ak, β, D, ε, I, N, R; فيه مبتدأ راحة: جملة ثالثة

\(^{472\text{b}}\) D, ε, F, N, P, R, T; مبتدأ راحة: جملة ثالثة

\(^{473}\) باكمال اية هو جملة راحة: جملة ثالثة
true and right, free of even the shadow of a doubt over the fact that it is guidance for the wary;

(b) or, each [sentence] making the next one follow it the way the sign makes [its] signification follow. In other words, after He first warned about the inimitability of the content of the challenge—i.e., its being the same species as their speech and yet they were completely unable to oppose it—the outcome was that it is the Book that reaches the apex of perfection. That inescapably means that no inkling of doubt mars it, since nothing is more defective than what raises doubt and suspicion. Hence, anything thus described must inevitably be a guidance for the wary.

Each of these [sentences], moreover, holds an allusive point in the purest rhetorical style.\(^4\) Thus:

- the first sentence contains ellipsis\(^5\) and symbolism of the purport as well as its rationale;

\(^4\) On the *nukta* see note 218, *lajāla* is the opposite of *rakāka* 'lameness'. (S)

\(^5\) *Hadīf/mahdīf* and *idmār/mudmar* have both been at times translated "ellipses"
• the second, grandeur of the definite;\textsuperscript{476}
• the third delays the local preposition lest falsehood\textsuperscript{477} be suggested;
• the fourth (i) contains ellipsis and (ii) turns the infinitive noun into an attribute for intensiveness,\textsuperscript{478} (iii) producing it as an indefinite for magnification.

(iv) Guidance was made particular to the wary in consideration of [their becoming so in] the end; also, naming \textit{muttaqi} those who are approaching \textit{taqwā} is for conciseness and in order to amplify their status.

[Belief in the unseen is part and parcel of \textit{taqwā}]

\textlspace [2:3] \textit{al-ladhina yu’minūna bil-ghaybi} (\textit{those who believe in the unseen}) is either: ........................................

and the latter also as "implied meaning" but see on the respective differences between these two sets of terms as well as \textit{taqdir/muqaddar} (inferred meaning), Mustafā Shāhi Khallūf’s thorough study \textit{Uslūb al-Ḥadhīf fil-
\textit{Qurān} al-Karim wa-Atharuh fil-
\textsuperscript{476} i.e. the predicate was made definite in a way that conveys exclusivity (\textit{ta’rīf al-
musnad al-muḍfī il-hāṣ}). (Q)
\textsuperscript{477} i.e., the ascription of doubt to all the other Books of Allah Most High. (Q)
\textsuperscript{478} The infinitive noun \textit{hudā} was made a descriptive (\textit{ju’ila wasfī}), which is normally done with the present participle \textit{ḥād}. (Q)
1. a relative pronoun [whose antecedent is] *al-muttaqin*

(a) in the sense of a genitive-case attribute that

1. either restricts its sense—if *taqwā* is defined as the avoidance of everything unworthy—and follows it sequentially, the way adornment follows renouncement or fashioning follows burnishing;  

2. or elucidates [it)—if it is explained as encompassing the performance of good deeds and the avoidance of evil deeds, as it comprises the root of actions and basis of good deeds including belief, prayer, and almsgiving. For these are the mothers of all personal deeds, corporal and monetary acts of worship which make the rest of the acts of religious obedience and avoidance of sins follow in the majority of cases.

**Footnotes:**


480 I.e. as a defining attribute (*ṣifā kāshifa*). (Q)
Do you not see the saying of Allah Most High truly, prayer prohibits gross indecency and wrongdoing (al-'Ankabūt 29:45) and the sayings of the Prophet—upon him blessings and peace:

“Prayer is the pillar of the Religion”

and

“The charity tax is the archway of Islam.”

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482 Narrated from Abū al-Dardā‘ by al-Tabarānī in al-Awsat (8:380-381 §8937), al-Asfahānī in al-Targhib (2:218 §1467), and Ibn Shāhīn in his Afrād, all through a weak
3. Or it is propounded as a compliment for what muttaqa'in entails, while the specific mention of belief in the unseen, establishing prayer and remitting the obligatory almsgiving highlights their superiority over the rest of what is described as taqwā.

(b) Or in the sense of a compliment in the accusative or the nominative, the subaudition being respectively “I mean” or “they are the ones who.”

II. Or a distinct pronoun in the nominative, as an inchoative whose predicate is *those are upon guidance from their Nurturer* (al-Baqara 2:5), making the pause at *al-muttaqa'in* a full stop.

[Various doctrines on what the integrals of belief are]

Imān, lexically, expresses confirmation and stems from amn (safety), as if the confirmer gave the thing confirmed safety from belying and perjury. It was made transitive with the bā' because it implies confession. It can be used to mean wuthuq (tying), as one who ties something down has become safe from it; whence the expression "I did not clinch my travel mate(s) yet." Both senses would be fine for those who believe in the unseen.

In the legal sense, it is the confirmation of what is absolutely necessary to know as part of the religion of Muhammad—upon him blessings and peace—such as pure monotheism, prophethood, resurrection and requital. It is the sum of three things: firm belief in the truth, affirmation of it, and acting upon its exigencies according to the vast majority of hadith scholars, ...

48a From this point, the Qadi paraphrases al-Rāghib's Tafsīr. (S)
Thus, whoever comes short of belief is a hypocrite; whoever comes short of affirmation, an unbeliever; and whoever comes short of deeds, a transgressor by agreement. The Khawārij consider the latter an unbeliever and the Mu'tazila consider him outside belief and unbelief both.

[The Ash'ari definition of belief as confirmation in the heart]

What indicates that it is confirmation alone is that Allah Most High has annexed īmān to the heart and said, ................

485 "In [al-Rāzī's] al-Tafsīr al-Kabīr [2:26 sub al-Baqara 2:3]: 'Īmān is a name for the acts of the heart and the limbs and the affirmation by the tongue according to the Mu'tazila, the Khawārij, the Zaydiyya, and Ahl al-Hadith.'" (Q 3:50) See p. 481 further down for the Qadi's commentary on thereby He leads none astray save the transgressors (al-Baqara 2:26): "and the Mu'tazila, since they said 'īmān stands for...''

486 "In this preference he has followed Imam Fakhr al-Dīn; and this contradicts the position of their Imam both, al-Shāfiʿi—Allah be well-pleased with him—and the entirety of the Predecessors." (S 1:294) But then S himself says on the next page: "I say: the Predecessors posited deeds as a pre-condition for the perfection of īmān; the Mu'tazila, its validity; whereas the Qadi is evidently discussing the absolute, irreducible core of īmān which he dissociates again from deeds elsewhere (cf. al-Baqara 2:25), since he says "whoever comes short of deeds is a transgressor by agreement" in conformity with S's representation of deeds as integral to the perfection of īmān and not the pre-condition of īmān itself. Al-Baydawī's definition of īmān is that of Imam al-Ash'ārī in the Luma', ed. Muḥammad al-Dannāwī (Beirut: Dār al-Kutub al-'Ilmiyya, 1421/2000), followed by most 5th-c. Ash'arīs, cf. Ibn Fūrak, Maqālāt al-Ash'ārī (pp. 152-153); al-Baqllānī, al-Insāf fi-mā Yaqūb l'étqādū wa-lā Yājż al-Jahli bih, ed. Muḥammad Zāhid al-Kawthari, 2nd ed. (Cairo: al-Maktabat al-Azhariyya, 1421/2000) p. 52; Abū Mānsūr al-Baghdādī, Usūl al-Dīn (Istanbul: Maṭba'at al-Dawlā, 1346/1928, rept. Beirut: Dār al-Kutub al-'Ilmiyya, 1401/1981) pp. 247-248; Abū Ishāq al-Shirāzī, 'Aqīdāt al-Salaf in al-Ishāra ilā Madhhab Ahl al-Ḥaqq, ed. Muḥammad al-Zubaydī (Beirut: Dār
As for such, He has written faith upon their hearts (al-Mujādila 58:22), and whose heart is at rest with the faith (al-Nahl 16:106), but their hearts believe not (al-Mā'ida 5:41), for faith has not yet entered into your hearts (al-Ḥujrāt 49:14), adjoining to it good deeds in countless places; and He paired it with sins when He said And if two factions of the believers fall to fighting (al-Ḥujrāt 49:9), O you who believe! Retaliation is prescribed for you in the matter of the murdered (al-Baqara 2:178), and Those who believe and confound not their belief with wrongdoing (al-Anām 6:82).

Moreover, the difference is minimal; for that [definition] is closer to the original meaning\(^4\) and the latter is definitely meant in the verse since the intransitive form—made transitive with \(b\) means “confirmation” by general agreement.

Then comes the difference of opinion whether pure confirmation with the heart is enough—for that is the purpose—or is it indispensable to also have affirmation for those able to provide it?\(^5\) The truth might be the latter;\(^6\) for Allah Most High has blamed the obdurate more than He has blamed the negligent ignoramus. One who holds the opposite view may deem the blame directed at denial, not at lack of affirmation for someone able to provide it.

\(^4\) I.e., the difference between the legal meaning of \(im\)\(n\) as a detail-specific confirmation (namely, of what is necessarily known to be part of the Religion) and the lexical meaning as confirmation in absolute terms, which is the original meaning. (Z, Q)

\(^5\) “Those who defined \(im\)\(n\) as confirmation (\(t\)\(as\)diq) with the heart and the tongue together are Ab\u Hanifa and the generality of the jurists.” (S) “Pazdawi in the \(K\)\(ash\) [al-\(A\)sr\]r\] said that affirmation expresses the heart’s content and signals confirmation. Hence it is a ‘potentially dispensable pillar’ (\(ru\)\(kn\) \(ya\)\(h\)t\(am\)\(i\)\(l\) su\(q\)\(u\)\(u\)t).” (Q)

\(^6\) He did not categorically assert it, for three reasons: conflicting evidence; rebuttal of the most literal evidence with the objection he is about to mention; and the fact that the preponderant Ash’ari position is that affirmation is not an integral of \(im\)\(n\) (\(a\)\(d\)\(a\)\(m\) k\(w\)\(n\) al-\(i\)\(qr\)\(r\) \(r\)\(u\)\(k\)\(n\) h\(u\)\(w\)a \(a\)\(l\)\(r\)\(a\)\(j\)h ‘\(i\)\(n\)d\(a\) al-\(A\)sh\(a\)’\(r\)a).” (Q)
Moreover, the difference of opinion whether pure confirmation—or is it not an inflected form of affirmation—is connected to the verse in the unseen, and what was given as a proof, such as the Maker, His Attributes, the Last Day and its events. The latter [type] is what is meant in the verse under discussion—if you deem it connected back to belief and treat it as its direct object.

Al-ghayb (the unseen) is an infinitive noun used as a descriptive for intensiveness as was shahāda (the seen) in the saying of Allah Most High Knower of the unseen and the seen (al-An‘ām 6:59 and elsewhere). The Arabs call depressed ground and the renal hilum ghayb. It could also be a lightened form of fay‘al like qayl (kinglet). 493

[Meanings and types of ghayb (unseen)"

What is meant is something hidden, imperceptible, and unintuited. It is of two types: (i) what has no proof—and this is what is meant in the saying of Allah Most High And with Him are the keys of the invisible. None but He knows them (al-An‘ām 6:59); and (ii) what was given a proof, such as the Maker, His Attributes, the Last Day and its events. The latter [type] is what is meant in the verse under discussion—if you deem it connected back to belief and treat it as its direct object.

493 I.e. ghayyab like qayyal respectively becoming ghayb and qayl. (Q)
If you say it is a participial state—with the subaudition that they themselves are characterized as unseen—then it means absence and invisibility. That is, “they believe (i) even when away from you, unlike the hypocrites who, when they meet those who believe, they say: We believe; and when they retire unto their devils, they say: Surely we are with you, we were only mocking (al-Baqara 2:14),” (ii) or, when away from the one who is the object of belief on the basis of the narration from Ibn Mas‘ūd—Allah be well-pleased with him: “By Him besides Whom there is no god, none has better belief than belief without seeing,” then he recited this verse.

491 i.e. the Prophet Muhammad—upon him blessings and peace. (Q)
It was also said that what is meant by ghayb is the heart because it is concealed, so that the meaning is "they believe with their hearts, not like those who speak with their mouths what is not in their hearts (Al 'Imrān 3:167)."

So the [preposition] bā' in the first case is for transitivity; in the second, accompaniment; in the third, instrumentality.

[Meanings of "establishing the prayer"]
wā-yuqīmūnā al-ṣalātā (and establish the prayer), that is:
1. they make its integrals equal and protect it against any corruption of its acts; from aqāma al-'ād (to straighten the staff);
2. or, they perform it assiduously, from qāmat al-sūq (the market is up) when it is booming, and aqamtaḥā (you made it an up market), "you caused roaring trade" [The poet] said: ["The Tripping"]

Ghazālā pulled up the market of sword fights for the Kufans and Basrians a full year.⁴⁹³

⁴⁹³ Part of a long poem spoken by the Companion Ayman b. Khuraym al-Asadi—Allah be well-pleased with him and his father—cf. S (1:299-300), Afandi (p. 484), Ibn Sidah,
For when [the prayer] is well-kept it is like something saleable that is in high demand; but when it is neglected it is like a slumping market that is shunned.

3. Or, they hasten to perform it without slackness or delay, as in qāma bil-amr wa-aqāmah 'he rose to the task and got it done' when one puts effort into it and shows endurance, its antonym being qa'ada 'an al-amr wa-taqā'ad 'he sat it out and desisted'.

4. Or, they perform it: He named the performance (adā) a raising up (iqāma) because it involves standing (qiyyām), just as He also referred to it by the names of devotion (qunūt), bowing (rukū'), prostration (sujūd), and glorification (tasbīḥ).


"The market' is a mukanniya 'implicit' and takhlīliyya 'conceptual/associative' or a tamthiliyya 'proverbial' or a taṣrīhiyya 'explicit' metaphor.” (Kh)
The first of those meanings is the predominant one because it is the most widespread. It is also the nearest to and most evocative of the literal meaning, since it entails a notification that the one who truly deserves praise is he who observes its outward boundaries—among obligations and sunnas—as well as its inward duties—of humility and turning to Allah with one's whole heart—contrary to those who are heedless in their prayers (al-Mā‘ūn 107:5). Hence He mentioned in a praiseful way the diligent (muqimūn) in prayer (al-Nisā’ 4:162) and in a blameful way those that pray (al-Mā‘ūn 107:4).

Ṣalāt is a fa‘ala-form [stemming] from sallā ‘he supplicates’, like zakāt from zakkā ‘he purifies/he causes to grow’—both are written with a wāw, according to the pronunciation with glottal accentuation. The verb that denotes it was thus named because it comprises supplication.

64 As narrated from Ibn ‘Abbās by al-Ṭabarī and Ibn Abi Hātim. (S)
It was also said that the root [meaning] of สาธā is ḥarraka 词salawayn (he moved his haunches),495 because that is what the person at prayer does in his bowing and prostration. The fact that this vocable became famous in the latter sense, together with the fact that it was never famous in the former one, does not preclude its being transferred from it. However, the ḍāʾī (suppliant) was named a muṣallī (one who prays) by assimilation to him, in his active humility, as one bowing and prostrating.

wa-mim-mā razaqnāhum yunfīqūna (spending out of what We provided them); rizq (provision) lexically is a portion. Allah Most High said, and you make it your livelihood to deny truth (al-Wāqīʿa 56:82). By convention it concerns living things specifically, whereby they benefit from it and avail themselves of it.496

[The Muʿtazili claim that rizq can only be ǧalāl]

The Muʿtazila, on the other hand, by deeming it impossible


496 "The commentator of the Muwaqqif said: ‘rizq is everything from which a living thing derives benefit, whether shared or otherwise, permissible or prohibited.’" (Q)
for Allah to make the illicit available [as sustenance]—because He disallowed benefiting from it and ordered [us] to chide [anyone who does]—said: “The illicit does not constitute provision; do you not see that He—the Most High—has made Himself the source of provision right here, as a proclamation that they are spending the absolutely licit? For spending the illicit does not compel praise; and He actually condemned idolaters for declaring part of what Allah had provided them to be illicit by saying: Say: Have you considered what provision Allah has sent down for you, how you have made some of it unlawful and some lawful? (Yûnus 10:59)”497

Our [Ash‘ari] colleagues, however, said that the predication [of provision to Allah] is for self-magnification and as a stimulus [for people] to spend, while the condemnation ..................

497 “And this is a Qadari innovation, for they consider that Allah Most High does not provide other than the licit; as for the illicit, the slave provides it to himself... For Ahl al-Sunnah there is no creator nor provider in their conviction except Allah Most High, in confirmation of His saying Is there any creator other than Allah who provides you from heaven and earth? There is no god but He, so how are your perverted? (Fâtit 35:3) O Qadari!” Ibn al-Munayyir, al-Intiṣâf in the margins of J, Kashshaf (1:155). See also al-Qârî, Minâl al-Rawd al-Azhâr (pp. 363-364 al-hâramu rizqun).
A m vt1r al-Trmzil: Hi z b I

targets the forbiddance of what was never made forbidden, and what We provided them is specific to the licit contextually. They also adduced as evidence of its inclusion in the meaning of provision the Prophet's statement in the hadith of 'Amr b. Qurra: "Allah has most certainly granted you pure sustenance! But you chose what Allah has forbidden you of His provision instead of what He made permissible for you of His licit sustenance." Furthermore, if were not provision, then the one who uses it for food all life long is not provided for, which is not the case since Allah Most High said, And there is not a creature that creeps on earth but its sustenance depends on Allah (Hud 11:6).

Anfaqa al-shay' (he spent something) and anfadah (he spent it) are near-cognate synonyms. If you were to inductively survey all vocables with an initial nun and middle fa', you would find that what We provided them is specific to the licit contextually.

498 In the context of phrase (K).

499 Narrated from Safi b. Umayya by Thalhah. Some (i.e., the literal meaning) with an extremely weak chain because of Bisir (or Bisir) b.Numayr b. Asy'ar, accused of forgery and labeled "one of the pillar of lying" as well as Yahya b. 'Abd Allah, like were suspected and discarded.

500 See notes 293 and 572 on a disturbing usage.
they all share the two senses of “going” and “exiting.”

[The meaning of infāq (‘spending’)]

The manifest/dominant meaning of this expenditure is the use of [one’s] wealth for good works—both obligatory and voluntary. Whoever explains it to mean zakāt (‘charity tax’) has [either] mentioned the best of its varieties and its fundamental [meaning], or restricted it to that [sense] since it is paired with what constitutes its twin.

The reason the direct object was put first is to emphasize its importance as well as to keep verse endings [consonant]. The insertion of the partitive preposition min (of) before it is to prevent wastefulness, which is proscribed.

501 E.g., nafara, nafaza, nafasa, naf'a, nafā, nafāda, nafatha, and the like. (S)
502 This is the tafsir of Ibn ‘Abbās as narrated by al-Tabari, who also narrated from Ibn Mas'ūd that it refers to a man's expenditure on his family. (S)
503 I.e., salāt. (Q)
504 See note 288.
506 He followed in this the author of the Kashshāf, and a commentator has mentioned that this forms ḱizāl, as Mu'tazilis say that min (of) is used in the verse to suggest that one must not give away all of one's property in charity but must retain some.
Anwar al-Tanzil: Hizb 1

It is also possible that by expenditure are meant all the resources Allah gave them, comprising outward and inward blessings. This [meaning] is supported by the saying of the Prophet—upon him blessings and peace:

Verily, learning that is left unspent is like a treasure left unspent! 507

This is the position of those who said [it means] “and of what We lavished on them of the lights ........................................

least unbearable hardship follow. We say: Min signifies that expenditure must be out of the provision that is licit to the exclusion of the illicit; as for the dislike of spending all one’s property in charity, it is not forbidden in absolute terms. Abû Bakr—Allah be well-pleased with him—gave away all his property in charity and the Prophet—upon him blessings and peace—did not disapprove of him. It is disliked only for someone who is unable to bear with hardship.” (S) The default is actually dislike of extremes, the paradigm being And let not your hand be chained to your neck nor open it with a complete opening, lest you sit down rebuked, denuded (al-’Isrā’ 17:29) and the Prophet’s explicit recommendations, rather than Abû Bakr’s lone abnegation; hence the mainstream position is that of al-Baydawī as shown by Q (1:487) in his commentary on the same passage and as evidenced from the Qur’ān and Sunna by such books as Ibn Abi al-Dunyā’s Amwal and Khallāl’s Hathth ‘alā al-Tijāra wa-Šin’ā’ wa-’Amal.

of spiritual knowledge they pour out.”

[Highlighting of the Jews and Christians who accept Islam]

1. those who believe in the unseen and like them are part of the God-fearing as particular subsets of the whole. For what is meant by the latter is those who believed renouncing idolatry and denial, while the former are their counterparts. So the two verses are an elaboration of al-muttaqin. This is what Ibn ‘Abbās—Allah be well-pleased with him and his father—said.

2. Or with the God-fearing, as if He had said “a guidance for the God-fearing renouncing idolatry”

508 The “counterparts” are the People of Scripture, who moved from one religion to another religion, not from polytheism. (Z)

509 As narrated by al-Tabari. (S)
and those who believed among the religious communities.”

3. It is also possible that those that are meant are the first group specifically; the copulative conjunction was put in the middle in the same way as in the following poetic verses:

["The Tripping"] To the bull camel, king of magnificent designs
and lion of the squadron in the midst of the fray,

and

["The Swift"] Alas and woe to Zayyāba because of al-Hārith
who raids early, and then despoils, and then heads home.

[And was put in the middle] in the sense that they are joining, on the one hand, belief in what reason intuits broadly and the performance, in confirmation thereof, of corporal and monetary types of worship, ...........................................

510 I.e., those who believe in the unseen, establish the prayer, and spend. (Z)
512 All mss. and eds.: زية K; ذواية AQ, H, MM; ذواية blunder.
513 Spoken by Salama b. Dhuθl the son of Zayyāba. (S) In Abū Tammām al-Tā‘ī.
and, on the other, belief in what cannot possibly be grasped except\textsuperscript{514} by actually hearing about it.\textsuperscript{515}

He reiterated the relative pronoun to highlight the distinction between the two sides\textsuperscript{516} and differentiate the two paths.\textsuperscript{517}

4. Or a subset [of the first group], namely, the believers of the People of Scripture: He mentioned them to specify them out of the broader lot—in the same way Jibrail and Mikail are mentioned after the angels are mentioned—in order to emphasize their status and motivate their peers.

[Meaning of mā unzila ‘what was sent down’]

\textit{Inzāl} (sending down) is the moving of something from top to bottom. It is annexed to meanings only after annexation to their carriers themselves.\textsuperscript{518} It may be that the descent ...........

\textsuperscript{514} All mss. and eds.: خبر AQ, H, MM: عبر !! ta-kit לב.

\textsuperscript{515} al-sam’, lit. “hearing” denotes all revealed knowledge about Allah, His Names and Attributes, angels, the Hereafter, and so forth.

\textsuperscript{516} i.e., between what can be grasped through reason and what cannot be grasped other than through revealed communication (al-sam’). (Q)

\textsuperscript{517} i.e., reason and transmission (al-\textit{aql wal-naql}). (Q)

\textsuperscript{518} So the meaning of the sending down of the Book by Allah is its being set into
of the divine Books on the Messengers consists in the angel seizing [the Book] from Allah Most High spiritually, or in his memorizing it from the Preserved Tablet, after which he descends with it and conveys it to the Messenger.\(^{519}\)

What is meant by \textit{in what was sent down to you} is the Qur'an in its entirety and the sacred law to the last of it.\(^{520}\) He expressed it in the past tense—although part of it remained to be revealed—only to let what is there predominate what is not yet there; or to give the awaited part the same status as the part already actualized. Another example would be the saying of Allah Most High,
We have heard a Scripture that was sent down after [the time of] Mūsā (al-Ṭabā'āt 46:30); for the jinn had not heard all of it, nor had the Book entirely been revealed yet at that time.

And what was sent down before you is the Torah, the Gospel and the remainder of the previous Scriptures. Belief in them as an undifferentiated whole is a personal categorical obligation. Belief in the former—and not the latter—in every detail, in the sense of us being responsible to worship through its details, is [also] a categorical obligation, but communal, since its being obligatory for every individual would impose undue pressure and untenable living conditions.

[The renouncing of Jewish and Christian eschatologies]

wa-bi-l-akhirati hum yūqinūna ('and of the hereafter they are certain'). That is, they are certain with a certitude that eradicates what they previously believed: ………………….

521 i.e., the Qur'ān. (Q)
522 i.e., the previous Scriptures. (Q)
523 This indicates that 'belief in the Qur'ān' not only means belief in its being true, but also, together with the latter, belief in all that it contains in detail to the end of acting upon it." (Q)
that none enters Paradise except Jews or Christians (al-Baqara 2:110)

and that hellfire will not touch them but for a fews days (al-Baqara 2:80, Al 'Imran 3:24), as well as their differing over

the bliss of Paradise—is it of the same nature as the bliss of this world or something else?

and its eternality or finiteness.

Giving precedence to the relative clause and assigning [the active-voice verb] yūqinūn 'they are certain' [the detached subject pronoun] hum 'they' is a hint at the rest of the People of Scripture and at the fact that their convictions with regard to the hereafter are neither correct nor stemming from certainty.

[Meaning of yūqinūn 'they are certain']

Yaqīn (certitude) is the perfecting of a knowledge cleared of all doubt and ambiguity through investigative reasoning and proof-based deduction. Hence the word is not used to refer to

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524 Ibn al-Qayyim documents these two issues in Kitāb al-Rūh and Hādi al-Arwāh.
Anwar al-T, "Al-Allahi Hizb I" (al-Qasas 128:83) was given predominance [as a noun] like the knowledge of the Creator or to intuitive types of knowledge.

It is related from Naﬁ that he would soften it by suppressing the hamza and displace its vowel to the lam. Another reading has yuqin, by transposition of waw into a lam due to the damma preceding it, by treating it the way of the nuna-vowelized letters in wajh, faces and wajh. It was related from Naﬁ that he would soften it by suppressing the hamza and displace its vowel to the lam.

It is a descriptive attribute for the abode (al-dāy) — as evinced by the saying of the Most High, That is the abode of the hereafter (al-dāy) the near to the world.

Has a descriptive attribute for the feminine of al-dāy (the next).

It is related from Naﬁ that he would soften it by suppressing the hamza and displace its vowel to the lam.

Anwar al-T, "Al-Allahi Hizb I" (al-Qasas 128:83) was given predominance [as a noun] like the knowledge of the Creator or to intuitive types of knowledge.
[Highlighting of the recipients of divine guidance]

[2:5] ulā'ika ʿalā hūdan min rabbihim (those are upon guidance from their Nurturer): the clause is construed as a nominative if we take one of the two relative pronouns as independent from al-muttaqīn, and this clause is its enunciative. In the latter case it is as if, when it was said, a guidance for the God-fearing, the question was asked, “Why are they singled out thus?” and the answer came with His saying those who believe in the unseen, to the end of the verses. Otherwise it is a resumptive clause without desinential place, as if it were the consequence of the preceding rulings and attributes; ..........................................................
or [it is] the answer to the hypothetical question, “How were those thus described specified as having guidance?” Its [stylistic] equivalent would be, “You have treated your old friend Zayd well—deserving of good treatment.” For the demonstrative noun [alā‘īka] here is virtually the reiteration of whatever had just been described with the above-mentioned attributes. Such [construction] is more powerful\(^{531}\) than to resume by repeating the name alone,\(^{532}\) as it entails exposition of the corollary and its summary: when a certain status follows in sequence to a certain description, it is a proclamation that the latter brings about the former.

The meaning of isti‘lā‘ (upon-ness) in ‘alā hudān (upon guidance) is the assimilation of their mastery of guidance and their settling upon it to the state of someone who climbed on top of something and rode it. They said it explicitly in the phrases “He took ignorance for his mount and erred” and “He seated himself upon the withers of lust.”

\(^{531}\) ḍabāgh in the sense of balāgha (eloquence) or that of mubālagha (hyperbole). (Q)

\(^{532}\) I.e., separately from all its attributes that were mentioned before. (Q)
Such [control of and settling upon guidance] can only result from the complete dedication of one’s thought and long contemplation of all the proofs that have been produced, together with assiduous self-accounting in one’s deeds.

[Divine guidance is unfathomable, invaluable and direct]

Hudan was left indefinite for amplification, as if a path was meant thereby, the totality of which cannot be fathomed nor its value be truly estimated, as in the saying of al-Hudhali: [*The Long*]

Lo! I swear by the sire of the carrion-birds squatting mid-morning

on Khālid: Some flesh (*lahm‘*) you have chanced upon!

Its magnification was emphasized again by the fact that it is Allah Himself Who bestows it and grants one success for it.

The *nun* was contracted into the *rā‘* [*min rabbihim → mīr-rabbihim*] with a nasal twang and without.

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533 As if to say, “and what guidance!” or that it is unfathomable. (Q)
534 Cf. Diwan al-Hudhalīyyin, ed. Ahmad al-Zayn and Mahmund Abū al-Wafā, 3 vols. (Cairo: Dār al-Kutub al-Miṣriyya, 1385/1965) 2:154. “This Khālid was an important person, so he gave his flesh importance by leaving it in the indefinite, and by extension he gave the birds that fell onto it importance.” (S) On al-Hudhali see our biographical glossary. Sacy completely mistranslates it “En vérité je ne suis pas tombé sur de la chair.”
wa-ulā'ika humu-l-muñlihun 'and those—they are the successful': He repeated the demonstrative noun here to draw attention to the fact that their description by those attributes necessitates each of these two superiorities, although either one suffices in itself to distinguish them from others.535 The copulative was put in the middle because of the difference in what is understood from each clause right here, in contradistinction to His saying Those are as cattle—rather, they are further astray! Those—they are the heedless (al-A'raf 7:179). For marking [them] as heedless and comparing them to dumb beasts is one and the same thing, so the second sentence confirms the first and is not suitable for [the sense of] adjunction.

Hum 'they' is (i) a distinctive pronoun that sets apart the enunciative from the attribute, emphasizes affiliation and intimates the exclusive relation of predicate with subject; ..................  

535 "Al-Sharif [al-Jurjani] said: 'Guidance is in the world and success in the hereafter, the affirmation of each being a desirable end in itself.'" (S)
Al-muṣliḥ (the successful) with a ḥā— or a jīm [muṣliḥ]— means the one who wins the prize, as if multiple winnings became open to him. This construction—and all that shares its first and second letters with it such as faḥṣa (cleave), faḥṣā (cut off) and faḥṣa (be severed)—indicates slashing and opening.

The definite article in al-muṣliḥūn is to indicate that “those who beware are the people who—as you have already heard—are the successful ones in the hereafter;” or to refer to what everyone already knows concerning the true nature of the successful and their characteristics.

[The intense Qurānic valorization of the muṭṭaqīn (wary)]

Nota bene: Observe how the Most High drew attention ……

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536 Per the view of the early grammarians that the common sharing of most root letters is indicative of a common etymology. (Kh) Also see note 293.
537 Hence the planter (al-zārī) is named fallāḥ (tiller). (Z)
538 Al-Tibi said: “The first gloss makes it a definite indicating previous knowledge (li-l-‘aḥūd), the second indicating species (li-l-jīn).” (S)
The definite article in al-11ufi hun is to indicate that "those who here are are the people who have already heard— or to refer to what one already knows concerning the true nature of the successful and their characteristics."

(The intense Qur'anic Valorization of the muttaqi <wary>)

Nota bene: Observe how the Most High drew attention · · · · · "S">

[The non-Sunni view that Muslim sinners are in hell forever]

The Wa'idiyya (<Punishists>) cleaved to this [description] to assert the eternity of hellfire for transgressors among the People of the Qibla. This [doctrine] was rejected because what is meant by the successful is those whose success is complete—which, by definition, means incomplete success for those who do not meet their criteria; not the utter absence of all success.

[2:6] inna-l-ladhina kafarû (Verily those who rejected belief): Once He mentioned the special ones among His slaves and the quintessence of His friends by their attributes—which qualified them

539 "Both the Mu'tazila and the Khawarij are meant." (Q 1:539) This is more accurate than to define them as only the former. See Glossary, s.v.
for guidance and success, He followed them up with their diametrical opposites: the arrogant and rebellious ones whom guidance benefits nothing, nor are the great signs and warnings of any use to them. He did not adjoin their narrative to that of the believers the way He did when He said, Truly the virtuous are most surely in bliss and truly the criminals are most surely in the abyss (al-Infitār 82:13-14) because they are different from one another in their respective objectives. The first [narrative] was told in order to mention the Book and expose its tremendous status while the latter was told in order to expand on their rebelliousness and engrossment in misguidance.

**[Parsing of inna (verily) and its function]**

Inna (verily) is one of the particles that resemble verbs in (i) the number of their letters,540 (ii) their having an indeclinable fatha case ending,541 (iii) their sticking to nouns and (iv) their imparting the meanings [of verbs],542 especially transitive ones.

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540 Because they have three letters or more. (Q)
541 Like verbs in the past tense. (S)
542 Such as emphasis (ta’kid), literalization (tahqiq), assimilation (tashbih), rectification (istidrāk), wish (tamanni) and petition (tarajji) just as verbs give their meanings of helping, striking, exiting and entering to the nouns that follow them. (Q, Z)
Text and Translation

The Kufans said that before its affixing, the enunciative was in the nominative just as enunciatives should be, and remained so afterwards, necessitating the nominative by presumption of continuity so that it is not the particle that gives it that case. It was replied that the necessitation of its being in the nominative because it is an enunciative is conditional upon its being unaugmented, since [the nominative case] does not accompany it in the enunciative of kāna but rather disappears when it is affixed; so the particle has to be given regency.

Its function is to emphasize affiliation and make it literal, hence it is used to pronounce oaths, initiate replies and in the face of doubt, as when Allah Most High said: ................................

543 i.e., the regency of the verb. (Z)
544 i.e., not a regent in its origin. (Q, Z)
545 Which is accusative.
They will ask you of Dhul-Qarnayn. Say: I shall recite to you something about him. Verily We (innā) established him in the land (al-Kahf 18:83-84), And Mūsā said, O Fir’awn, verily I (inni) am a Messenger from the Nurturer of the worlds (al-A’rāf 7:104). Al-Mubarrid said:

You say ‘Abd Allāh qā’īm (‘Abd Allāh is standing’) to report that he is standing; inna ‘Abd Allāh qā’īm (verily ‘Abd Allāh is standing’) in reply to someone asking about his standing; and inna ‘Abd Allāh la-qā’īm (verily ‘Abd Allāh is standing—I swear it’) in reply to someone denying that he is standing.

The definite article of the conjunctive noun [al-ladhīna]

(i) either denotes previous knowledge, in the sense of particular individuals like Abū Lahab, Abū Jahl, al-Walīd b. al-Mughira and the rabbis of the Jews;


547 ‘Al-Tabari narrates from Ibn ‘Abbās that the unbelievers among the Jews are
They will ask you of Dhul-Qarnayn. Say: Shall I recite to you what the Messenger of Allah recited to me? Allah knows of what the Messenger of Allah recited to me. 

(ii) or it refers to an entire class that extends both to those who persist upon unbelief with deaf ears and the rest; then [later] he singled out those who did not persist with what was being attributed to them.

[Definition of kufr and its vestimentary symbols]

Al-kufr lexically is “the cover-up of favor” Its origin is al-kafr with a fatha, which is the act of covering, hence one calls the planter kāfir—also night—and the husk of the fruit is called kāfir.

In legal terminology it is the denial of what is self-evidently known of what the Messenger—upon him blessings and peace—and brought. Wearing the badge and belt [of non-Muslims] ...

meant specifically.” (S)

548 “To their death.” (Q)

549 “And the specifier (al-mukhassis) is the text that indicates that whoever repents among them does benefit from warnings.” (Q)


551 As defined by al-Rāzī. (S) "What is established through consensus is irrefutably counted as self-evident knowledge (min al-dārūriyyāt), and the falsehood of the doc-
Anwár al-Tanzil: Hizb I


and the like counts as unbelief only insofar as it is indicative of rejection [of Islam], as anyone that confirms the veracity of the Messenger—upon him blessings and peace—would not dare to wear them visibly; but not because they constitute unbelief in themselves.

[The Mu'تazili (and Shi'i) view that the Qur'an is created]

The Mu'тazila adduced what the Qur'an mentions in the past tense as a proof for their position that it has a temporal origin, since it requires that what is reported must precede in time. The answer is that it is an exigency of appurtenance, and the temporal origin of the latter does not necessarily mean the temporal origin of Speech; just as with respect to [divine] knowledge.\(^{552}\)

\(^{552}\) "i.e., the precedence in time of what is being reported is an exigency of His pre-existent speech becoming related to what is being reported; so the inseparable conclusion (al-lāzim) is the precedence of what is being reported over the becoming related and its contingency, which does not necessitate the contingency of the Attribute of Speech, just as what appertains to His knowledge that events occur: the appurtenance (ta'allūq) of the latter is contingent while knowledge is not." (Sk) "What we call 'pre-existent without beginning' (azāli) is the inward speech (al-kalām al-nafsi) that subsists in the Divine Essence (al-qā'im bi-dhātih subhānah); and it is never described as past, present or future because it is timeless." (Z) On kalām nafsi see al-Qāri, Mināh al-Rawd al-Azhār (pp. 72-76). Muhammad 'Amrāwi, al-Ajwībat al-Muharrara 'an al-As'īlat al-'Ashara (Amman: Dār al-Fāth, 1432/2011) pp. 149-167 limādāh qassama al-As'hā'iratu al-kalāmā ilā qismayn and Sa'id Fūda, Tahdhīb Shūrī al-Sanūsīyya Umm al-Bārahīn (Amman: Dār al-Bayāriq, 1419/1998) pp. 55-60.
Text and Translation

الرب علیه السلامعندهم أَسْتَزْرَهُمْ أَمَّلَي لَن تَرُدُّهُمْ: حَبَّ (إِنَّ)
وَ(سوَاة) إِنَّمَا يَمْعَنُونَ الأَسْتِوَاء، تَنَبِّئُهُ بِكَانَ تَعْتَبُ إِلَى المَصَدَّرِ: قَالَ ﷺ
تعالى: (تعالى أَنَّا أَيْنَ عَلِيّ سَوْاَةَ سَوْاَةَ بَيْنَكُمْ وَبَيْنِي) (ال عمران).

رَفِعَ (أَنَّهُ حَبَّ) (إِنَّ) وَمَا بَعْدَهُ مَرْتُعٌ يَعُلْ عَلَى الْقَاعِدِ، كَأَنّمَ
إنَّكَنْذَا بَعِيرًا مُّصَدِّرَ عَلَيْهِمْ إِنْذَارَكَ وَعَدْمَهُ
(ب) أوَ أَنَّهُ حَبَّ بَعْدًا بَعْدًا يَمْعَنُ: إِنْذَارَكَ وَعَدْمَهُ مِسَانَ عَلَيْهِمْ;
وَالْفَعْلُ: إِنَّا يَتَنَحِّي الإِخْبَارَ عَنْهُ إِذَا أَرْيَدَ يَتَمَامُ مَا وَضعُ لَهُ، أَنَا لَأُؤْلِدِ

sawā’un ‘alayhim a’andhartahum am lam tundhirhum (‘it is the same for them whether you warn them or you do not warn them’) is the enunciative of inna.

Sawā’un (the same) is a noun that denotes equality, used as a qualitative in the same way infinitive nouns are also used. Allah Most High said, Come to a word equitable (kalimatin sawā’in) between us and you (Al ‘Imran 3:64). It was put in the nominative (i) as the enunciative of inna—and what follows it is also nominative in the sense of agency, as if it were being said: “Verily, those who rejected belief, it is indifferent to them whether you warn them or not;”

(ii) or as an enunciative for what immediately follows it, in the sense that “your warning them or not is all the same to them.” Verbs are precluded from governing an enunciative only when its full semantic usage is meant.553 However, when it is used as a syntactical absolute

553 By the ‘full semantic usage’ of verbs three things are meant: (i) the sense of an infinitive noun (masdar), which is the implied indication of the vocable used as a verb; (ii) the specified affiliation (al-nisbat al-makhṣūṣa) that correlates the sense of an infinitive noun to the subject itself; and (iii) whatever of the three tenses is specified.” (Z)
to mean the vocable or the unqualified temporal event\(^{554}\) that is being signified inclusively and in a wider sense: then it is like a noun in annexation and predication, as in the saying of the Most High, \textit{and when they are told: Believe!} (al-Baqara 2:13), \textit{a day their truthfulness will benefit the truthful} (al-Mā‘īda 5:119)\(^{555}\) and their saying, "Hearing of the Ma‘add man's reputation is better than actually seeing him!"\(^{556}\)

\textbf{[Repeatedly warning them is the same as not warning at all]}

The reason He shifted here from the infinitive noun to the verb is because there is in the latter a suggestion of renewal;\(^{557}\) and affixing the \textit{hamza} and \textit{am} (or) to it beautifully affirms and emphasizes the sense of sameness. They [\textit{hamza} and \textit{am}] were both stripped of any interrogative tenor for unalloyed equality, just as the vocative letters were stripped of their ........................

\(^{554}\) Ak. β, B, e, l, Iṣ, R, T; \textit{al-hadīth} to \textit{al-hadīth}

\(^{555}\) *The first verse illustrates how the verb is a subject [or a correlative of an attribute] (\textit{musnad ilayh}) where what is meant is the vocable, i.e. when they are told this vocable, namely, 'Believe' while the second illustrates how the verb is a governed annex (\textit{mudāf ilayh}), where what is meant is the actual event, i.e. the day the truthful benefit." (Z)

\(^{556}\) ‘You hear’ here is in the sense of hearing and is the inchoative of ‘better.’ (Z) "A proverb used to refer to one whose news is more impressive than his appearance.” (S)

\(^{557}\) Whereas nouns suggest firmness and definiteness. See notes 298, 673, 681.
Text and Translation

الطلُّب بِمُجَرَّد التَّحْصُصِيَّة في قَوْضِمَ: (اللُّهُمَّ اغْفِر لَنَا أَيْبَهَا العَصَايةَ)
وَ(الإِنذَارِ): التَّحْوِيفُ، أُرِيدَتْ يَنْمَيْنَهُ فِي عَذَابِ اللَّهِ إِنّا نَفْسَنَا
عَلَيْهِ دُوَنَ الْبِشْرَاءَ، لَا إِنَّهُ أَوْفَعْ فَيْنَفْسِكَ وَأَنْسَدْ تَأَيِّرَيْنَ فِي الْبِشْرَاءِ
مِنْ خَيْبَةِ إِنَّ دَفْعَ الْضُّرَّ أَهْمَمْ مِنْ جَلَّبِ النَّفْعٍ فَإِذَا لم يَنْتَفِعْ فِيهِمْ كَانَ الْبِشْرَاءُ بَعْدَ
النَّفْعِ أُولٍ.
وَقُرْىٰ (أَنْذَرُنَا هُمْ) (أَ) يَتَحْقَيَقُ الْمُهْرَّيْنَ (بَ) يَتَحْقَيَقُ الْمُهْرَّيْنَ بَيْنَ
بَيْنَ وَقُلْنِهَا إِلَيْهِ وَوَهُوَ خَيْبٌ لَّا إِنَّ المَتَسْحُرَةَ لَا تَنْتَفِعُ وَلَا يَنْتَفِعُ إِلَيْهِ

questing tenor for pure pin-pointing in the expression “O Allah, forgive us, exclusively this group [lit. ‘O the group’]!”

Al-indhār ‘warning’ is the instilling of fear, by which is meant instilling fear of the punishment of Allah. The latter was mentioned by itself, without mention of glad tidings, only because it shakes hearts and affects people more, as repelling harm is more urgent than to procure benefit; and since it availed them nothing, then a fortiori glad tidings will be useless.

A’andhartahum was read:

(i) with the full affirmation of the two hamzas.

(ii) with the lightening of the second hamza in between and its transposition into an alif—a solecism, as the vowelized consonant is not transposed and also because it leads to

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558 “An inapplicable example. Pin-pointing does not stem from the stripping of vocative particles as they are not even present there in the first place, but rather the names used [for pinpointing] resemble vocative particles, and those names are what was stripped [of their original tenor].” (S)


560 I.e., in between alif and hamza.
the inordinate joining of two quiescent consonants;\(^{561}\)

(iii) with a middle alif inserted between the two of them with the full affirmation of the two hamzas,\(^{562}\)

(iv) with a middle alif inserted and the second hamza lightened in between;\(^{563}\)

(v) with the interrogative one suppressed;\(^{564}\)

(vi) the same, but with its vowel thrown back upon the preceding quiescent consonant.\(^{565}\)

\(\text{lā yu’minūna ‘they will not believe’ is}

1. an explicative sentence in light of the unexplained one before it with regard to the purview of equality, so it has no desinential syntax;

\(^{561}\) \text{Andhartahum: Ibn Kathir, Nafi’, Ya’qub, Abū ‘Amr in one narration, al-Ashbahānī. Warsh, Hishām, Ruways and al-Azraq in one narration. From Warsh is also narrated something similar to Qālūn’s reading. “The claim of solectism is J’s but Abū Ḥayyān rejected it, saying it showed disrespect.” (MQ) “He followed J here and this is a mistake, since that reading is well-established among the canonical seven and it is the narration of Warsh.” (S)}

\(^{562}\) \text{Andhartahum: Ibn Abī Ishāq. (MQ)}

\(^{563}\) \text{Andhartahum: Abū ‘Amr, Qālūn, Īsmā’īl b. Ja’far from Nafi’, Hishām, al-A’mash. Abū Ja’far, al-Yazīdī, Ibn ‘Abbās and Ibn Abī Ishāq. It is the dialect of Quraysh, the Hijaz and Sa’d b. Bakr. This was among the choices of Sibawayh and al-Khalil, who considered it more probative than the Tanmim one. (MQ)}

\(^{564}\) \text{Andhartahum: al-Zuhri and Ibn Muḥaysin: (MQ)}

\(^{565}\) \text{‘Alayhima ndhartahum: Ubay. (MQ)}
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2. or a participial state providing emphasis;
3. or a substitute for it;\textsuperscript{566}
4. or the enunciative of \textit{inna}, and the clause before it is a parenthetical statement of the reason for their status.\textsuperscript{567}

\textbf{[The doctrine that Allah can task one beyond capacity]}

This verse was adduced as a proof by those who say that it is possible that one be tasked beyond capacity,\textsuperscript{568} since Allah Most High has said about them that \textit{they will not believe} and [yet] has commanded them to believe; therefore, should they believe, His report would turn into a lie, furthermore their belief would comprise belief in the fact that they will not believe, which is a contradiction.\textsuperscript{569}

The truth is that tasking one with what is inherently impossible, even if it is rationally possible—from the perspective that

\textsuperscript{566} I.e., a \textit{badal al-kull min al-kull}. (Q) On this type see above, the very first sentence under al-\textit{Fātiha} 1:7.
\textsuperscript{567} Their status being their lack of belief on a permanent basis. (Q)
\textsuperscript{568} See our introduction, section entitled “Does Allah task one beyond one's capacity, for example tasking Abū Lahab and Abū Jahl to believe when He knows and announces they will not?”
\textsuperscript{569} For example, if Abū Lahab were to believe, he would have to believe in everything the Prophet—upon him blessings and peace—brought, including the announcement that he would never believe. (Q)
rulings do not have an ulterior motive, not even compliance—nevertheless a review of the evidence yields no such occurrence. As for the [divine] report that something is taking place or not, it does not contradict [one’s own] ability to enact it; for example when Allah Most High reports what He will do, or what His slave will do by choice. The benefit of warning [naysayers]—even after knowing that it will have no successful outcome—is to bind one to admit the proof, and also for the Messenger to reap the merit of conveyance. That is why He said, *it is the same for them* and He did not say “it is the same for you” the way He told the idol-worshippers, *it is the same to you whether you all call unto them or you are silent* (al-A‘rāf 7:193).

The verse also contains a precise report of the unseen ……

570 “Because many do not follow those rulings, so if compliance were the ulterior goal it would necessarily imply [rulings] fall short.” (Q) “My God, Your good pleasure is too holy to have an ulterior motive on Your part; how could it have an ulterior motive on mine?” Ibn ‘Atâ’ Allah, *Munâjât in Ibn ‘Atâ’ Allah et la naissance de la confrérie tâdilîte*; Hikam, ed. and trans. Paul Nwia (Beirut: Dar al-Machreq, 1990) p. 221.

571 “I.e., the legal responsibilities (takalif) have all been reviewed and followed up, but no inherent impossibility could be found among them. As for what apparently seems to be a tasking with something impossible, it is subject to contextualization and reinterpretation (muwâjah mu‘awwal), as will be mentioned later.” (Q)
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[2:7] khatama-l-Lāhu `alā qulūbihim wa-`alā sam`ihim wa-`alā abṣārihim ghishāwatun (the One God has sealed over their hearts and over their hearing; and over their sights there is a pall) shows the reason for the prior ruling and expounds all that it dictates.

Al-khatm (sealing) is al-katm (concealing) and is used to name (i) the complete fastening of something by striking a seal over it—because it is a concealment of it—and (ii) reaching the end of something, in view of the fact that it is the last thing one does before replacing it in its repository.

Another example of the type of near-cognates called istihiqāq akbar following: see notes 293 and 500. It is better to say—as in the Kashshāf—that they are near-cognates (akhbarān) in that there is a suggestion of similarity in meaning parallel to the similarity in form, rather than to explain one by the other which is an exaggeration (Kh). “It is possible that katm is among the lexical meanings of khatm as mentioned by one of the commentators who cited the Qāmūs to that effect.” (Q)

“Istihāq is the istiḥāl form of wuthūq (tying down) and its meaning is the blocking of the doors and fastening of the padlocks over their contents for safe-keeping and to prevent access.” (Kh)

Hence the expression “I sealed (khatam tu) the Qur’ān,” al-Rāghib, Musrradāt, s.v. hirz is to put something in its hirz, which is what preserves it; hence laypeople call what they hang on themselves for protection a hirz. It means that whoever completes something has reaped it (hāzahu) through whatever means is used to reap its kind, such as memorizing the Qur’ān to its end, so it is as if he tied it down.” (Kh)

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[The gradual sealing up and blinding of the heart and psyche]

There is no seal nor pall in literal terms. Rather, what is meant by them is (i) that He creates in their psyches a condition that makes them accustomed to love unbelief and sins more and more, and actively disparage faith and acts of obedience, because of their seduction, engrossment in conformism and shunning of genuine investigation, so that it makes their hearts impenetrable to truth and it makes their hearing not want to listen to it; and they both become virtually secured with the seal. Additionally,

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575 "Iṣaba is what is tied (yuṣāb) around the head a little; increased, it is a 'imāma." (Q)
576 "As per the Kashshāf verbatim; and this is one of the [interpretive] methods of Aḥl al-Sunnah they take the creation of the condition about to be mentioned as the literal act of Allah (fi’l Allāh ḥaqiqatun), and its naming khatam and ghāshiya is figurative (majāz)." (S) "He wanted to invalidate the position of Ṭāhirīs who take them literally and resign their modality to the Knowledge of Allah Most High." (Q) "The stronger method is to say that they are a literal seal and a literal cover, since the hadiths to that effect are explicit..... Those who are not imbued with knowledge of hadith read them as metaphorical and figurative." (S 1:349).
it makes their sights not contemplate the great signs produced for them—both in themselves and the world at large—the way the eyes of those who strive to see\textsuperscript{577} contemplate them, so that they become virtually blindfolded, their vision blocked. He named this [condition] “a seal” and “a pall” metaphorically.

(ii) Alternately, He represented their hearts and senses, infected by that [condition], as things segregated from any semblance of benefit, sealed off and covered up.

He expressed the creation of this condition as

(i) a stamping, when He said—may He be exalted—\textit{Those are they whose hearts, hearing and sights Allah has stamped} (al-Nahl 16:108);

(ii) a making heedless, when He said, \textit{and do not obey those whose hearts We have made heedless of our remembrance} (al-Kahf 18:28);

(iii) and a hardening when He said, \textit{and We hardened their hearts} (al-Mā'idah 5:13).

\textsuperscript{577} Mustabsir could also be translated figuratively as “those who have insight.”
These [acts]—from the perspective that all contingencies are attributed to Allah Most High and take place by His power—were all attributed to Him; and from the perspective of their being caused by what they committed—as indicated by the Most High when He said, nay, Allah has stamped them through their unbelief (al-Nisa’ 4:155) and that is because they believed then they disbelieved, so it was stamped over their hearts (al-Munāfiqūn 63:3)—the verse came, exposing their hateful characteristics and baleful\(^{578}\) end.

[Non-Sunni views of the divine “sealing” and “misguiding”]

The Mu’tazila floundered with regard to this verse\(^{579}\) and mentioned several interpretive possibilities:

1. When those people turned away from the truth and that [aversion] took hold in their hearts until it became second nature to them, it was assimilated with a native physical trait.

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\(^{578}\) \textit{Wakhāma} is pestilence and corruption in the land. (Q)

\(^{579}\) “Because of their view that the \textit{qabīh} ‘ugly’ cannot be ascribed to Allah.” (A)
2. What is meant is a proverbializing of the state of their hearts as being like the hearts of dumb beasts which Allah created devoid of wits—or like hearts subauded to have been stamped by Allah—equivalent to the expressions “the flood took him down the vale” to mean that he perished, or “the griffon took him and flew away” to mean that he has been absent too long.580

3. That, in reality, is the act of the devil or the unbeliever; but since such an act issues from them through their empowerment by Allah Most High, it was attributed to Him in the same way an act is attributed to the Causator.

4. When their roots581 strengthened in unbelief and dominated to the point there remained no means of obtaining belief from them other than force or coercion—but He did not coerce them, as the purpose of legal responsibility must remain—He expressed His abandonment as a sealing, for it is a barrier to their belief.

580 "i.e. it is a proverbializing without its actual parts being [literally] involved." (Q)
581 "In the sense of native essence (bi-ma'na al-āsili)." (Q)
There is also in that a notification of their protracted insistence on error and their complete absorption with misguidance and rebellion.

5. It is a direct quotation of what the unbelievers used to say, such as our hearts are under covers far from what you are summoning us to; in our ears there is a deafness; and between us and you there is a blind (Fuşsîlat 41:5) to deride and mock them, as in the saying of the Most High, Never will those who rejected belief—the People of Scripture and the idolaters (al-Bayyina 98:1) to the end of the verse.\(^\text{582}\)

6. That takes place in the hereafter, but He related it in the past tense because of its factuality and the certitude of its occurrence.

\(^{582}\) Al-Tibi said: "Because the unbelievers used to say, before the mission of the Prophet—upon him blessings and peace: 'We will never desist from what we follow until the prophet who was promised to us in the Torah and the Gospel comes to us.
Then, when what they knew did come, they disbelieved (al-Baqara 2:90): so Allah cited their words and how they broke their promise, but He couched it as a threat of punishment" (S, Q) "So the derision and quotation [in the second verse] is in the meaning, not verbatim." (Q)
There is also in that a notice of their protracted insistence on error and their complete absorption with misguidance and rebellion.

It is a direct quotation of “...that the unbelievers used to say, such as ‘our hearts are under кол’ers far from what you are summoning us to; in our ears there is a deafness; and between us and you there is a blinding...’ (Futūhat 4:5) to deride and mock them, as in the saying of the Most High, “Never will those who rejected belief—the People of Scripture and the idolaters (al-Bayyina 98:1) to the end of the verse...” That takes place in the hereafter, but He related it in the present because of its factuality and the certitude of its occurrence.

What is meant by the seal is the marking of their hearts with a mark the angels can recognize, so that they will hate them and flee from them.

All of the above shows the difference in method between our discourse and theirs with regard to what is ascribed to Allah Most High of “stamping” “misguiding” and the like. More on how Allah seals the senses of the unbelievers]

Wa’-alā sam’ihim (and over their hearing) is adjoined

Thus we—all the people of the Sunna—say it is attributed to Allah literally, as previously mentioned that contingencies are attributed, etc. and our refraining from attribution of certain matters is out of good manners (li-tā’addub), not because ascription to the Most High is incorrect, as already discussed in the description of unlawful income (al-suht) as [His] provision (rizq). Really, the Mu’tazila go to unnatural lengths in figurative interpretation and they make arbitrary choices and are long-winded in that! This evokes a brilliant and subtle allusive point (nakta bir’a latif), which is that since the truth is one, the people of truth suffice themselves with a single beautiful interpretation; but since falsehood is baseless and unstable, the people of falsehood are mystified with figurative interpretation and they pertinaciously cling to every defective and feeble matter.” (Q 2:65)
to qulūbihim (their hearts) in light of His saying—may He be exalted—and sealed over his hearing and his heart (al-Jāthiya 45:23) and because there is agreement in pausing after it: since the two of them are partners in perception from every aspect. He made what blocks them from their specific function a seal that blocks from every direction. As for the perception of sights, since it is specific to the frontward direction, the blocker of its function was made to be a pall specific to that direction.

He repeated the preposition ['alā] so that it will be more indicative of the sealing in both places as well as the pertinence of the ruling to each independently of the other.

He put sam ('hearing) in the singular (i) because it is free of ambiguity (ii) and also in consideration of its literal origin, ....

584 “The agreement of Quranic readers over this shows it is unrelated to what follows it, otherwise it would necessarily mean that they agreed over a graceless pause.” (Q)
585 “This is somewhat self-indulgent: if by the heart is meant the coniferous piece of flesh then it cannot perceive, but rather is the seat of knowledge; and if it is a spirit then it is obviously perceptive; but he appears to be meaning the physical organ.” (Q)
586 “A rational proof, whereas what preceded was a transmissive one.” (Q)
The reason why it is permissible to give it an é-shaded phonetic deflection with sād is because rā' with a kasra beats the

as it is originally an infinitive noun and they are not put in the plural; (iii) unless we infer a governing annex, for example “and over their senses of hearing.”

Abśār is the plural of baṣār which is the eye’s perception, and can be used metaphorically for the faculty of sight as well as the organ—likewise sam (hearing). What is meant by both in the verse may be the organ, because it has a stronger correspondence to sealing and covering up. As for qalb (heart) what is meant is the seat of knowledge but it can also be used to mean the mind and greater knowledge, as Allah Most High said, verily therein is a reminder for him who has a heart (Qāf 50:37).

The reason why it is permissible to give it an é-shaded phonetic deflection with sād is because rā’ with a kasra beats the

587 “I.e., the perception of the person through the medium of the eye.” (Q)
self-elevated phoneme due to its repetitiveness.  

[Parsing of mass-transmitted and irregular readings]

_Ghishawatun_ has a nominative case (i) because it is an inchoative according to Sibawayh or (ii) by immediately following a preposition and its complement according to al-Akhfash, a view supported by the adjunction with the verbal clause.

It was also read with the accusative case (i) by inferring [the transitive verb] _wa-ja’ala ‘alā absārihim ghishawatun_ (and He placed over their sights a pall) (ii) or by suppressing the preposition and linking the sealing with it in the sense _wa-khatama ‘alā absārihim bi-ghishawatun_ (and He sealed over their sights with a pall). It was also read ........................................

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590 “In that the _rā_ is a repetitive letter (harf takrir) which counts virtually as two letters (qā’im maqāma harfayn).” (Z)

591 “And the Kufans also, as the latter do not allow an inchoative to come after the enunciative, but because of the weakness of this view the author did not bother to mention it.” (Q)

592 “In the sense that _wa-’alā absārihim ghishawatun_ is a local-temporal/circumstantial clause (jumla zarfiyya) with a verb inferring the vessel (zahr), so the inference would be _wa-staqarrat ‘alā absārihim ghishawatun_ ‘a pall has settled over their sights’, whereby there is congruence between it and the verbal clause [khatama etc.].” (Z)

593 By al-Mufaddal al-Dabbi; Ibn Nabhān and Abu Bakr from ‘Āṣim; a reading rejected by al-Tabari, al-Zajjāj and Abu Hayyān. (MQ)

594 “In the first sense the covering expressed the creating of that condition (hay’ah) in
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(i) with damma and nominative case-ending [ghushawatun];
(ii) with fatha and accusative [ghashawatan]—these are two dialectical variants here;
(iii) also ghishwatun with a kasra and the nominative;
(iv) [ghashwatun/tan] with fatha and the nominative or accusative;
(v) and 'al/w/ishawatun/tan with an undotted 'ayn.\(^{595}\)

wa-lahum 'adhābun 'aṣīmūn ('and theirs is an immense punishment'); [This is] a threat and exposition of what they deserve.

the sights just as the sealing expressed its creating in the hearts and hearing; in this sense, however, the sealing expresses the creating of the condition in all three organs. The upshot is that it exhibits the instrument of that creating in the sights explicitly for intensiveness, while it remains implicit and deductive for its two fellow organs. It is as if it was said: Allah has sealed over their hearts with layered coverings (ākimā), and over their hearing with deafness (waqar) for example, and over their sights with a pall.

So He sufficed Himself with the mention of the instrument in the third case." (Q 2:75).

\(^{595}\) Ghushawatun: al-Hasan in one narration and Zayd b. 'Ali, in the 'Uk̄ dialect; ghashawatan: unidentified; ghashawatun: al-Hasan and Abū Haywa in the dialect of Rabī'ah; ghushawatun: Abū 'Amr, Abū Haywa; ghushawatun: 'Ubayd b. 'Umayr, A'mash, Abū Haywa; ghashawatan: Abū Haywa, Sufyan Abū Rajā', al-A'mash, Ibn Mas'ūd; ishawatun: Tāwūs, 'ishawatun: al-Hasan, 'ishawatun: unidentified. Also ghashyatan: Ibn Mas'ūd and his students. Furthermore, when al-Kisā' pause[ed], it is agreed upon that he would read it with imāla: ghishawēh. (MQ) "Unsawā is the infinitive noun for al-šā 'nyatolps, one who cannot see at night but sees in daytime, i.e. they see matters through their external aspects or worldly uses only, and they cannot see them through their internal aspects or next-worldly benefits, meaning they see the signs (dyal) themselves and they do not see what they describe: sights of heedlessness rather than insights of wisening." (Q)
Anwār al-Tanzil: Ḥizb 1

[Semantics of ‘adhāḥ (punishment)]

Al-‘adhāḥ (punishment) is like al-nakāl (exemplary penalty) in form and meaning;⁵⁹⁶ you say ‘adhāba an al-shay’ (to quit/hinder something) and nakāla anh (to desist from it) in the sense of abstention, whence water that is ‘adhāb (sweet), because it subdued thirst and curbs it, and that is why it was called nuqākh (smiter) and furāt (grinder).⁵⁹⁷ Then it was extended to apply to any sort of heavy pain, even other than a nakāl—which is the ‘iqāb (sanction) that deters the criminal from recidivating—and so it is more general in meaning than both of the latter.

It is also said it is derived from ta’dhib, which is the elimination of ‘adhīb (sweetness), as in taqdihiya (removal of qadhā, impurities) and tamrid (removal of marad, sickness).⁵⁹⁹

‘Azīm (immense) is contrary to haqīr (insignificant) and kabīr

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⁵⁹⁶ “Each one entails prevention, desistance, deterrence, and abstention.” (Z) Al-Sajāwandi said: “‘adhāb is the inflicting of pain (alam) upon a living thing together with humiliation/contempt (hawān).” (S)
⁵⁹⁷ Nuqākh means “to smite” and furāt is the transposed form of rafāt, “to grind,” whence the names nuqākh and furāt for sweet, cool water as it tempers the vehemence of thirst. (Kh, Q, Z, Lane, s.v.)
⁵⁹⁹ I.e., as a privative, in the same way as we say “fleecing,” “dusting” and “boning” to signify the removal of fleece, dust, and bones.
Anwar al-Tanzî/-H.

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And after, secondly, He described their opposites as those who...

[2:8] wa-mina al-nāsī man yaqūlu āmānnā bi-l-Lāhi wa-bi-l-yawmi-l-ākhiri (and of people there are those who say: We believe in the One God and in the Last Day):

After He began by explaining the status of the Book and, to that end, mentioned the believers who devoted their religion wholly to Allah—wherein their hearts matched their tongues; and after, secondly, He described their opposites as those who...
unequivocally rejected belief, outwardly and inwardly, paying it no heed from the very start, He then mentioned the third lot—those who waver back and forth between the two groups. They are those who believed with their mouths while their hearts never believed; and this completes the subdivision.

[The hypocrites exposed]

The latter are the most wicked of the unbelievers and the most loathsome to Allah, because they have embellished infidelity and injected it with deceit and scoffing. Therefore He exposed their wickedness and ignorance at length; mocked them and ridiculed their actions; passed judgment against their blindness of heart and their tyranny; made them the stuff of proverbs; and revealed, concerning them: Truly the hypocrites are in the lowest deep of the fire (al-Nisā’ 4:145). Their account from beginning to end is adjoined to that of the obdurate.

600 Ak, AQ, B, C2, C1, H, Is, K, Kh, MM, R, Sk: عَمَّامَةً T: عَمَّامَةً cor. to عَمَّامَةً β, T: عَمَّامَةً α, Q: عَمَّامَةً D, L, U, Ul, Z: عَمَّامَةً P: عَمَّامَةً وفي نسخة عَمَّامَةً

601 Al-Taftāzānī and al-Jurjānī said the ‘aff here is not grammatical but logical and semantic. (S, Z) See note 909.
Al-nās (people) is originally unās—just as they say insān (human being), ins (humanity), anāsīy (humans)—after which the hamza was suppressed in the same way as in lūqa (al-ūqa, ghee), and the definite article made up for it. That is why they are almost never found together;\(^{602}\) as for the [poet’s] saying, [”The Perfect”]

Death surely keeps bursting upon unsuspecting folk (al-inās),\(^{603}\) it is anomalous.

It is a collective name like rukhāl (ewes)\(^{604}\)—since fuʿāl is unestablished among the plural forms—taken from (i) anīsa (to socialize), because they socialize with their likes;

(ii) or ānāsa (to observe), because they are visible in full view—

\(^{602}\) I.e. al-ūqa is a noun stemming from a-l-q, not l-č-q, and its original form is ālāqa. Hence the hamza and the definite article alif lām are hardly found together. (Z)

\(^{603}\) Ibn Ya’ish said its author is unknown. (S) However, Abū Hātim al-Sijjānī in Kitāb al-Mu’ammar min al-‘Arab (Cairo: Māṭba‘at al-Sā‘āda, 1323/1905) p. 34 attributes it to the tercentenarian king Dhū Jadan al-Himyari. Ibn Sidah in al-Mukhaṣṣās, ed. Muhammad Māḥmūd al-Tarkazi al-Shināqiṭi et al., 17 vols. (Cairo: al-Māṭba‘at al-Amiriyya, 1321/1903) 17:140, 145 attributes it to “Abū ‘Uthmān” in his discussion on the derivations of the name Allah.

\(^{604}\) All mss. and eds. AQ, β, H, K, MM: كَرَجَالٌ كَرَجَالٌ! D: كَرَجَالٌ كَرَجَالٌ! typos.
hence they were called *bashar* ('flesh and blood'), just as the jinn were thus called because they are made invisible.

The definite article in it denotes (i) the species, in which case the demonstrative pronoun *man* ('those') is an indefinite conjunctive, with no previous knowledge involved, as if He said, “And of people there are people who say”;

(ii) or previous knowledge—where those previously known are those who committed unbelief—in which case *man* is a relative by which are meant Ibn Ubay, his friends and those like him, from the perspective that they were intent on hypocrisy, they joined the number of the unbelievers whose hearts were sealed upon. The few additional characteristics that are exclusive to them on top of unbelief do not preclude their being subsumed

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605 “He means that their flesh is visible while that of other [species] is covered with wool or feathers or other than that.” (S)
606 “I.e. totality (al-istighārāq), because the Two Shaykhs [Sibawayh and al-Khalil] use them interchangeably,” (Q) as opposed to “previous knowledge” (al-‘ahd).
Text and Translation

This is not part of the nifāq which is the third subset; for, as he explicitly said, the latter consists in outward belief and inward unbelief, which is not the case here. At the most they are mistaken in what they believe to be right in; but they are not hypocrites in what they think to be sincere in, as error does not necessitate hypocrisy, as pointed out by one of the verifying scholars” (Q).

65 Such as Ibn Ubay and his party, who were followers of the Torah. (Q)
(i) in anthropomorphism;
(ii) in [divine] paternity;
(iii) that they alone would enter Paradise;
(iv) that hellfire would touch them only for a few days;
(v) and other than that. Yet they advertised themselves to the believers as believing just like them.

IV. to expose their chronic depravity and extreme infidelity, because even if what they said had not come from them by way of deceit and duplicity—their beliefs being [known for] what they are—it would still not amount to faith, let alone if they said it to beguile the Muslims and mock them.

In the repetition of [the preposition] bi (in) lies the protestation of belief in each individual item as genuine and solid.

611 I.e. their profession of faith being famously contradicted by their actual practice makes liars of them even in their unduplicitious assertion “We believe in Allah and in the Last Day.” (Q)
Text and Translation

Al-qawl (to say) is (i) to utter what conveys sense. It is also used in the sense of (ii) the thing stated; (iii) the meaning that is conceived mentally and expressed verbally; (iv) and for one's opinion and one's position—figuratively.

What is meant by the Last Day is from the time of Resurrection to no end, or until the people of Paradise enter Paradise and the people of hellfire enter hellfire, as that is the last of finite times.

wa-mā hum bi-mu’minina (when they are not believers at all) is a rejection of what they asserted and a denial of what they claimed as firmly established.

[The unbelievers’ duplicity defines their identity]

It would have been, normally, wa-mā āmanū (when they did not believe) so as to match their statement—which is explicitly verb-centered rather than agentive—but this was reversed for emphasis or intensification of denial. For expelling their very persons from among the believers is more significant than to deny that they possessed belief in the past. Hence He emphasized
the negation with the [preposition] *bāʾ* (=at all) and put belief in absolute terms,\(^6\) in the sense that they have nothing at all to do with belief. It is also possible to limit [the object of belief in the clause] to the same [objects] they limited [their affirmation] to, because it is its answer.

The verse indicates that whoever claims to have faith when his heart contradicts his tongue in his convictions is not a believer, because whoever pronounces the two testimonies of faith with a heart devoid of what conforms to it or denies it, is not a believer. The divergence [of *Ahl al-Sunna*] with the Karrāmiyya is [only] in the latter,\(^6\) so [the verse] does not clinch the argument against them.\(^6\)

\(^6\) I.e. suppressing the direct objects "Allah and the Last Day," as negation of belief in unqualified terms makes negation of belief in qualified terms all the more certain. (Z)

\(^6\) "Namely, whoever speaks the two testimonies with a heart devoid of what was mentioned: such is not a believer in our understanding, contrary to them; as for one who claims to have faith when his heart contradicts his tongue: he is an unbeliever by general agreement." (Z)

\(^6\) "He means to rebut al-Māturīdī who said in *Ta'wilāt al-Qur'ān*: ‘The verse and its like clinch the argument against the Karrāmiyya, as they say that faith is the tongue’s speech without confirmation.’” (Q 2:108) "It is a rebuttal of the Imam [Zamakhsharī] .... [The verse] does not indicate that when one with a void heart speaks something indicative of true belief he is not a believer for it to be adduced as a proof against the falsehood of the Karrāmiyya’s position, who claim that belief is affirmation by tongue alone and nothing else. The *kufr* of him whose inward [conviction] goes against what
[2:9] yukhādiʿuna-l-Lāha wa-l-ladhīna āmanū 'they deceive the One God and those who do believe):

Kha/u/ida'a 'ruse' is to suggest to someone other than the evil you conceal, in order to lure them away from where they stand or hoodwink them; as when they say khada'a al-dabb 'the lizard snaked' when it concealed itself, or ḍabbaun ḍhādi' 'a slinking lizard' and khaddi' 'stealthy' when it lets the bighter615 think it is coming its way then leaves from another exit. Its basic meaning is concealment,616 hence ma/u/ikhda'a 'concealed closet' for storage space and al-akhda'ān 'the two jugulars' for two concealed veins in the neck.

["They deceive Allah" is not literal]

Mukhāda'a 'deceit' takes place between two parties. Their deceit with Allah is not literal, as absolutely nothing is hidden to Him and also because they do not intend to deceive Him. Rather, what is meant is:

he lets show does not necessitate the kufr of him whose inward [conviction] is devoid of what he declares outwardly and of what negates it." (Z 1:130)

615 All mss. and eds.: ḍhādi' typo.
616 "He took this from the Imam [=al-Rāzi]." (S) Cf. al-Rāzi, Mafātīh (2:62).
(I) either the deceit of His Messenger if we say (i) that the governing annex was suppressed; (ii) or that interaction with the Messenger is interaction with Allah, from the perspective that he is His vicegerent, as He—exalted is He!—said, Whoever obeys the Messenger obeys Allah (al-Nisa’ 4:80), Verily those who swear allegiance to you swear allegiance to Allah Himself (al-Fath 48:10);

(II) or that the appearance (i) of their handiwork with Allah—in showing faith outwardly but concealing unbelief; (ii) of His design with them in letting the rulings of Muslims apply to them when they are, to Him, the filthiest unbelievers and the dwellers of the lowest deep of the fire (al-Nisa’ 4:145), in order to beguile them; (iii) and of the compliance of the Messenger—upon him blessings and peace—and the believers to the command of Allah in keeping their state concealed and granting them the status of Islam, in requital617 of their own exact handiwork: .................

617 All mss. and eds.: مجزأة tashīf.
[all this] looks like the doing of two mutual deceivers.\[618\]

It is also possible that what is meant by yukhādi‘ūn (they deceive) is yakhda‘ūn (they delude), because it is an elaboration of those who say (2:8)—or a resumptive clause—mentioning its purport; unless it was put in the fa‘ala form for intensiveness.\[619\]

For when the derived verbal form expresses predominance\[620\] and the verb reflects a contest with a superior force,\[621\] it is more expressive than when it comes without the attending contraposition of a challenger vying with it—which is bolstered by the reading yakhda‘ūn [al-Lāhā] (they delude [the One God]).\[622\]

Their aim in that was (i) to repel from themselves whatever

\[618\] An example of "proverbial subordinate metaphor" (isti‘āra taba‘iyya tamthiliyya) according to al-Taftāzānī. (S, Z)


\[620\] I.e. it is contested and opposition takes place between it and its companion. (Q)

\[621\] Ibn Mas‘ūd and Abū Haywa. (MQ)
impugns others among the unbelievers; (ii) to be treated in the same way as the believers in honors and donations; (iii) to mix with the Muslims so as to be apprised of their secrets and broadcast them to their foes, among other aims and objectives.

**wa-mā yuhdāi‘ūna illā anfusahum** ('but they deceive only themselves') is the reading of Nāfi', Ibn Kathīr and Abū 'Amr.

It means that the maze of deceit returns back to them and its harm surrounds them; or that in all this they have deceived themselves by deluding themselves into that [state], and their own souls deceived them by promising them vain hopes and pushing them to try to deceive the One from Whom nothing is hidden.

The rest read **wa-mā yakhḍā‘ūna** ('but they delude not') as **mukhāda‘a** ('deceit') is inconceivable other than between two parties.  

623 Ibn 'Amīr, 'Āṣim, Ḥamza, al-Kisā‘ī, Abū Ḥaywa, Abū Ja‘far, Ya‘qūb, Khalaf. (MQ)
624 In the sense that the deceiver intends harm for the deceived through deceit. (Z)
Text and Translation

There are also the readings
1. yukhaddiʿun,\(^{625}\) from khaddaʿa;
2. yukhaddiʿun,\(^{626}\) in the sense of yakhtadiʿun;
3. yuhdaʿun\(^{627}\) and
4. yuhdaʿun,\(^{628}\) [both of which] as passive constructs.\(^{629}\)

Anfusahum (themselves) is in the accusative through removal of the genitalicative operative.\(^{630}\) The nafs of something is the thing itself and its quiddity; then it came to denote:

- the spirit, because a living being is [alive] by [means of] it;
- the heart, because it is the place of the spirit or its connection-point;
- blood, because its mainstay is by means of it;

\(^{623}\) as

\(^{625}\) By Qatada and Muwarraq al-ʾJili. (MQ)
\(^{626}\) By Muwarraq al-ʾJili. (MQ)
\(^{627}\) By al-Jarūd b. Abi Sabra and Abū Tālūt b. ʿAbd al-Salām b. Shaddād. (MQ)
\(^{628}\) By Abū Tālūt, from his father. (MQ)
\(^{629}\) Other anomalous readings are yuhdadiʿun [similar to 2]; yuhdaddaʿun; yuhdidiʿun;
\(^{630}\) Namely, the preposition 'an 'from'. "i.e. wa-mā yuhdaddiʿu an ilā anfusahum, in
which case it would appear that the mufāʿala [of mukḥādaʿa] is in the sense of the
trilateral [i.e. khudʿa]." (Q)
water, because of its utmost dependence on it;
- opinion, in their expression, “X is advising with himself” because it proceeds from it or because opinion resembles someone that give commands and advice.

What is meant by anfus (selves) right here is their persons, and it is also possible to take it to refer to their spirits and their opinions.

wa-mā yashūrūna (without realizing): they do not perceive that [that is happening] because of their pervasive heedlessness. He represented the fact that the calamity of deceit befell them and its harm returned back to them as a palpable matter that escapes only the notice of a senseless person. Shu‘ūr (sense) is [the faculty of] perception, and a human being’s mashā‘ir (sensations) are his senses.

631 “Such usage is not linguistically recognized, said Ibn al-Sā’igh in his marginalia on the Kashshāf, and not found in the lexicographies; what is found is nafas (breath). But this does not invalidate the author nor the Kashshāf because they are both expounding linguistic transference (majāz lughawi). So it does not harm that it is unestablished in the lexicographies. That is why he said, ‘because of its utmost dependence on it; had his intent been to show what is established in language he would not have needed that. This transference is also a type of ‘intending cause by mentioning result.” (Q)
632“A euphemism (kināya) for hesitation.” (Q)
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• opi ni o n, in their ex pr ess io n,
be ca u se it p ro c ee d s fr o m it or becau se o pinion resemb les s ome­
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![Fig. 4](image.png)

[The unbelievers’ literal and figurative heart disease]

[2:10] fi qulubihim maradun fa-zádahum-LÁhu maradán ‘in
their hearts is a sickness, so the One God increased their sickness):
marad ‘sickness’ is literally what happens to the body and brings
it out of its proper equilibrium, compelling it to behave errati-
cally. Figuratively, it denotes psychological states that impair the
psyche’s integrity such as ignorance, misbelief, envy, rancor and
viciousness, because they block one from the acquisition of re-
deeming qualities or lead to the ruin of true eternal life.635

The noble verse can carry either sense:636 their hearts ached,

632 “Namely, understanding (al-fahm) and knowledge. One says sha’artu bi-sh-shay’,
meaning I am aware of it (fátanta lahu); and layta shi’ri, i.e. would that I knew.” (Z)
633 “Namely, the battle-standard by which combatants recognize one another, and al-
shí’ár is also a cloth worn directly over the skin and which one feels.” (Z)
634 “For a modern paraphrase of the similar defining principles of physical and mental
sickness in spiritual diagnostication see Robert Thomson, Natural Medicine (New
York: McGraw-Hill, 1978), particularly the introduction and chapter 2 (pp. 21-31),
“The Eleven Principles of Natural Medicine.”
635 1.e. literally and figuratively. (Q) See Suyûtî’s impassioned critique of Bayâlîwî’s
inclusion of the literal meaning as a possible gloss for this verse along with the figura-
gnawing the file of all that had eluded them of leadership, envious of the visibly growing empowerment and ascendency of the Messenger—upon him blessings and peace—day by day. Allah increased their grief by increasing the promotion of his cause and the celebration of his fame. Their souls were already infected with unbelief, blasphemy, enmity to the Prophet—upon him blessings and peace—and so forth; then Allah increased that with a stamping or through added liabilities, successive revelations and redoubled victories.

The attribution of the increase to Allah Most High is from the perspective that it is caused by His act.
Text and Translation

While it is ascribed to the sura in His saying it will increase their filth (al-Tawba 9:125).

It is also possible that what is meant by sickness is the cowardice and feebleness that pervaded their hearts when they witnessed the might of the Muslims, how Allah was assisting them with angels and the casting of terror in their hearts, and its increase twice or more the like of what He increased victories for the Messenger of Allah—upon him blessings and peace—over enemies and spread his rule over the land.

wa-lahum ‘adhbun alimun (and theirs is a painful punishment), that is, causing pain. It is said alima ‘he felt pain’ so he is alim ‘in pain’ and waji’a ‘he ailed’ so he is waji’ ‘ailing’. Punishment was thus described for intensiveness as in his saying: ["The Exuberant"]

Their mutual greetings are agonizing blows

641 Second hemistich of a verse that begins “and cavalry-men approaching one another” (wa-khaylun qad dalafat lahah bi-khayl), spoken by the gigantic centenarian and valiant Companion-knight Abū Thawr ʿAmr b. Maʿdikarb b. ʿAbd Allah al-Zubaydi.
in the same was as they say *jadda jiddah* 'his energy soared',

*bi-mā kānū yakdhībūna* (because they used to lie), thus read by *Āsim, Hamza* and *al-Kisāʾi*, whereby the meaning is "by reason of their lying" or "in exchange for it" to require them for saying *We believe*. The rest read *yukadhībūn* (to belie),

(i) from *kadhdhabah* 'he belied him', because they used to belie the Messenger—upon him blessings and peace—in their hearts and whenever they retired unto their devils (al-Baqara 2:14);

(ii) or from *kadhdhaba* used for intensiveness or multiplication, as in *bayyana al-shayʾ* (it became crystal-clear) and *mawwatat al-bahāʾim* 'the animals died en masse',

(iii) or from *kadhdhaba al-walāʾshiyy* (the wild beast distrusted),


642 *I.e.*, by way of hypallage or transferred epithet. "Al-Ṭibī said 'i.e. by way of allegorical attribution (iṣnād majāzī)’ while Shaykh Saʿd al-Dīn [al-Taftāzānī] said 'outwardly the attribution is to the infinitive noun (maṣdar).’" (S)

643 Also Khalaf, al-Ḥasan and al-ʿAmash. (MQ)

644 Namely Nāʾī, Ibn Kathir, Abū ʿAmr, Ibn Ṭāmīy, Nāʾī Abū ʿAmr, Ibn ʿĀmir, Abū ʿAmr Jaʿfar and Yaʿqūb, and it is the reading of most of the Medinans, Hijazis and Basrians. (MQ)

645 Emphatic forms of bāna and mātāt respectively. (Q, S)
The prohibition of lying

Al-kadhib ('lying') is to relate something as other than what it actually is. It is categorically prohibited in its entirety, because it was made a cause for deserving punishment, since the latter follows in sequence. As for what was related to the effect that 'Ibrahim (Abraham)—upon him blessings and peace—lied

646. I.e. at the basis but not according to contextual need (Sk). The claim that it is prohibited needs to be revised (K) as what is mentioned directly after proves it wrong (Q), especially according to the Shafi'i school (Q, Z). "He followed the Kashshaf in this but it is other than what they both said: there is a kind of lying that is permitted, a kind that is recommended, and a kind that is obligatory as resolved in the books of jurisprudence." (S) Suyuti counted this passage among the unwitting Mu'tazilis of the Anwair and proceeded to list at length the many proofs for permissible lying, Nawâhid (1386-390). See also to that effect al-Nawawi's discussion in the chapters on the prohibition of lying and the exposition of the kind of lying that is permitted in Bhâl al-Sâlihîn min Kalam Sayyid al-Mursalin, ed. Mustafa Muhammad 'Umâra ( cairo: Dar Ilyâ al-Kutub al-'Arabiyya, 1375/1955) pp. 560-566 (Kitâb al-umâr al-mahyi 'anâhid, Bâb tahrim al-kadhib). In passing, S draws attention to the errors of those who rejected several authentic hadiths because they could not reconcile them with prophetic infallibility or other axiomatic doctrines such as Bâqillânî, Juwayni, Ibn Fârak, Qâdi 'Iyâd, Ghazâli, Râzî "and other greats.

647. An allusion to the ba' in bi-mâ kânû yakdhibûn as causative (sababiyya). (Q)

648. Since the hadiths of "the three lies" are not dubious but well-established in the two Sahih, this might be an example of Baydawi's use of the unattributive passive voice in introducing a report without conveying dubiouness (tamrid) — not as assumed by Munawwârî in the Fath (1:142) or per the convention of latter-day hadith scholars, but indifferently, as in al-Tirmidhi's practice in his Sunan. See notes 57 and 360.
on three occasions," what is meant is equivocation; but because it had the appearance of a lie it was named one.

[2:11] *wa-idhā qila lahum lā tufsidū fil-ardī* (and when it is said to them: Do not spread corruption in the land): adjoined with *yukadhdhibūn* (they believe) or *yaqūlu* (who say).

What was narrated from Salmān—Allah be well-pleased with him—saying that those that are meant by this verse have not yet appeared, perhaps he meant that those that are meant are not only those who already existed, but there will be in the future others whose state is identical. For the verse is connected with what precedes it through the pronoun that is in it.

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649 Narrated from Abū Hurayra by al-Bukhārī (*Anbiyā‘, Bāb qawl Allāh ta‘āla wa-ttakhā Allāh Ibrāhīm Khaṭlūn*) and Muslim (*Fadā‘īl, Bāb fadā‘īl Ibrāhīm*) as well as in the *Sunan*—except Ibn Mājah—and Ahmad in his *Musnad*. (S)


651 Narrated by al-Ṭabarī and Ibn Abī Ḥātim in their *Tafsīrs* for that verse with weak chains. See S (1:393) and al-Munawī, *Fath* (1:143-144 §36).
on three occasions; what is meant is equivocation; but because it had the appearance of a lie it was named one. 

wa'-adha qila lahum latifu'd (1 fil-ar4i <and when it is said to them: Do not spread corruption in the land> : adjoined with yu'ka d/1dhib1 in <they believe or yauq/u <who say> .

What was narrated from Salman—Allah be well-pleased with him—saying that those that are meant by this Verse have not yet appeared: *perhaps he meant that those that are meant are not only those who already existed, but there will be in the future others whose state is identical. For the verse is connected with what precedes it through the pronoun that is in it."

[Cf. al-1Ul1 . ' |


S )


· · · · · hbd al-Albâni, 1111k1 /1 m,1 Al-Asr (Riyadh: Maktabat al-Ma'an, 1406/1986) 2:248-253.

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328

The spread of corruption in the land]

Al-fasâd 'corruption' is for something to no longer be in a state of equilibrium. It's antonym is salâh 'integrity'. The two of them comprise all matters harmful and beneficial. Their corruption in the land included (i) fomenting wars and seditions through their deception of Muslims and (ii) collective assistance of the unbelievers against Muslims by revealing the latter's secrets to them. All of that unquestionably leads to corruption of the people, livestock and tilth that are in the land. Also part of it is the publicizing of sins and contemning of religion. For violation of sacred laws and disregard of them are inevitable causes for massacres and undermine the order of the world.

The speaker here is Allah Most High, or the Messenger—upon him blessings and peace—or one of the believers.

Al-Kisâ'i and Hishâm read qwila with a smack of the pristine damma. 653

652 Lc. the usefulness that is expected from it. (Q)

653 As its original form comprised damm, cf. Abdul-Massih, Khalil (p. 79). Also read
The corrupters protest they are in fact civilizers

qālū innamā nahnu muṣliḥūna ‘they say: Nay, but we are civilizers’ is the apodosis to idhā ‘when’ and a reply to the honest adviser meant as an intensive. The meaning is: “It is not right to address us in such a way when, in reality, we stand for nothing but betterment, and our state is devoid of the least trace of corruption!” For innamā ‘nothing but’ conveys restriction of whatever it prefixes to whatever follows; as in, for example, innamā Zaydun munṣaliqun ‘Zayd alone is going’ and innamā yanṭaliqu Zaydun ‘alone to go is Zayd’.

They only said this because they imagined corruption to be integrity due to the sickness in their hearts. As Allah said, Is he for whom his evil-doing was made lovely, so that he considers it good—? (Fāṭir 35:8).

[2:12] alā innahum humu-l-muṣfidūna wa-lākin lā yashurfūna ‘behold! truly it is they who are the workers of corruption; but they do not realize’: a rebuttal to their claim made more intensive thus by Ruways, al-Ḥasan, al-Shanbūdhi, Nāfi’, Abū Ja’far, Ibn Mūḥaysin and Ibn ‘Āmir. It is the dialect of many Qays, ‘Aqil and their neighbors, and Banū Asad. (MQ)

Example of anapodoton—a figure in which a main clause is suggested, as by the introduction of a subordinate clause, but does not occur nor is completed.
Text and Translation

(I) للإستثنايف يه; (II) وتضديره بحرف التاكيد:

(1) (ألا) المثبتة على تحقيف ما بعدها: فإن هيبة الاستثناية التي
للإثناك، إذا دخلت على النبي، أفادت تحقيفًا، ونظيره: (أ) (التبديل
يقیند) (القياس 40) - ولذلك لا تكاد تفع الجملة بعدها إلا مصدره بها يقال
به القسم - (ب) وأختها (أما)، التي هي من طلائع القسم.

(2) و(إن) المضارعة للنسبية.

(III) وتعرف الحقيقة؛ (IV) وتوضيط الفصل لرده ما في قولهم (إنه أتى)
مصدحوك من التعرف للمؤمنين، (V) والاستدراك (الأتخاذ).

I. by being a resumptive;

II. by being initiated with the two particles of emphasis:

1. a-ša (is it not that!), which serves notice that what follows is
unquestionably true, for when the interrogative hamza that
denotes negation is prefixed to a negative, it conveys unquestion-
able affirmation. Exactly like it are (i) is not (a-laysa) that One
certainly able (al-Qiyāma 75:40)—hence any clause subsequent
to it almost invariably starts with a juratory term—and (ii) the
closely related a-mā (is it not!), one of the preambles of oaths;

2. inna (truly) which corroborates the relation.

III. by the definiteness655 of the enunciative;

IV. by the middle position of the separative pronoun that serves
to rebut the innuendo against the believers in their statement
nay, but we are civilizers;656

V. and by the correctio with lā yashurūn (they do not realize).657

655 With the generic definite article (lām al-jins), not the definite article that denotes
previous knowledge (lām al-'āhad). (Q)
656 i.e. their innuendo that the believers are the corrupters. (Q)
657 Because the evidence of their being corrupters is now palpable; but they have no
[2:13] wa-idhā qila lahūm āminū (and when it is said to them, Believe) to offer complete faithful advice and direction. For the perfection of faith lies in the sum of two matters: turning away from every reprehensible matter—this is what is meant by His saying do not spread corruption—and implementing what is required; this is what is demanded with His saying believe.

ka-mā āmana-n-nāsu (as human beings believe) is an annexure to the accusative as an infinitive noun. Mā (what) introduces a clause equivalent to the infinitive noun; or it is a neutralizing mā, identical to the one in ruba-mā 'time after time' (al-Hijr 15:2).

['Human beings' as archetypes of belief or groups of converts]

The [definite article] lām in al-nās is

(i) for the species, meaning thereby those of perfect humanity...
who act in conformity with the exigencies of intellect. For the nomen speciei, just as it is used for its referent in unqualified terms, is also used for what collects the meanings that are particular to it and intended by it. Hence it can be divested from other than that, which is why one can say, “Zayd is no human being.” To the latter category belongs the saying of the Most High, *deaf, dumb and blind* (al-Baqara 2:18) and the like. The poet put both [uses] together in his saying: [{"The Long"}]

when people were people and times were times. (ii) Alternately, it indicates previous knowledge, meaning the Messenger—upon him blessings and peace—and those with him, or those who believed of their kith and kin, such as Ibn Salām

659 This usage is a popular transferred meaning (*majāz muta‘ārij*), whence it is said that when something is mentioned in absolute terms it is understood as its archetypal type." (Q)

660 Said to have been etched in stone by a man of ‘Ād, its first hemistic stating Countries where we lived and which we loved. This entire passage is from al-Raḥib’s *Tafsir.* (S) On the verse see also Abū al-Faraj al-Asfahānī, *Aghānī* (21:71-72) and Șadr al-Dīn ‘Abd al-Farrāj al-Baṣrī, *al-Hamāsā al-Baṣrīyya,* ed. ‘Ādīl Sulaymān Jamāl, 4 vols. (Cairo: Maktabat al-Khānji, 1420/1999) 3:1071 §940.
and his companions; in which case the meaning is, “Believe with a faith coupled with sincerity, purified from all taint of hypocrisy and identical with their belief.”

[Zendiks and the view that mere verbal profession is belief]

It was adduced as evidence for the acceptability of the Zendik’s repentance\(^{661}\) and that oral affirmation constitutes belief,\(^{662}\) otherwise\(^{663}\) the qualification would not make sense.\(^{664}\)

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661 “The Zendik in the convention of jurists is one who conceals staunch unbelief while displaying belief to protect himself. It is also related from Sharh al-Maqaṣīd that if an unbeliever (kāfīr) acknowledges the prophethood of the Prophet—upon him blessings and peace—and displays the signs of Islam together with his concealing convictions that are agreed upon as unbelief: such a person is specifically called a Zendik. There is a difference of opinion about the acceptability of his repentance and the correct position in the Hanafi school is that it is acceptable both before catching him and after. It was also said no, he is killed like the magician and the propagandist of atheism.... The rationale of the evidentiary nature of the verse for accepting the repentance of the Zendik is that hypocrites are part of the Zendiks; and since they were commanded to believe it is necessary to accept their repentance.... Hence that of the Zendiks is also acceptable because they are part of them.” (Z)

662 “I.e. the word īmān can be applied to it.” (Q) Also see note 614 above and entry “Karrāmīyya” in biographical glossary.

663 All mss. and eds.: P, AQ, H, MM: I’ve left the word īmān out. This is an error. I’ve put in the word īmān to correct it. A typo in the text.

664 “The Imam mentioned the same thing then rebutted it but the author omitted the rebuttal. His exact words were: ‘Someone might adduce this verse as evidence that affirmation (al-īqrār) by itself is belief; for if it were not belief the referent of īmān would not be realized unless sincerity takes place therein, in which case His saying Believe would be enough to implement the demand, and the additional statement as human beings believe would be pointless (laghw). The answer is: real īmān in the Divine presence is the one that is coupled with sincerity. Outwardly, however, it is inaccessible except by way of outward affirmation. Undoubtedly, then, there was a need to emphasize
They declared them fools

(i) because they were convinced they held corrupt doctrines;

*as humans beings believe.* (S 1:400) “The rationale of its evidentiary nature for saying that *imán* is affirmation by itself whether coupled with sincerity or not, is that Allah Most High qualified it by saying *as humans beings believe* in the sense of ‘Believe with a faith coupled with sincerity and far from hypocrisy.’ So if lone affirmation of the two testimonies were not belief the referent of *imán* would not take place without sincerity; and His lone saying *as humans beings believe* would be correcting (*mustadríkan*) the assumption that the belief [they were] ordered to profess with His saying *Believe as in such a scenario—confirmation together with affirmation. Therefore there would be no need for His qualifying it by saying *as humans beings believe.* The answer is that the belief that is demanded of them by His saying *Believe* is real belief that is credited as such in the Divine presence, namely, affirmation coupled with sincerity, as affirmation by itself is not belief in reality. Hence, outwardly, it would have sufficed for Him to just say *Believe.* However, since affirmation by itself is belief outwardly—so that whoever professes the two testimonies of faith makes his life and property inviolable—it is possible to imagine it as subsumed under required belief through its being coupled with sincerity. Hence, outwardly, *as humans beings believe* is a qualifier for the absolute [command] except that, in reality, it is an emphasis (*ta'kid*) for required belief because the latter is coupled with sincerity sine qua non.” (Z 1:143)

653) “I.e. allegorically (*majàz*) denoting the result [interrogation arising from not knowing something] but intending the cause [denial].” (Q)

656 Of fools, (Z)

666 “I.e. those meant by *al-nás* according to the logic [implied by the definite article] of previous knowledge.” (Q) “And they used to disclose this assertion among themselves, whereupon Allah revealed it.... or in themselves, and Allah exposed their innermost secrets.” (Z)
(ii) or to belittle them, since most of the believers were poor and there were freedmen among them, such as Suhayb and Bilal;

(iii) or to feign courage and show indifference to those among them who believed, if al-nās is explained to refer to ‘Abd Allāh b. Salām and his faction.

Safah (folly) is levity and imbecility dictated by a deficient intellect. Its counterpart is ḥilm (prudence).

alā innahum humu-s-sufahā’u wa-lākin lā ya‘lamūn ‘Behold! Truly it is they who are the fools; but they do not know’: a rebuttal and intensive exposure of their ignorance. For the ignorant, with his ignorance positively asserting what is in direct opposition to facts, is in worse misguidance and greater nescience than the one who is undecided while acknowledging his ignorance. For the latter may be excused, and the wonders and warning signs may benefit him.

[The difference between “knowing” and “realizing”]

The reason the verse was sectioned off with lā ya‘lamūn ……
they do not know) and the previous one with lā yash'ūrūn (they do not realize) is because it is more congruent with the mention of folly, and because to grasp the matter of religion fully and distinguish truth from falsehood requires investigation and reflection. As for hypocrisy and its train of strifes and corruption, it can be detected with a modicum of awareness and consideration of what they let show of speech and acts.

[2:14] wa-idhā laqū-l-ladhina āmanū qālū āmannā (and when they light upon those who believe they say: We believe) is an exposition of their interaction with [both] believers and unbelievers.

As for the opening of the account,668 its narrative context is the show their posture and introduce their hypocrisy, so there is no repetition. It is narrated that

Ibn Uabay and his friends669 were met by a number of Companions, whereupon he said to his people: “Watch

668 Namely, and of people there are those who say we believe in Allah to the end of the verse... which is recounted to show their hypocrisy. (Z)

669 See note 607.
how I will repel these fools from you.” Then he took Abū Bakr’s—Allah be well-pleased with him—hand and said: “Welcome to the all-trustful one (siddiq), the liegeland of Banū Taym, elder of Islam and peer of the Messenger of Allah in the cave, who spent his life and property for the Messenger of Allah—upon him blessings and peace!” Then he took the hand of ‘Umar—Allah be well-pleased with him—and said: “Welcome to the liegeland of Banū ‘Adiy, the discerning one who is staunch in his religion, who spent his life and property for the Messenger of Allah—upon him blessings and peace!” Then he took the hand of ‘Ali—Allah be well-pleased with him—and said: “Welcome to the paternal cousin of the Messenger of Allah—upon him blessings and peace—and his son-in-law, the liegeland of the Banū Ḥāshim besides the Messenger of Allah—upon him blessings and peace!”

Then this [verse] was revealed.670

Anwar al-Tanz'i: Hizb 1

"how I will repel these fools from you." Then he took Abu Bakr's—Allah be well-pleased with him—hand and said: "Welcome to the all-trustful one (Al-diq), the liegelord of Bamiyam, elder of Islam and peer of the Messenger of Allah—upon him blessings and peace!"

Then he took the hand of 'Umar—Allah be well-pleased with him—and said: "Welcome to the liegelord of Bantiy, the discerning one who is staunch in his religion, who spent his life and property for the Messenger of Allah—upon him blessings and peace!"

Then he took the hand of 'Ali—Allah be well-pleased with him—and said: "Welcome to the paternal cousin of the Messenger of Allah—upon him blessings and peace—and his son-in-law, the liegelord of the Banu Hashim beside the Messenger of Allah—upon him blessings and peace."

Then this [verse] was revealed. 1

Al-liqā' (coming across) is happenstance. One says, laqituhu (you came across him) and laqaytu (you encountered him) when you chanced upon him and faced him, whence alqaytu (you threw it) when you cast it off, since by casting it off you put it where it can be chanced upon.

wa-idhā khalaw ilā shayātinhim (and when they retire unto their devils):

(i) from khalawtu bi-fulān (I find yourself alone with X) and [khalawtu] ilayh (I retire to be with X) when you alone are with him;

(ii) or from khallāka dhamm (all blame has left you), that is, it went past you and is now behind you; whence al-qurūn al-khāliya (bygone centuries);

(iii) or from khalawtu bihi when you deride him.

It was transitivized with ilā (unto) because it entails the sense of termination.671

Muhammad al-Anis, 2 vols. (Dammam: Dar Ibn Jawzi, 1418/1997) 1:236 and al-Kāfī al-Shafī (p. 12 §22). "The marks of forgery are evident all over it: Sūrat al-Baqara was revealed very early in the Hijra, whereas 'Ali only married Fāṭima in Year 2." (S)

671 If they deride the believers, conveying that derision to their own kind. (Q. Z)
[The human devils]

What is meant by *shayāṭīn ihim* (their devils) is those who typified Satan in their rebelliousness, namely,

(i) those who proclaimed their unbelief: their [possessive] annexation to [devils] stands for their mutual partnership in unbelief;

(ii) or the major hypocrites, the speakers being the minor ones.

Sibawayh in one place made its *nūn* an original [letter] whereby the root is *sh-t-n*, “to be far”—since he is far from righteousness—and this is corroborated by their saying *tashaytuḥā* ‘he acted like the devil’; and in another deemed it an augmentative affix, whereby the original is *ṣ̄āṭa*, which is *bāṭala* (to be false); and among his names is *al-Bāṭil* (the false one).  

*qālū inna maʿakum* (they say: Truly we are with you), that is, in religion and creed.

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672 As in the commentaries for the verse *Falsehood cannot come at it from before it or behind it* (Fusṣilat 41:42) and the hadith “Learn al-Baqara for taking it is a blessing and leaving it is woe, and the *bāṭala* are powerless against it” narrated from Burayda by Ahmad, al-Dārimi and others cf. Muhammad b. Rizq b. Ṭahrānī, *Mawsūʿat Fadāʾil Sīyār wa-Ayāt al-Qurʿān*, 2 vols. (Dammam: Dār Ibn al-Qayyim, 1409/1989) 1:113.
Rhetorical difference between verbal and nominal clauses]

They addressed the believers with a verbal sentence and the devils with a nominal sentence emphasized by inna (truly),

(i) because, by the first, they intended an aspersion at belief as something newfangled and by the second, the full affirmation of their standing firm on their original stance;

(ii) also, because they were not being motivated by conviction and earnest desire regarding their words to the believers;

(iii) and they had no expectation for any claim of perfect belief to gain currency among believers such as the Emigrants and Helpers, contrary to what they said to the unbelievers.

[The scoffing of the hypocrites]

innamä nahnu mustahzi'ūna (we only make scoff) is (i) an emphasis for what precedes, for the one who mocks something and

\[ \text{(i)} \text{in order to pre-empt any misgivings on the part of their devils after they had told the believers We believe. (K) Also see notes 298, 557, 681 on nominal/verbal clauses.} \]

\[ \text{(ii)} \text{If they had said innamä mu'minūn 'we are believers' to suggest pure belief, it would have never gained currency among the sincere believers due to their complete insight and sharp intelligence, so they avoided emphasis; as for the unbelievers, the claim of standing firm on Judaism can gain currency among them so they used emphasis.} \]
makes light of it is obstinately following its opposite; (ii) or a substitute for it, because whoever belittles Islam has magnified unbelief; (iii) or a resumption, as if the devils had told them, in reply to their words truly we are with you, “If this is the case, then why do you concur with the believers and profess to have faith?” so they replied with that.

*Istihzá* (scroffing, mockery) is derision and slighting. One says *haza’tu* and *istahza’tu* ('I scroff/mock') in one and the same sense. like *ajabtu* and *istajabtu* ('I answer'). Its basis is levity, from *al-haz,*\(^675\) which is speedy killing.\(^676\) One says, *haza’a fulân* when X dies on the spot,\(^677\) and *nāqatu hu tahza’u bih,* that is, his camel speeds up nimbly.

[2:15] al-Lāhu yastahzi’u bihim *(The One God scroffs at them)*:

\(^{675}\) a, B, F: الْحَزَّةُ\(\text{Al-Haz}^{*}\) R: الحَزَّةُ\(\text{Al-Haz}^{*}\) Ak, β, I, T: الْحَزَّةُ\(\text{Al-Haz}^{*}\) In Tāj al-‘Arūs: *haza’a*\(\text{Al-Haz}^{*}\)

\(^{676}\) “Which is light in comparison to slow killing, so the congruence between the derivative and its root is complete” (Q)

\(^{677}\) Cf. I and Tāj al-‘Arūs, under *hāz ‘.*
He requites them for their scoffing.

[The divine scoffing]

The requital of scoffing was named by the same name as it, just as the requital of evil was named an evil, 678 (i) for homonymic correspondence; (ii) or because it is proportional to it; (iii) or [because] the bad consequences of mockery fall back on them, so that He is like one mocking them; (iv) or He visits upon them diminution and disgrace, which are the inseparable accompaniments of mockery or its objectives; (v) or he treats them the way a scoffer treats [the object of his scoffing]. In this world this takes place through their subjection to the same laws that apply to Muslims ............................

and their beguilement by means of a respite and an increase in favors for them, while they themselves persist in their oppression. In the next life it is by His opening for them—while they are in hellfire—a doorway to Paradise, whereby they rush toward it, but when they reach it it is shut in their faces. That is the saying of Allah, *Today, then, those who believed shall laugh at the unbelievers* (al-Mutaffifin 83:34).

It was made a resumptive instead of being adjoined\(^679\) to show that Allah Most High had taken it upon Himself to requite them and did not impose upon the believers the necessity to confront them and, furthermore, that their mockery is trifling in comparison to what Allah will do with them.

It may be that the reason He did not say “Allah is a scoffer of them”\(^680\) to echo their own statement, is to allude to the fact that scoffing befalls in successive moments and recurs anew time af-

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679 I.e., either with *They say: truly we are with you* or with *truly we are with you.* (Q)

680 I.e. *mustahzi‘un bihim* as a nominal clause.
and thus indeed were Allah Most High’s afflictions befalling them, as He said: Lo! Do they not see that they are tested once or twice in every year? (al-Tawba 9:126).

wa-yamudduhum fi ṭughyānihim ya‘mahūna ‘and keeps reinforcing them in their rebellion, all bewildered’ from madda/amadda al-jaysh, “to increase and reinforce the army;” whence madadtu al-sirāj wal-ard ‘I reinforce the candle and the land’ when you improve them with oil and manure respectively. It is not [meant in the sense] of an increase in life-span—for that is transitivized with lām, as in amlā lahu ‘he gave him rein’. This is also indicated in the reading of Ibn Kathīr, wa-yumidduhum.

[Non-Sunni figurations of the divine reinforcing of ṭughyān]

When the Mu’tazila found it unfeasible to let this discourse run according to its manifest locution, they said:

681 See notes 298, 557 and 673 on the rhetorics of nominal and verbal clauses.
682 Ibn Kathīr, Ibn Muhaysin and Shībī. (MQ) It is shādhūd from Ibn Kathīr. (Naṣṣ)
683 i.e. in their claim that Allah does not create something ugly.” (A) “From the perspective that it contradicts what they claimed, namely, that whatever is optimal (al-aṣlah) for the slave, it is incumbent on Allah Most High to take it into account; but giving reinforcement towards rebellion is among the ugly deeds, so it cannot be as-
1. ‘After Allah Most High deprived them of His graces which He grants believers, and disappointed them because of their unbelief, obstinacy and self-induced blocking of their own access to the paths of success—and their hearts became further polluted and darkened as a consequence, just as the hearts of the believers became more spacious and enlightened—
2. “or He enabled Satan to seduce them, whereupon the lattercribed to Him since He attributed that reinforcement to their brothers when He said, and their brethren reinforce them in seduction (al-A’rāf 7:202); how then can it be attributed to Him? And in light of the fact that He blamed them for that rebellion, if reinforcement toward it were really His then it would not be right to blame them for it. Consequently they were forced to interpret the verse figuratively which, they did in several ways.” (Z) See also al-Qāri, Minah al-Rawd al-Azhar (pp. 363 là yaqīb ‘alā Allāh shay‘un min rī‘ayat al-aslāh, khilāfān lil-Mu’tazila). “The manifest (zāhir) is a word which has a clear meaning and yet is open to ta’wil [interpretation], primarily because the meaning it conveys is not in harmony with the context in which it occurs. It is a word which has a literal/original meaning of its own but which leaves open the possibility of an alternative explanation.” Mohammad Hashim Kamali, Principles of Islamic Jurisprudence, rev. ed. (Cambridge: Islamic Texts Society, 1991) p. 91. Hence Gimaret’s translation of zāhir as “non parfaitement univoque” (Doctrine pp. 519-522).
685 “Lutf is what the legally-responsible person chooses upon doing an act of obedience or avoiding a sin. Whatever is conducive to acts of obedience is called tawfiq and whatever is conducive to avoiding sins is called ‘isma. So each of these two is subsumed under lutf as specific subsets of a general whole.” (Z 1:149)
686 “The increase of pollution in their heart was named a reinforcement of rebellion and its supply was ascribed to Allah Most High. So in the predicate (al-musnad) there is a linguistic transference (majāz lughwāt) and in the predication/ascription itself (al-īnād) a cognitive transference (majāz ‘aglī), because it is an ascription of the act to its causator, whereas [in their doctrine] the doer in reality is the unbelievers.” (Z)
increased them in rebellion: that was ascribed to Allah Most High the way an act is ascribed to the causator allegorically; and He annexed rebellion to them lest one imagine the ascription of the act to Him is literal. In confirmation of the preceding, when He ascribed reinforcement to the devils He mentioned al-ghayy 'seduction' in unqualified terms, saying and their brethren reinforce them in seduction (al-A'raf 7:202).

3. "Or it is originally Yamuddu lahum in the sense of Yumli lahum 'He gives them rein/respite' and He increases their life-spans so that they will heed and obey—but they increased only in rebellion and bewilderment, so the lām was suppressed and the verb was direct-transitivized as in the saying of the Most High, and Mūsā chose his people (al-A'raf 7:155)."

4. "Or the subaudition is that He reinforces their reconciliation, but despite this they are bewildered in their rebellion."

-MM: ṣin-ḥā' inversion.

687 "lit. wa-khṭa'ra Mūsā min qawmihi 'and Mūsā chose of his people!' (Z)
Tughyān (rebellion) is with damm and also kasr [tīghyān], like luqyān and liqyān (chancing upon). Tughyān is insolence that exceeds all bounds and exorbitant unbelief. Originally it is for something that goes beyond its own boundaries; Allah Most High said, Truly, when the waters overflowed (tāghā), We carried you all (al-Ḥāqqā 69:11).

‘Amah (bewilderment) is in discernment—just as ‘āmā (blindness) is in eyesight—and consists in perplexity over something. One says a man is ‘āmih or ‘āmih (perplexed) and a land is ‘āmhā: it has no lighthouse. [The poet] said: (“The trembling”)

it blinks (a’mā) guidance to the perplexed (‘ummah) ignorant.690

[The purchase of ruin at the price of guidance]

[2:16] ulā’ika-l-ladhīna shtarāwu-d-dalālata bil-hudā (those are they who purchased error at the price of guidance): they chose the former over the latter and exchanged one for the other.

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689 Two dialects. Kasra is the reading of Zayd b. ‘Ali. (MQ)

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Originally \textit{shirā} ('buying') is the expenditure of cost to obtain the tangible properties one seeks. When one of the two instruments of exchange is current coin, it is ostensibly designated—since it is not sought for its own sake—as the cost, and its expenditure is the purchase. Otherwise, whichever of the two instruments of exchange you construe to be the cost, the one who spends it is the \textit{mushtarīn} ('buyer') and its taker the \textit{bā'i} ('seller'); hence both words were deemed auto-antonyms. Then it became a metaphor for the forsaking of what is in one's hand in order to obtain something else with it, whether abstractions or tangible properties. Hence the poet's words: ['The Trembling'].
I traded in the mane for a bald-head,  
the sheer incisors for toothless gums,  
and one long-lived for an abortive span—  
as a Muslim purchased (ishtarā) when he turned Christian.\(^6^9^5\)

Then its usage was extended to refer to something one grows uninterested in because of interest in something else.

The meaning is, they fell short of the guidance which Allah had made available them with the pristine nature wherewith He originated all people (al-Rūm 30:30) procuring, instead, the misguidance which they adopted; or they chose misguidance and loved it more than guidance.

fa-mā rabīḥat tijāratuhum 'so their trading profited nothing' is an extended metaphor.\(^6^9^6\) After He used “buying” ..................  

\(^6^9^5\) Meaning: I exchanged a beautiful young woman for a toothless, hairless old hag. Spoken by al-Fadl b. Qudāma al-'Ijī known as Abū al-Najm al-İRjīz, one of the major early poets known for their rajaz. (S) On him see Ibn Qutayba, al-Shīr wa-l-Shu'āra', ed. Ahmad Muhammad Shākir, 2 vols. (Cairo: Dār al-Ma'ārif, 1982) 2:603-609. By “the Muslim” is meant Jabala b. al-Ayham, a Christian who came to Mecca in his best garb, became Muslim and circumambulated the Ka'ba, but someone trod on his pilgrim's cloth whereupon Jabala slapped him. The man complained to 'Umar who ruled for requital. Jabala asked for respite until the next day but fled by night and returned to his prior beliefs, only to regret his pride in the end. (Afandi, Q)  

\(^6^9^6\) Tarshīh is a vocable mentioned together with a transferred meaning and suited to
to represent their behavior, He followed it up with something conformant as a simile for their loss. Likewise: [*The Long*]

*and when I saw the vulture beat the crow,*  
*and nest in its two lairs—my bosom heaved.*

**Al-tijara** 'trade' is the pursuit of profit through buying and selling. **Al-ribh** 'profit' is the surplus over the [outlay of] capital, hence it name of **shafa** 'edge'. It was ascribed to trade—when it [properly] belongs to its practitioners—metonymically, ........

its meaning, which is manifestly intended in the allegorical sense, whether already cited or about to be. The author here has decided that **tarshih** is a proverbial metaphor (isâra tamthiliyya). (Q) "It is used mostly with metaphors." (S) "Carrying out a metaphor in Margoliouth, Chrestomathia (pp. 72, 182 n. 409). "Catalysis—the use of a word or words without which an intended trope would not be realized. It is not peculiar to any one trope but may be the accompaniment of assimilation, parallelism, double entendre and many others" in Cachia, *Arch Rhetorician* (p. 62-63 §95) cf. verse 10 of al-Suyûtî, *Nazm al-Badi fi Madhi Khayri Shafi*. ed. 'Ali Mu'awwad and 'Adil 'Abd al-Mawjûd (Aleppo: Dâr al-Qalam al-'Arabi, 1416/ 1995) pp. 62-63; Tabâna, Muhham al-Balâgha (p. 252-253 §324); Ahmad Matiûb, Muhham al-Mustalâhât al-Balâghiya wa-Tatâwawrûhâ, 3 vols. (Baghdad, al-Majma' al-'Ilmi al-'Iraqi, 1983-1987) 2:132-134; and Inâm â'kkâwi, al-Mu'jâm al-Mufâssal fi 'Ulâm al-Balâgha, 2nd ed. (Beirut: Dâr al-Kutub al-'Ilmiyya, 1417/1996) pp. 305-306.

Spoken by al-Kumayt b. Zayd, cf. Shi't al-Kumayt b. Zayd al-Asadi, ed. Dâwûd Sallûm. 3 vols. (Baghdad: Maktabat al-Andalus, 1969) 1:241. I.e. "when I saw the white hair of old age beat the black hair of youth, and take over both the hair and beard—like the crow's summer and winter nests—I sobbed." The nesting is a **tarshih** for irreversible whitening and the two nests another **tarshih**, standing for the hair and beard. (S)
because it possesses the characteristics of its agent, or because it resembles an agent from the perspective of being the cause for profit and loss.

**wa-mā kānū muhtadin** *(and they were not guided at all)* to the ways of trade. For its objective is to safeguard capital and to profit, but those have completely failed to achieve either goal, because their capital was their sound pristine natures and pure minds; and when they embraced those fallacies their aptitude fell apart and their minds became muddled. No capital remained for them to use as a means to apprehend truth and acquire perfection. Thus they lingered in loss and despair of reaping profit, having lost their principal.

[2:17] **mathaluhum ka-mathali-l-ladīhī stawqada nāran** *(their likeness is as the likeness of the one that kindled a fire)*: after describing the reality of their state, He followed up by setting forth a parable as further elucidation and resolution. ..................
Text and Translation

For truly, parables are more effective in the heart and more forceful against the bitterest enemy, because they visualize for you, realistically and sensibly, what is imagined and conceived in the mind. For some great purpose, Allah has multiplied parables in His Books and they are widespread in the discourses of the Prophets and sages.

Al-mathal 'likeness' originally means al-nazir 'match'. One says mathal, mithl 'like', mathil 'equal', like shabah 'similarity', shibh 'similar', shabih 'resembling'. Then it became applied to proverbs, whereby the locus of coining is exemplified .......... is expressed in terms of something else .... spec. A fictitious narrative or allegory (usually something that might naturally occur), by which moral or spiritual relations are typically figured or set forth. Oxford English Dictionary. "Parabola: The explicit drawing of a parallel between two essentially dissimilar things, especially with a moral or didactic purpose." Burton, Silva Rhetoricae, s.v. 'A proverb is a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorizable form and which is handed down from generation to generation" Wolfgang Mieder in his introduction to the re-edition of Archer Taylor, The Proverb (Cambridge, Mass., Harvard University Press, 1931), ed. Wolfgang Mieder (New York: Peter Lang, 1985) p. 119.


Proverb: A short pithy saying in common and recognized use; a concise sentence,
by an original occurrence, but only what is somewhat singular is coined as one, hence it is resistant to change. Then it was borrowed to refer to every situation or account or description of importance that is singular, as in the saying of Allah Most High, the likeness of the Garden that is promised to the God-fearing (al-Ra’id 13:35) and His saying, and Allah owns the most sublime likeness (al-Nahl 16:60).

[The one stands for a collective category: analysis of al-ladhi]

The meaning is that their very strange state is as that of those who kindled a fire, [etc.], while al-ladhi (the one) means

1. al-ladhina (those)—as in the saying of Allah Most High, and you plunged like the one (kal-ladhi) they plunged [=like those (kal-]

often metaphorical or alliterative in form, which is held to express some truth ascertained by experience or observation and familiar to all; an adage, a wise saw” OED.

701 "For example, the proverb’s original occurrence (mawrid al-mathal) for the saying ‘In the summer you lost the milk’ is the story of Dakhtanūs the daughter of Luqayt b. Zurāra, who was married to ‘Amr b. ‘Amr but disliked him because he was old. He divorced her and and a young man married her. She did not produce milk, so she sent word to ‘Amr asking for a milk-nurse, whereupon he said that phrase. The proverbial locus of coming (madrib al-mathal) here is the situation of someone who requests something which he previously wasted of his own doing.” (S 1:416)

702 Taftazāni and Jurjānī viewed its being a formal metaphor as a stronger reason. (S)
Such as the connectives man and mà (Q) All the mss.: Q, Z: أخواتهم.
in conformity with the chaste idiom in which revelation came down. Now, because it was drawn out by its relative clause, it deserved alleviation,⁷⁰⁷ which it got to extremes: its yā' was suppressed, then its kasra; and finally the lām was enough in the names of subjects and objects.⁷⁰⁸

II. Alternately, the species of those that kindle fires is intended;⁷⁰⁹
III. or the throng that kindled a fire.⁷¹⁰

Al-istiqād (kindling) is the process of igniting something and doing all that is necessary to achieve it, namely, fire catching on and the rising of its flames.

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⁷⁰⁷ “Through suppression of the nūn.” (Z)
⁷⁰⁸ “When we say al-dārihu abāh Zayd ‘the striker of his father is Zayd’, its meaning is al-ladhi daraba abāhu Zayd ‘the one that struck his father is Zayd’ as proved by the saying of Allah Most High inna al-mußādqiqa wal-mußādqiqa’ti wa-aqrādi Allāha qārdan hasanan ‘Verily the givers of charity male and female and loan Allah an excellent loan’ (al-Hadid 57:18). The meaning here is inna al-ladhinā il-ﬁaddaqa’ wa-aqrādi (Verily those who give charity and loan...) except that the verb was produced in the form of the nominal agent or direct object according to contextual need... after the abbreviation of al-ladhi and its change to the al- form, but with the verbal sense unchanged. Hence the conjunctive sentence following al- was also a verbal clause.” (Z)
⁷⁰⁹ “i.e. the assembly of those that kindle fires; for even if it is in the singular, what is meant is the multitude.” (S)
⁷¹⁰ “i.e. the object of description is subauded as a singular vocable carrying a plural sense, such as al-jam‘ ‘the group’, al-fawṣ ‘the throng’ and the like.” (S)
Text and Translation

Al-nār (fire) stems from nāra (to become clear) yanāru nawran when something is agitated, because it entails movement and shaking.

fā-lammā aḍā'at mā ḥawlāhu (as soon as it illuminated his surroundings), that is, the fire [shining] on the surroundings of the kindler if you treat it as a transitive; otherwise it may be predicated to mā [= but as soon as his surroundings shone], in which case the feminine case [of the verb's subject pronoun] is because his surroundings are things and places, or [in the first case] as a pronoun for the fire.

Mā (what, all) is a definite conjunctive in the sense of localities, in the accusative case as a local vessel; or an additive; and hawlāhu (around him) is a local preposition. [The word] hawl is constituted to denote circularity. The year is called hawl because it goes around.

dhahaba-l-Lāhu bi-nūrihim (the One God took away their light) is (i) the apodosis of lammā (as soon as) and the personal pro-

[711] Cf. the gloss for man in al-Baqara 2:8 above.
[712] "i.e. the composition of the letters of the vocable hawl in that particular order is to indicate circularity." (Z)
noun refers back to al-ladhi (the one). It was put in the plural because it is understood according to meaning, which is why He said bi-nūrīhim (their light) and not bi-nārihim (their fire) as the former is the purpose of kindling the latter.

(ii) Or it is a resumption rebutting the objection of a questioner who asks, “Why was their state compared to that of a kindler whose fire went out?”

(iii) or a substitute for the parabolical clause for further elucidation.713 The pronoun in both latter instances refers to the hypocrites714 and the apodosis is suppressed—as in the saying of Allah Most High, So when they took him away (Yūsuf 12:15)715—for concision and unambiguity.716

713 “I.e. a substitute standing for an expository addition (‘a‘f al-bayān) to clarify the antecedent(al-matbu‘)’ (Z)
714 “I.e. in nūrīhim ‘their light’ regardless whether dhahaba Allāhu is resumptive or a substitute.” (Z)
715 “So when they took him away with them and resolved to put him into the bottom of the well—but We revealed to him: You will verily inform them [one day] about this act of theirs, they being unaware. (Yūsuf 12:15)
716 “The subaudition then is: ‘When it lit his surroundings, his fire died down and went out,’ with the understanding that the subsequent state of the kindler is not de-
How Allah takes away light

The predication of "taking away" to Allah Most High is

(i) either because everything is through His act.

(ii) or because the extinction took place through some hidden cause or heavenly event such as wind or rain.

(iii) or for intensiveness, hence the verb was translated with the appropriation and seizure. One says dhnabatu sultanul bina' illa instead of the hizna, i.e. dhnabatul- to take away instead of adlwbtul- to do away with.
wa-tarakahum fi žulumātin là yubširūna (‘and He left them in darknesses, sightless’), mentioning darkness—the absence of light and its complete obliteration—which He made plural, left indefinite and described as pitch darkness in which no two forms can be distinguished one from another?

Taraka (‘he left’) originally means taraha (‘cast off’) and khallā (‘left alone’). It has a single direct object and so includes the sense of sayyara (‘he turned [s.th.] into’) and is treated like verbs that signify mental operations,⁷¹⁹ as in the saying of Allah Most High

³⁷¹⁸ “His allusion to daw ‘illumination’ being more powerful than nūr ‘light’ was mentioned by several. The author of al-Falak al-Dā’ir f’alā al-Mathal al-Sā’ir by the Mu’tazili ‘Abd al-Hamid b. Hlibat Allah al-Madā’ini, known as Ibn Abi al-Ḥadid (d. 655/1257), written in refutation of the Shāfi‘i philologist Diyya’ al-Din Ibn al-Athir al-Lazaris (d. 637/1240) al-Mathal al-Sā’ir fi Adab al-Kātib wal-Shā’ir] said, ‘this is not true: we perused the books of language and did not find it as a corroboration for what they claimed, nor does current usage (al-istilāh al-urfi) support it. Ibn al-Sikkīt in Iṣlah al-Manṭiq said al-nūr is al-diyā’, so he made them one and the same thing. Nor is there in the saying of Allah Most High He is the one Who made the sun a diya’ and the moon a nūr (Yūnus 10:5) any indication of a difference.’ Tibi replied that Ibn al-Sikkīt had expounded the literal meaning according to coinage (al-wad‘), not usage (al-isti‘mal); but the perspective cited when differentiating is according to usage.” (S)

⁷¹⁹ Such as żanna, gaddara, hasiba, ja‘ala, ‘alima, e.g. “They consider him the leader.” Also translated as “verbs of affectivity,” cf. Antoine el-Dahdah, A Dictionary of Uni-
and he left them in pitch darkness, and the poet's verse: [*The Perfect*]

So I left him a slaughter stock of beasts; they have at him.720

Al-zulma ('darkness') is taken from the idiom mā zalamaka an tafala kadhā ('what darkened you from doing such?'), that is, what prevented you? because it obstructs sight and hinder vision. Their zulumāt ('darknesses') are

(i) the darkness of unbelief, the darkness of hypocrisy and the darkness of the Day of Resurrection—*the day you will see the believers, men and women, with their light shining forth before them and on their right hands* (al-Hadid 57:12);


Text and Translation
(ii) or the darkness of misguidance, the darkness of divine wrath and the darkness of everlasting retribution;
(iii) or a pitch darkness, as it were multi-layered.

The object of lâ yubsirûn (they do not see) is discarded and irrelevant, so the verb is tantamount to an intransitive.\textsuperscript{721}

[Parables of error: hypocrites, atheists and false Sufis]

The verse

I. is a parable\textsuperscript{722} Allah coined for one whom He gave some form of guidance and who then wastes it instead of using it to reach everlasting bliss, after which he remains confused and regretful, as a resolution and elucidation of everything the previous verse entails.\textsuperscript{723} Its general meaning covers

(i) those hypocrites, for they neglected what their tongues …

\textsuperscript{721} "I.e. there is no intended subaudition." (Z)

\textsuperscript{722} "That is, the citing of an equivalent." (Z)

\textsuperscript{723} "Namely, those are they who purchased error at the price of guidance so their trading profited nothing and they were not guided at all (al-Baqara 2:16)." (Z)
Text and Translation

(ب) باستيظان الكفر و إظهاره جهن مخلوً إلى شياطينهم
(ب) ومن أثر الصلاة على الهدى المُجَعْول لح بالغطرة، أو ازْتَنْدَ عِن
دينه بعد ما آمن

(ج) ومن صَحُ لَهُ آمَرَاتَ الإرادة، فَأَدَعَى أَحْوَالَ النَّهِيَّة، فَأَدْمَسَ اللَّه
عَنْهُ مَا أَسَرَّ عَلَيْهِ مِن أَنْوَارِ الإرادة

had uttered of the truth by harboring unbelief and displaying it whenever they retired unto their devils;

(ii) whoever preferred misguidance to the right guidance that was granted him through his pristine nature or recanted his religion after first believing;

(iii) and whoever rightly possessed the states of an aspirant but claimed the states of a lover, whereupon Allah removed from him what He had shone upon him of the lights of aspiration.

224 "What is meant by aspiration here is the first of the states of the wayfarer (al-sālik) for whom the light of aspiration has taken place in general terms as inferred from his saying Allah Most High removed from him etc. Aspiration in the terminology of the Sufis—as gathered from the discourse of the authoritative commentators—is an ember from the fire of love in the heart that dictates compliance with the summons of truth. Love is the appurtenance (ta'alluq) of hearts to the beloved alone without regard for anything or anyone else. Its states are whatever happens to the seeker at that time. Its beginning is to delight in acts of worship and its end is love of the [Divine] Essence for the sake of the Essence in the presence of absolute Oneness." (Q 2:265)

225 "I.e. the states typical of the great figures of spiritual connection, whereupon Allah removed from him etc., because he claimed arrival at a station higher than his, which is a lie similar to hypocrisy... likewise the student of knowledge who claims a station higher than his and scorns the masters of high stations because he thinks he is higher than them... He remains in the darkness of compound ignorance (jāhl murakkab), sightless of the way out; and that is the state of most students in our time... It also refers to those who desire spiritual realities for which they are not ready; for the wayfarer, when something higher than his station becomes disclosed to him, might not be able to carry it, and it will not firmly settle for him, so he will become gravely misguided because of it." (Q 2:265-266)
II. Or it is a parable (i) for their belief—since it results in the safeguarding of their lives, the safety of their properties and children and their participation with the Muslims in the spoils of war and legal statutes—as a fire being kindled for the purpose of illumination; (ii) and for the disappearance of all trace of that [belief] and the obliteration of its light—through their destruction and the divulgence of their state—as Allah Most High's extinguishment of that [fire] and the removal of its light.726

[The loss of hearing, speech and sight as a simile of unbelief]

[2:18] ṣummun bukmun 'umyun (deaf, dumb, blind): since they turned a deaf ear so as to never pay heed to truth, refusing to let their tongues utter it or their sights to look into the great signs, they were made to seem bereft of their senses and disabled, as in the saying [of the poet]: "The Outspread"

726 I.e. His destroying them in the next life and His divulging their state in this. (Z)
727 "This interpretive variant was narrated by Ibn Jarir [al-Tabari] from Ibn 'Abbás—Allah be well-pleased with him and his father—and it is the received exegesis and the preponderant one from both aspects of comprehension and transmission." (Kh)
Stone-deaf when they hear of good things touching me,
but if bad news about me reach them they give ear;\(^{728}\)
and his saying: ["The Long"]

Utterly deaf to anything I do not want—
and the most hearing of God’s creatures when I please;\(^{729}\)

The application of these [attributes] to them is in the style of
an assimilation,\(^{730}\) not a metaphor; for the latter requires that
the tenor\(^{731}\) be left unmentioned, so that the discourse might be
taken to refer to the vehicle\(^{732}\) were it not for the context,\(^{733}\) as in
the saying of Zuhayr: ["The Long"]

\(^{728}\) Spoken by the Umayyad poet Qa‘nab b. Umm Šābih al-Ghāṭafānī al-Fazārī (d. 295
908) (S), and cited in Diwān al-Hamāsa (Afandi).

\(^{729}\) Spoken by an unknown poet.

\(^{730}\) That is, they are ka-summ ‘as if deaf’ etc., so it is an assimilation and comparison
as he said.... He did not call it an assimilation outright because the assimilative par-
ticle [the prefix ka-] was suppressed.” (Q)

\(^{731}\) Tenor: The underlying idea or subject to which a metaphor refers, as distinct from
the literal meaning of the words used. OED.

\(^{732}\) Vehicle: The literal meaning of the word or words used metaphorically, as distinct
from the subject of the metaphor; the image or idea whose association with the sub-
ject constitutes the metaphor. OED.

\(^{733}\) He followed al-Zamakhshari in this after the major authorities... as did al-Sakkākı
(555-626/1160-1229) who said that a precondition of the metaphor is the possibility
With a lion full-weaponed, mammoth, big-maned, with unpared claws.\textsuperscript{734}

That is why you see the wonder-workers and magicians\textsuperscript{735} steer clear of any semblance of comparison\textsuperscript{736}—as Abû Tammâm al-Ţâ’i said: ["The Tripping"]

\begin{quote}
And he rises until the ignorant suspects he might be fetching something in the sky.\textsuperscript{737}
\end{quote}

In the latter case, even if [the tenor] is left unsaid ............... of understanding the words literally on the surface and disregard the comparison, but 'Zayd is a lion' cannot be understood literally, so it cannot be a metaphor. The author of \textit{al-Idâh} [by the Shāhî Qâdi al-qudât Jalâl al-Dîn Muhammad b. 'Abd al-Rahmân al-Qazwîni, known as Khatîb Dimashq (d. 739/1339)] also followed him." (S)

\textsuperscript{734} Spoken by Zuhayr b. Abî Salmâ, cf. his \textit{Diwân}, ed. 'Ali Hasan Fâ’ûr (Beirut: Dâr al-Kutub al-Illmiyya, 1408/1988) p. 108. Muqadhdhâf was also glossed as "one who throws himself into the fray" from \textit{qadhaf} 'propel'. The verse's tenor is the description of Huṣayn b. Ḍâmdâm as fierce, tough, daunting and unyielding in combat—an example of \textit{tajrid al-istâ’târa} 'naked metaphor' with its \textit{tarshih} 'maturation'. (S)

\textsuperscript{735} "He means the masters of wordmanship who reach the highest ranks of expressiveness which astonishes listeners and boggles the mind... allegor[ies] for the apex of style as in the hadith: 'Truly some discourses are pure magic.'" (Kh) Hadith narrated from 'Ammâr b. Yâsîr by Muslim, Ahmad, al-Dârîmi and others.

\textsuperscript{736} "Because comparison calls for [mention of] both sides, so when one is suppressed and the subject of the comparison is diluted into the object it is being compared with, it is as if there is no comparison with it at all." (S)

Text and Translation

الْبِحْذَفِ المُبْتَدَأَةِ، لِكَيْنَةٌ فِي حِكْمَةِ المُنْطَوِقِ يَهُ، وَتَظْهِيرُهُ: (كِلَّ)
أَسْتَدُّ عَلَىٰ وَفِي الْحَرُوبِ نَقَامَةٌ * فَتَحَيَّاهُ نَظُرُ مِنْ صَفَرِ الْمَيْلِ
هَذَا، إِذَا جَعَلَتِ الْصَّبِيرُ لِلْمُسَافِقِينَ، عَلَىٰ أَنَّ الْآكِلَةَ فَذَاكَةَ النَّيْنِ
وَتَيْمِيْتُهُ؛ وَإِنْ جَعَلَتِهِ لِلْمُسْتَؤْدِيِينَ، فَقَبِيَّ عَلَىٰ حَقِيقَتِهَا. وَالْمَلِيْمِ: أَنْتُمُ أَلاً
أَوْقَدُوا نَارَاً فَذَهَبَ اللَّهُ يَنْبُورُهُمْ وَتَرَكُّهُمْ فِي ظَلَاءِ هَالِبَةِ، أَذْهَبُهُمْ
يَحْبُثُ الْحَاكِلَتِ حَوَاسِهِمْ وَانْقُطَتْ قُوَّاَهُمْ.
وَتَلَكَّهَا قَرَأْتُ بِالْمَصْبُ، عَلَى الْحَالِ مِنْ مَعْوَلِ (تَرَكُّهُمْ).

through the suppression of the inchoative, nevertheless it is virtually spoken, 738 the same as in the following: ["The Perfect"]

Towards me a lion—but in wars an ostrich
limp-winged, fleeing the very whistling of the wind. 739

All this 740 applies if you make the pronoun 741 refer back to the hypocrites in the sense that the verse epitomizes assimilation and its consequence; and if you make it refer back to the kindlers then it is literal. In the latter case the meaning is that after they kindled the fire whereupon Allah took away their light and left them in dreadful darknesses that made them so distraught that their senses shut down and their powers unravelled. 742

All three [epithets] were also read in the accusative 743 in the sense of participial state as an object of tarakahum 'He left them'.

738 "So it cannot be a metaphor as its precondition is no longer met." (Q)
739 Spoken by the Khārijī warlord ‘Imrān b. Ḥaṭṭān deriding al-Hajjāj. (S) Cf. al-Aṣfahāni, Aḥānī (18:84).
740 "I.e. his explanation 'since they turned a deaf ear.'" (Q)
741 "I.e. their pronoun in bi-nūrihim 'their light'; or they are subauded here, meaning hamā summī 'they are deaf.'" (Q)
742 a. Ak, B, F, R, T: انْقَطَتْ 
743 By Ibn Mas‘ūd and Ḥaṭṣa the Mother of the Believers. (MQ)
Al-şamam (surdity) is originally solidity stemming from compactness of parts, whence ḥajar asamm (hard rock), qanāt šamma (forceful spear) and šimām al-qārūra (plug of the flask). It denotes loss of the sense of hearing since the latter is caused by the contraction of the internal auditory meatus and its missing a cavity for the passage of air by which sound can be heard as it vibrates.

Al-bakam (dumbness) is al-kharas (muteness).

Al-‘amā (cecity) is the lack of sight of what should normally be seen. It is sometimes applied to lack of insight.744

fa-hum lā yarjiʿūn (so they will not return):

1. They do not go back (i) to the guidance which they sold away and wasted, (ii) or from the misguidance which they purchased.

744 "Allegorically, and the manifest locution in the discourse of certain scholars is that it is also used literally." (Kh) "Allegorically. For it to be literal is a weak view." (Q) Contra: "the heart is normally able to see, for truly its sight is true sight and its blindness is true blindness, as Allah Most High said: for truly sights are not blind but rather hearts within bosoms are blind (al-Ḥajj 22:46)." Ibn Taymiyya, Majmūʿ al-Fatāwā, ed. 'Amir al-Jazzār and Anwar al-Bāz. 3rd ed. 37 vols. (al-Manṣura [Egypt]: Dār al-Wafāʾ lil-Ṭibāʿa wal-Nāshir wal-Tawzīʿ, 1426/2005) 11:347.
II. Or, “so they are utterly confused, they have no idea whether they are going forward or going backwards, and how they can possibly return to whence they started.”

The fā’ (so) serves to indicate that their description by the above-mentioned characteristics are the reason for their confusion and detention.

[The cloudburst filled with darkness, thunder and lightning]

[2:19] aw ka-ṣayyibin mina-s-samā‘i (or as a cloudburst from the sky): an adjunction with the one that kindled a fire. That is, as the likeness of those [caught under] a cloudburst since He says, they put their fingers into their ears.

Aw (or) originally is for parity in doubt, then it was extended to apply to parity without doubt, for example: “Sit with al-Hasan or Ibn Sirin” and the saying of Allah Most High, and do not obey any felon or unbeliever among them (al-Insān 76:24),

745 “I.e. each of the two [sides] is equally doubtful.” (Z)

746 “Or here standing for parity in excellence.” (Z) So the gist is, “Sit with the like of al-Hasan or Ibn Sirin.”
In the verse both meanings are possible. It was left indefinite because what is meant by it is a kind of heavy rain. 278

\[ \text{sayy} \text{h} \text{f} \text{u} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \]

and a low-lying black cloud true to its thunder, pouring (sayy)h, 279

which [respectively] convey partly in the excellence of frequent

hydration and the requirement of disobedience. His saying or as a
cloud h is of the same type. It means that the account of the
infidels is being compared to those two accounts and that
they are both equal in being rightly comparable. You are free to
choose to assimilate it to both of them or to either one you wish.

\[ \text{sayy} \text{h} \text{f} \text{u} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \]

\[ \text{sayy} \text{h} \text{f} \text{u} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \]

\[ \text{sayy} \text{h} \text{f} \text{u} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \]

\[ \text{sayy} \text{h} \text{f} \text{u} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \]

\[ \text{sayy} \text{h} \text{f} \text{u} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \]

\[ \text{sayy} \text{h} \text{f} \text{u} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \]

\[ \text{sayy} \text{h} \text{f} \text{u} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \]

\[ \text{sayy} \text{h} \text{f} \text{u} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \]

\[ \text{sayy} \text{h} \text{f} \text{u} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \text{h} \text{r} \text{u} \text{s} \text{t} \text{u} \text{d} \]

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Al-sama‘ (the sky) was made definite to show that the clouds are covering everything from one skyline to another—as every skyline is called a sky, just as every layer of the latter is also a sky, and [the poet] said [“The Long”],

and across the distance of an earth between us and a sky.  

He reinforced with it what was already in sayyīb (cloudburst) of intensiveness from the aspects of root, morphology and indefiniteness. It was also said that what is meant by sama‘ is the cloud, so the definite article is for the definition of quiddity.

fihi zumūtun wa-ra‘dun wa-barqun (filled with darknesses, thunder and lightning): if, by sayyīb, rain is meant, then its dark-

Ibn ‘Abbās, Ibn Mas‘ūd, Mujāhid, ‘Aṭā‘, Qatāda, al-Rabî‘, Ibn Zayd and Sulaym without contest” (S)

Spoken by an unknown. Its first hemistich is I remember her when I remember her’ cf. Jawhari, Sīḥāh (6:2225 ‘-w-h) and Ibn Jinnī, Khaṣṣa‘iṣ (3:40).

Al-Tafīlānī said: ‘I.e. from its raw material (al-māddat al-‘alā) consisting of the əd which one of the self-elevated (muṣta‘liya) phonemes, the doubled (muṣhadda) of the əd and the bā’ which is one of the hard phonemes (al-shadāda); and from its secondary material because al-ṣawb is intense downpour and fall.’ (S)

Because it was made in the fay‘al form, namely a quasi-participial adjective (sīfa mushabbaha) that denotes something firmly established.” (S)

Which is used for magnification (ta‘zīm) and to inspire dread (taḥwīl).” (S)
nesses are the darkness of its opacity through uninterrupted rainfall and the darkness of its clouds together with the darkness of night. It was made the locus of thunder and lightning because they are in its top and bottom parts, coalescing with it.  

If the cloud is meant by it, then its darknesses are its blackness and the fact that it overlays the darkness of night.

The nominative case [of \textit{zulumātun}] is effected by the local vessel [\textit{fīhī}] by agreement because the latter rests on a qualified substantive.

\textbf{[The meteorological cause of thunder]}

\textit{Al-ra\textquoteleft{}d} (thunder) is a sound heard from the cloud—the current view is that it is caused by the disturbance of cloud formations and their mutual collision when driven by the wind—

\footnotesize{\begin{itemize}
\item[754] A type of naming one object by the name of something near it [metonymy] according to al-Tibi, which entails a metaphorical use of \textit{fīhī} according to al-Taftazānī. (S)
\item[755] Al-Taftazānī: Through the establishing of \textit{fīhī} for the plural. The darkness of the night is inferred from the saving of Allah Most High, \textit{Every time it sheds light on them} (al-Baqara 2:20). (S)
\item[756] Al-Taftazānī: I.e. agreement over its [grammatical] permissibility. (S)
\item[757] It is also possible that \textit{fīhī} be a pre-positioned enunciative (\textit{khabar muqaddam}) with \textit{zulumātun} as the inchoative (\textit{mu\textasciitilde{b}rada}); and this is the author’s meaning. (Q)
\item[758] He followed in this the Kashshāf and it carries no weight, because the hadiths and}

Text and Translation

from 'irrā'ad ('quivering'). Al-барq ('lightning') is whatever gleams out of the cloud, from bariqa al-shay'ū bariqan ('the thing flashed with a flashing'). Both [ra'd and barq] are infinitive nouns originally, and that is why neither was put in the plural.

yaj'alūna aṣābi'ahum fi ʿadhānīhim ('they put their fingers into their ears'); the personal pronouns refer to those under the cloud-burst. Although there is no [prior] verbal mention of them and the cloudburst was set up [as subject] instead, nevertheless their meaning remains, just as Ḥassān depended [on other than the explicit antecedent] when he said: ["The Long"]

They give to drink whoever alights at al-Baraṣ to stay with them
a Baraḍa siphon-filtered with mellifluous fine wine.

reports say otherwise. Al-Ṭibī said: 'the sound view that is relied upon is what the hadiths say' [i.e., thunder is the sound of the crack of the whip of the angel in charge of herding the clouds wherever Allah commands them, as narrated from Ibn 'Abbās by Ahmad and in the Sunan]." (S 1:440) On these reports see the latter as well as his Habīb fi Akhbār al-Malahīk and Ibn Abi al-Dunya' monograph al-Maṭara wal-Ra'd. Of note (i) al-Baydawi added the words "the current view is that" which are not found in J and (ii) the two explanations (angels and physics) are not necessarily incompatible.

Since it was already mentioned that the subauded discourse is as 'the likeness of those [caught under] a cloud-burst' (ka-mathali dhawī ʿsayyib)... so the gist relies on the fact that their meaning remains in referencing the plural pronouns back to it." (Z)
Here, the pronoun [in yuṣaffaqu] is in the masculine because the meaning is mā’u Baradā ‘water from [the river] Baradā’.

The sentence is resumptive. It is as if—when He mentioned what intimates hardship and dread—someone asked, how are they faring in such conditions? and this answer came.

The term aṣābi‘ (fingers) was used instead of anāmil (fingertips) for intensiveness.

villian astronomer, inventor and mathematician Jābir b. Aflah al-Ishbili (d. 540/1145) described various stills for purifying water that used wick siphons—a method that required a fibrous cord that would siphon water from one vessel to another. cf. http://www.freedrinkingwater.com/resource-history-of-clean-drinking-water.htm.

From a famed poem by the arch-poet of the Companions, cf. ‘Abd al-Rahmān al-Barqūqī, Sharh Diwān Ḥassān b. Thābit al-Anṣārī (Cairo: al-Matbā‘at al-Rabmānīyya, 1347/1929) pp. 307-309. “The verb yuṣaffaq is in the masculine although its subject is Baradā which is traditionally feminine, because it refers back to the suppressed construct which is mā’u Baradā ‘Baradā water’!” (S) “The Baradā is Damascus’ largest river. It originates from the county of al-Zabadānī near Ba’labakk five parangas from Damascus and pours into the town of al-Fija two parangas from Damascus, then another town called Dummar until Damascus where it pours into the lake of al-Ma‘. It is without doubt the purest river in the world.” Yāqūt al-Hamawi, Mu‘jam al-Buldān, 5 vols. (Beirut: Dār Sādir, 1397/1977) 1:378. “Its name comes from baradī < faradîs < Gr. paradisos > Ar. firdaws. Perhaps the reason it was named a river of Paradise is due to the oasis (ghāṭa) of Damascus, famed for its purity, beauty, rivers and trees. Thus did the Greeks name it. They also called it Chrysorrhoas—the river of gold.” Ahmad al-Iḥsān and Qutayba al-Shihābi, Ma‘ālim Dimashq al-Tarikhīyya (Damascus: Wizarat al-Thaqāfa, 1996) pp. 515-516. The Bariṣ is a tributary of the Baradā. (Q, S) “Its usage in poetry suggests that [Barīṣ] is the name of the entire oasis [of Damascus] (ism al-ghāṭa bi-a‘ma‘tā‘a)”. Yāqūt, Mu‘jam al-Buldān (1: 407). Mixing water (and herbs) into wine or vice-versa was a universal practice in the ancient world and the Middle Ages.
It was also read min al-sawājī' (from the thunderstrokes), which is not a transposition of sawājī, as both forms are on a par in their employability. One says sawājī al-dār (the cock frowns) and sawājī the thunderstroke killed him, through its loud clap.

Al-sawājī' (thunderstroke) is a terrific clap of thunder together with fire that leaves nothing unscathed. From al-sawājī the thunderstroke, which is a very loud noise, it can apply to any frightful phenomenon heard or seen. One says sa'd al-sawājī al-sawājī (the thunderstroke).

They put, that is, because of them they put the way they say, the one to drink min al-sawājī from his craving for milk,
Anwār al-Tanzil: Hizb 1

Originally the word is a descriptive either for the thunderclap or for thunder. The [final] tā’ is for intensiveness as in al-rāwīya (arch-narrator) or an infinitive noun as in al-‘āfiya (haleness) and al-kādhiba (untruth).

hadhara-l-mawt ‘for fear of death’ is in the accusative in the causal sense, as in the [poet’s] saying: [*The Long*]

and I forgive the honorable man’s slur to preserve his affection;[264]

and I disregard the villain’s curse out of sheer generosity.[265]

Al-mawt is the cessation of life. It was also said to be an accident that counters it, since Allah Most High said, *He created death and life* (al-Mulk 67:2); it was replied that “creating” [here] means appointing, and that non-entities are [only] appointed.[266]

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764 Rather than “for future use of him” (li-ddikhrīh Li-yawmīn ahtāj ilayh) as it is usually glossed, which does not characterize noble character or patience in adversity. (Q)


766 “And a third group—from the experts of Hadith—consider that death is an actual body since several hadiths have said so explicitly... Be warned that the author has followed the writer of the Kāshshāf on this issue, to the point of going along with his madhhab! Al-Māzari said in Sharh Muslim: ‘Death according to Alī al-Sunna is an
wa-l-Lāhu muḥiṭun bil-kāfirīn 'and all the while the One God surrounds the unbelievers': They cannot elude Him, any more than the thing encompassed can elude the encompasser; neither ruse nor stratagem can rescue them. This clause is parenthetical and has no [desinential] place.

[2:20] yakădu-l-barqu yakḥīṭu abṣārahūm 'lightning almost snatches away their sights' is a second resumption as if answering the question: how are they affected by those thunderstrokes?

[Analysis of kāda 'it was almost fact']

Kāda 'it was almost fact' is of the verbs of propinquity. They were coined to suggest the near-actuality of something being reported due to the manifestation of its cause, but it never came to be—either for lack of a precondition or because of an obstacle—while [on the other hand] 'āsā 'it may be that' was coined to denote its expectation. ................................

accident (araḍ) and according to the Mu'tazila pure inexistence ('ūdām mūḥad). So you can see how the author began with the position that belongs to the Mu'tazila, letting it prevail, then mentioned the position of Ahl al-Sunna in second place and in dubitative terms (bi-ṣiqāt al-tanmīd). Nor was this enough: he had to cite the latter's proof and reject it! But all that is only a summary of the words of the Kashshāf." (S 1:450) See note 140 also.
Thus, [kāda] is pure enunciation,\(^{767}\) and that is why it is declinable,\(^{768}\) as opposed to 'asā. Furthermore it is a precondition for its enunciative to be a verb in the aorist tense, so as to serve notice that [the enunciative] is the purport of imminence, [and for that verb to be] devoid of an 'that', so as to emphasize imminence by pointing instantly;\(^{769}\) but it may also be prefixed with it when taken in the sense of 'asā, just as [vice versa] the latter is taken in the sense of the former with the suppression [of 'an] from its enunciative, as they both share the basic sense of imminence.\(^{770}\)

Al-khaff 'snatching' is to seize swiftly. It was also read

(i) yakhtifu with a kasra under the tā;\(^{771}\)

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\(^{767}\) "As opposed to being originative (inshā')." (Q, Z)

\(^{768}\) "I.e. it has a past tense, a future tense, a passive voice, a jussive and a prohibitive just like any other of the verbs coined to express reports/enunciations (akhbār)." (Q)

\(^{769}\) "I.e. to indicate that the report is the purport of imminence among all the parts of speech in the clause to which kāda was prefixed. E.g., when we say kāda Zaydun yajī' wa-rākitān it was almost fact that Zayd came, and that he came riding it means that his coming was imminent. The reason the aorist (al-mudāri) serves notice of that is because it indicates recency (al-hudāth) together with the absence of actuality in the past (al-tahaqqaq fil-mādi)." (Sk)

\(^{770}\) "This suggests that the author considers that there is a sense of imminence in 'asā" (Q) as evinced in the poetic verse عَسِى الَّذِي أَصْبِحُ فِي هَٰذِهِ "I am要 in this [verb] that has come in front of his face." (Z)

Al-Ta'zi: Hizb 1

Thus, "kāfā" is pure enunciation, and that is why it is declinable, as... (MQ) and the Arab prints AQ, H, MM add yukhātifū, the reading of Zayd b. ‘Ali. (MQ)

(iii) yakhtātifū to stand for yakhtātifū,772 where the fatha of the tā’ was transferred to the khā’ and contracted into the tā’;773

(iv) and the alliterative sequencing of the yā’ with it [yikhītifū];775

(v) and yatakhāṭafū.776

kullāmā adā’a lahum mashaw fihi wa-idhā azlama ‘alayhim qāmu ‘every time it shines for them they walk in that, and when it darkens over them they stand’ is a third resumption, as if it had been said, “What do they do in the two instances of the flashing of lightning and its obscuration?” and this answer came.

Abū Ra’ā’, Yūnus b. Ḥabīb al-巴šrī, Abān b. Taghlib and Abān b. Yazīd, the latter two from’ Âśim. (MQ)

Yakhātifū is the reading of ‘Ali and Ibn Mas‘ūd. (MQ)

By al-Hasan, al-Jahdārī and Ibn ‘Abī Isbāq. (MQ)

‘I.e. when the tā’ is suppressed without transferring its vowel to the khā’; a meeting oftwo quiescent consonants necessarily ensues, so it is vowelized with a kasra.” (Q) It is the reading of al-Hasan, Abū Ra’ā’, ‘Âśim al-Jahdārī, Qatāda, Yūnus b. Ḥabīb al-巴šrī and al-Ju‘fī, from Abū Bakr, from’ Âśim. Nevertheless some did read yakhāṭafū and yakhātifū. (MQ)

By al-Hasan and al-A’mash. (MQ)

By Ubay as consigned in his musḥaf. There is also the reading yakhītifū. (MQ) F. K and the Arab prints AQ, H, MM add yakhātifū, the reading of Zayd b. ‘Ali. (MQ)
Adhāʿ (to shine) is either transitive with a suppressed direct object, in the sense “every time it lights a way for them they take it;” or intransitive, in the sense “every time it gleams for them they walk in the spot where its light falls.” Likewise azlama (to darken),⁷⁷ which came as a transitive and was transferred from zalima⁷⁸ al-layl (the night is dark).

[Linguistic precedents and the diachronic status of poets]

Attestating to the latter are the reading uzlima (it was made dark) in the passive voice⁷⁹ and Abū Tammām’s saying, [ “The Long”]

Both darkened (azlamā) my two states then lifted
their two palls from the face of a grizzled youth;⁸⁰

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⁷⁷ “I.e. it is either transitive, in which case its subject is the pronoun [that stands] for lightning and the object is suppressed, in the sense ‘whenever lightning darkens due to its being overlaid and its [absent] light covers up every avenue, they freeze’—the suppressed part here is considered absolute while it is considered partial and indeterminate there; he did not address [azlama] in its intransitive use as it is obvious.” (Q)


⁷⁹ By Yazid b. Qayyīb al-Dahnak cf. Zamakhshāri, Ibn ʿAtiyya and Abu Ḥayyān al-Khatīb al-Taḥrīrī, Sharḥ Diwan Abī Tammām (1:150). The two darkeners are his mind and era as indicated in the previous verse: Are you (f.sing.) trying to guide me? My mind is my guide; / or do you strive to tutor me? My times are my tutor. (Q, S) “Al-Quṭb, al-Taṭfāzānī and al-Ṣarīf said that the attribution of darkening to the mind is
Anwar al-Tanzi: In his speech of the moderate, they are actually narrating, as the author did. (Q 2:313, S 1:456)

The reason He said kullamā (every time) with the shining ...... because a rational person does not consider worldly life fulfilling." (S) His "two states" are days and nights; good and evil; poverty and wealth; sickness and health; hardship and ease. (Q, Z) The lifting of their palls stands for their imparting him with the two fruits of right direction and discipline. (Q) "A 'naked metaphor' for himself as a beardless youth in years but a grizzled man in life experience and wise counsel. That is, they lifted themselves from my face and left me a young man in years and a greying old man in the perfection of my mind and abundance of my knowledge." (Z)

81 Meaning something of greater antiquity than his own time and thus more authoritative than the linguistic usage of his own generation-layer. "I.e. because he is trustworthy in narration; so if he did not first hear it from the Arabs he would not speak it. I say: this is patentally problematic because if we were to open that door then everything in the poetry of the moderns could be used as a proof in the same way; yet, how much did grammarians and philologists rebut Abū Tammām, al-Mutanabbī and their ilk in many places and they denounced their solemnisms!" (S) "Poets are in [six] categories: (1) those of Jahiliyya such as Umru’ al-Qays, Zuhaib b. Abī Salmā, Tafa and al-Nābi’; (2) the "straddlers" (mukhadrām): Jahiliyya-born poets who died in Islam such as Abū Thābit and Labid; (3) early Muslims, namely poets of the first generations such as Jarir and Farazdaq (see notes 527, 1042); all of these are authoritative linguistic references in their poetry; (4) the post-classical poets (al-muwalladān) i.e. those after them such as Bashshâr; (5) the moderns (al-muhdathūn), namely those in later times such as Abū Tammām, al-Baḥthārī and al-Mutanabbī; and (6) latter-day poets (al-mutta‘akhhīrūn) such as those who come later among the poets of Hijaz and Iraq. These types cannot serve as linguistic or dialectical witness references in their poetry by agreement unless one treats the speech of the moderns as something they are actually narrating, as the author did." (Q 2:313, S 1:456)
and *idhā* (when) with the darkening is that they are eager to walk, so whenever they chance upon an opportunity to do so they seize it—which is not the case for halting.

The meaning of *qāmū* (they stand) is *waqafū* (they halt), hence *qāmat al-sūṣ* (the market stood) when it stagnates\(^\text{783}\) and *qāma al-mā* (the water stood) when it freezes.

[Effects are tied to causes yet befall only through divine will]

*wa-law shā‘a-l-Lāhula-dhahaba bi-sam‘ihim wa-absārihim* (and if the One God willed He would take away their hearing and sights), that is, and if the One God willed to take away their hearing through the loud clap of thunder and their sights through the blinding flash of lightning, he would have taken them away. He suppressed the object as it was made clear in the apodosis. Its suppression is very frequent whenever *shā‘a* (to will, wish) and *arāda* (to want, seek) are used, to the point it is hardly ever mentioned except for something considered strange, as in his saying:

\(^{783}\) Since it was already mentioned (under verse 2:3 for *wa-yuqīmūn al-salāt*) that *qāmat al-sūṣ* means “the market is up/brisk” it follows that this expression is one of the addād *‘auto-antonyms’* (Q, S, Z), cf. note 694.
If I wished to weep blood, I would weep it.\textsuperscript{784}

Law \textit{if} is of the conditional particles. Its manifest locution indicates the negation of the former due to the negation of the latter, the way that the premise\textsuperscript{785} is automatically negated when its inseparable concomitant\textsuperscript{786} is negated.

It was also read \textit{la’adhhaba bi-asma’ihim}\textsuperscript{787} (he would have done away their hearing abilities) with the added \textit{ba’} (with), as in the saying of Allah Most High, \textit{wa-lâ tulqû bi-a’yidium ila-tahu}\textsuperscript{788} and do not throw up your hands unto destruction (al-Baqara 2:195).

\begin{flushright}
\textsuperscript{785} Or necessitating cause or hypothesis.
\textsuperscript{787} By Ibn Abî ’Abla. (MQ)
\textsuperscript{788} The primary meaning here is that the hands are the direct object of the casting away with an additive \textit{ba’} that does not affect direct transiitiveness—as in \textit{wa-huzzi ilâyûkhi bi-jidih’i al-nakhlati} (Maryam 19:25)—with the specific meaning of “handing over control of your affairs to destruction” (by claiming penury to avoid \textit{nafaq} or by despairing of Divine mercy). This is stated by al-Ţabari, J and Ibn ’Ashûr, Tahirî, contrary to the glosses (and translations) that make the \textit{ba’} integral to meaning as an instrumental preposition and supply “yourselves” as the synecdochic direct object in-
The benefit of this conditionality is
I. to highlight the prevention of the loss of their hearing and sights—with the prevalence of [conditions] that would normally dictate it—and
II. to serve notice that (i) the efficacy of causes in their effects is conditional on the will of Allah Most High and (ii) the existence [of effects] is tied to their causes but befalls through His power.

Moreover, His saying
\[\text{inna l-Lāha 'alā kulli shay’in qadir} \] (\text{truly the One God is over all things almighty}) is like an explicit declaration to that effect and a resolution of it.

[For Ashʿaris the term shayʿ applies only to existing entities]

[The term] shayʿ (thing) is exclusive to existents because it is originally an infinitive noun for shāʿa (to will) used (i) in the sense of shāʾīn (willer) at times—whereupon it refers ............

stead of “your hands” cf. Jalālayn. In the latter scenario the meaning becomes generic self-destruction instead of self-imposed passivity that leads to destruction.

\(^{789}\) This is the Ashʿari position contrary to the Muʿtazila and Qadariyya, who apply the term shayʿ to non-existents as well, then proceed to restrict it to possibilities. See Kh. (1:412-413), Ibn al-Munayyir’s critique cited in the margins of J (1:209 n.1) and Ibn al-Tamīdī’s Ḥāshīya in the margins of Q (1:322).

to the Exalted Creator, as He said, Say: what thing (ayn-shay'ah) is something willed into existence? Allah, is all-witnessing (al-Allah al-mashhur wa-l-mawjud) (al-Baqara 2:20) and Allah is the creator of all things (al-Hujjâ) (al-Zumar 39:62). These verses are both [understood] in comprehensive terms without exception: but the Mu'tazila—who defined al-shay'ah as (i) what properly exists, which includes al-necessaries and the possible, and (ii) what can properly be known and accounted for—were forced to accept these things as necessary and the possible, or (ii) what can properly be known and accounted for—were forced to accept these things as necessary and the possible, or (ii) what cannot be known and accounted for—all as well as al-necessaries and the possible. Whatever Allah Most High willed to exist exists in unqualified terms as understood from His saying truly Allah is over all things (al-'Alam wa-l-mu'mun al-'Aalâm) (al-An'âm 6:69), and (ii) in the sense of mashhur (willed) other times, that Al-Qadar applied the name wajiz to existents exclusively and not to existents in the sense of non-existence.
restrict the meaning to possibles in both places through rational proofs.

[Human enablement and divine omnipotence]

Al-qudra ('power') is the capacity to bring something into existence. It was also defined as an attribute that necessitates capacity. It was also said that a human being's qudra is a disposition by which he is capable of acting, while the qudra of Allah Most High is an expression for the negation of any incapacity in Him.

Al-qādir ('the potent') is he who, if he wishes, acts, and if he does not wish, does not act. Al-qādir ('the almighty') is the effect...
Text and Translation

already been on Ma‘ynah; and that is what He has defined for the baraiy meaning.

The command of the Qadir (the Qadir), hence the Qadir brings to fulfillment what He has defined for the baraiy meaning.

The Vector's instantiation, it ceases to exist. (Z)

Itawqada and ka-sayyiub.

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[Multi-tiered allegories in the Qur'an and Arabic poetry]

It appears that both allegories796 are types of complex allegories, which consist in comparing some modality ...............

[References]

793, 794, 795

793 a, B, e, F, I, R, T: قدرته

794 "I.e. in his saying truly Allah is over all things almighty." (Q. Z)

795 He means to rebuff those who agitate over the parting of abiding possibilities. It was also said that he is rebuffing—by saying 'at the moment of origination'—those who claim that capacity (isti‘at) precedes acts. (Q) Hence, any time the originated phenomenon or the abiding possible stops obtaining the pouring out of the actual Effector’s instantiation, it ceases to exist. (Z)

796 Istawqada and ka-sayyiub.
Anwar al-Tanzil: Hizb 1

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For example, the saying of Allah, The likeness of those who were charged with the Torah then discharged themselves from it. (al-Jumu'a 62.5) — to the end of the verse — is a comparison between the state of the Jews in their ignorance of what is with the state of the Hypocrites as caused by confusion and hardship — as something one endures when his fire goes out at the sky caught on a dark night with shattering thunder and rap-tor lightning and fear from thunderstrikes. It is also possible to treat them both as a type of single allegory (namely that which takes individual items and compares them to their like, as in the saying of Allah Most High).
Not equal are the blind and the seeing, nor the darkness and the light, nor the shade and the torrid heat (Fatir 35:19-21) and the saying of Umru' al-Qays: ["The Long"]

As if the hearts of birds—some moist, some dry—
in its eyrie were drupes and spoiled keys),\textsuperscript{797}

whereby there is a comparing,

I. in the first [allegory],

(i) of the persons of the hypocrites with the fire-kindlers;

(ii) of their exhibition of faith with the kindling of the fire;

(iii) of the benefits they reaped such as guaranteeing their lives and safeguarding their wealth and offspring among other things, with the fire shedding light on the surroundings of its kindlers;

\textsuperscript{797}Diwan Umru' al-Qays (p. 114), "He is describing the hawk (al-`uqab), which does not eat the hearts of birds." (S) Cf. Kamal al-Din Ilyas b. 'Abd Allah al-Damiri, Hayat al-Hayawan al-Kubara, with Zakariyya al-Qazwini's Kitab 'Ajib al-Makhluqat wal-Hayawanat wa-Gharib ib al-Mawjadat, 2nd ed., 2 vols. (Bulaq: Dar al-Tib′at al-'Amira, 1284/1867) 2:152. "Al-Mubarrid said in al-Kamil (2:922): 'This verse is, by consensus of the narrators, the best ever to compare an object in two different states to two different things.' (S)
(iv) of the imminent disappearance of all that with their destruction or the exposure of their state, and their being made to abide in everlasting loss and sempiternal punishment, with the extinction of their fire and the elimination of its light;

II. and in the second [allegory],

(i) of themselves with the characters of the cloudburst;

(ii) of their mixture of faith, unbelief and deceit with a cloudburst filled with darknesses, thunder and lightning, which, although beneficial in itself, nevertheless, because it exists in such a form, its benefit has turned into harm;

(iii) of their hypocrisy—in their wariness of the believers' blows and of what the latter inflict of such [blows] on the other unbelievers—with their placing their fingers into their ears from the thunderstrokes for fear of death, since it repels nothing of the

798 "I.e. through the destruction of some of them with death, not killing, as there is no report of their being killed or combated." (Q)
Text and Translation

سَمَتُ اللَّهُ جَزَاءَ الأَمْرِ وَجَعَلَهُمْ بِيَنَابَوْنَ وَبِيَذَّرُونَ، بَلْ هُمْ كَالَّذِينَ صَادِقُوا مِنَ الْيَزَارِ اِذْهَبْ تُوقِعُهَا فَرْصَةً مَّعَ خَوْفٍ أَنْ تُعْطَفَ أَبْصَارُهُمْ، فَقَطَّعُوا خَطٍ.

...بِسَبِيلٍ؛ ثُمَّ إِذَا خَيَّيْ وَقَرَّ لَمْ يَعْلَهُ، فَقَوْا مَتْفِقٍ، لَا خَرَاجٍ مَّمَّا وَقَيلُ: (أَ) فَتْحَةُ الْإِيْبَانَةَ وَالْقُرْآنَ وَسَائِرُ ما أُوْيِ الْإِنْسَانُ مَنَّهُ الْإِيْبَانَةُ

الَّيْتِي هِيَ سُبُبُ الْحِيَاةِ الْأَبْدِيَّةَ؛ بَلْ الصَّبْرُ الَّذِي يَهَنِي حَيَاةَ الْأَرْضِ؛ (بَ) وَمَا نُزِّلَتْهُ بِهَا مِنْ الشَّيْبِ السَّبْطِيَّةِ وَاعْتِرَضَتْ دُوْنَها مِنْ الْغَرَّافِضِ

mas'ūlah: الظُّلَّاتِ;

... decree of Allah Most High, nor does it save them from the harms He intends for them;

(iv) and of their confusion in the midst of great peril and their ignorance of what they should do and what they should avoid with the fact that every time they experience a flash of lightning they jump at the opportunity—despite their fear that it might snatch away their sight—and take a few steps forward; then, when it disappears and its gleam lingers [before it is seen again], they stand fettered and unable to make the slightest movement.

[Allegorical interpretation of the storm and its elements]

It was also said that

(i) faith, the Qur'ān and all the types of knowledge a person is granted that are avenues for eternal life are being compared with the cloudburst through which there is life on earth;

(ii) their being mixed\textsuperscript{800} with mortal misgivings and confronted with doubt-provoking objections is compared to the darknesses;

\textsuperscript{800} All mss. and eds.: ابْتَلِكَ a, AQ, H, MM, P: ابْتَلِكَ inversion.
(iii) the promises and threats contained in them are being compared with thunder;

(iv) their wondrous signs are being compared with lightning;

(v) their turning a deaf ear to whatever threats they hear is being compared to the state of one whom thunder terrifies, so he dreads its thunderstrikes and stops his ears [to protect himself] from them, but they cannot escape—and that is the meaning of the saying of Allah Most High, *and all the while Allah surrounds the unbelievers* (al-Baqara 2:19);

(vi) their jumping at whatever shines before them—such as a right course that they take or a gift their sights are set upon—is being compared with their walking in the spots lit by lightning *every time it shines for them*;

(vii) and their perplexity and utter inaction, whenever some uncertainty pops up or a misfortune shows before them, are being compared with their halting whenever it is too dark for them.
most High drew attention, when He said and if Allah wills, He would take away their hearing and their sight, to the fact that He had given them hearing and sight and made them in the very state of wondrous turnings as means to guidance and success, but they applied them to ephemeral trappings and blocked them from next-worldly benefits which they make for themselves, so truly He is over all things.


[12:2] You have not been created for yourselves. (Q. 12:2) and in order to jolt the listener, stimulate him, apply attention to the listeners' state to refresh speech and stimulate the listener. For example, one will switch from the second person to the third and from the third person to the first person to the second person in the light of the Qur'anic style, as a means to guidance and success, but they applied them to ephemeral trappings and blocked them from next-worldly benefits which they make for themselves, so truly He is over all things.
amplify its importance and compensate for the trouble of worship with the pleasure of direct address.

Ya‘ (O) was coined as a vocative particle for someone far. It is also used for someone near who is being treated as far,

(i) either due to his great rank, as in the supplicant’s words, ya‘ Rabb (O Nurturer!) and ya‘ Allah (O Allah!) when He is actually nearer to him than his jugular vein (Qaf 50:16);
(ii) or due to his inattention and denseness;
(iii) or to hone in on the summons and add to its urgency.

It—together with the callee—forms an informative proposition because it stands for a verb.

and back again.” It is thus translated by our teacher Pierre Cachia in The Arch Rhetorician (p. 106 §143) where al-Nabulusi defines it as “an unexpected change from first, second or third person to one of the others, intended to reawaken interest and revive attention.” Its translation as “enallage” (Howell as cited in Cachia, Monitor p. 89) falls short while “apostrophizing” (Margoliouth, Chrestomathia p. 127) is partial.

As in, ‘O heedless one, listen for your own good!’ where the callee’s inattention and denseness are tantamount to his being distant, so they are given the status of physical distance, whence the use of the vocable ya‘ metaphorically.” (Q)

See Shaykh Zadah’s (1:176-177) luminous 26 lines on the meanings and uses of ya‘ and his caution against anthropomorphism within the context of “distance.”

A more precise translation than “independent/simple sentence” since the latter
Anwar al-Tanzi: l:lizb I

The laun and describing him with a generic name that serves to identify all

395
Indeed, everything to which Allah calls His slaves—from the perspective that they are grave matters that merit their full awareness\(^{812}\) and their hearts’ devotion, yet most of them are heedless of them—deserves to be summoned to through the most emphatic and powerful means possible.

**[Belief and worship are universal duties, as Allah created all]**

Plurals and their nouns that are fitted with the [definite article] \(\text{lâm}\) denote universality as there is no previous knowledge. This is shown by

(i) the validity of their exceptive subsets;

(ii) emphases that convey universality, as in the saying of Allah Most High, *so the angels prostrated one and all, the whole lot of them* (al-\(\text{Ḥijr}\) 15:30; \(\text{Ṣâd}\) 38:73);

(iii) and the fact that the Companions extensively and famously adduced it as evidence in its universal meaning.\(^{813}\)

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\(^{812}\) a, Ak, β, B, D, e, F, I, P, Q, R, T, U, Ul, Z; \(\text{的各项}\) AQ, H, K, L, MM; *Benînî* says.

\(^{813}\) “An affirmation that what is being said is established by \(\text{ijmâ‘}\) (consensus).” (Q)
Thus, al-nās (people) comprises

(i) those in existence at the time of revelation—lexically;

(ii) and those who will come later—in light of what is mass-transmitted as part of his religion (upon him blessings and peace) that the exigencies of his discourse and laws cover both parties\(^{814}\) and endure to the rising of the Hour,\(^{815}\) except for what the evidence specifies.\(^{816}\)

As for what is narrated from 'Alqama and al-Hasan stating that everything in the revelation that has \textit{O you people} is Meccan while [everything that has] \textit{O you who believe} is Medinan\(^{817}\)—sup-

\(^{814}\) AQ, B, C, F, I, K, Kh, L, MM, Q, R, Sk, T, U, U1, Z: للقبولين (القبولين) α, Ak, D, P: للفقهين

\(^{815}\) Such as the saying of Allah Most High, that \textit{I may warn therewith you and whom-}

\(^{816}\) ever it may reach (al-An'am 6:19), ... to recite unto them His revelations and to make

\(^{817}\) them grow, and to teach them... along with others of them who have not yet joined

\(^{818}\) them (al-Jumu'a 62:2-3), and the Prophetic hadith, "I was sent to all people without

\(^{819}\) exception" (bu'ithāta ilā al-nāsī kāffatan) among other proofs to that effect, cf. al-Rāzi,

\(^{820}\) Mafāthi (2:84) and al-Mahṣūl fi 'Ilm Uṣūl al-Fiqh, ed. Ṭaha Jābir al-'Alwānī, 2nd ed. 6

\(^{821}\) vols (Beirut: Mu'assasat al-Risāla, 1992) 2:388-389 and Badr al-Din al-Zarkashi, al-


\(^{823}\) I.e. the standing evidence that the general becomes specific when some types are

\(^{824}\) excepted such as the minor and the demented." (Kh)

\(^{825}\) Narrated (i) from 'Alqama by Ibn al-Durays in \textit{Fadā'il al-Qur'ān wa-Mā Unzila} min al-Qur'ān bi-Makkata wa-Mā Unzila bi-Madīna, ed. 'Urwa Budayr (Damascu:
posing that its attribution up [to the Prophet] is correct—it does not require that it be specific to the unbelievers, nor that they are being ordered to worship.\textsuperscript{818} In actuality what is being ordered is the common denominator\textsuperscript{819} between the inception of worship, increase in it and perseverance with it. Thus what is demanded of the unbelievers is to commence it—after producing what must come first, such as cognizance and affirmation of the Maker. For among the inseparable accompaniments of an obligatory matter


\textsuperscript{818} Because the precondition of worship is belief; a rebuttal of the Kashshāf where I had said that O you people addresses the idolaters of Mecca. (Q, Sk, Z)

\textsuperscript{819} Aq, B, c, I, L, R, T; misk. (muṣṭaf) α: misk. β: misk. missp. AQ, F, H, K, MM:
is the obligatory of that without which it cannot be accomplished; and—just as ritual impurity does not preclude the obligatory of prayer—unbelief does not preclude the obligatory of worship: rather, it is obligatory to remove the former and involve oneself in the latter forthwith. [As for what is demanded] of the believers, it is to increase and remain firm in it.

The reason He said rabbakum 'your Nurturer' is but to highlight the fact that what makes worship obligatory is nurturership.\textsuperscript{820}

al-ladhi khalaqakum ('Who created you') is a descriptive often applied to Him—exalted is He—for magnification and justification. It is also possible

\textsuperscript{820} a, A, F, I, Q, R, Ul, Z;\textit{ العربية} Ak, AQ, β, D, H, I, MM, Sk;\textit{ الربانية} A. The reference to the three preceding letters indicates that the text was written in the course of a conversation, and the mention of the word 'text' suggests that the translation was done at the request of the addressee.
that it is a restrictive qualifier and one of vividness if the address is specifically directed to idolaters—in which case by rabbī here is meant something more general than the true Nurturer and the deities which they call lords.

*Al-khalq* (creating) is to originate something according to a certain measure and proportion. Its original meaning is *taqdir* (measuring); one says *khalaqa al-na‘l* for measuring out the sandal [pattern] and making it symmetrical with a ruler.

*wal-ladhīna min qablikum* (*and those before you*) covers all that precedes a human being in essence or in time. It is accusative and adjoined to the accusative pronoun in *khalaqakum* (created

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821 "Fashioning (al-takwin), invention (al-ikhtitār), origination (al-i‘jad) and creation (al-khalq) are vocabularies that share a common meaning and differ in several meanings. The shared meaning is that something is existential (ex nihilo) which did not exist before, and it is more specific in its appurtenances (ta‘alluqān) than qudra ‘power’. Khwājā Naṣīr al-Dīn al-Ṭūsī, *Talkhīṣ al-Muḥaṣṣal lil-Rāzī*, ed. ‘Abd Allāh Nūrānī (Teheran: Intishārāt-i Mu‘assasat-i Muṭāla‘āt-i Islāmī, 1980; reprinted Beirut: Dār al-Adwā’), 1985, p. 312, Mas’ala: al-takwin azalī wal-mukawwann μuhdathah.


823 "The author of the *Irshād* [Abū al-Su‘ūd] did right to leave out essential prece-
The sentence itself was made to stand for something already resolved to them, either because they confessed it—as Allah Most High said, and if you asked them who created them, they would assuredly say: Allah (al-Zukhruf 43:87)—or because they were capable of knowing it with a modicum of investigation.

It was also read man qablakum 'whoever [came] before you' with the intercalation of the second relative between the first and its relative clause for emphasis, in the same way Jarir intercalated, when he said, ["The Outspread"]

O Taym, Taym of 'Adiy! You fatherless sons.
the second “Taym” in between the first and its governed annex. 
[The worshipper’s taqwā is wariness between fear and hope] 
la’allakum tattaqūna (perhaps you will beware) 
I. is a participial state of the pronoun in u’budū (worship) as if He were saying “Worship your Nurturer ardently hoping to enter into the line of the wary who triumph with guidance and success and ensure for themselves to deserve residing near Allah Most High” Thus He drew attention to the fact that wariness is the final level of the wayfarers and consists in ridding oneself of everything but Allah Most High [on the way] to Allah. Moreover, the worshipper must not be deluded by his own worship but must have fear and hope. Allah Most High said, they call unto their Nurturer in fear and longing (al-Sajda 32:16), and they hope for His mercy and fear His punishment (al-Isrā’ 17:57).

829 This is the definition of hāqiqat al-ikhlās (real sincerity) in al-Fayruzābādī’s Būṣāir Dhawāt al-Tamyiz fi Luṭa’if al-Kitāb al-‘Azīz as cited by al-Zabīdī in Tāj al-Arūs (entry kh.1-5). “The expression rājīn ‘ardently hoping’ hints that it is a tremendous level, because the seeker of truth never ceases to rise from one state to another.
II. Or [it is a participial state] of the object of khalaqakum 'created you', with the antecedent denoting that "He created you and those before you in the image of those from whom wariness is expected, as it was made all the likelier by its many gathered causes and motives."

[In both scenarios] He gave preponderance to addressees over absentees verbally, but meaning-wise all are meant.

III. It was also said it is the raison d'être of creation, that is, "He created you in order for you to beware," just as He said, and I did not create the jinn and human beings for other than to worship Me (al-Dhāriyāt 51:56). This is a weak view, since its like has no firm precedent in the language.

This is called sayr 'journeying' while sulāk 'wayfaring' lexically means dukhāl 'entering'; then Sufis made it specific to entering a path that leads to truth, and the sulāk 'wayfarer' to them is one who journeys to Allah, mid-point between the murid 'seeker' and the muntahī 'accomplished' for as long as he is journeying." (Kh 2:12).

430 By some of the philologists who view la'alla in the sense of kay 'in order that'. (Z)

431 Because if it were not a weak view then it would have certainly been transmitted from the imams of language; however, their massive majority sufficed themselves in defining its literal meaning as high hope (al-tarajji) and solicitude (al-ishfāq). If they meant it in the allegorical sense then the latter should not be resorted to unless the
[Knowledge of Allah and of His rights over His creatures]

The verse indicates that

1. the way to greater knowledge of Allah Most High and cognizance of His absolute oneness and of the fact He indeed deserves to be worshipped is through investigation of His handiwork and inference from His acts;

2. and the slave does not become entitled, by worshipping Him, to any reward from Him; for since such [worship] became incumbent on him out of gratitude for all the past favors He enumerated for him, he is like a hired hand who took his wages before doing his job.833

[2:22] al-ladhi ja‘ala lakumu-larda firashan ‘Who has made for you the earth a bed’ is (i) a second descriptive; (ii) or a complimentary expression in the accusative or the nominative;834 (iii) or an inchoative of which the enunciative is fa-lā tajalū ‘therefore do not make’.

833 A rebuttal of the Mu‘tazila, cf. the Qadis explanation of the Sunni understanding of the believers’ “deserving” in lahum jannāt ‘for them are gardens’ (al-Baqara 2:25), see note 926.

834 See under verse 2:3 above, the gloss beginning “Or in the sense of a compliment in the accusative or the nominative...”
Ja'ala 'to make' is of the universal verbs\(^{835}\) and comes in three different senses:

1. It can mean ĥaara 'start, become', taqqa 'set about', in which case it is intransitive, as in the [poet's] saying: ["The Exuberant"]

   *The camel heifers of Suhayl's two sons set about (ja'ala),
   unburdened,\(^{836}\) their pasture near.\(^{837}\)*

2. It can mean awjada 'bring into being', in which case it is transitive and takes a single object, as in the saying of Allah Most High, *and He brought into being (ja'ala) darknesses and light (al-An'âm 6:1);*

3. and it can mean ṣayyara 'turn s.th. to', in which case it is transitive and takes two objects, as in the saying of Allah Most High, *He made for you the earth a bed. Al-tasyir 'making [it/one] to be
can be alternately by action, .........................

\(^{835}\) "Al-Raghib said: 'Ja'ala is an expression that is universal to all verbs, because it is more general than fa'ala 'to do', sana'a 'to make' and all their siblings." (Kh)


\(^{837}\) Spoken by an anonymous poet, where the meaning is they are too exhausted to graze far so they stay near their saddles cf. al-Tabrīzī, Sharh al-Ḥamās (1:226).
or it can be by speech or conviction.\textsuperscript{838}

[Earth's levelness and rotundity at one and the same time]

The meaning of His making it a bed is that he made some of its parts rise high above water—although the latter naturally tends to encompass it\textsuperscript{839}—and made it midway between something rock-hard and something subtle.\textsuperscript{840} As a result it became suited for them to sit and sleep on top of it like a couch spread out. This does not require it to be level-planed, because its rotundity\textsuperscript{841}—given its huge size and vast mass—does not preclude that one can lie down on top of it.\textsuperscript{842}

\textsuperscript{838} "By speech" such as naming the angels females... and 'by conviction' here means [to believe] something that contradicts fact." (Q, Z)  
\textsuperscript{839} "Because earth is heavier than water." (Q)  
\textsuperscript{840} "Such as water or air." (Kh)  
\textsuperscript{841} The vocalization of \textit{ka\textasciiacute{r}} was defined by Ahmad al-Fayyumi in \textit{al-Mi\textasciiacute{sh}āb al-Mun\textasciiacute{m}} (2:91) as \textit{ka\textasciiacute{r}} meaning "conforming to the pronunciation of \textit{kura}," i.e. \textit{kuriyya} as in the definitive edition of 'Abd al-\textasciidot Aziz al-Shinnawi (Cairo: Dar al-M\textasciiacute{a}r\textasciiacute{r}, 1397/1977) p. 531 and the Beirut: Maktaban Lubn\textasciiacute{n}\textasciiacute{a}, 1987 ed. (p. 203), and not \textit{kura\textasciiacute{y}a} as given by H and the Beirut: al-Maktaba al-\textit{Ilmiyya} ed. (2:532) of the \textit{Mi\textasciiacute{sh}āb}.  
\textsuperscript{842} "Rotundity is the philosophers' position and seems to be the author's choice, following al-\textit{Razi}... but to follow the Predecessors is safer." (Q) Yet Ibn Hazm (384-456/994-1064) demonstrates that rotundity is implied in the Qur'an and Sunna cf. \textit{al-\textasciidot F\textasciiacute{i\textasciiacute{a}l fil-Milal wa-Ah\textasciiacute{w}a\textasciiacute{r} wa-Nih\textasciiacute{a}l}, 4 vols. (Cairo: al-M\textasciiacute{a}t\textasciiacute{b}\textasciiacute{a}'a al-Adabiyya, 1317/1899) 2:97-
wa-s-samā‘a binā‘an (and the sky a building): a dome pitched over them.

Al-samā‘ is a common noun denoting units and collectives, like “dinar” and “dirham” It is also said to be the plural of samā‘a.\textsuperscript{101}

Al-binā‘ (building) is an infinitive noun by which the edifice is named, whether it is a house, a dome or a tent; whence banā‘ ala imra‘atih ‘he built over his wife=consummated the marriage’, because whenever they married they would pitch a new tent over her.

wa-anzala mina-s-samā‘i mā‘an fa-akhraja bihi mina-thamārāti rizzqan lakum (and sent down, out of the sky, water whereby He produced some fruits as sustenance for you) is an adjunction to ja‘ala (has made).


\textsuperscript{843} Le. the suppression of the feminine tā‘ indicates the plural, e.g. baqa‘a → baqar. Cf. Q (3:94) but al-Zajjāj said “its singular is samāt, and some said samā‘uwa.” (S 2:179)
The divine paradigms of fecundation and growth

The budding of fruits is by the power of Allah Most High and His will; however,

(i) He made water that mixes with soil a means in their production and a material for them just like the sperm-drop for animals; that is, He made it His custom to pour out their forms and modalities over the material of their admixture;

(ii) or He devised in water an active force and in the earth a receptive force, out of the combination of which are generated the different kinds of fruit.

He is able to bring all things into being without means and materials, just as He devised the means and materials themselves. However, in His originating them in gradual stages from state to state, He has designs ..........................................................

844 “Namely water admixed with soil.” (Q)
846 “Meaning, the bā’ ‘whereby’ according to the first view is per the position of Ahl al-Sunnah wal-jama‘a and stands for customary causality (al-sababīyya al-‘adīyya) or, according to the second view, per that of the sages (al-hukāmi) [and the Mu'tazila] and stands for real causality (al-sababīyya al-haqqīyya).” (Kh) See also Q (2:385-386).
and wisdoms by which He renews [His] paradigms for those who can see, making them more confident of His irrepressible might, which would not be the case if they were created in one go.

[Rain formation]

The first min 'out of' is inceptive—whether by sama' 'sky' is meant al-sahâb 'the cloud'—since whatever is above you is a sama'—or the hemisphere. For rain starts out (i) from the sky then to the cloud and from the latter to the earth according to external indicators;\(^{47}\) (ii) or from celestial causes that drive up areas of moisture from the depths of the earth up into the atmosphere where they condense into rainclouds.

The second min is (i) partitive as shown in the saying of Allah Most High, whereby We produce some fruits (Faṭīr 35:27).\(^ {48}\) Its being sandwiched between two indefinites—I mean māʾan and rizqan—is as if He were saying: ............................................

\(^{47}\) "I.e. the manifest locutions (zawāhir) of Quranic verses and reports." (S)

\(^{48}\) "Shaykh Sa’d al-Dīn [al-Taflâzânî] said: The indefinite, especially in the plural of paucity (jamʿ al-qilla), intimates partitiveness (baʿdiyya)." (S)
"and We brought down from the sky some of the water, whereby We produced some of the fruits so that it would form some of your sustenance." That is the factual case, as not all the water came down from the sky, nor were all the fruits produced with rain, nor was all provision made to consist in fruit.

(ii) Or it is specificative, with *rizqan* as a direct object in the sense of the thing provided,849 as when you say *ansfātu min al-darāhim al-fān* ('I spent, of the dirhams, a thousand').

*[The plural of paucity standing for collectivity or abundance]*

The reason why *al-thamārat* ('some fruits') is apt850—when the context is one of abundance—is (i) because He meant by *thamārat* the collectivity of *al-thamara* which you use when you say, "The *thamara* 'produce' of his orchard has matured." This is supported by the reading of those whoever reads it as *min al-thamārate* in the singular.851

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849 "I.e. He brought out a certain provision for you which consists in fruits" (akhraja marzūqan lakam huwa al-thamārat). (Q, S)

850 I.e. the plural of paucity instead of that of abundance i.e. *thamar* and *thimār* (Q), also *thamur* and *thumr* (Nass).

851 Namely Ibn al-Sumayfī—but in the sense of the plural like the mainstream. (MQ)
(ii) Or because plurals [of paucity and multitude] interchangeably stand for one another, as in the saying of Allah Most High, "How many were the gardens and the water springs that they left behind?" (al-Dukhân 44:25) and His saying three periods (al-Baqara 2:228).

(iii) Or because, once it was fitted with the [definite article] làm, it went beyond the parameter of paucity.⁸⁵²

Lakum 'for you' is the descriptive of rizqan (as sustenance) if what is meant thereby is the thing provided;⁸⁵³ or its object if by it is meant the infinitive noun, as if He were saying "sustainment of you.”

fa-lâ taj'alû li-l-Lâhi andâdan 'therefore do not set up peers to the One God’ appertains I. to u'bûdû ‘Worship!’ in the sense of (i) a prohibition adjoined to it, ............

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⁸⁵² “That is, there is no difference between the plurals of multitude and paucity when they are both affixed with the [definite article] làm.” (Sk) “[The grammarian, exegete and jurist Baha’ al-Din ‘Abd Allah b. ‘Abd al-Rahmân] b. ‘Aqil [al-Halabi] (d. 769/1368) said: ‘...the definite article làm intimates totality (istighraj), at which time there is no difference anymore between a perfect plural (jâm sâlim) and others.... furthermore, the two plurals [paucity and multitude] become equal through the totalizing of units on the part of the làm.” (S 2:87)

⁸⁵³ “I.e. sustenance that is yours.” (S)
(ii) or a negation put in the accusative by an elliptic an (‘that’), as its apodosis.854

II. or to la’alla (‘perhaps’) in the sense that the accusative of taj’alū (‘set up’) is the same accusative as fa’attali’a (‘so that I will look upon’) in the saying of Allah Most High, perhaps I will reach the means—the means of heavens—so that I will look in (Ghāfir 40:36-37), if we sort it [la’alla] as belonging with “the six things” with which it shares non-positiveness.855 The meaning is: if you beware, do not set up rivals for Allah.

III. Or [it appertains] to al-ladhi ja‘ala (‘who has made’) if you resume [discourse] with the latter, in the sense that it [fa-lā taj’alū] is a prohibition standing as an enunciative adjective if interpreted as a statement whose content is “Do not set up.” The fā’ (therefore) denotes illusion856 and was affixed to it because the

854 “As an assimilation (tasbīḥ) to the apodosis of a command in light of its coming right after the command Worship!—not as its apodosis meaning-wise.” (Q. Z)
855 The six things are command (amr), prohibition (nahl), suggestion (‘ard), wish (tamanni) and negation (nafī). Non-positiveness means nothing is being positively affirmed (‘adham al-ithbāt). See ‘Abdul-Masih, Khalil (p. 120, al-‘ājd; p. 235 al-sittat al-ashyā’) and K (1:110).
856 The illative fā’ is a “particle [that] introduces a clause that expresses the result or
inchoative implies the meaning of a conditional, in the sense that "He Who singled you out with these considerable favors and immense signs ought not to be associated with anything else [in worship]."

Al-nidd (‘peer’) is the coequal rival—Jarir said: ["The Exuberant"]

What! Taym you dare claim as my peer (ilayya niddan)?
—Taym, unfit to peer highborn! 857

It stems from nadda, [aorist] yaniddu, [inf. noun] nuddan to denote fleeing. Nadadtu al-rajulu means “I opposed the man.” It was made specific858 to an opponent co-equal in essence859 just as al-musawi (match) was to the co-equal in proportion.

[Worship entails creed in the divine power of the worshipped]

The idolaters’ objects of worship besides Allah were named andadan—although they did not claim that they

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857 Diwan Jarir (1:331) as part of a long lampoon of the Taym.
858 “I.e. general convention or in sacred law, which is what is meant here.” (Q)
859 Or “his co-sharer in substance” (musharikuh fil-jawhar) per al-Raghib, Mufradat (p. 796, art. n-d-d). “Even if he differs from him in quantity and quality,” al-Raghib, Tafsir (1:113).
matched Him in His Essence and Attributes, or that they opposed Him in His actions—because when they turned from worshipping Him to worshipping them and named them gods, their state became similar to that of those who believe such gods are self-necessary entities able to repel from them the wrath of Allah and bestow on them whatever goodness Allah did not wish for them. He therefore derided and reviled them for setting up peers for the One Who is absolutely precluded from having any peer. Hence the pure monotheist of Jahiliyya, Zayd b. 'Amr b. Nufayl, said: ['The Exuberant']

Is it One Lord or a thousand lords
I should creed when matters fall apart?
I have given up al-Lāt and al-'Uzzā both!—
and that is what a seeing man must do.860

wa-antum ta'lamūna 'when you know full well! is a participial state of the pronoun in fa-lā tajalū 'therefore do not set up'.

860 Narrated from 'Asmā' bint Abī Bakr by Ibn 'Asākir, Tārikh (19:513-514).
The object of *ta'lamūn* is

(i) discarded,\(^{661}\) the sense being, “when you are supposed to be knowledgeable, judicious people and deciders, so that if you thought about it even a little, your own reason would be forced to affirm a Maker for all things in existence, Who alone is necessary in Himself, exalted beyond any resemblance to creatures;”

(ii) or intended, namely: [when you are perfectly aware] they do not resemble Him and are incapable to do what He does, as in the saying of Allah Most High, *Is there any of your associates who can do any of that?* (al-Rūm 30:40). Here the purport would be [unqualified] reprimand and censure, not subject to the status [of being knowledgeable] nor confined to it: for the learned and the ignorant who has access to knowledge are equally liable.

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\(^{661}\) *I.e. completely disregarded so that it is neither implied nor intended, rather, the verb is treated as an intransitive and the objective for it to stand squarely in the agent and for the latter to be characterized by it (ittihat bih) as a pretended hyperbole (idhaman lil-mubālagha) in that characterization. That is why he said, ‘when you are supposed to be knowledgeable, etc.’* (Z)

415
[Why human beings are all under obligation to worship Allah]

Furthermore, you should know that the content of the two verses [21-22] is the command to worship Allah Most High and the prohibition from associating [anything] with Him, as well as an allusion to the cause and exigency thereof.

To elaborate: He made the command to worship follow in sequence after the descriptive of nurtureship as an intimation that the latter was the cause for the obligatoriness of the former. Then He expounded His nurtureship in that He is their Creator and the Creator of their origins and all that they need for their livelihood: the earth that carries, the sky that shades, foodstuffs and garments— as “fruit” is more comprehensive than “foodstuff” and “sustenance” more comprehensive than “food and drink.” Then, after these matters—which none but He is capable of controlling—witnessed to the Oneness of the most High, He

862 “A cause alluded to in His saying, your Nurturer Who created you (2:21) which alludes to the reason behind the command to worship, as [His creation of you] is of the immense bounties which are causes for the obligatoriness of all types of worship.” (Q)
made the prohibition of associating anything with Him follow them in sequence.

[Quranic polysemy and the allegories of human creation]

It may be that Allah Most High also meant by the latter verse—beside what the manifest locution and the thread of discourse convey—to allude to the detailing of human creation, namely, what He lavished on human beings of inward qualities and attributes in an allegorical style. Thus, He represented the [human] body as the earth, the psyche as the sky and the mind as water, and [He represented] (i) what He lavished on them of practical and intellective gifts reaped through mind-informed use of the senses and (ii) the fusing of psychological and physical powers with the fruits generated by the fusing of active heavenly forces and passive earthly forces through the power of the All-Deciding Effector. For truly “Each verse possesses a surface and a depth, and to each boundary there is a way up (or vantage-point).”

863 A Prophetic hadith narrated from Ibn Mas'ūd by Abū Ya'la in his Musnad, ed. Husayn Salim Asad, 14 vols. (Damascus: Dār al-Ma'mūn lil-Turāth, 1407-1987) 9:80-
[2:23] wa-in kuntum fi raybin mimma nazzalna `alā `abdina faτū bi-sūratin 'and if you are in doubt of what We brought down on Our slave, then produce a sura': after He resolved His absolute oneness and explained the way that leads to knowing it, He proceeded to mention what constitutes the overwhelming proof for the Prophethood of Muḥammad—upon him blessings and peace—namely the Qur'ān, most confounding both in its purity of style (which bested that of every great orator)⁸⁴ and its discomfiting of whosoever was summoned to challenge it of the cham-

⁸⁴ See also Kh (2:29-30), S (2:91-92) and Itqān (6:2310-2315 type 78).
The reason he said mimma nazzalna (of what We brought down) is because its descent piecemeal and concurrently with events (just as you can see specialists of poetry and oratory do) was a cause of misgivings for them—as Allah Most High reported them saying, and those who disbelieved said, if only the Qur'an was sent down on him all at once (al-Furqan 25:32)—so it was necessary to challenge them on that very aspect in order to silence objections and make the proof compelling.

He annexed al-'abd (the slave) to Himself to celebrate him and to serve notice that he exclusively belonged to Him and was bound by His authority.

685 All mss. and eds.: نجا منجها AQ, H, MM: نجا منجها
Anwar al-Tanzil: Hizb 1

It was also read 'ibādīnā (Our slaves), by which He meant Muhammad and his nation.

Al-ṣūrah (sura) is any section of the Qur'ān that has its own name and consists in at least three verses. The word itself,
1. if we consider the wāw to be there originally, is a transposition (i) from the sūr (wall) of the city, as it encompasses a section of the Qur'ān that is sectioned off and comprehended within certain limits discretely, or it contains various categories of learning, the way the city wall contains whatever is inside;
(ii) or from the sūra (rank, station) which denotes the level. Al-Nābigha said: (“The Perfect”)

And the band of Harrāb and Qadd possess a rank
of glory, its flocks of ravens unruffled.

866 As in J—by unidentified readers. (MQ)
867 “Respectively pertaining to creed, transactions, morals, stories and parables.” (Q)
868 Harrāb b. Zuhayr and Qadd b. Mālik were two men of the Banū Āsad. Diwān al-Nābigha (p. 56). “An isti‘ara tamthiliyya (proverbial metaphor) meaning their glory is complete and firm, as it is said ‘a land whose ravens cannot be made to fly away’ meaning fertile and abundant in fruit.” (Q, S)
For the suras are like way-stops and levels by which the reciter progresses upwards, the first of which\(^{869}\) being levels in length and brevity, merit and honor and the reward of recitation.

II. Or, if [the \(\text{wāw}\) of \(\text{sūra}\)] is deemed to be a substitute for the \(\text{hamza}\), then [the word comes] from \(\text{al-su'ra}\) (leftover), which is the remainder and portion of something.\(^{870}\)

[Why the Qur'ān was sectioned into suras]

The wisdom behind the sectioning of the Qur'ān into suras includes

(i) the individualization of categories;
(ii) the close succession of forms;
(iii) the mutual harmony of structure;
(iv) the energizing of the reader;
(v) the facilitation of memorization;
(vi) and the motivation towards it. For when one concludes a sura he is relieved in the same way a traveller is when he knows

\(^{869}\) R: \(\text{wāw}\) with a shadda.

\(^{870}\) "Al-Jurjānī: 'There is weakness in this [derivation] lexically as it is unheard of, and from the viewpoint of meaning it suggests paucity and insignificance!'" (S)
he has crossed a milestone or put a travel-leg behind him. Also, when the memorizer has become proficient in it, he believes that he has taken a full share of the Qur'an and carried off a distinct and independent portion in itself. This is of tremendous importance to him and he is elated by it.

There are other relevant benefits as well.

[Interpretations of the divine challenge]

**min mithlihi** (of its like/from his like) is

1. a descriptive for **suratîn** (a sura), that is: “a sura that would be of its like,” the pronoun referring

   1. to **mâ nazzalnä** (what We brought down), **min** (of) denoting division into parts or explication—it is redundant according to al-Akhfash\(^\text{871}\)—that is, “a sura matching the magnificent Qur'an in eloquence and beautiful structure;"

   2. or to **'abdînä** (Our slave), **min** denoting [ab quo] commencement, that is: “a sura that would be from someone who has the same characteristics as him—upon him blessings and peace—

\(^{871}\) According to J; but this is not found in the printed edition of al-Akhfash's *Ma'ānī al-Qur'ān*, ed. Hûdâ Mâhûd Qârâ'a, 2 vols. (Cairo: Mâtablât al-Khânjî, 1411/1990).
such as being an unlettered human being who did not read books or learn the disciplines”

II. Or [min mithlihi] is a prepositional clause for fa’tū ‘then produce’, the pronoun [his] referring to the slave—upon him blessings and peace.$^{872}$

However, to refer [the pronoun in mithlihi] back to the revelation$^{873}$ is more apt,

(i) because it is in keeping with the saying of Allah Most High, then produce a sura of its like and with the rest of the verses of challenge;

(ii) because the thread is about it and not about the recipient of revelation, hence it deserves that [the thread] not dissociate itself from it so that sequence and structure can flow;

(iii) because to summon the vast multitudes to produce the like of what one of their own kith and kin has done is a more power-

$^{872}$ Thus in both scenarios 1.2 and II the pronoun in mithlih refers back to the Prophet—upon him blessings and peace—with no difference in meaning other than min mithlihi being respectively descriptive or adverbial and Allah knows best.

$^{873}$ B. 1.2 indicating mukhaffaf and mushaddad readings as both correct.
ful challenge than for them to be told, “Let something similar to what this one produced be produced by someone just like him;” (iv) because it is inherently confounding, not just relatively to him,\(^{874}\) since Allah Most High said, Say: verily, if mankind and jinn united to produce the like of this Qur’an they could not produce its like (al-Isrā’ 17:88); (v) and because to refer it back to Our slave suggests the possibility of its production at the hands of someone who does not share his characteristics, which is inappropriate for the discourse of the Most High.

\(\text{wa-d’ú shuhadi’akum min dñí-l-Lahi ‘and call your witnesses as against the One God’ for He has commanded that they avail themselves of any that would help and support them.}^{875}\)

[Meanings of shahid in Arabic usage]

Shuhadi’ is the plural of shahid ‘witness’ in the sense of ......

\(^{874}\) That is, as al-Rāzī pointed out (the list being based on him), the confounding challenge is not limited to a would-be lone and unschooled challenger but to all mankind.
(i) an attendant, (ii) or a standing witness, (iii) or a helper, (iv) or the state leader. The latter seems to have been so named because he attends assemblies and official matters are ratified in his presence—as the construction \[sh-h-d\] is for “presence”\textsuperscript{875}—either in essence or conceptually.\textsuperscript{876} Hence (v) “the one killed in the path of Allah” is named shahid because he attended what he was hoping to, or because the angels attended him.

[Meanings of \textit{dün} in Arabic usage]

The meaning of \textit{dün} (beside) is “the nearest point to something”\textsuperscript{877} whence \textit{tadwin al-kutub} (composing books) because it consists in bringing them close to one another, and \textit{dünaka hādhā} (this is right before you), meaning: “Take it from the spot nearest to you.”

\textsuperscript{873} The fact that \textit{shahid} is in the sense of \textit{imām} is but one of several instances of the meaning hādir (present), i.e. the letters of \textit{shahid} in whatever way they are combined and whatever meaning they are meant, always denote ‘presence,’ \textit{imām} included.” (Q)

\textsuperscript{876} “Presence ‘in essence’ and ‘in person’ is self-evident, as in \textit{shahidtu kadāh} ‘I witnessed such’ when I was right there, and ‘conceptually’ denotes knowledge because the latter is the occurrence of the mental concept of something (lit. its image in the mind), which is as in His saying \textit{Why do you disbelieve in the signs of Allah when you are witnessing} (Al’\textit{Imrān 3:70), i.e. when you know.” (Kh)

\textsuperscript{877} “But with slight physical lowness (\textit{inhiṣṣāt qalīth}).” (Q)
Then it was borrowed to denote rankings, as in Zayd duna 'Amr (Zayd is below 'Amr), meaning in eminence; whence al-shay' al-dūnū (trivial thing). Finally the sense was extended to apply to any type of overpassing from one limit to another and crossing from one matter to another; Allah Most High said, Let not the believers take the unbelievers as allies apart from the believers (Al 'Imrān 3:28), meaning: let them not overpass alliance with believers for alliance with unbelievers. Umayya said: ["The Outspread"]

O soul! you have not, besides (min dūn) Allah, any protector!\(^{878}\)

that is, “when you overpass the protection of Allah, no one else will protect you.”

Amr al-Tanzi, Zayd b. Amr, meaning in eminence; whence al-shay` al-`dtmu trivial thing. Finally the sense was extended to apply to any type of over passing from one limit to another and crossing from one matter to another; Allah Most High said: *Let not the believers take the unbelievers as allies, for truly none but He can bring its like;* (Al-Imran 3:28), meaning: let them not overpass alliance with believers for all alike. Umaya said: *They shall not say, ‘Your witness,’ but *they have no protector*(min dim) besides Allah, that is: when you overpass the protection of Allah, no one else will protect you.

support you expect among your humans, genies and gods other than Allah Most High; for truly none but He can bring its like;”

(ii) or, “and call apart from Allah witnesses that will witness on your behalf that what you produced is identical to it; and do not cite Allah as your witness—for that is typical of those who are utterly confounded and incapable of establishing any proof.

II. Or to shuhada` akum ‘your witnesses’, that is:

(i) “those you have adopted apart from Allah as your allies and gods, claiming that they will witness on your behalf on the Day of Resurrection;”

(ii) or “those who will witness to your claim for you in front of Allah Most High—in the sense of al-A`shâ’s saying [“The Long”], *She shows the speck in front (dünahâ) but she's before it (dünah)*, in order to help you”

879 Spoken of al-sahbâ’ (the wine) inside its glass bottle. The second hemistich says...
In the command that they should take lifeless entities as their friends and helpers in opposing the Mighty Qur'ān there is the most scathing rebuke and harshest sarcasm of them.

It was also said that min dūni-l-Lāh (as against the One God) is “as against His friends”—meaning the orators of the Arabs and those who preside over important gatherings—“witnessing on your behalf that what you produced is identical to it; for rational people do not stoop to bear witness to the veracity of something that is clearly corrupt and patently defective.”

in kuntum šādiqīna (if you are truthful) in [your claim] that it is man-made speech. Its apodosis is suppressed but what precedes points to it.

"Whoever tastes it smacks his tongue/licks his lips." Diwān al-ʿAṣḥāb (p. 219 §33). "Al-Sharif: he does not mean to say there is a speck but to vaunt the bottle's transparency hyperbolically, and there is in it tajawwuz 'topology' and a subtle istikhādām 'double usage' [i.e. to refer grammatically to the wine—previously brought up in the poem—but semantically to the glass, of which there was no prior mention]." (Kh) "Istikhādām is to mention a term that has two meanings, whereby the first meaning is meant by the term itself, then the second meaning is meant through its pronoun, as in And let any of you that witness the month fast it (al-Baqara 2:185), where the month means the new moon, and it means the duration of time." al-Bustānī, al-Bayān (pp. 86-87).


"What is meant by 'the stones' is the idols they carved."

I. e. the apodosis of a conditional sentence introduced by in 'if' of which the prota-
Anwār al-Tanzī / : 461

[Truthfulness is to report accurately what one knows]

Al-ṣidq (truthfulness) is accurate reporting. Some add: with the reporter’s conviction that it is so on the basis of a proof or some indication, because Allah Most High belied the hypocrites when they said, verily you are indeed the Messenger of Allah (al-Munāfiqūn 63:1) when in fact they did not consider it accurate, and He rebuffed with a peremptory denial their statement we bear witness (al-Munāfiqūn 63:1).882 For bearing witness is to report what one knows, whereas they did not know it.

882 The verse states, When the hypocrites come to you they say “We testify that verily you are indeed the Messenger of Allah;” and Allah knows that verily you are indeed His Messenger and Allah bears witness that the hypocrites are liars (al-Munāfiqūn 63:1).
for them truth from falsehood, He followed up with something which is like the consequence of it all. Namely: “when you have striven hard to oppose it and found yourselves one and all incapable to produce its equal or something remotely like it, it will be obvious that it is inimitable and that confirming its truth is obligatory; therefore believe in it and beware the punishment that is prepared for those who belie.”

Thus He rephrased the modalized “producing” into “doing” —a generic term that includes producing and other than that—for the sake of concision. He also treated the apodosis's inseparable concomitant as the apodosis itself metonymically to resolve its tenor, express the direness of obduracy and explicitly declare the threat of punishment with concision.

He initiated the conditional proposition with in (if), which is for doubt (whereas the situation called for idhā (when), which is

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Footnotes:
883 The apodosis's inseparable concomitant (lāẓim al-jazā') is fa-t-taqū-n-nār 'then beware the fire' while the apodosis itself is “it will be obvious that it is inimitable.” (Q)
884 “Which is ‘Believe and cease obduracy!’” (Z)
for inevitability, since the Speaker—may He be exalted and exalted—did not doubt their incapability, hence He ruled out any producing [of anything] on their part parenthetically, between the protasis and the apodosis), to deride them and address them in terms of their own presumptions. For, prior to scrutiny, incapability had not yet become a certainty to them.

[The first] taf’alū (do) is apocopated by lam (not)\(^{885}\) because the latter is categorically operative, specific to the aorist tense and connected to the governed [verb]; also, by turning it into the past, it became virtually part of it, with the conditional particle a virtual affix to the whole. Thus it is as if He were saying “but if you shun action”\(^{886}\) and for that reason they work together well.

Lan (will not) is like lā (do/will not) as a future negative, how-

\(^{885}\) “As opposed to being apocopated by [the conditional] in 'if' since two independent operatives cannot be governing a single regimen.” (Z)

\(^{886}\) “This outwardly suggests that they shunned [action] while able to act, because tārk is commonly understood as willful inaction, so it would make it clearer to say: ‘if you are incapable of action—and you will be incapable... The purport in this context is the negation of the capability for action, not the negation of action.” (Q)
ever, it is more assertive.\(^{887}\) Further, it is an improvised particle\(^{888}\) according to Sibawayh and al-Khalil in one of two narratives related from him;\(^{889}\) the other says its origin is lā an ‘not that’. Al-Farrā’ said it is a lā whose alif was substituted by a nūn.

**Al-waqūd** ‘fuel’ with a fatha is what is used to kindle a fire, and with damm it is the infinitive noun. The latter also comes with fatha—Sibawayh said, “We have heard it said waqadtu al-nāra waqūdan ‘āliyan ‘I kindled the fire into a fierce flaming’—and the name with damm. The latter is probably an infinitive noun used as a noun, the way one says “X is fakhru qawmih ‘the pride of his folk’ and zaynu baladih ‘the adornment of his country’\(^{890}\) and there is a reading to that effect.\(^{891}\)

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\(^{888}\) “I.e. cut off from others and not transferred from them. This is what was meant by those who call it murtajal wuḍ‘a ibtidā‘an ‘extemporized, coined out of thin air’.” (Q)

\(^{889}\) “It is also the preponderant position among latter-day authorities. Abū Hayyān and Ibn Hishām.” (S)

\(^{890}\) “Linguistic transferences that mean iftikhr ‘taking pride’ and tazyin ‘adorning’, then they were both used in the sense of what one takes pride in and what one adorns oneself with.” (Z)

\(^{891}\) [Waqūdah by 'Isā b. 'Umar al-Hamdānī with the suppressed governing annex dhū.](mailto:Waqūdah by 'Isā b. 'Umar al-Hamdānī with the suppressed governing annex dhū.)
It appears the noun is meant; and if what is meant is the infinitive noun then it is so with a suppressed governing annex, that is: its fuelling is the combustion of *people and stones*.

The latter is the plural of *hajar*, as *jimāla* (*camels*) is the plural of *jamal*—a rare [form] underivable from any standard.892

**[The meaning of hijāra]**

What is meant by the stones is

1. the idols they carved, made their familiars and worshipped, expecting they would intercede for them, benefit them and repel harm from them through their standing.893 This is indicated by the saying of Allah, *Truly you and what you worship apart from Allah are the firebrands of Gehenna* (al-Anbiyāʾ 21:98): they were punished with the resource of their crime—just as the hoarders894 in the sense of "the ingredient (dhū) of its kindling" according to Abū Hayyān. (MQ)

892 "The Sihāḥ says 'the plural of hajar is ahjār for paucity, and for multitude hijār and hijāra as you would say jamal and jimāla, dhakar and dhikāra and it is rare.' (Sk)


It was also said [they mean] the gold and silver they used to hoard and delude themselves with; but in such a case the fact that such punishment is specifically prepared for the unbelievers makes no sense.895

III. It was also said [they are] brimstone—a pinpointing that has no proof and nullifies the purport, as the point is to instil fear regarding it and the intense severity of its blaze, which is fueled as no other blaze is fueled. ..........................................................

895 “Used to hoard” i.e. they used not to remit its zakāt as the Qādi explicitly states under Sūrat al-Tawba [9:34]. . . . Gold and silver are called hajar as in the Qāmūs. Punishment for the deniers of zakāt is not restricted to the unbelievers, hence the author did not accept this gloss . . . but the sense in which it is understood is that the Muslims’ punishment, because it comes to an end, is like nothing in comparison.” (Q)
896 S condemns the Qādi’s words here as mere opinion flying in the face of transmitted evidence—as he did before for the gloss of ghayri al-maghdūbi ‘alayhim (see note 360, “This is truly bizarre . . .”): “Here he follows the Kashshāf among his other rejections of sound hadiths and established Prophetic exegeses with pure opinion. We belong to Allah! For the gloss of hijāra there as brimstone (hijārat al-kบร) is well-established as transmitted evidence and no other gloss is known of in Quranic commentaries.” (S 2:116) Kh supports this criticism: “No other kind of stone is inflammable, moreover, it is firmly established in transmitted exegeses exclusively of any other gloss . . . and such a gloss by the Companions regarding the hereafter has the status of a Prophetic report by consensus of hadith scholars and many commentators consider it
Sulphur, on the other hand, kindles every common fire, even small ones. Thus, if the report to that effect is sound from Ibn 'Abbās—Allah be well-pleased with him and his father—...
then he might have meant by it that all stones stand in relation to that fire as brimstone stands in relation to all other fires. 898

Since the verse is Medinan—revealed subsequently to the Meccan revelation of the saying of Allah in Sūrat al-Taḥrīm, a fire of which the fuel is people and stones (66:6), 899 which they had heard—the fire could be put in the definite with a relative clause in its wake, for the latter needs to be a familiar story.

utiddat lil-kāfīrin (it was readied for the unbelievers): it was prepared for them and was made a provision for their punishment.

It was also read utidat (it was outfitted) 900 from atād (outfit) in the sense of 'udda (gear).

898 Ibn ‘Abbās’s statement that they are brimstone is understood as an arch-effective simile (mahmūl ‘alā al-tashbih al-balīgh).” (Z)

899 This is a misapprehension on Ibn’s part by general agreement as exegetes all agree that Sūrat al-Taḥrīm is Medinan. It would have been enough for him to say that the latter was revealed before this verse, both of them in Medina.” (S) “Except for a narration from Qatāda that its first ten verses are Medinan and the rest Meccan, thus stated in the Itqān.” (Sk)

The sentence is resumptive.\textsuperscript{901} Alternately, it is a participial state with an implied \textit{qad} \textsuperscript{\textit{\textsc{\textsl{\textsuperscript{already}}}}} for \textit{al-nār}—not for the pronoun in \textit{waqūduhā},\textsuperscript{902} even if you consider the latter an infinitive noun, because they are separated by the enunciative.\textsuperscript{903}

[Proofs of Prophethood in the divine challenge]

In the two verses there are indicators of Prophethood from several perspectives. First, there is in them a defiant challenge and instigation for opponents to make every effort and do their utmost\textsuperscript{904} by rebuking and threatening them as well as making next-worldly punishment hang on their incapacity to produce anything in opposition of even the shortest sura in all the Qur’an.\textsuperscript{905} Yet even after that, despite their numbers, famed elo-

\textsuperscript{901} This shows the inadequacy of translating \textit{u’iddat} merely as an adjective (e.g. “prepared,”“ready”)—not to mention a relative clause (“which awaits,”“which is prepared”)—since resumption is “not adjoined to the preceding relative clause but rather underlines its own importance as the declarative purport in itself, not dependent on what precedes.” (Q) This is also what al-Taftazānī leans to. (S)

\textsuperscript{902} I.e. it is impermissible for the sentence to be a participial state of the annexed pronoun in \textit{waqūduhā}.” (Z)

\textsuperscript{903} “Namely al-nās and its adjunct [al-hijāra]. The infinitive noun becomes inoperative (lā ‘ya’mal) when something extraneous crops up between it and its regimen because it is a weak-operant noun (ism da’if al-‘amal).” (Z)

\textsuperscript{904} By saying call your witnesses apart from Allah. (Q)

\textsuperscript{905} By saying but if you do not—and you will not. (Q)
\[\text{Anwar al-Tanzil: Hizb I}\]

...would make them fall back on their positions, and they would escape to the abode of the nation and the world... Among the two stances, the first stance: They would remember the news of the dominion, and they would not scale the heights... For in every stance, they would face a dilemma. For in every stance, they would see in their hearts the danger of oppression, and they would think... The saying of Allah Most High it is ready for the unbelievers indicates that Hellfire has already been created and is ready for them as we speak. 

906 His saying and you will not. (Q) 
907 "For no other reason than his trust in Allah Most High; and their inability to hurt him was through no other than His making him invulnerable to them. Such a situation constitutes a confirmation (tadhq) on the part of Allah; and that is the meaning of the confounding miracle... He said this to clarify the Prophet's—upon him blessings and peace—boldness toward them." (Q) 
908 Contrary to the Mu'tazila [who hold that it is not created yet]. (Q) This confirms the inadequacy of translating 'iddat as merely adjectival as most have done. "As for the Muslim sinners in Hellfire, their punishment will not be everlasting and they will not be punished with the severest punishment nor with the most humiliating one.
Second, they entail information about the unseen in precise terms.

Third, had the Prophet upon him blessing and peace been in

it is ready for the unbelievers

and in the modality of their retribution. This in accordance with the Divine habit of pairing encouragement with deterrence as a stimulus towards the acquisition of saving deeds and a preventive from the perpetration of ruinous ones. Thus, it is not an ad-

junction of the verb [bashshir] itself—in which case we would be required to look for its formal match such as [another] jussive or a prohibitive for it to be adjoined to.909

II. Or [it is adjoined] to fa-t-taqū then beware; because once they could not produce anything to counter it after being chal-

Rather, they will be there for purification and preparation before entering the Abode of Safety" (Q)

909 Al-Qub [al-Shirazi] said: "This adjunction does not pertain to the vocable itself but to meaning." (S) On this type of semantic adjunction see note 601.
lenged, its inimitability became evident; and once that became evident, whoever rejects it must be penalized and whoever believes in it deserves reward; consequently, He had to intimidate the former and give glad tidings to the latter.

The order was given to the Messenger—upon him blessings and peace—or to the savant of every age, or to every individual capable of giving glad tidings, to do so. He did not direct the glad tidings to them directly—the way He addressed the unbelievers—in order to amplify their status and proclaim that they truly merit glad tidings and congratulations for what has been prepared for them.

It was also read wa-bushshira (9) and were given glad tidings in the passive voice as an adjunct to u'iddat (it was readied), in which case [the clause] is resumptive.

Al-bishāra (glad tidings) is "news that gladdens" since the latter causes the effect of gladness to show in the complexion. Hence the jurists said, "the bishāra is the first-heard news;" so

910 By Zayd b. 'Ali (MQ).
that if one were to say to one's slaves, "Whoever gives me the good news of my son's coming is free," after which several of them inform him individually: [only] the first one of them is set free; but if he said, "Whoever informs me," then they would all be set free.

As for the saying of Allah Most High, *Give them the glad tidings of a painful punishment* (Al 'Imran 3:21), it is understood as sarcasm or as in the style of [the poet's] phrase: [*"The Exuberant"]

*Their mutual greetings are agonizing blows.*

Al-sāliḥāt is the plural of sāliha (righteous deed), one of the predominantly substantival epithets that are treated exactly as nouns such as al-ḥasana (excellent deed). Al-Hūṭay'a said: [*"The Outspread"]

*How to lampoon when righteous deeds constantly—from the La'm folk, without my asking—keep coming to me?*

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911 See note 641.

912 In the sense that they are mentioned without a mawsīf 'thing described or qualified!' (Sk) "I.e. as asmā' jāmida 'stationary nouns, nouns incapable of growth'" (Kh)

913 Spoken in praise of the poet Ḥaritha b. La'm al-Ṭā'i, known as Ibn Su'da, after
They are the types of acts which the sacred law has validated and approved.\(^{914}\) The word is in the feminine in the sense of the *khasila* ‘characteristic’ or *khalla* ‘trait’,\(^{915}\) while the [definite article] *lām* in it denotes species.\(^{916}\)

He adjoined deeds to belief by making the stipulation\(^{917}\) sequentially dependent upon the two of them, as a proclamation\(^{918}\) that the reason for meriting such glad tidings is the sum of the two things and the combination of the two qualities. For belief—which is a term for verification and confirmation—is a foundation while righteous work is like an edifice on top of it. It is surely insufficient\(^{919}\) to have a foundation with nothing built on it;

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914 A warning that ‘what is fine and good is what the Law deems fine and good’ (*al-hasan ma hassanahu al-shar‘*), which is the *Ash‘ari* position (Q) as opposed to the *Mu‘tazila* who made human reason—and not Allah—the arbiter of right and wrong.

915 *I.e. that is what the word described before it turned from an epithet to a noun.* (Sk)

916 *As opposed to comprehensiveness (istighrāq), because no believer can do all the righteous deeds.* (A, S)

917 *I.e. the stipulation of giving glad tidings.* (Kh, Q)

918 *الحَمْئَة* with *kaṣr*, meaning *lā istīghnā* ‘one cannot dispense with’, whereas

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enviers had promised al-Hujay’a 100 camels if he lampooned him, whereupon he replied: “How can I lampoon a youth to whom I owe even the laces on my sandals?” cf. Afendi (p. 626) and *Diwān al-Hujay‘a bi-Riwaya wa-Sharh Ibn al-Sikkit*, ed. Nu‘mān Tāḥa (Cairo: Maktabat al-Khānji, 1407/1987) p. 295 §77.

916 *As opposed to comprehensiveness (istighrāq), because no believer can do all the righteous deeds.* (A, S)
hence they are seldom mentioned separately from one another.

In [the conjunction] there is also proof that [deeds] lie outside the designation of ḫaṣāṣ ḥ ('faith') since, in principle, a thing is not joined to itself nor to something that is [already] part of it.\(^920\)

Anna lahun ('that for them') is:

1. in the accusative through (i) the removal of the genitival operative\(^921\) and (ii) the reaching up of the verb to it;
2. or in the genitive through ellipsis [of the operative]\(^922\) as in Allah la-af'ulana ('I swear by] Allah I will certainly do it!).

[Meanings of the word janna and the names of paradise]

Al-janna ('garden') is a specimen of jaml ('over-covering') which is the infinitive noun for jannahu, "it covered him" — the whole

to say ghana'a with faith in the sense of 'benefit' suggests the negation of benefit altogether if one has faith and nothing else—which is the position of the Mu'tazila." (Sk)\(^923\)

This statement of his is explicit in that the foundation by itself is sufficient, and he has said it explicitly in a previous passage [see note 486]. Thus there is an implied rebuttal of some of the Mu'tazila who said that all deeds are part of it." (Q) "When he says 'in principle' (fil-aṣl) he alludes to the fact that such conjunction can happen contrary to principle as a subtle point, as in the conjunction of Jibril to the angels [in Sūrat al-Baqara 2:97], which is too well-known to need mention." (Kh)\(^924\)

1. "The accusative is the position of Sibawayh and al-Farra'. In principle, it would be bi-anna lahun, so the annexing particle (ḥarf al-jarr) was suppressed." (Q, Z)\(^925\)

This is the position of al-Khalil and al-Kisā'ī." (Q, Z)\(^926\)
stem-form revolves around covering over\textsuperscript{923} — and is a name for
(i) shady trees because of their thick branchage for intensiveness, as if covering all that lies underneath with a single cover. Zuhayr said: ["The Outspread"]

As if my eyes were the two buckets a docile draught-camel used among the beasts of burden to water a remote garden,\textsuperscript{924} that is, tall datepalms. Then [it came to denote]
(ii) an orchard because of the thick-branched, shady trees in it;
(iii) then the abode of rewards because of the gardens in it.

It was also said that the latter was thus named because all the varieties of divine bounties that were prepared for human beings in it were kept out of sight in this world, as Allah Most High said, So no soul knows what was hidden for them of delight of the eyes (al-Sajda 32:17).

\textsuperscript{923} "I.e. the letters of \textit{j-n-n} comprise the meaning of covering, whence a shield is called \textit{janna}, the heart within is called \textit{janan}; \textit{junun} 'insanity' expresses the over-shadowing of reason; the \textit{jinn} are thus called for being covered away from people's eyesights; and the \textit{janin} 'fetus' is covered up inside his mother's belly." (Z)

\textsuperscript{924} Zuhayr. \textit{Diwān} (p. 73).
They are in the plural and the indefinite because paradieses, according to what Ibn 'Abbās—Allah be well-pleased with him and his father—said, are seven:

1. the garden of Firdaws ('vineyard'),
2. the garden of 'Adn ('permanence'),
3. the garden of Na'im ('bliss'),
4. the garden of Khuld ('eternity'),
5. the garden of Ma'wā ('settlement'),
6. the Abode of Peace,
7. and 'Illiyūn ('highmost');

and in each of them there are vastly differing ranks and levels corresponding with vastly differing deeds and their authors.

The lām in lahūm ('for them') indicates their deserving it be-
cause of the immediately preceding sequence of belief and good deeds, not in themselves—for they hardly repay past [divine] bounties, let alone obligate reward and requital for the future—but by the Lawgiver's stipulation and the dictate of His promise; and [even so] not in absolute terms, but on condition that one persevere with them until death as a believer, just as Allah Most High said, and whoever among you recants his religion and dies an unbeliever: their deeds have come apart (al-Baqara 2:217),

upon the believer, while the Sunni creed is that law, not reason, made belief and good deeds the avenues of reward through Divine generosity and not in themselves, as already shown in his tafsir on la'allakum tattaqin [see note 833]. (Kh. Q. Z)

Such as the verses Know you not that unto Allah belongs the Sovereignty of the heavens and the earth? He punishes whom He will, and forgives whom He will. Allah is Able to do all things (al-Mā'īda 5:40); Say: Who then can do anything against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? To Allah belongs the Sovereignty of the heavens and the earth and all that is between them. He creates what He will. And Allah is Able to do all things (al-Mā'īda 5:17); The sentence that comes from Me cannot be changed, and I am in no wise a tyrant unto the slaves (Qaf 50:29). At the same time it is obligatorily known that Allah does not take back His promise to reward those who believe and do good and punish evil-doers. But as for those who believe and do good works We shall bring them into gardens under which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance? (al-Nisā' 4:122). The scholars have described the former evidence as a reason-based proof (dalil 'aqli) and the latter as a law-based proof (dalil shar'i), noting that it is the latter which takes precedence over the former, cf. Muhammad Sa'id al-Būṭi, Kubrā al-Yaqnīyyāt al-Kawniyyā, 8th ed. (Damascus: Dār al-Fikr, 1982, rept. 1417/1997) p. 149.

and: 

[The river]...
and He said to His Prophet—upon him blessings and peace—if you associate [partners with Allah] your deeds will certainly fall apart (al-Zumar 39:65) among similar verses. Perhaps Allah Most High did not qualify right here, because they sufficed.

[The rivers of paradise]

tajri min tahtihā-l-anhāru (underneath which run the rivers)—that is underneath its trees, just as you see them flowing beneath the trees that shoot up on their banks. Masrūq said: “The rivers of Paradise run without river-beds.”

The [definite article] lām in al-anhār (the rivers) is for the species, as when you say to someone, “an orchard amidst flowing waters;” or for previous knowledge, namely the rivers previously mentioned in the saying of Allah Most High, Therein are rivers of water unpolluted (Muhammad 47:15) and the rest of the verse.

and the earth brought out its burdens (al-Zalzala 99:2).

kullamā ruziqū minhā min thamaratin rizqan qālū ħadhā-l-ladhi ruziqnā ‘whenever they are provided thereof with fruit as a provision they say: This is what was provided to us’ is (i) a second descriptive for jannātin (gardens); 930 (ii) or the enunciative of a suppressed inchoative; 931 (iii) or a resumptive clause.

929 “For nahār is the name for a vast light from the rising of the sun until its setting: it is said anharta al-ta’na when you make a vast cut; istanhara al-shay’ means something became large; and anharta al-damm means you shed a lot of blood.” (Z) “Manhara is vacant space between people’s courtyards where they throw their refuse.” (S) “I.e. the forms of the root n-h-r all entail the meaning of vastness. As for nahr in the sense of censuring, what is meant by it is a harsh rebuke as al-Rāghib explained: so it entails moral vastness.” (Q)

930 “I.e. a second complimentary epithet, the first being tajri, so it is desinentially accusative.” (Q)

931 “I.e. ‘Those who (al-ladhina), whenever they are provided,’ or ‘that which (hiya), whenever they are provided...’” (Q)

Al-nah(a)r—with fath and sukūn—is the wide channel, bigger than a stream but smaller than the sea, such as the Nile and the Euphrates. The stem-formation [n-h-r] conveys vastness. 929 What is actually meant by them is their water—either elliptically or metonymically—or the channels themselves. As for the ascription of running to them it is figurative, as in the saying of Allah Most High and the earth brought out its burdens (al-Zalzala 99:2).
Euphrates. The stem-formation that is a stream but smaller than the sea, such as the Nile and the is actually meant by the mis is their water—either elliptically or metaphorically or the channels themselves. As for the attribution of running to them it is figurative, as in the saying of Allah Most High, 

kullam aruziqu mina min thamaratin rizqan qalu hadha-ladhi ruziqnaha.

This is what was provided to us.

It is as if, when it was said that for them are gardens, the listener mused: "Are its fruits like the fruits of this world, or are they different species?" so it was put aside with that.

The fruits of paradise

Kullamā 'whenever' is in the accusative as a temporal vessel. Rizqan 'as provision' is a direct object. The first and second min are both for [ab quod] commencement and come as participial states.932 Literally the meaning of the discourse is "every moment they are provided a certain provision starting from the gardens, starting from fruit:" He qualified provision as starting933 from the gardens and its start from the latter is by starting from fruit. So the actor of the first participial state is rizqan while that of the second participial state is the covert personal pronoun [standing for rizqan] within the [first] participial state.

932 "This is somewhat imprecise: for a particle to 'come as participial state' makes no sense. What is meant is that their appurtenances (muta'alliqayhima) come as participial states, becoming two stable temporal-local vessels: respectively, rizqan and the covert pronoun within the participial state." (Q) See also Z (1:210) on this paragraph.

It is also possible that *min thamaratin* ('with fruit') is a proposed explicative as when you say, "I saw, out of you, a lion." This would be an allusion to the species of what they are provided, as when you say, pointing to a running river, "This is water! It never ends," whereby you do not mean by that the individuated object you are observing but rather the identifiable species that keeps flowing without cease, even though the allusion you made was to its individuated object. So the meaning is, "This is identical to what was [provided]." However, since the resemblance between the two was so strong, they were made one and the same, as when you say: "Abū Yūsuf is Abū Ḥanīfa."

934 "Making it a *min tajridiya* 'abstractive, highlighting a single quality'!" (Q) "He put the explication ahead of the thing being explicated, namely *rizqan*, as when you say 'I saw of you a lion' when what you mean is 'you are a lion.' So the meaning of the verse would be, 'every time they are provided with some provision from the gardens being fruit or a specific kind of fruit." (Z) "Al-Radiy said: It is permissible to prepose the explicative *min* ahead of the unidentified object, similar to when you say 'I have of property what suffices' (*indi min al-māl mā yakfī*), because the unidentified object being disclosed by the explicative *min* is virtually placed ahead, as if you had said, 'I have something of property that suffices,' and whatever follows is its explicative adjunction. In this sense it is correct that by *thamara* is meant the species (*al-naw*) and by *jannār* the specimen (*al-wāhida*)." (Sk)

935 "In that they share one and the same generic quiddity (*al-māhiyya al-naw'īyya*)." (Z)
II. Or “[before this] in paradise,” because its fare all looks similar, (i) as attributed to al-Hasan—Allah Most High be well-pleased with him:938 “One will be brought a large dish and eat from it; then another dish will be brought for him which he will view as identical to the first—and say so—whereupon the angel will say,

936 suffix contextualizer min qablu ‘in former times’. I. “before this in the world.” He made the fruit of paradise of the same species as the fruit of the world, (i) so that souls will be attracted to it from the first glimpse, since temperaments incline to the familiar and shun the rest; (ii) and so that its superiority and the extent of the divine favor therein become evident to them; for if it consisted in a previously unknown species it might be imagined that the latter is invariably like that.937

937 “If it were specimens of a previously unknown species, its superiority over all the other specimens of that species would not have come to light, rather, it would be imagined that all its specimens are just like that.” (Z)
Eat! the hue is one but the savors differ;"\(^{939}\)

(ii) or as narrated from him—upon him blessings and peace:

By Him in Whose Hand rests the soul of Muḥammad!

Truly a man from the dwellers of paradise shall pluck a fruit to eat it and it will hardly reach his mouth before Allah Most High substitutes its like in its place.\(^{940}\)

Hence, it may be that when they see it in the first form [a second time], they say that. However, the first explanation is more distinct because it preserves the comprehensiveness of kullamā ‘whenever’, as it indicates that they repeat that statement every time they receive provision.\(^{941}\) What impels them to do that is their great astonishment and exultation when they experience

\(^{939}\) Narrated from Yahyā b. Abī Kathīr by al-Ṭabarī in his Tafsīr (1:410) and Ibn Abī Hātim in his (1:76 §261), as also narrated from Ibn ‘Abbās, Ibn Mas‘ūd, Abū al-‘Alīya, Mujāhid, al-Ṭabarī b. Anas, al-Suddī and others cf. Tabarī (1:414-415) and Ibn Kathīr, Tafsīr (1:321-322). None of them mentions al-Ḥasan other than J and al-Rāghib.

\(^{940}\) Narrated from Thawbān by al-Bazzār, Musnad (10:123 §4187); Ḥākim, Mustadrak (4:497 sahih ‘alā shart al-shaykhayn’); al-Ṭabarānī, al-Mujām al-Kabīr (2:102 §1449) through trustworthy narrators according to al-Haythami, Majma‘al-Zawā‘id (10:414).

\(^{941}\) "I consider the second explanation more conclusive because it is consistent with the meaning of the hadith of the mutual resemblance of the fruits of paradise and agrees with His saying afterwards, and they are supplied with it, each resembling the other." (S)
such a vast difference in pleasure despite extreme resemblance in form.

wa-utū bihi mutashābihan (and they are supplied with it, all looking similar) is a parenthesis that resolves that.\(^{942}\)

The personal pronoun [in bihi],

(i) according to the first explanation, refers to what they were provided in the two abodes.\(^{943}\) For that is what is indicated in the saying of the Almighty This is what was provided to us in former times. Another example of it\(^ {944}\) is His saying whether it is a rich man or a poor man yet Allah is more entitled to both (al-Nisā’ 4:135): that is, to the two categories of the rich and the poor.

(ii) According to the second [explanation], it refers to rizqan.\(^ {945}\)

\(^{942}\) *I.e., the resemblance of the provisions of the world and those of paradise." (Z)*

\(^{943}\) *I.e., the singular annexed pronoun in bihi refers to the first of the two glosses just mentioned, namely that min qabīl ‘in former times’ means ‘in the world,’ so that they were given it in the two abodes.’ (Kh) *I.e., they were given some provision in the two abodes, each looking like the other, some of it in the past and some in the future but using the past tense.” (Sk)*

\(^{944}\) *I.e., of the reference to a singular when, in fact, the referent is multiple.” (Z)*

\(^{945}\) *I.e., the singular annexed pronoun in bihi refers to rizqan per the second gloss in the sense that they were given provision in paradise that looks mutually similar.” (Z)*
If someone asks, “Tashābuh ‘similitude’ is ‘identity in character’ which is missing between the fruits of the world and those of paradise, as Ibn ‘Abbās said, ‘There is nothing in paradise of the foods of the world except the names,’” I reply: ‘Similitude’ between them takes place in form, which is that on which the word hinges—as opposed to quantity and taste—which suffices to call [it] similitude.

[Allegorical interpretation of the “similar fruits” of paradise]

This said, the noble verse has a further meaning: namely, that the delights of the people of paradise, in comparison with what they were provided in the world of types of learning and acts of obedience, differ proportionately in pleasure. So it is possible that what is meant by This is what was provided to us is its reward.
and, by their similitude, their being identical in honor, excellence and exalted status. Thus it is the promissory counterpart of the threat Taste what you used to do (al-‘An kabūt 29:55).

wa-lahum fihā azwājun mutāhharatun ‘and they have therein spouses immaculate’ from what is considered dirty in women and what is disapproved in their conditions, such as menses, filth, foul disposition and bad character; for “purification” can be applied to bodies, characters and deeds.

It was also read

(i) mutāhharatun ‘fem. pl. form.’ Both [w. mutāhharatun] are chaste dialectical forms. One says “the womenfolk faʿalat (did [sing.]) and faʿahna (did [pl.]); they are fāʿilatun ‘doer(s) [fem. sing.] and fawā’il ‘doers [fem. pl.]’” [The poet] said: [“The Perfect”]

And when the virgins wore masks (taqanniʿat) of smoke, too impatient to set up pots, and grilled on cinders. 951

950 By Zayd b. ‘Ali. (MQ)

951 Spoken by Sulmiy b. Rabiʿa of the Banū al-Sid b. Ḍabba in reference to young
So the plural reflects the letter of the text while the singular reflects its sense of a group.

(ii) and muṭṭahhiratun with a double thāʾ and a kasra under the ḥāʾ in the sense of mutaṭṭahhira ‘self-purified’.

Muṭṭahhara is more expressive than thāʾira ‘pure’ and mutaṭṭahhira, to intimate that a purifier purified them—and that is none other than Allah Most High.

Zawj ‘spouse’ can be used for both males and females. Originally it means the member of a matching pair as in zawj al-khuff ‘the other shoe’.

[The actual states of paradise are beyond comparison]

If one says, “The benefit derived by one who gets fed is nutrition and keeping the harm of hunger at bay; and the benefit derived by one who gets married is to reproduce and perpetuate

women who, goaded by famine to step out of their shy character, throw the meat on the cinders to cook it more quickly, not minding the smoke that filled their eyes and not leaving such work to others as they would usually do, cf. al-Tabrizi, Sharḥ Diwān al-Hamāsa (1:393). “The point was to show the use of taqamīa ‘[the] part of a body’ rather than taqamīna ‘[the] part of a body’ although it is understood that they are a group.” (Q)
the species; but such is dispensed with in paradise,” I say: the fare of paradise, its marriages and all of its states have some features and aspects in common with their worldly counterparts, and they share the same names only metaphorically and by way of example. They do not have one and the same nature in reality; thus they are not bound to have the same inseparable elements or denote the same precise meanings.

wa-hum fihā khālidūnā (and they will be therein, perduring): everlasting.

[The Sunni understanding of khalīd is literally “a long time”]

Khulūd and khalīd (perpetuity) originally mean “long-standing fixity”—everlasting or not—whence hearthstones and rocks are referred to as khwālid ‘durables’,953 and the part of a person that remains unchanged for as long as he lives as the khalad ‘heart’.954 Had it been coined to signify everlastingness, qualify-

953 “Because the tripodal hearthstones (athāf)—according to the Sihāḥ—endure even after houses have turned to ruins.” (S)
954 Because it is described as “formed first and last to stop working” in The Works of
ing it as eternal in the saying of Allah Most High, **perduring (khālidina) therein eternally** (al-Nisā' 4:57, 122, 169; al-Mā'idā 5:119; al-Tawba 9:22, 100; al-Ahzāb 33:65; al-Taghābun 64:9; al-Ṭālāq 65:11; al-Jinn 72:23; al-Bayyina 98:8) would have been idle talk. As for its usage when there is no everlastingness—for example in the term **waqfun mukhalladun** ('perpetual endowment')—such would require it to have more than one meaning or to be used figuratively; but the original term precludes both of these scenarios. This is not the case when it has been coined to denote something more general [than everlastingness] and then is used to mean just that in light of its meaning [a very long time], as when **al-jism** ('body') is used to refer to a human being:

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*Aristotle, vol. V: De Generatione Animalium* (Oxford: Clarendon Press, 1912) Book II.5.741b, cf. Sk (p. 258) and Q (2:515). "This adducing of [linguistic] proofs serves to rebut the Mu'tazila, who consider the literal meaning of khulūd to be everlastingness and therefore claimed that whoever commits grave sins and dies without repentance is forever damned in light of the saying of Allah, and whoever kills a believer willfully, his requital is Gehenna, perpetually therein [khālidan fihā] (al-Nisā' 4:93), on the basis that khulūd literally means dawām 'everlastingness', which is rejected in light of what the author mentioned; so khulūd in the latter verse [4:93] means a long period of time [for the Muslim]." (Q) Some of the Khāwarīj such as the Ihādiyya held the same views as the Mu'tazila on this issue but the former pronounced *takfīr* while the latter only pronounced *taṣīq*; see p. 260 above.

955 "In the sense that it offers no new information." (Z) *Ahl al-Sunnah* consider *abidān* ('eternally') in those verses to constitute *ta'āsīs* ('fundamental speech') and not mere emphasis as do their opponents. (Kh, Sk, Z)

956 "Because they impair mutual understanding: word structures aim to impart meaningful communication, so they are not structured without compelling reasons." (Sk)
The perfection of resurrected bodies: refutation of materialists

- The four humors of the ancient philosophers

However, what is meant by it right here is everlastingness according to the vast majority, as witnessed to by several verses of the Quran and hadiths from the Sunnah.

For example, when Allah Most High says and We did not appoint for any human being before you (al-Anbiya 21:34):
to major changes leading to decomposition and dissolution; how can anyone reasonably say that they will perdure in the gardens of paradise?” I say: Allah Most High shall restore them so that they will no longer be subject to successive changes. For example, He might make their components’ qualities perfectly equivalent to one another and mutually proportionate in power so that none is capable of altering the other; they will all be complementary and cooperating with each another in full cohesion, as can be observed in certain minerals. Even so, to make analogies between that world and its states on the one hand and, on the other, what we experience and see [in this] betokens deficient minds and weak insight.

Know, then, that since the majority of sensory pleasures are limited to dwelling-places, aliments and coupling—as can be generally induced—the backbone of it all being everlastingness
and fixity—for every tremendous favor, when fear of its disappearance accompanies it, becomes marred and tainted by the stigmas of pain—He gave believers the glad tidings of those [favors], represented what He prepared for them in the hereafter by the most dazzling aspects of the delights they offer, and repelled from them all fear of termination with the promise of perpetuity, to show the perfection of their bliss and happiness.

[Method and power of similes/proverbs even in divine speech]

[2:26] inna-l-Lâha lâ yastahyî an yâdriba mathalan mā ba‘ūdatan (verily the One God is not ashamed to strike some similitude—of a gnat): after the previous verses had various examples of simile,962 He followed up with an exposition of its beauty [as a trope], its rightful object and its precondition, which is congruence with the subject of assimilation from the perspective that the simile pertains to—with respect to being big or small, trivial

962 "Al-Tibi said that [I] did not mean by tamthîl here proverbial assimilation (al-tashbîh al-tamthîli) nor proverbial metaphor (al-isti‘âra al-tamthiliyya) but something more general, while Shaykh Sa‘d al-Dîn [al-Taftâzânî] said he meant tashbîh ‘similitude’ in absolute terms." (S)
or worthy, but without respect to the assimilator['s identity].

One resorts to simile in order to disclose the meaning which it represents, bring it into light and display it in a palpable, visible form. The aim thereby is for visualization to help reason to [comprehend] it and conciliate its acceptance of it. For pure meaning can be attained by reason only after some contention on the part of visualization, due to its bias for sensation and its love of portrayal. That is the reason why proverbs abound in the heavenly books, just as they are widespread in the phrases of the declaimers and the allusions of the sages. So the trivial is assimilated to the trivial just as the great is assimilated with the great, even if the assimilator himself might be the greatest of the great—the way, in the Gospel,

- rancor of breasts was assimilated to dregs;

963 "For example, the assimilation of idol-worship to a cobweb in consideration of feebleness and weakness: the subject of assimilation [idolatry] here is extremely worthless, so it is imperative that the object that it is being assimilated to be so as well." (Q)
964 All mss. and eds.: AQ, H, MM: الممثل الممثل typo.
Anwar al-Tanzi: Hizb 1

One resorts to simile in order to disclose the meaning which it represents, bring it into light and display it in a palpable, visible form. The aim thereby is for visualization to help reasoning to comprehend and reconcile its acceptance of it. For pure meaning can be attained by reason only after some contention on the part of visualization, due to its bias for sensation and its love of portrayal. That is the reason why proverbs abound in the heavenly books, just as they are widespread in the phrases of the declarers and the allusions of the ages. So the trivial is assimilated to the trivial just as the great is assimilated with the great, even if the assimilator himself might be the greatest of the

hard hearts, to stones;
and addressing fools, to stirring up hornets.

The Arabs, likewise, say in their aphorisms:

“More perceptive than camel-ticks,”
“More heedless than a moth,” and
“Dearer than a gnat’s head.”

Thus it is not as the ignorant among the unbelievers said:

Why did Allah assimilate the state of the hypocrites to the state of the fire-kindlers and the people under the cloud-burst? and idol-worship, in frailty and weakness, to the cobweb? and make it less than a fly, and paltrier? Allah Most High is far above that! and too majestic to draw such similes, and mention flies and spiders!

963 “Because they hear the sound of camel hooves from a day’s distance and are set into motion by it.” Al-Maydâni, Majma’ al-Amthâl, ed. Muhammad Muhayi al-Din Abd al-Hamid, 2 vols. (Cairo: Maktabat al-Sunnah al-Muhadditha, 1374/1955) 1:349 §1878. “So when robbers see it move they know the caravan is near.” (Q) See on some of their species: http://www.nhc.ed.ac.uk/index.php?page=25.119#Hyalomma

964 An expression that conveys “rarity” (Q) or “the extreme difficulty of a task.” (S)


463
Likewise, after apprising them of the divinely-revealed nature of the object of the challenge and making dire punishment the consequence of disbelief in it, with the promise of reward for whoever believed in it after its proclamation, He now set about answering the content of their criticism of it and said, verily Allah is not ashamed. That is, He does not shun coining the simile of a gnat the way that someone who is ashamed to use it as a simile—because of its insignificance—would.

[Definition of shame and meaning of its attribution to Allah]

Hayāʿ (shame) is the psyche's aversion to reprehensible matters out of fear of blame. It is an intermediate between waqāha (impudence), which is the audacity to do reprehensible matters with utter disregard for consequences, and khajal (timidity), the cowing of the psyche into complete inaction. It stems from hayāt (life), for it is a dejection ……………………………


464
Like wise, after apprising them of the divinely-revealed nature of the object of the challenge and making dire punishment the consequence of disbelief in it, with the promise of reward for whoever believed in it after its proclamation, He now set about answering the content of their criticism of it and said, "verily Allah is not ashamed. That is, He does not shun coin ing the simile of a gnat the way that someone who is ashamed to use it as a simile because of its insignificance would.

[Definition of shame and meaning of its attribution to Allah]

Shame is the psyche’s aversion to reprehensible matters out of fear of blame. It is an intermediate between wuqul (independence), which is the audacity to do reprehensible matters with utter disregard for consequences, and khajal (timidity), the cowing of the psyche into complete inaction. It stems from huj (horror), or it is a desolation..."

that takes over the vital impulse and deters it from doing this or that. Hence it is said hayiya al-rajulu (the man felt shame) just as they say nasiya and hashiya when one's nasâ (sciatic nerves) and hasha (bowels) are ailing.

When the Absolute Originator (exalted is He!) is described by it—as in the hadiths,

(i) "Verily Allah is too ashamed before the white-haired Muslim to punish him" and

(ii) "Verily Allah is shy and generous: He is ashamed, when His slave raises his hands, to send them back empty; rather He will put something good in them"—


970 A fair hadith narrated from Salmân by Aḥmad and in the Sunan as well as al-Ḥâkim...
what is meant by it is the refraining that is inseparable from aversion, just as what is meant by His mercy and His anger is, respectively, the befalling of beneficence and adversity that are inseparable from their respective meanings.\footnote{As already discussed under the glosses of mercy and anger in \textit{al-rahmān al-rahim} and \textit{al-maghdūb ‘alayhim} (see pp. 168 and 205 above).

\footnote{Var. \textit{kānā ba-shībin}, “they gulp it down with slurps.”}

\footnote{Declared in 354/965 in a panegyric for the erudite Buwayhi vizier Abū al-Fadl Muhammad b. al-Husayn b. ‘Amid by al-Mutanabbi cf. “Abd al-rahmān al-Barqūqī, \textit{Shārī al-Diwān al-Mutanabbi}, 2nd ed., 4 vols. (Beirut: Dār al-Kitāb al-‘Arabī, 1357/1938) 1:165. The meaning is that there is so much water available due to the abundance of rains that it is as if offering itself so that the camels drink it not out of thirst but just because it is there, their chops looking like tanned leather because they are clean and moist since they keep taking to water, and the flower-rich lands are compared to a drinking-bowl. Its illustrative usage of \textit{haya‘} is because its literal meaning is not imagined here but rather its concomitant, which is not to reject the water that offers itself, so it illustrates what is in the Hadith and the Qur’ān without difference.” (Q 3:17)
The reason why it was used—rather than tark 'refrain'—is because of its proverbial force and intensiveness. It is also possible that the verse itself used it as a retort to the words used in the unbelievers' discourse.\(^974\)

\(\text{Darb al-mathal} '\text{to strike a similitude}' \) means to construct it, from \(\text{darb al-khātam} '\text{to engrave a seal}' \). Originally it means the striking down of something on something else.

\(\text{An 'to'}\)—with its conjunctive sentence—is (i) in the virtual genitive according to Khalil with \(\text{min} \) implied,\(^975\) (ii) or in the accusative when we make the verb govern it after suppressing [\(\text{min} \)] according to Sibawayh.

\(\text{Mā 'some} \) is (i) an anonymizer that adds to the vagueness and generality of the indefinite, precluding it from being qualified in any way, as when you say \(\text{a'tīnī kitāban mā} \) 'give me some ....

\(^974\) I attribute to the unbelievers the words "Is not the lord of Muhammad ashamed (alā yastahyī rabbu Muhammad) to use flies and spiders in parables?" so the retort would be verbatim if such a report were authentic, but it is unverified in the books of Ashāb al-Nuzūl. Hence it retorts to the meanings meant by the unbelievers (see note 968) rather than their exact words.

\(^975\) I.e. la yastahyī min an...
book\(^9\), that is, any book whatsoever; (ii) or an emphatic additive like the one in the saying of Allah Most High, And it was through some mercy of Allah! (Al 'Imrān 3:159).

["Additive" particles in the Qur\(\textsuperscript{ān} \) play a stylistic role]

Nor do we mean by "additive" gratuitous idle talk\(^976\)—for verily the entire Qur\(\textsuperscript{ān} \) is guidance and exposition!—but rather that \(mā\) was not coined for a sense that is meant [in particular]. It was coined only to be mentioned in tandem with another [sense] so as to impart to it solidity and strength. This is addition in guidance and does not detract from [the Qur\(\textsuperscript{ān}\)].

\(Baʿūdātān\) (gnat) is (i) an explicative apposition for \(mathalan\) (similitude); (ii) or the object of \(yaḍriba\) (to strike) with \(mathalan\) as a participial state positioned ahead of it because it is indefinite; (iii) or they [\(mathalan\) and \(Baʿūdātān\)] are both its objects, as it also implies the meaning of "making."

\(^976\) Cf. S 2:152-153 and see note 357 above on the additive \(lā\) in \(wā-lā-d-dāllīn\).
It was also read \[ba'\dot{a}datun\] in the nominative,977 in the sense that it is the enunciative of a suppressed inchoative. According to the latter scenario, \(\text{mā} \) (some) can have other senses as well:

(i) it could be a definite conjunctive of which the forefront was suppressed978 the way it was suppressed in \(\text{tamāman} \ '\text{al}-\text{ladhī ahsanu} \ '\text{as a completion for that which is best}':979

(ii) It could be an indefinite conjunctive likewise;980 its virtual case-ending is accusative as a substitute981 in both cases.

(iii) It could be an interrogative which is itself the inchoative, as

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978 Abū Ḥayyān said the suppressed part is \(\text{al-ladhī huwā} \ '\text{which is itself}’, following the Kufans’ position as they do not posit the precondition of a long conjunctive clause for the suppression of the pronoun as opposed to the Basrians’ (S 2:155) so that “the sub-audition is \text{an yadrība māthālan} \text{al-ladhī huwā ba’\dot{a}datun} \ '\text{to strike a similitude which is a gnāt}!’” (Z 1:219)

979 i.e. in the non-canonical reading of Yahyā b. Ya‘mur, Ibn ‘Abī Ishaq, al-Hasan, al-A‘mash, al-Sulami and Abū Razin (MQ 2:587-588) for al-An‘ām 61:54 “with ahsanu in the nominative as a comparative of superiority in the sense of a suppressed inchoative” (Q 3:26) to mean “as a completion for that religion which is best” (Q 8:306).

980 Its sub-audition being \text{an yadrība māthālan shay‘ān huwā ba’\dot{a}datun} \ '\text{to strike a similitude—something which is a gnāt}!’” (Z)

981 “For māthālan.” (Z)
if, when He rebutted their skepticism of the fact that Allah uses similes, He added: “What is a gnat or whatever is bigger that it should not be the subject of a similitude?” Rather, He may use as a simile something even more insignificant than that. It is further illustrated by [their saying], “X does not care how much he gives: what is one or two dinars?”

Baʿūd (gnat) is the faʿūl form of al-buʿd, which is al-qāf (‘cutting off’)—likewise al-baqʿ and al-ʿaḍb: that [meaning] became prevalent for those stem-letters—like khamūsh (‘scratchy’).

fa-mā fawqahā (or what is more than that) is an adjunction to

982 “That is, ‘what is a gnat and whatever is bigger than it in size?’ for all are equally proverbializable. It is as if someone said ribā ‘usury’ is categorically prohibited in every foodstuff, whereupon someone else asked, ‘what about quince? apples? almonds?’ and you reply to him: it is categorically prohibited in every foodstuff, so what is the sense of your asking about apples and the rest?” (S)

983 “Because the root letters b-a-d in any order they are put always denote cutting: then they were used mostly for that type of fly because it cuts—with its dart—the human face and the rest of the limbs; just as khamūsh is originally an epithet stemming from al-khamš, which is al-hadsh and is not used for other than the face, then it became used mostly for the gnat.” (Z) “Khamūsh is a Hudhayl name for the gnat.” (Q)

984 “Through the operation of the fā, considered a ātifa lit-tarākhī al-rūtbī ‘adjective operator denoting decreasing order of importance’ whatever is intended by ‘whatever is bigger than the gnat’ something lower than it and even more insignificant, or something loftier than it and greater in mass.” (Z)
It means whatever is more than it

(i) in mass, such as the fly and the spider, as if He aimed to rebut what they had objected to—meaning that He is not ashamed to strike a simile for a gnat, let alone what is bigger than that;

(ii) or in the meaning for which it was paradigmatized, namely minuteness and insignificance, like its wing—which the Prophet (upon him blessings and peace) made an allegory for the world.

An illustration for it in both scenarios is the narration of the man in Minā who fell on the rope of a skin-tent, whereupon ‘Ā’isha—Allah be well-pleased with her—said,
I heard the Messenger of Allah—upon him blessings and peace—say, “No Muslim is pricked by some thorn or what is more than that, but a higher level will be recorded for him because of it and a sin will be erased from him because of it; for it covers both what entails more pain than a thorn, such as a bad fall, and what is pettier than it, such as an ant-bite, since he—upon him blessings and peace—said,

Whatever trouble affects the believer, such will surely be an expiation for his sins—even an ant-bite.

fa-ammā al-ladhīna āmanū fa-ya‘lamūna annahu-l-ḥaqqu min rabbihim (as for those who believe, they know it is the truth from their Nurturer):

988 Missing only from B: ـ but present in all mss. and in compilations of this hadith.
989 Narrated by Muslim, Sahih (al-Birr wal-ṣila wal-ādāb, bāb thawāb al-mu‘min fī-мā yuṣṭūbu) and in Bukhārī, Sahih (al-Mardā, bāb mā jā‘a fī kaffārat al-maraḍ) and al-Tirmidhī, Sunan (Taṣfīr, sūrat al-Nisā‘), the latter two from Abū Hurayra.
990 Narrated through many routes without the words “even an ant-bite” according to Ibn Ḥajar, al-Kāfī al-Ṣāfī (p. 14 §29), which makes the hadith gharib jiddan according to al-Zayla‘i, Takhrij (1:58 §37) and “nowhere to be found in such a wording” according to al-Tābi and Wali al-Din al-‘Irāqī. (S) It is one of the forgeries which J alone aduces both in the Kashshāf and in al-Fā’iṣ fi Gharib al-Ḥadīth, ed. ‘Ali al-Bijāwi and Muhammad Ibrāhīm, 2nd ed., 4 vols. (Cairo: ‘Īsā al-Bābi al-Halabi, 1390/1970, rept. Beirut: Dār al-Fikr, 1414/1993) 3:415 but its meaning is confirmed by the preceding.
Text and Translation

(A) خَرَفْ فَفَصْبِلْ، يَفْصِبُ مَا أَصْبَلَ وَيُؤَكِّدُ مَا يَقْضُدُ، وَيُنْضِمُ مَعْنَى الشْرَطْ، وَلِذَلِكَ يَجْبُ بِالْقَاء. قَالَ يَسْبِيْبُهُ: أَنَا زَيدُ فَذَايْبُ مَعْلُوْعَاءُ مَثْلُهَا يَكُنْ مِنْ شَيْءٍ فَزِيدُ ذَاهِبٌ أَيُّهُ ذَاهِبٌ لَمْ حَالَةٍ وَآنَّهُ مِنْ عَرْيَةٍ وَكَانَ الأَصْلُ دَخُولُ الْفَا عَلَى الأَجْمَالَةِ لَآَنَّهَا الْجَرَاءَةَ، لَكِنْ كَرَىْهَا إِلَامٌ، خَرَفْ الشْرَطْ، فَأَدْخَلُوهَا عَلَى الْحُبْرَ، وَعَوْضُوا الْمُبْتَدَا عَنِ الشْرَطِ لِفَظَاً.

Ammā 'as for' is an elaborative particle that details what was mentioned in vague terms, emphasizes whatever statement it initiates and implies the meaning of conditionality; hence its response is with a fā'. Sibawayh said the meaning of ammā Zaydun fa-dhāhibun 'as for Zayd he is going' is that whatever happens, Zayd is leaving; that is, he is going no matter what and it is his unshakeable resolve.

In principle the fā' should have been affixed to the sentence since the latter is the apodosis of the conditional; but they disliked to make it directly follow the conditional particle, so they affixed it to the enunciative and supplied the inchoative as compensation for the conditional verbally.

992 "The original wording is malimā yakun min shay' 'no matter what happens', where malimā in an inchoative—and inchoatives are nominal by definition—and yakun the conditional verb, from which a follow-up fā' is usually invariable; but when ammā came up to play the role of both the inchoative and the conditional, it necessitated the fā'" (Kh 2:92-93).
993 "I.e. the nominal sentence occurring after ammā because it is the apodosis of the suppressed conditional protasis... and the apodosis of a conditional protasis is a sentence since qua non. However they disliked for the two particles of condition and apodosis to follow one another directly. So they affixed the latter to the enunciative and placed the inchoative ahead of it to serve as a separator between the two particles and
In the fact that He initiated the two sentences with [annā], there is a commendation of the position of the believers and an appreciation of their knowledge together with a harsh censure of the unbelievers for what they said.

The personal pronoun in annāhu (that it is) stands for the mathal ‘simile’ or for an yadrība ‘to strike’.

[Definition of ḥaqq]

Al-ḥaqq ‘truth’ is what is firmly established and unquestionable. It extends to individuated concrete objects, valid deeds and truthful statements, as when they say ḥaqqa al-amr (the matter has taken effect) when it becomes established, and thawbun muḥāqqqaq ‘an accomplished garment’, perfectly woven.

wa-ammā-l-ladhina kafarū fa-yaqūlūna ‘but as for those who disbelieve, they say’: normally it should be wa-ammā-l-ladhina wa-amma-l-ladīn

serve as replacement for the suppressed conditional—1 mean mahmā yakun min shay’ ‘no matter what happens’ (Z 1:221) A direct object can be placed ahead of its governing verb to serve as a separator in the same way, for example in the verse fa-ammā al-yatīma fa-lā taqhar ‘as for the orphan, do not crush him’ (al-Sharḥ 93:9). (Kh)
In the fact that He initiated the two sentences with [an 111111i] there is a commendation of the position of the believers and an appreciation of their knowledge together with a harsh censure of the unbelievers for what they said.

The personal pronoun in annahu that it isl stands for the simile or an yqari ba to strike.

Definition of a H1aqq, <truth> is what is firmly established and uncontestable. It extends to individuated concrete objects, valid deeds and truthful statements, as when they say baqqa al-amr has taken effect when it becomes established, and thawbwr mubnqqnq 'an accomplished garment, perfectly woven.

wa-amma -1-ladhina kafan1 fa- yaulina 'but as for those who disbelieve, they say': normally it should be wa-amma-1-ladhina; crvc d; rcpla r

kafaru fa-lä ya'lamüna 'but as for those who disbelieve: they do not know' to match its fellow and complement its other half; but since that statement of theirs was such a patent proof of their utter ignorance, He shifted to [they say] in the style of a metonymy to serve as a demonstration of it.

mâdhâ arâda-l-Lâhu bi-hâdhâ mathalan 'what did the One God mean by [using] this as a simile?' can be interpreted two ways:

(i) mâ 'what' is interrogative, dhâ 'this' is in the sense of al-ladhi the one, what follows is its relative clause and the whole is the enunciative of mâ;

(ii) mâ together with dhâ forms a single noun in the sense of ayyu shay'in 'what thing'. It is a virtual accusative as an object, as in mâ arâda Allâh 'whatever Allah wants'.

The best [parsing] concerning its reply is [to make it] nominative according to the first scenario and accusative according to the second, so that the reply will match the question. 1994

1994 L.e. in its being a nominal sentence or a verbal one respectively. (S) L.e. hypothetically; as for the noble verse there is no reply since, as you know, what was intended
Al-irāda 'will' is the psyche's pining and propensity\(^{995}\) for action which drive it to do it. It also designates the power that is the starting-point of pining. The first [definition] is together with action while the second is before it. Neither meaning can be conceived to describe Allah, whence the disagreement as to the precise meaning of His will.

**[Definitions of the divine will]**

I. Some said His willing of His acts is that He is neither inadvertent nor coerced,\(^{996}\) and [His willing] of the acts of others is His command to do them.\(^{997}\) According to this [definition], sins do not take place by His will.\(^{998}\)

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\(^{995}\) "Propensity is like the explanation of pining and the benefit of adjoining them is to suggest that will is an involuntary propensity (\textit{mayl ghayr ikhtiyāri})" (Sk p. 288) and Muhammad 'Ali al-Tahānawi, \textit{Mawsū‘at Kashshāf Iṣṭilāḥat al-Funūn wa'l-Ulum}, ed. Rafiq al-'Ajam et al., 2 vols. (Beirut: Maktabat Lubnān, 1996) p. 132, art. \textit{irāda}. The phrase became corrupted to "the benefit of adjoining them is to suggest that will is a voluntary propensity (\textit{mayl ikhtiyāri})" in the marginalia of P (p. 224).

\(^{996}\) "This is the position of al-Najjār—one of the Mu'tazilis—as he considers will one of the eliminative attributes as opposed to affirmative." (S)

\(^{997}\) "I.e. His liability-imposing command, not His creational command (al-amr al-taklīfī là al-amr al-takwintī), as the latter is inseparable from the actualization of what is commanded" (Q)

\(^{998}\) The belief that sins do not take place by the divine will is the position of Mu'tazilis.
II. Others said it is His knowledge of the fact that the matter at hand entails the most perfect design and most beneficial pattern, for He summons every able person to implement it.\(^99\)

III. The truth is that it is (i) to make one of its two potentials preponderant over the other and specify it through certain aspects at the exclusion of others;\(^100\) (ii) or a meaning that compels this giving of preponderance.\(^101\)

It is more general than choice, which is propensity together with preference.

\textit{Hādīhā} ('this') connotes disparagement and contempt.\(^102\)


\(^99\) "This is the position of al-Jāhiz, al-Ka'bi [Abū al-Qāsim al-Balkhi] and Abū al-Hasan al-Baṣrī, who belonged to the Mu'tazilī sect." (S)

\(^100\) "One of its two potentials' means [preponderance of] one of the two sides of the possible over the other in actualization." (S) "The aspects meant are action and avoidance, beauty or ugliness, benefit or harm, and temporal and local contexts." (Q)

\(^101\) "This is the position of the Ash'aris, as it is a pre-eternal essential attribute that is differentiated from knowledge." (S) See on all the above positions the Qadi's own summations in \textit{Tawālī' al-Anwār}, cf. Calverley and Pollock, \textit{Nature, Man and God} (pp. 868-870 God's will) and Abū Manṣūr al-Baghdādi, \textit{Usūl al-Din} (p. 102).

\(^102\) "Because the demonstrative noun can be used for depiction [cf. Lat. \textit{iste}] just as it can be used for magnification [cf. Lat. \textit{ille}] according to context. The way it points to depiction is that when something is near it is easy to grasp—a quality which breeds contempt in most cases." (Q)
Anwar al-Tanzîl: Hizb I

Mathalan (as a similitude) is an accusative of specification or of participial state, as in the saying of Allah Most High, This is the she-camel of Allah as your sign (al-Â'râf 7:73).

(yudillu bihi kathîrân wa-yahdî bihi kathîrân 'He misleads many thereby and He guides many thereby')

(i) the answer to maddha (what); that is, "the misguiding of many and the guiding of many." He placed a verb where the infinitive noun should have been, to intimate novelty and renewal;

(ii) or a clarification for the two clauses that begin with amma and a ruling that knowledge of the fact that it is true is guidance and lucidity, while ignorance of the significance of its mention and denial of the excellence of its source are misguidance and deviance. The numerosity of each of the two clans is inherent

1003 See note 298.
1005 "Ignorance... and denial: this is an allusion to the fact that the question might actually be literal or it might be for denial." (Sk)
to itself, not in comparison to its counterpart; for those who are well-guided are few in relation to the brood of misguidance—as Allah Most High said, and truly few are they (Ṣad 38:24), and few of My slaves are the truly grateful (Saba‘ 34:13). It is also possible that the numerousness of the misguided is in terms of numbers, while that of the well-guided is with regard to merit and honor, as [the poet] said: ["The Long"]

Few when counted, many when they fight,

and he said: ["The Outspread"]

Truly the noble are many in the lands, even if
they are few; just as the rest are scant, even if they abound.

wa-mā yūḍillu bihi illā-l-fāsiqīna 'but He misleads none thereby other than the depraved', meaning those who pass the bounds of faith, as in the saying of Allah Most High,
verily the hypocrites—they are the depraved (al-Tawba 9:67), from their idiom fasaqat al-ruṭaba ‘an qishriḥā 'the ripe moist date breaks away from its husk' when it comes out.

Fisq originally means leaving the straight path. Ru'ba said:
["The Trembling"]

[Camels] deviating (fawāsiq) from their straight path, errant.108

[The three types of fāsiq]

The fāsiq 'reprobate' in the law is one who violates the divine command by committing a grave sin. There are three levels:

• The first level is mindlessness, which is for him to commit them at times, while considering them repugnant.

• The second level is immersion, which is for him to commit them habitually without second thought.

• The third level is disavowal, which is for him to commit them while considering them legitimate. Once he surveys the latter ...

position and maps out its grounds, he has doffed the noose of belief from his neck and donned the garment of unbelief. However, as long as he remains at the level of mindlessness or that of immersion, he retains the appellation of believer because he is still dressed with confirmation—which is the referent of belief—and because Allah Most High said, *And if two factions of the believers fall to fighting* (al-Hujurat 49:9).

[The Mu‘tazilis’ intermediary damnation for sinful Muslims]

The Mu‘tazila—since they said that belief stands for confirmation, affirmation and actions put together, while unbelief is the denial of truth and its disavowal—put him in a third category as “being positioned in-between the two positions of the believer and the unbeliever” because he shares with each of them some of the rulings that apply to them respectively.\(^\text{1009}\)

The fact that their being subjects of misguidance is specified

\(^{1009}\) See p. 259f. on the definition of belief and, on the “middle position,” the entry on the Mu‘tazila in our biographical glossary.
in direct sequence after the attribute of depravity shows that the latter is what made them apt to be misguided and led to their misguidance. That is because their unbelief, shunning of truth and persistence in falsehood turned their thoughts away from the wisdom of the simile and onto the insignificance of its vehicle. Then, through that [diverting away], their ignorance became deep-rooted and their misguidance increased, whereupon they denied it and mocked it.

It was also read yudallu 'are misled' in the passive voice and al-fāsiqūn 'the depraved' in the nominative.\(^{101}\)

[2:27] al-ladhīnā yanquḍūna 'ahda-l-Lāhi 'those who breach the covenant of the One God' is a descriptive for al-fāsiqūn 'the depraved' for condemnation and the determination of depravity.\(^{102}\)

\(^{101}\) Lit. "turned away the faces of their thoughts," "an implicit and conceptual/associative metaphor" (isti‘āra mukammiya wa-takhyīliyya). (Q)

\(^{102}\) By Zayd b. 'Ali for all three verbs. (MQ)

\(^{102}\) "It is also considered possible that it is disjoined from what precedes and that it is an inchoative of which the enunciative is the clause of ʿulāʾika." (Kh)
inal sense refers to the yarns of rope. Its use for the dissolution of a covenant comes from the metaphorization of the latter as a rope, since it ties the two covenantees to each other. If used with habl 'rope' it is an extended metaphor, and if it is mentioned together with ‘ahd ‘covenant’ it symbolizes one of its aftereffects, namely that the covenant is a rope in the solidity of the connection between the two covenantees—just as you say “he is fearless and devours his contemporaries” or “he is learned, people tap into his knowledge.” There is, respectively, a notice that one is a lion in bravery and an ocean in the knowledge one contributes.

*Al-ahd* is al-mawthiq ‘pact’ and was coined for something meant to be observed repetitively such as a testament or an oath. It also denotes (i) a house in the sense that it is tended by returning to it, and (ii) historical dating because it preserves. ....
[Types of divine covenants]

This particular 'ahd is either

(i) the covenant taken because of [the gift of] reason, which is the glaring proof [of Allah] over His slaves indicating His oneness, the necessity of His existence and the veracity of His Messenger. It is in this sense that the saying of Allah Most High and He made them testify over themselves (al-A'raf 7:172) is interpreted.

(ii) Or it is the one taken through the Messengers from the nations, that when a certain messenger is sent to them who will be confirmed with stunning miracles, they must confirm him as true and follow him, without covering up his mission nor contravene his decisions, as pointed out by His saying, And when Allah took a covenant from those who had received the Scripture (Al 'Imran 3:187) and related verses.

It was also said that the covenants of Allah are three:

1. a covenant He took from all of the offspring of Adam whereby
their affirm His nurturership;

2. a covenant He took from the Prophets that they should establish religion and not diverge over it;

3. a covenant He took from the people of learning that they must show the truth and not conceal it.

\[\text{min ba’di mithqilhi (after its thorough fastening): the personal pronoun stands for the covenant.}\]

\[\text{Al-mithq (fastener) is a name for that by which stability ensues, namely what makes something perfectly compact.}^{105}\]

What is meant by it is that whereby Allah has fastened His covenant of verses and scriptures, or that whereby they themselves fastened it by way of observance and acceptance. It is also possible that it is meant as an infinitive noun.

\[\text{Min (from) is inceptive, for the starting-point of the breach is after the fastening.}\]

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105 “Since it makes sense to object that, in light of ‘ahd, mithq and mawthiq all meaning the same thing as he explicitly said before—‘al-‘ahd is al-mawthiq’—making the personal pronoun stand for the covenant necessitates that an object refer to itself, he alluded to its rebuttal by saying that mithq here is not in the sense of covenant but a noun for that whereby wathq ensues, that is, ihkām ‘compactness’—so it is the name of a instrument, like miftāh ‘key.’” (Q)
(وَيَظْعُونَ مَا أَمَسَّهُ اللَّهُ يَعِيدُهُمْ ۗ أَنْ يُؤْصِلُونَ) يَسْتَنْفَعُ كُلُّ قَطْرِيَّةٍ لَا يُرْضِىُهَا اللَّهُ

تَقُلُّ: كَفَّارَةُ الْرُّجْمِ، وَالإِعْرَاضِ عَنْ مُوَالَةَ الْمُؤْمِنِينَ، وَالتَّقْرِيبِ بِبَنَٰبِنِ الْأَشْرَافِ عَلَيْهِمْ السَّلَامُ، وَالكُتُبِ فِي التَّصِيدِ، وَتَرْكِ الأَجْمَاعِ اَلْمُفْرَوْضَةِ

وَمَا فِيهِ رَفْضٌ حَقِّهِ أَوْ تَعَاطِي شَرْرٍ، فَإِنَّهُ يَقْتُطِعُ الْوُضْلَةَ بِبَنَٰبِنِ اللَّهِ وَبَنَٰبِنِ

الْمَوْصُوَّةِ بِاللَّذِينَ مِنْ كُلِّ وَصُلٍّ وَقَضَى

(الأَمْرُ): هُوَ الْقُولُ الْتَالِبُ لِلْفِيْلِ؛ وَقَيْلُ: مَعَ الْعُلْوٍ؛ وَقَيْلُ: مَعَ

الْإِسْتِغْلَالِ. وَهِيْ سُمِّيَ

[Types of breaches condemned by Allah]

wa-yaqta'ūna mā amara-l-Lāhu bihi an yūṣala (and cut what the One God has commanded to be joined) can mean every type of severing that is not accepted by Allah such as (i) severing the ties of kinship; (ii) shunning allegiance to the believers; (iii) discriminating between prophets—upon them peace—and scriptures in what they confirm as true; (iv) shunning obligatory collective agreements,1016 and the rest of what entails rejection of something good or taking something evil. For it [all] severs the relationship between Allah and the slave that is the essential purpose of every connection and every separation.

Al-amr (command)1017 denotes a verbal injunction to act—it was also said, together with [the commander’s actual] superiority; or together with assumed aboveness. Then it came to also de-

1016 "As in the saying of Allah but do help one another unto righteousness and pious duty (al-Ma'idah 5:2); and exhort one another to truth and exhort one another to endurance (al-'Asr 103:3); and his saying—upon him blessings and peace: ‘and be all slaves of Allah and brothers’ and ‘you must be with the largest mass.’“ (Z)

1017 Plural awāmir.
Anwar al-Tanzi/: 

[Types of breaches condemned by Allah]

Note amr as the singular of umūr 'matters'—the way the infinitive noun is used to name the direct object—since the latter is what one is commanded to do, just as it is also called sha'n 'affair', which means "pursuit" and "purpose." It is said sha'antu sha'nah when I pursue a certain purpose.

It is possible for an yūṣala 'to be joined' to be either in the accusative or in the genitive, in the sense of a substitute for mā or its personal pronoun respectively. The latter scenario is finer verbally and semantically. ¹⁰¹⁸

wa-yūṣidūna fil-ardī 'and spread corruption on earth' by stopping [others] from believing, scoffing at truth and cutting the ties by which the order of the world and its haleness are kept. ¹⁰¹⁹

ulā'ika humū-l-khāsirūna 'those—they are the losers!' who have lost: 1. by neglecting [to use] theirs minds to investigate ..........

¹⁰¹⁸ "Because it is a more powerful blame, since the severing of what Allah has commanded to be joined is more powerful than the severing of the joining of what Allah has commanded." (Kh, Q)

¹⁰¹⁹ This shows that the translation of fasād as "disorder" and "chaos" is interpretive, since it is clear they are not the same as corruption but rather its consequences.
and acquire what will profit them eternal life;

2. by substituting denial and criticism of the Quranic verses into the place of (i) belief in them, (ii) investigation of their realities (iii) and drawing from their lights;

3. and by purchasing (i) breach at the cost of observance, (ii) corruption at the cost of haleness (iii) and retribution at the cost of reward.

[2:28] *Kayfa takjurūna bi-l-Lāhī* ‘how do you disbelieve in the One God’ is a rhetorical query implying incredulity and stupefaction at their unbelief, through non-recognition of the state in which it takes place, in the manner of a demonstration. For its emergence [means it] has to possess some state and some attribute; when one cannot recognize any state in which their unbelief can exist, that inevitably means its existence is unrecognized. Thus it is more expressive and stronger in the non-recognition of unbelief than *atakjurūn* ‘do you disbelieve?’ and more congruent with the participial-state constructions that follow it.
The three different possible addressees in kayfa takfurūn?

The discourse addresses

I. those who disbelieved: when He attributed unbelief to them as well as evil speech and insidious acts, He addressed them by way of redirected apostrophe and scolded them for disbelieving when they know full well that their state dictates the opposite of that. The meaning is, “Tell me, in what possible way are you disbelieving?”

wa-kuntum amwātān (when you had been dead), that is, lifeless bodies—elements and nutrients and humors and zygotes and morsels of flesh, formed and unformed.

fa-ahyākum (then He gave you life) by the creation of souls and their insufflation into you. The reason He adjoined it alone with the fā‘ then’ is because it is directly connected with its adjunct, without delay, contrary to the rest [of the adjunctive clauses].
thumma yumitukum (then He will make you die) when their life terms are concluded.

thumma yuhiyikum (then He will give you life) with resurrection on the day the horn is blown (al-An‘am 6:73 etc.) or for the questioning in the grave.

thumma ilayhi turja‘una (then unto Him you shall be returned) after the final gathering so that He will requite you for your works; or you will be gathered unto Him from your graves for the reckoning. How strange it is, then, that you should disbelieve when you are fully aware of your situation!

If someone asks: “They may have known that they had been dead then He gave them live and then He will cause them to die; but they had no knowledge that He would give them life and then unto Him they should be returned,” I say: their capability of knowing the latter two\textsuperscript{1020}—in light of the proofs He set up for them—is virtual knowledge on their part, so that it eliminates

\textsuperscript{1020} “I.e. their soundness, not their actuality.” (Q)
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any exc use. This is even m o re the case when the verse draws
attention to what shows the soundness o f both'' " - n a mely, that
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since Allah Most H igh had p ower to and gave them life
in the
first place, He has p ower to give them life a second time; for th e
23
producing of creation is not easier for Him than restoring it.10
102 1

II. Alternately, the di scourse addresses b oth p a rties. · After
Allah Most High clarified the evide ntiary proofs of divine o neness and prop hethood , promised them !Paradise] for belief and
threatened th em Iwith h ellfi re ] for unb elief, He ascertain ed all
that, by enum erating for th em !His] general and specific fa vo rs.
He the n decried any show of unbelief fro m them and declared it
tmprobable in light of those considerable favors; for the immens1ty of the favors spells the eno rmity ofoffending the Favorer. '°''
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~ ~Le-. th,: soundness of revival ait,:r death and hcing brought l,ack to the Mos.I

High; for rc-asnn dictalcs lhc cvc ntualil)' oi resurrection and the return to the rcckonm many ways:• (Z)
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If someone asks, “How can the giving of death be counted among the favors that compel gratitude?” I say: since it is a junction to the second life, which is the real life—as Allah Most High said, and verily the last abode—indeed that is the life (al-‘Ankabūt 29:64)—it is one of the immense favors. Yet what is being counted as the favor to them is the thrust of the account as a whole—just as what is presently taking place is knowledge of it—and not of each and every one of the sentences, since part of them is in the past and part in the future; so they cannot possibly be both taking place presently.

III. Alternately, [it addresses] the believers in particular, as a resolution of the bounty lavished on them and a distillation of unbelief far from them. The sense would be: “How can anyone imagine

1026 “Not every discrete item that was mentioned therein, lest it be objected, ‘how can the giving of death be counted among the favors?’ The thrust of the account is the extraction of antecedents for human beings out of two meanings: the context of inanimateness (qarīnat al-jamādiyya) and his gradual elevation to the apex of bliss, which is to connect with the divine.” (Z)
that you might disbelieve\textsuperscript{1027} when you were dead and utterly unknowing, then He gave you life with what He imparted to you of knowledge and faith, then He will cause you to die the death known to all, then He will give you the true life and you will be returned unto Him, so that He will reward you with what no eye has ever seen or ear ever heard or heart of man ever conceived?”

\textbf{[The definition of life in creatures]}

\textbf{Al-hayāt} ‘life’ is

I. a literal term in reference to the sensitive virtue or what presupposes it—whereby hayāwān (living animate nature) receives its name—and

II. a metonymy\textsuperscript{1028} in reference

(i) to the vegetative virtue\textsuperscript{1029}—as the latter is one of its foresigns and preliminaries\textsuperscript{1030}——

\textsuperscript{1027} This is the gist of the translations that chose \textit{How can/could you disbelieve...?} and it is the weakest of the three scenarios.

\textsuperscript{1028} a, B, \(\beta\), C, e, F, K, Kh, Q, R, T, Ul, Z: \textit{حقيقية... مجاز... مجاز... حقيقية... مجاز... حقيقية... مجاز... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... M: \textit{حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... مجاز... حقيقية... M.\textsuperscript{\textregistered}}

\textsuperscript{1029} On these Aristotelian classes see, for example, Ibn Sina on the \textit{nafs} in his \textit{Kitāb al-Najāt fil-Hikmat al-Mantiqiyūya waš-Tabī‘iyūya waš-Ilāhiyya}, ed. Mājīd Fakhrī (Beirut: Dār al-Āfāq al-Jadīda, 1982) II.6.196 (al-\textit{guwvāt al-manniyā}) and the section on \textit{al-hayāwān} in the second part of his \textit{Kitāb al-Shīfā} II.7 (al-\textit{nafs al-hassasa= sensuālitās}).

\textsuperscript{1030} “In the fetus for example” (Z)
(ii) and to whatever is specific to human beings of worthy qualities such as reason, knowledge and faith, as they are its completion and objective.

Al-mawt 'death', on the other hand, is an appellation for the opposite at every level. Allah Most High said, Say: “Allah—He gives you life then causes you to die” (al-Jâthiya 45:26); Know that Allah revives the earth after its death (al-Hadid 57:17); and What about the one who was dead and We gave him life, and set for him a light whereby he walks among people? (al-An'am 6:122).

[The description of Allah as possessing ḥayât 'life]

When the Absolute Originator—exalted is He—is described by it, what is meant is His sound characterization as [having] knowledge and power, [a characterization] concomitant with this virtue in ourselves,’ or a meaning inherent in His essence

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1031 The induction "origination<=>(power+knowledge)<=>life" is the three-tiered argument of Imam al-Haramayn in al-Shaâmil fi Uṣûl al-Din, ed. 'Ali Sâmi al-Nashshâr et al. (Alexandria: al-Ma'ârif, 1389/1969) pp. 621-622. Others also add will such as al-Qushayrî in al-Fusûl (§28); and idrâk: "All that is soundly [described] as possessing life is soundly [described] as possessing knowledge, power, will and per-
Text and Translation

أو معنى قائم يذاتيه يقتضي ذلك، على الإشعارة.
وَقَرَأَ يَعُوبُ {تَزِجَعُون} يَنْتَجُ النَّاءِ في جَمِيعِ الْقُرْآنِ
{هِمُ الَّذِينَ خَلَقَ كَنُومَ مَا في الأَرْضِ جَمِيعًا}:
بُيَانٌ يَغَيِّرُ أُخْرَى
مُرَتَنِيَّةٌ عَلَى الْأَوَّلِ—فَإِنَّهَا خَلْقُهُمْ أَحْيَاءٌ، قَادِرٌ بِهِ—بُعْدَ أُخْرَى، وَهُذِهِ
خَلْقُ مَا يَبْتَقَفْ عَلَيْهِ بِفَابَةُهُمْ وَرَمَّهُ بِمَعَاشِهِمْ—وَمَعْنَى {كَنُوم}:
لَأَحْكَمَ وَأَتَبَعَكَمْ (1) فِي ذُنُوبِكُمْ، يَسَّأَلُكَمْ بِهِ فِي مَصَالِحِ أَبْدَاِيْكُمْ يَوْمَ أَخَذَهُم—يَوْمَ ائمَّةً
فَحَلَّلَ: مَا يَنْتَجُ النَّاءِ في جَمِيعِ الْقُرْآنِ وَسَيْدَةٌ مِّنَ الْمَلَائِكَةِ. 

Ya'qūb read it ṭaɾjīʿūn (you shall return) in all of the Qurʾān.

[2:29] ḥuwā-l-ladhī khalaqa lakum mā fi-l-arḍi jamīʿan (`He it is Who created for you what is in the earth—all of it') is an exposition of another favor, second in sequence to the first which consists in their being created living and able time and again, while this one is the creation of all that their survival hinges on and all by which their livelihood becomes complete.

The meaning of lakum (for you) is “for your sake and your benefit” in (i) your worldly affairs by your obtaining of benefit, through them, toward the interests of your bodies—with or

ceptions, ... If it is sound for us [to say] that the Maker is Knowing, Able and Willing—life being a pre-condition for these attributes in our school—then it is sound for us to deem that to be a proof that He is living.” Al-Baghdādi, Uṣūl al-Dīn (pp. 29, 79, 105).


without intermediary\textsuperscript{1033}—and (ii) your spiritual affairs by proof-inference, due consideration and realization, and whatever is congruent with those [interests] among the delights of the hereafter and its torments.

[Its being created for their sake and benefit is] not in the sense of an ulterior purpose\textsuperscript{1034}—for an agent [motivated] by an ulterior purpose is seeking completion through it—although it is like an ulterior purpose in that it is the aftermath of the act and what it leads to. Furthermore, it dictates the permissibility of beneficial things\textsuperscript{1035} without precluding that some of them be exclusively restricted to some for non-essential reasons: for it indicates that all is for all, not each for each.\textsuperscript{1036}

\textsuperscript{1033} An allusion to venomous animals such as scorpions and snakes which are food for antelopes and hens which, in turn, are food for human beings, and their poisons can benefit also for defense against enemies. So the world, after careful consideration, is all created for the sake of human beings.” (Q)

\textsuperscript{1034} “I.e. the ‘for’ of causality (‘illiyya) is metaphorical and stands for wisdom and welfare in such verses as this or I did not create jinns and human beings for any other reason than for them to worship Me (al-Dhāriyyāt 51:56).” (Z) This is an Ash‘ari rule.

\textsuperscript{1035} “Meaning that the default (al-asl) in all things is licitness (al-hilal)… as is the position of Hanafis and Shafi‘is, and the preference of Imam al-Rāzi in al-Mahṣūl where he made it an invariable rule.” (Q)

\textsuperscript{1036} “Non-essential reasons validated by the Lawgiver such as marriage, purchase and
Mā ‘what’ includes all that is on earth, excluding the earth\textsuperscript{1037}—except when [we say that] what is meant by the latter is the other direction [figuratively], just as by sahiba ‘sky’ is meant the upper direction.\textsuperscript{1038}

Jami‘an ‘all of it’ is a participial state for\textsuperscript{1039} the second conjunctive.\textsuperscript{1040}

sale, gifts, leases and loans, all of which indicate that ‘all,’ meaning all that is on earth, is not for all, meaning all human beings, the discourse addressing everyone generally; not that every single thing created on earth is for every single individual among human beings lest everyone’s property should also belong to others and every man’s spouse be licit for others as claimed by the libertines—Allah confound them! How they are perverted! (al-Munāfiqūn 63:4).’ (Q)

\textsuperscript{1037} AQ, H, K, MM: missing [لا الأرض] lacuna.

\textsuperscript{1038} Or else it requires that something contain itself, which is impossible…. The author rejected the exegesis that it includes the earth as that requires a figurative interpretation [ard—belowness] in contradiction to the manifest location without reason.” (Z) “I say, rather, that it includes it as well, following another sense of Arabic eloquence which is to dispense with the governed annex (mudaf īlayh) by only citing the governing annex (mudaf) but meaning both in actuality, as in rākib al-nāqa tāliḥān (the rider of the camel—both exhausted)!… likewise in the verse His saying mā fil-ard stands for the earth and what is in it,” (S) cf. Ibn Jinni, Khaṣṣā’is (1:289-293) and below, note 1272.

A locus classicus of this famous figure is verse 882 of Ibn Mālik’s Alfiyya, where the words bayna al-khayr [between goodness] elliptically stand for “between goodness and me.” The figure is also known as rākib al-ba‘ir tāliḥān cf. Ibn Mālik, Shawāhid al-Tawdīl wa-Taṣḥīl li-Mushkilāt al-Jāmiʿ al-Šāhī, ed. Taha Mubsin, 2nd ed. (Cairo: Maktābat Ibn Taymiyya, 1413/1993) p. 152. The figure sheds light on many concise and elliptical passages of Qur’ān and Hadith.

\textsuperscript{1039} a, Ak, β, B, F, R, S: حَالٌ عَن ِ حَالِ عَلَى A, I, Kh, Q, Sk, T, Z: حَالٌ مِن

\textsuperscript{1040} i.e. mā in the sense of kull ‘everything!’… as opposed to lakūm ‘for you’ or al-ard ‘the earth’, which do not entail intensiveness” (Kh) “because the conjunctive is an explicit second direct object” (Q) and “because the lavishing of favor (imtīnān) can show only by exposing the abundance of favors, not the multitude of those favored.” (S, Z)
Thumma-stawā ilā-s-samā′i 'further, He proceeded to the sky':

(1) He directed Himself to it with His will, from their saying istawā ilayhi kas-sahm al-mursal 'he proceeded to him like an arrow-shot', meaning he directed himself straight to him without turning to anything else.

[Istiwa′; literally means symmetry]

(2) The root meaning of istiwa′ is the quest for symmetry. Its use to denote erectness is because of what the latter entails of making the arrangement of the parts equal. However, it cannot be said to mean that because such pertains exclusively to bodies.

(3) It was also said istawā means istawlā 'capture' and malakā 'take possession'; [the poet] said: ['The Trembling']

Bishr has taken over (istawā ʿalā) Iraq without any sword or bloodshed.

1041 “In al-Ṭibrīz Hāshiya: Istitiwā′ literally means erectness, straightness and fullness of development and faculties.” (S)

The first is more congruent with (i) the root meaning, (ii) the conjunctive clause by which it was transitivized and (iii) the levization that is made to follow it sequentially with fa 'then'.

What is meant by al-samā' (the sky) is these supernal bodies or the upward directions.

[Timing of the respective creations of heaven and earth]

Thumma ('further') is probably due to the disparity between the two creations and the superiority of the creation of the sky over the creation of the earth—as in the saying of Allah Most High, moreover (thumma), to be of those who believe (al-Balad 90:17)—rather than temporal subsequence, which would contradict the manifest locution of the statement of Allah Most High and the earth, after that—He spread it out (al-Nāzi'ī at 79:30).
The latter [verse] indicates the posteriority of the spreading out of the earth—which is itself prior to the creation of what is in it—to the creation and leveling of the sky. That is, unless you consider dāhāhā ‘He spread it out’ a resumptive, subauding another verb—indicated by Are you the harder to create? (al-Nāzī’āt 79:27)—to make al-ardā ‘the earth’ accusative, like “he learned the lay of the land and administered its affairs after that,” but it contravenes the manifest locution.

fa-sawwāhunna (and He levelled them): He proportioned and fashioned them exempt of crookedness or gaps.1046

Hunna (them) is the personal pronoun for al-samā (the sky) if the latter is glossed as the [celestial] bodies since it is a plural, or it is meant in the plural.1047

Then turned He to the sky... Then He ordained them seven skies (Fūṣilat 41:9-12) to discuss the priority of the creation of the earth from a different perspective. See also, on the reconciliation of these perspectives with additional consideration of the relevant hadiths; al-Qurṭubi’s Ṭafsir on al-Baqara 2:29 and S (2:176-178).

1046 “Without disparity between parts, some being nearer to the center than others; rather, they are all equidistant from the center—an allusion to sphericity,” (Q 3:93)

1047 See above, under 2:22 and footnote: “Al-samā‘ is a common noun denoting units and collectives, like ‘dirār’ and ‘dirham’ It is also said to be the plural of samā‘a”
Text and Translation

Anwar al-Tm1zil: Hi::b I

The latter [verse] indicates the posteriority of the spreading out of the earth—which is mentioned in the Hadith Ta'ifi fil-Ha's. See also http://starsandstones.wordpress.com/2010/07/16/on-discerning-skies-of-heaven/

Otherwise it is an unidentified [pronoun] explained by what follows, as in their saying rubbahu rajulan 'many a one—a man'.

sab'a samāwātīn (as seven skies) is a substitute or an explication.

[The number of the heavenly spheres]

If someone says: "Is it not the case that those in charge of observatories affirm that there are nine heavenly spheres?" I reply: what they said is fraught with doubts; but if sound, there is nothing in the verse that negates additions—although if one adds to them the 'arsh (Throne) and the kursi (Footstool) no disagreement remains.

[Divine creatorship, wisdom and resuscitatorship]

wa-huwa bi-kulli shay'īn 'alim (and He is most knowing of all things) expresses (i) causation, as if He had said, "Because He is
knowing of the ultimate reality of all things, He created what He created in this most perfect pattern and most useful aspect;”

(ii) the inference that one whose acts follow such extraordinary order and refined arrangement must be most knowing: to perfect, thoroughly accomplish and signalize acts with their most beautiful and beneficial aspect is inconceivable other than on the part of one knowing, wise and most merciful;

(iii) and the quelling of the suspicion that might creep into their hearts, that “after body parts fall apart and disintegrate,⁶⁰⁸ joining whatever [elements] share their qualities,⁶⁰⁹ how can the parts of every body be collected a second time, so that none of them is mislaid in any way, and nothing is annexed that did not belong, so that they are returned exactly as they were?” Its equivalent is the saying of Allah Most High, and He is most knowing of all things created (Yāsīn 36:79).

⁶⁰⁸ Ak, a, B, β, e, F, I, P, Q, R, Sk, T: “نَفَتْتُوُبِّدَتْ” AQ, H, Kh, L, MM, U, U1, Z: نَفَتْتَوُبِّدَتْ Inversion.

⁶⁰⁹ “Of liquid and dust.” (Q)
Text and Translation

وأعلم أن صحة الحشر مبنية على ثلاث مقدمات، وقد برهن عليها في
هاتين الآيتين. أما الأولى، فهي: (I) أن مواز الأبدان قابلة للجمع والحياة،
وأشار إلى البرهان عليها بقوله: (وَصِبْتُمْ أَمْوَاتٌ فَأَنْحَلَتْنِمُ
يَمْسَكِنُكُمْ)، فإن تعاقد الأفراز والاجتماع والموت والحياة عليها يدل
على أنها قابلة لها دذاتها، وما بالذات: يأبى أن يُرَوْلُ ويتغمر. (III-II)
والثانية والثالثة: فإن عَرْ وَجْلَ - عَالِمَ يَبَتْهَا وَيُمَوَّاصِعُها، قادرٌ على جمعها
وإنْ حَايَتُهَا، وأشار إلى وَجْلَ إِبْدًاها (أ) يأبى تعاقد قادر على إبداؤها وإبداؤها
هو أعظم خلقا وأعظم صنعا: فكان أقدر على إعادتهم وإحياءهم.

Know that the validity of the [Final] Gathering is based on
three premises which He demonstrated in these two verses:

I. The first one is that the constituent parts of bodies are apt to
be gathered up and given life; He alluded to its demonstration
when He said, when you had been dead then He gave you life,
then He will make you die (al-Baqara 2:28); for their successive
[states] of disjointure, assemblage, death and life show that they
are inherently fit for that; and what is inherent will not pass or
change.

II-III. As for the second and third [premises]: truly the Almighty
and Exalted is cognizant of them and their exact situations, able
to collect them and give them life. He alluded to the sense in
which He affirmed these two points with the facts that

(i) He is able to cause them to appear and even cause what is far
more massive and extraordinary in its frame to appear [out of
nothing]; so He is all the more able to return them back to life;
(ii) and He created whatever He created in a levelled and compact frame without any flaw or imperfection, thereby safeguarding their interests and meeting all their needs.

All the above is evidence of the infiniteness of His knowledge and perfection of His wisdom—how magnificent is His power and how fine His wisdom!

Nāfi‘, Abū ‘Amr and al-Kisā‘ī put a sukūn on the hā’ in the like of fa-hwa and wa-hwa, in emulation of `addin.\(^{1052}\)

[The superiority of human beings to angels]

[2:30] wa-idh qāla rabbuka li-l-malā‘ikati innī jā‘ilun fī-l-arḍī khalifatan (‘and behold! Your Nurturer said to the angels: Verily I am setting on earth a successor’) is the enumeration of a third favor that includes all people.\(^{1053}\) For the creation of Adam and his

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\(^{1052}\) Also Qālūn, Abū Ja‘far, al-Ḥasan and al-Yazīdi. It is the dialect of Najd as opposed to that of the Hijāz. (MQ) “It is possible to put a sukūn on the hā’ in huwa and hiya when they are prefixed with wāw, fā’, the inceptive lām and thumma such as in fah-yā kal-hijāra, wah-wa bi-kulli shay‘in ‘alim, lah-wal-ghanīyyul-hamīd, lah-yal-hayawān and thumma h-wa yawm-al-qiyāmati min al-maqbūḥin, as in ‘ādūd [‘add] for huwa and katīf [katf] for hiya.” (Z) “And rasūl [rusl].” (Q)

\(^{1053}\) See below under verse 2:34 for the mention of a fourth favor.
being given honor and preference over His angels—as He commanded them to prostrate before him—are a mark of favor that includes his progeny.

[Grammar and usage of idh and idhā]

Idh ‘whereupon’ is a [temporal] vessel coined to denote a past temporal link inside which another link occurs, just as idhā ‘when’ was coined for a futural temporal link inside which another link occurs. This is why

(i) it is required for both of them to be annexed to sentences like haythu ‘wherein’ with regard to place. Furthermore:

(ii) they are both indeclinable, to make them resemble relatives and conjunctives;

(iii) they are used causally and consequentially [respectively].

1054 “Due to the fact that they both need a sentence to follow them and clarify how they are connected” (Z) “like al-ladhi ‘that, who, which’” (Kh)

1055 “There is here laff wa-nashr munjmal ‘indeterminate [verbal] involution and evolution’, for it is idh that is used causally and idhā that is used consequentially, never the reverse.” (S 2:181) Even so, “Abū Ḥāyiyan did not recognize any instance of idh used causally while Ibn Hishām said in al-Mughni that the majority do not affirm it and that idhā does not effect apocopation (jazm) except in extreme cases of need.”

(S) Nevertheless the usages of idh and idhā are listed respectively as “zarfiyya, fujā‘iyya, ta‘liyiyya” and “tafsirīyya, wa-zarfiyya, wa-fujā‘iyya... wa-lā ta‘mal idhā al-jazma illā fil-shī‘r li-darūra” in al-Dārqi, Mu‘jam al-Qawā‘id (pp. 22-24). Cachia translates laff wa-nashr as “multiple attribution (rolling and unrolling);” Arch Rhetori-
(iv) and they are always construed as accusatives because of their adverbiality, since they are among the undinclinable temporal vessels for the reasons we mentioned.

As for the saying of Allah Most High and recall 'Ad's brother whereupon (idh) he warned his people of the winding sands (al-Ahqāf 46:21) and its like, it is interpreted as “recall the incident whereupon such took place,” where the incident was suppressed and the local vessel was set up in its place.

Its regent in the verse is (i) qālū 'they said', (ii) or udhkur 'recall'—following the aforementioned interpretation—as the latter explicitly came up as its governed element many times in the Qur'ān; (iii) or [another] implied [verb] indicated by the previous verse, such as wa-bada'a khalqakum idh qāla 'and He began creating you, whereupon He said'. Accordingly, the sentence is adjoined to khalqa lakum 'created for you' and is tantamount to a relative clause. 

<sup>1056</sup> in reference to the angels.
Text and Translation

الْمَلَائِكَةُ (الْمَلَائِكَةُ) جَمْعُ (مَلَائِكَةٌ) عَلَى الْأَصِلِّ، كَ (الْمَلَائِلِ). وَالْأَمْيَةَ لَيْلَيْبَ
الْجَمْعِ. وَهُوَ مُقَلْوَبُ (مَلَائِكَةٌ) مِنَ الأَلْوَكَةِ وَهُوَ الْرِّسَالَةُ لَهُمْ وَسَيَاطٍ

Ma'mar considered it an additive.1057

[The angels: name, nature and functions]

Al-malāʾika 'the angels' is the plural of malʿak—originally—the way shamāʾil is the plural of shamʿal 'north wind',1058 and the [final] ī is to feminize the plural.1059 It is the inverted form of maʿlāk1060 from alūka, which means "message" as they are inter-

1057 "Al-Zajjāj decreed this interpretation and said that when a particle imparts a valid meaning it is impermissible to deem it an additive." (Z) Shah Waliyullah summarily dismisses the need for a regent in all Quranic instances of wa-idh as superfluous, instead proposing a third view, which is to consider idh neither a temporal-local vessel (zāj) governed by an implied regent (ʿamil) nor additive but a transference or metaphorization (naql) to a meaning of threat and intimidation (takhwif wa-tahwill), as it were a stand-alone ecphorization or "exclamatory phrase" used for pathos when remembering and listing tremendous events: al-Fawz al-Kabīr fi Usūl al-Tafṣīr, trans. from Persian by Sā'īd Ahmad al-Balānī fūrī (Damascus: Dār al-Ghawthānī lil-Dīrāsāt al-Qurʿāniyyā, 1329/2008) p. 81 (section entitled lā ĥājata īlā tāfṣīl al-ʿāmil fi kalimat idh), translated by Tāhir Mahmood Kiānī as The Great Victory on Qurʾānic Hermeneutics (London: Ta-Ha Publishers, 2014) pp. 104-105 (section entitled "There is no need to investigate the word that governs the word idh"). Also see note 357.

1058 B, t, R: Ak, β, F, I, T: كَالْمَلَائِكَةِ

1059 "Otherwise the plural malāʾik would be aberrant, since the plural of faʾal is fiʾāl and afʿal, as in jabal → jībal, ajbul; or fiʾāla, afʿāl, as in hajar → ĥijāra, ĥijār." (Z)

1060 Namely, the maʿlāf form of the root verb 'l-k 'to chew', aorist yašākū, infinitive nouns alk and alūk, the nouns alāk(a) and maʿlāk(a) signifying message, indicating the aural nature of messengership, cf. al-Fārāhīdī, 'Ayn (5:380) and Lisān s.v. 'l-k.

"Their being named malāʾika is due to their extremely great strength, all of the cognates of m-l-k revolving around the senses of strength and toughness such as malik 'king', malik 'owner', malaktu al-ʿajīn 'I churned the dough'... It is enough for you that Allah Most High said of them they laud night and day, they never wane (al-Anbiyāʾ 21:20)—and what strength is greater than that!" (Z 1:240).
mediaries between Allah Most High and human beings, so they are the messengers of Allah—or like messengers—sent to them.

The thinkers differed as to their exact nature but agreed that they are created, autonomous entities. Most of the Muslims view them as subtle bodies able to take on various forms—as attested, they said, by the fact that the Messengers would see them thus—(a Christian sect said they were excellent human souls separated from their bodies while the sages claimed they


1062 Elsewhere the Qadi attributes the very same definition to “the majority of theologians” for “angels, jinns and devils.” Baydawi, Tawali’ al-Anwär min Matali’ al-Anzâr, ed. Abbâs Sulaymân (Beirut: Dâr al-Jil: Cairo: al-Maktabat al-Azhariyya lil-Turâth, 1411/1991) p. 147. “In Sharh al-Maqâsik: They are absolutely good, luminous bodies, while the jinn are subtle airy bodies divided into good and evil and the devils are evil fiery bodies. It was said that the constitution of the three times is from the mixture of the elements, except that the dominant one in each is the one highlighted. Because fire and air are extremely subtle, angels, jinns and devils can enter windows and narrow places—even human cavities—unseen by the eyes, unless they put on other alloys dominated by eartheness and liquidity as vestments and coverings, at which time they can be seen in bodily forms such as human and other animal bodies.” (Sk p. 287)

1063 He attributes the very same position to “the sages” (al-hukamâ) in the Tawali’ (p.
Text and Translation

Anwar al-Tanzi, 1:1

The mediaries between Allah Most High and human beings, so there are sages who claim that those mediaries [i.e., the Penitents and the Slaves of Allah]—as they would see and touch—were incorporeal substances that differ from articulate-speaking souls in their exact nature and falling into two groups:

I. A group whose sole occupation is self-immersion in greater knowledge of the True and Real One—glorified is He!—and self-exemption from concern with anything else—as He described them in the decisive [verses] of His revelation, saying, they laud night and day, they never wane (al-Anbiya' 21:20); these are the "highmost" and the "angels brought near."

II. A group that administer the command from heaven to earth (a-Sajda 32:5) according to the prior Decree and as penned in the Divine writ, they do not disobey Allah in what He commanded them but they do what they are commanded (al-Tahrîm 66:6); these are the "executors of commands."

Thus some are heavenly and some earthly, per the scheme I finalized in Kitāb al-Ṭawâlî' (Book of the Rising Stars).\(^{1064}\)


\(^{1064}\) Ibid. (lb:644-723).
The audience referred to are the angels in their entirety due to the terms being general and the absence of a specifier; some said the earthly angels while others said Iblis and those that were with him, fighting the jinns. For Allah Most High had made the latter dwell the earth first, after which they spread corruption in it, so He sent them Iblis as part of an army of angels, destroying and dispersing them across islands and mountains.1065

Jā'īlun is from ja'ala 'to set' which has two objects—namely fil-ardī khalīfatan 'on earth a successor'—which it was made to

1065 Al-Tabari narrated in his Tafsīr (under al-Baqara 2:34) and his Tārīkh al-Rusul wal-Mulāk, ed. Muhammad Abū al-Fadl Ibrāhīm, 11 vols. 2nd ed. (Cairo: Dar al-Ma‘ārif; Beirut: Maktabat Suwaydān, 1960-1977) 1:81-82 from Ibn ‘Abbās that Allah Most High created the jinns and ordered them to inhabit the earth. They worshipped Allah until time seemed too long for them, so they disobeyed Allah and shed blood They had a king or prophet called Yūsuf whom they killed. Allah sent against them an army of angels that were in the nearest sky. That army was called the jinn, and among them was Iblis, commanding 4,000. They went down and banished the jinns' offspring from the earth and sent them into exile to the islands of the sea. Iblis and the soldiers that were with him dwelt in the earth and found its life easy. It is said they lived there for 40 years before the creation of Adam and that the jinn had lived there before them for 2,000 years. Others said 40 years." Cf. Badr al-Dīn al-Shiblī, Akām al-Marjān fi Ahkām al-Jān (Cairo: Maḥbāṭ al-Sa‘āda, 1326/1908) pp. 155-156; al-Suyūṭī, Laqāṭat al-Marjān fi Ahkām al-Jān, ed. Muṣṭafā ‘Ashūr (Cairo: Maktabat al-Qur‘ān, 1408/1987) p. 189-190 and Q (3:109). Also see notes 1103 and 1127.
I. Adam—upon him blessings and peace—because he was

(i) the successor of Allah on His earth, as was every prophet whom Allah made successor in populating the earth, administering people, perfecting their souls and implementing His orders among them.

This was not because of some need Allah Most High had for someone to be His deputy, but rather due to the unreadiness of the recipients of succession to accept His outpouring and re-

1066 "Contrary to all other successorships, which are born of the absence, weakness or deficiency of the one being succeeded." (Kh)
receive His command without intermediary. Hence He did not make any angel a prophet, as Allah Most High said, and had We made him an angel We would have still made him a man (al-An‘ām 6:9). Do you not see how prophets, once their strength peaked and their innermost was set alight whereby its oil almost radiates light even if no fire touches it yet (al-Nūr 24:35)\(^\text{1067}\)—He sent the angels to them? and how, to those who held a higher rank, He spoke without intermediary—such as speaking with Mūsā (upon him peace) at the appointed tryst and Muhammad (upon him blessings and peace) on the Night of Ascent?

Its equivalent in nature is that in light of the bones' inability to accept nutrition from flesh because of their disparity, the exalted Producer of all, in His wisdom, placed between them cartilage which is well-adapted to both of them, so that it takes from one and gives to the other.

(ii) Or [because Adam was] the successor of whoever dwelt the earth before him.

II. Or both he and his offspring, because they succeed those before them or they succeed one another, in which case the word [khalifa] was put in the singular (i) either because it is sufficient to mention him without having to mention his sons—just as it is sufficient to mention the tribe's primogenitor when they say "Muḍar" and "Ḥashim;" (ii) or in the sense of "someone/those who will succeed" or of "successors succeeding." 1068

[The divine disclosure and the angels’ verbal engagement]

The benefit of Allah's saying this to the angels is

1. the teaching of consultation; 1069

2. the magnification of the appointee's status through Allah's glad tidings of his existence 1070 to the dwellers of His dominion and His titling him “successor” ........................


1069 This shows the angels' questioning was neither extemporaneous nor inopportune (as those who anthropomorphize them suggest, to justify their own inclination to object) but in compliance with the divine invitation; even so they were silenced—thrice! —as the Qadi goes on to show, all the more to intensify the status of human khilāfa.

1070 All mss. and eds.: يوجد AQ, H, MM: يوجد
even before he was created;
3. the disclosure of his merit which prevails over whatever failings are in him, through their question and His answer;
4. and the exposition of the fact that wisdom dictates the creation of what is preponderantly good—for the abandonment of a great good because of a little evil is a great evil—among other [benefits].

[Angels wonder at how divine wisdom eradicates human sins]

qālū ataj'alu fiḥā man yufsīdū fiḥā wa-yasfiku-d-dimā'ā (they said: Will you set in it those who will spread corruption in it and shed blood?): [This question expresses]

I. astonishment (i) that the appointees for successorship in populating and civilizing the earth should be those who will spread corruption in it; (ii) or that, instead of the obedient, the disobedient should be appointed for successorship;

II. an exploration of what escaped their notice with regard to the wisdom that overcame those failings and eradicated them;
III. and a quest for answers that might guide them and allay their misgiving, the way the learner asks his teacher about what creeps into his heart.

It is not an objection to Allah—may His might be exalted!—nor is it an aspersions cast on Adam's offspring in the way of slander, for they are above any such suspicion regarding them, since Allah Most High said, nay, but they are honored slaves; they do not speak ahead of Him, but they act by His command alone (al-Anbiyā' 21:26-27).

They became aware of that [those who will spread corruption in it and shed blood] only (i) because Allah Most High informed them; (ii) or by receiving it from the Tablet; (iii) or by inference from what was implanted in their minds to the effect that infallibility is one of their exclusive attributes; (iv) or by analogy of one of the Two Weighty Ones\(^{1071}\) to the other.

\(^{1071}\) See note 304.
Safk 'shedding', sabk 'founding', safh 'pouring' and shann 'splashing' are all types of ṣabb 'pouring'; safk is said of blood and tears, sabk of molten precious metals, safh of pouring from above and shann of pouring from the mouth of a water-skin and the like, as also sann 'streaming'. It was also read yusfaku 'will be shed'\(^{1072}\) in the passive, in which case the referent is man 'those', whether construed as a definite conjunctive or a suppressed indefinite conjunctive—that is, yusfaku al-dimā'u fihim 'among whom blood will be shed'.

[The angels inquired without objecting nor boasting]
wa-nāḥnu nusabbiḥu bi-ḥamdika wa-nuqaddisu laka 'while we extol with Your praise and we hallow for You' is a participial state and reaffirmation of the problematic perspective, as if you were to say, "Are you going to be gracious to your enemies when I am your friend in need?"\(^{1073}\)

\(^{1072}\) Thus in all the mss. and eds. as well as al-'Ukbari, Ibrāb (1:144) and, after him, MQ (1:74), while Abū Naṣr al-Kirmānī cites it as tusfaku al-dimā'u in his Shawādāh al-Qtrā'āt, ed. Shīrāzm al-'Ajli (Beirut: Mu'assasat al-Balāgh, 2001) p. 57 although the latter could be a taṣḥīf. This is an unidentified reading according to al-'Ukbari.

\(^{1073}\) Ak, β, B, ε, F, Kh, R, Sk, T, Ul, Z: آتتماً، آتتماً، آتتماً. This is a unidentified reading according to al-'Ukbari.
The meaning is, "Are You going to appoint as Your successors sinners, when we are infallible and deserving of that?" but its intent is an inquiry about what gave them\textsuperscript{1074} preponderance—despite what is expected of them—over the infallible angels in succession; not vanity and self-pride.

[Complex humans and simple angels: mission of vicegerency]

It is as if they knew that the appointee to succession possessed three faculties that defined him: (i) appetitive, (ii) wrathful—both leading him to corruption and bloodshed—and (iii) rational, drawing him to learning and obedience. Looking at each in isolation, they said: "What is the wisdom in making him successor when, with regard to those two faculties, wisdom does not dictate that he should even be created, not to mention made successor? As for the rational faculty, we ourselves can accomplish what is expected of it free and clear of the impediments of those failings." But they overlooked the merit of each of those two

\textsuperscript{1074} B interlinear gloss: “that is, Adam and his children”
faculties when it becomes disciplined, docile to reason, trained for the goodness of continence, courage, the struggle against lust, and justice. They did not realize that combination affords what isolated elements do not—such as encompassment of particulars, the devising of industries and the extraction of the resources of created matter from potentiality to actuality, which is the very purpose of the appointment to succession. Allah Most High alluded to that in indefinite terms, saying

\textit{qāla innī a'lamu mā là ta'lamūna} \textit{(He said: Verily I know what you do not know).}

1075 “It appears that angels—upon them peace—because of their simplicity, do not have bodily faculties and external senses that are respectively apt to perceive any of the various objects of perception such as colors, sounds, savors and odors, or palpable modalities such as softness, coarseness, heat and cold. So their cognition does not encompass particular savors that are tasted because of the absence of a gustative faculty in them; nor particular observable colors because of the absence of optic power in them, nor particular audible sounds because of the absence of auditory power in them; likewise with regard to particular olfactory and palpatory objects. They also lack internal senses, so their cognition does not encompass particular forms imaginatively, nor particular meanings conceptually and so forth, on the basis of the fact that the divine custom has made it the rule that particulars cannot be grasped by using the intellective faculty except through the intermediary of corporeal faculties that are respectively apt for that... So the complex (\textit{al-murakkab})—which is Adam (upon him peace) and his offspring—when they demarked themselves from the supernal angels through these merits, prevailed over them with the appointment to succession, from the perspective that the reality of human beings that emerges from that reality is nobler. And Allah knows best concerning the truth of the matter.” (Z 1:245)
The affirmation of divine transcendence

*Tasbih* ('extolling') is the distastiation of Allah Most High far from evil, as is *taqdis* ('hallowing'), from *sabaha fil-ardi wal-mā* ('he ran/swam on the ground and in the water')^{1076} and *qaddasa filard*, that is, he went far over the earth.^{1077} One says *qaddasa*, "he made pure," because the one who purifies something is putting it far from impurities.

*Bi-hamdika* ('by Your praise') is a virtual participial state, meaning: "Vested with praise of You for Your having inspired us knowledge of You and granted us success in extolling You!" They rectified thereby what the self-ascription of extolling had suggested. *Wa-nuqaddisu laka* ('and we hallow for You'): "we purify ourselves

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^{1076} The lexicons gloss *sabaha* as moving fast without a solid under-support as in water or in the air without mention of the ground—as pointed out by the supercommentaries—with the exception of the expression *sabiba* for a wide-paced horse.

^{1077} This rare meaning is cited by al-Rāzī and later exegetes after al-Zamakhshāri (as a rule spelled *qaddasa* cf. R: *qaddas* but see F, Z) and is undocumented in the lexicons other than al-Sāhib b. 'Abbād al-Ṭāliqānī's *al-Muhit fil-Lughā*, ed. Muhammad Hasan Āl Yāsin, 11 vols. (Beirut: 'Alam al-Kutub, 1994) entry *q-d-s*. *Subḥān Allāh* can also mean "running fast to Him and lightness in obeying Him." *Ibid.* (entry *s-b-h*).
from sins for Your sake,” as if they had countered

(i) fasād ‘corruption’—which is glossed by some\(^{1078}\) as shirk ‘polytheism’—with tasbih ‘extolment’,

(ii) and bloodshed—which is the gravest of abominable acts—with the purification of souls from offenses.

It was also said [that it means] nuqaddisuka ‘we hallow You’ with the lām as an additive.

[The modality of the divine teaching of Adam]

[2:31] wa-‘allama Ādama l-asmā’a kullahā ‘and He taught Adam the names—all of them’ either by creating innate knowledge of them in him or by casting [it] into his innermost; nor is there need of a precedent of terminology [for such knowledge] to follow in succession.\(^{1079}\)

Ta‘lim ‘teaching’ is an act usually followed in sequence by knowledge, whence the expression ‘allamtuhu fa-lam yata‘allam ‘I taught him but he learnt nothing!’.

\(^{1078}\) E.g. Qatāda and al-Suddi cf. Tafsîrs of Makkî al-Qaysî, al-Sam‘ânî and al-Qarîubi

\(^{1079}\) A rebuttal of the Mu‘tazila, (Q) as that would necessitate circularity. (Z)
Text and Translation

[The meaning of Ādam]

Ādam is a non-Arabic name like Āzar\(^\text{1080}\) and Shālakh 'Shiloh'. Its derivation is

(i) from al-udma 'swarthiness';

(ii) or from al-adama 'paragon' in the sense of an exemplar;\(^\text{1081}\)

(iii) or from adim al-arḍ 'the face of the earth',\(^\text{1082}\) in light of what is related from him—upon him blessings and peace—that

\(^{1080}\) Āzar is considered to be the father of Ibrāhim—upon him peace—"named Tārah 'Terah' in the histories, the two being different proper names for him, like Isrā'il and Ya'qūb; or Āzar could mean 'the old man' or 'the cripple'... or it was the name of an idol he was named after for worshipping it assiduously" acc. to the Qadi sub al-An'am 6:74. Āzar could also be Ibrāhim's paternal uncle, one of the many brothers of Terah left unnamed in Genesis 11:25: "And Nahor lived after he beget Terah 119 years, and begat sons and daughters," as the Qur'an makes the father and the uncle synonyms and explicitly names both Ismā'il and Ishaq among Ya'qūb's fathers in al-Baqara 2:133, cf. the Prophetic hadith, "One's paternal uncle is the twin trunk (sinw) of one's father" (al-Tirmidhi from Abū Hurayra, sahih) and 'Ā'isha's teknonym "Umm 'Abd Allāh" after her sister Asmā's eldest son.

\(^{1081}\) Ādama is also "the inside of the skin (bāṭin al-jīlād, hypodermis) which is next to the flesh while the epidermis (bashara) is its exterior." Sīhāh, s.v. 'ād-m.

\(^{1082}\) "It is authentically established that Ibn 'Abbās—Allah be well-pleased with him and his father—said Adam was thus named because he was created from adim al-arḍ 'the face of the earth'; narrated by al-Firāyibī, Ibn Jarir, Ibn Abī Ḥātim, al-Ḥākim—he declared it sahih—and al-Bayhaqi in al-Asmā' wal-Ṣifāt. Something identical is related from 'Ali b. Abī Tālib and Ibn Mas'ūd—Allah be well-pleased with them—by Ibn Jarir, and this strengthens the fact that it is an Arabic word, which is what [the linguist Abū Mansūr Mawhūb b. Ahmad] al-Jawāliqi (465-540/1073-1145) explicitly said in al-Mu'arrab [min al-Kalām al-A'jami, ed. Ahmad Muhammad Shākur, 2nd ed., (Cairo: Maṭba'at Dār al-Kutub, 1389/1969) p. 61]: the names of the prophets—upon
Anwār al-Tanzil: Hizb 1

Allah Most High grasped a handful from every corner of the earth—its valleys and cliffs—and created Adam from it all, whence his progeny come in different hues, 1083

(iv) or from udm or udma in the sense of ulfa 'congeniality'—[but that is] strained, as is deriving "Idris" from dars 'study', "Ya'qūb" from 'aqb 'posterity' and "Iblis" from iblās 'despair'. 1084

Al-ism 'the name' is, 1. etymologically, 1085 what serves as a sign

1083 Narrated by Ahmad, Abū Dāwūd, al-Tirmidhī—he declared it saḥīh—, Ibn Ḥajar, Ibn al-Mundhir, Ibn Mardūqah, al-Ḥakīm—ditto—and al-Bayhaqi in al-Asmāʾ wal-Shifāʾ, from Abū Mūsā al-Ashʿarī. (S) The actual wording states: "Verily Allah Almighty created Adam from a handful He grasped from every corner of the earth, thus human beings come just like the earth: among them are the red, the white, the black and in-between; the difficult, the easy and in-between; the foul, the clean and in-between." Akhyāf also means sons and daughters of the same mother from different fathers.

1084 "Udm and udma are muwāfaqa 'congruity' and ulfa 'congeniality', as taken from the idām 'condiment' of food. It is strained in light of what was already mentioned. Idris is from dars because of his abundant study of the sciences; Ya'qūb from 'aqb because he comes after Ishāq; and Iblīs from iblās because it despairs of the mercy of Allah, according to which scenario it is an Arabic name." (Kh) "In the Sīḥah: al-adām

1085 See the qadi's previous discussion on ism 'name' deriving either from sumūn for the meanings of these names and words.
for something and its indicator, raising it up to the intellect: namely vocables, descriptives and operations.

2. In common parlance it is a vocable coined for a meaning—whether composite or simple, inchoative or enunciative, or the copulative between the two.

3. In conventional usage it denotes a simple that points to a meaning intrinsically, without connection to any of the three senses.

[The meaning of the teaching of the names]

What is meant in the verse is either the first or the second [usage], which necessarily implies the first, since knowledge of vocables as being indicative of something hinges on knowledge of meanings.

The sense is that Allah Most High created him out of various

1 height or from sima 'brand', respectively the Basrian and Kufan views.
2 All eds. and mss.: من AQ, H, MM; م typo.
3 i.e. ism is a vocable coined opposite a thing, a descriptive or state qualifying it as to its benefit or harm, sweetness, whiteness and all its sensory, intelligible, imaginal and estimative modalities, or one of its operations such as 'reading it,' 'writing it,' 'sewing it'. All that constitutes marks pointing to that thing and its essence.
parts with distinct faculties, ready to perceive all kinds of perceptibles: the intelligible, sensory, imaginal and estimative; and He inspired to him knowledge of the essence of things, their properties and names, the foundations of the branches of knowledge, the canons of human crafts and the modalities of their implements.\footnote{In the Ḥāshiya [of al-Tibā’ī], the scholars have three different views of what Adam was taught. (1) He was taught the vocables coined for physical objects and meanings; (2) He was taught their purposes and benefits; (3) Both of the above, and this is J’s position. I say: The first position is the one narrated from Ibn ‘Abbās [in al-Tabarī].} (8)

\textit{thumma ʿaraḍahum ʿalā-l-malāʾikati} \textit{then He displayed them before the angels}: the personal pronoun here stands for the referent-objects that are implicitly pointed to—as the subaudition is \textit{asmāʾ al-musammayāt} \textit{[He taught him] the names of the referent-objects}, but the governed annex was suppressed because the governed annex was pointing to it and was compensated by the [definite] \textit{łam} \textit{the} as in the saying of Allah Most High and the head is ablaze with white hair (Maryam 19:4).\footnote{Since his statement \textit{Verily the bones of me wax feeble} (Maryam 19:4) precedes, the first person pronoun indicates that what is meant is ‘my head’ so the speaker’s pronoun was suppressed because it was understood and the definite article \textit{łam} was suppressed.}
Text and Translation

since the display is for the purpose of asking about the names of the things displayed. Hence what is being displayed cannot be the selfsame names—especially if by the latter the vocables are meant—and what is actually meant is the things themselves, or the significations of the vocables.

It was put in the masculine because, among its subsets, those endowed with reason were given predominance. It was also recited 'aradahunna and aradahā (He displayed them [fem.])

supplied instead, alluding to something known previously.” (Z)

All eds. and mss.: AQ, H, MM: الأشياء typo.

“Else the meaning is: tell me the names of the names, which makes no sense.” (Z)

“Know that I have a question here, which is that referent-objects can be physical objects and they can be abstract meanings; the display of the former is clear enough, but how were the abstract meanings displayed—such as pain and pleasure, joy and sadness, knowledge and ignorance, hunger and thirst and the infinitive nouns in their entirety? There is no answering that other than by what I resolved [in my works] more than once, namely that meanings are invisible only in this world; but as for the world of malakāt (preterinal dominion) they have various specific forms by which they can be seen and speak. This is similar to 'ālam al-mithāl (the imaginal world) which a group [of Sufis] have affirmed—pay no attention to those who denied it—and, as for us, we have enough standing proofs by which we can affirm it. Furthermore it is indicated by the hadiths transmitted on the enforming of belief, prayer, recitation, knowledge, days and nights, wombs, and the dhikr (invocations) of all the above-mentioned and their dialoguing. I have authored on this issue a treatise entitled al-Ma‘ānī al-Da‘īqa fi Idrāk al-Haqlqa (The fine meanings regarding the perception of reality). Likewise Shaykh ‘Abd al-Ghaffār al-Qawṣi said in his book al-Tawḥīd wal-Ma‘ānī (Pure monotheism and abstract meanings): "They take form and this is not precluded for Allah Most High.” (S 2:194-195) See also Sirāj al-Din, al-Imān bil-Ma‘ālīka (pp. 32-48).

By Ubay b. Ka‘b and ‘Abd Allāh b. Mas‘ūd respectively. (MQ)


in the sense that He displayed their referents [as rational and impersonal feminine plurals respectively].

[The divine silencing of the angels’ misassumption]

fa-qāla anbiʿūnī bi-asmaʾi hāʾulāʾi ‘and He said: inform Me of the names of these’: a silencing of them and notice of their impotence in the matter of succession. For managing and administering [creation] and establishingequity before complete cognition and ascertainment of the respective degrees of capacity and extents of due rights is impossible. It is not a tasking, so it cannot be claimed to be a form of “tasking with an impossibility.”

Al-inbāʿ ‘informing’ is a reporting that contains a notification, whence it can mean either one of the two meanings.

in kun tum ṣādiqina ‘if you are truthful’ in your claim (i) that you are more deserving of successorhip because of your infallibility

1094 All mss. and eds.: إِقَامَةٌ. AQ, H, MM: إِقَامَةٌ lacuna.

1095 Because it is a taʿjīz ‘incapacitation’ rather than a taklīf ‘tasking’. (Sk) On the issue of tasking beyond capacity see above, discussion on Verily those who rejected belief. it is the same for them whether you warn them or you do not warn them (al-Baqara 2:6).
An implied response to the possible objection that the angels' statement was only an interrogative proposition is: (Kt) "Their Lord said, Our Lord al-Akbar, Our Lord al-Basit, Our Lord al-Basit. Ainsa al-aikum, al-Basit al-Akbar al-Basit. And the angels said: Our Lord. And we followed the verse of the Most Wise, which says: "Are you not those who have a tongue in your throats?"

(3) An admission of helplessness and inadequacy:

(3) [Qur'an 32] "There is nothing except what You taught us." Yes! We know. Thus they did not actually say it, it is nevertheless the inescapable conclusion from their statement, Taqaddum aveneration, just as it is applicable to discourse in the sense of its verbatim content may also apply to as the assumed factual reports that are the inescapable conclusion of its signification, in view of this, it therefore covers originate sentences, when such is their ilk—is unbecoming the Most Wise, which, although.
2. a proclamation that (i) their question was an inquiry and not an objection, (ii) and that what was previously hidden to them of the merit of human beings and the wisdom in creating them was now abundantly clear to them;
3. a manifestation of gratitude for His favor in acquainting them of, and disclosing to them what had been incomprehensible before;
4. and keeping decorum in resigning all knowledge to Him.

Subḥān ('extolment') is an infinitive noun like ghufrān ('pardon'). It is hardly used other than as a governing annex, made accusative by its implied verb as in maʾādhah-l-Lāh ('God's refuge').

It was used eponymically for tasbih in the sense of disavowal—although this is highly irregular—in the saying: ['The Swift']

Quittance from (subḥāna min) 'Alqama the boastful!'
The opening of discourse with it forms an apology for the inquiry and for the display of ignorance regarding the truth of the matter; hence it was made the key to repentence. Mūsā (Moses) —upon him peace—said extolled are You! I repent to You (al-A'rāf 7:143) and Yūnus (Jonah)—upon him peace, extolled are You! Truly I was an oppressor (al-Anbiyā' 21:87).

**Innaka anta al-'alimu** (truly You—and You alone—are the most Knowing) Whose notice no hidden escapes, al-ḥakimū (the most Wise) Who perfects all His ex nihilo designs and Who does nothing but what entails utter wisdom.

**Anta** (You) is (i) a distinctive pronoun. (ii) It was also said it is an intensive for the [personal pronoun] kāf [in innaka], as when you say marartu bika anta 'I passed by you yourself.'  

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110 See hum in the tafsīr for wa-ulā’ika humu-l-mufilhūn (al-Baqara 2:5) above.
although you cannot say marartu bi-anta, as what is permissible for the appositive is not permissible for the antecedent. Hence it can be said yā ḥādhā al-rajul ‘O you fellow’ but it cannot be said yā al-rajul. (iii) It was also said it is an inchoative; the enunciative is what follows it and the whole clause is the enunciative of inna.

[2:33]qāla yā Ādamu anbiʾhum bi-asmāʾihim ‘He said, O Adam, inform them of their names’, that is: notify them.

It was also read
(i) with a transposition of the hamza into a yā’ [=anbihum]; and
(ii) with suppression of the hamza and kasra inflection of the hā’ [=anbihim]
(iii) in both instances [anbihim].  

fa-lammā anbaʾahum bi-asmāʾihim qāla alam aqul lakum inni aʾlamu ghayba-s-samāwātī wa-l-ardī wa-aʾlamu mà tubdūna wa-mā kuntum taktumūna ‘when he informed them of their

Amvdr al-Tanz i/: kfizb 1,

Would not create a creature preferable to them; alternatively: what-

names He said: Did I not tell you? Verily I know what is invisible in the heavens and the earth, and I know what you disclose and what you try to keep hidden?: a recalling of the saying of Allah Most High, verily I know what you do not know (al-Baqara 2:30) but in a more expansive manner that serves\footnote{\textit{q., B, e, T: \( \lambda \) \( \varepsilon \) \text{Ak, } \beta, \text{ F, I, R: \( \lambda \) \( \varepsilon \) \text{\'kon} \)}} as a conclusive proof to that effect. Since Allah Most High knows what is hidden from them of heavenly and earthly matters, and knows what they comprehend of their own outward and inward states: He likewise knows what they do not know.

There is also in it an oblique rebuke of them for leaving the best course; the latter was for them to halt and wait for the clarification to come to them.

[The divine foreknowledge of Iblis’s planned disobedience]

It was said that \( \text{mā tubdūna} \) ‘what you disclose’ is their saying, Will you set in it those who will spread corruption in it (al-

Baqara 2:30) while \( \text{taktułmūna} \) ‘you keep hidden’ is their private musing that they are deserving of successorship and that He would not create a creature preferable to them; alternately: what-
Anwār al-Tanzil: Ḥizb 1

ever obedience they displayed and whatever Iblis concealed from them of his [planned] disobedience. 103

The hamza [in alam] is for disavowal: it was affixed to 104 the negatory particle and therefore came to denote affirmation and resolution.

[Nine fundamental lessons in the khilāfa and asmāʾ verses]

Know that these verses show 1. the nobility of human beings;

103 In the sense that Iblis was an angel among them as narrated from Ibn ‘Abbās and Ibn Mas’ūd among other Companions, Mujāhid, Qatāda, Ibn al-Musayyib, Ibn Iṣaqq and al-Dāhkh by al-Ṭabarī (1:486-488; 1:507-511; 1:535-539), Ibn Abī Ḥātim, Taḥfīz (1:79 §333-334; 1:84 §361-362) and al-Qushayrī, al-Taṣfir fi Ilm al-Taṣfir, ed. ‘Abd Allāh al-Muṭayrī, unpublished Ph.D. diss. (Mecca: Jāmiʿat Umm al-Qurrā, 1427/2006) pp. 514-517, cf. below on verse 2:34. “It is narrated Allah Most High commanded the angel of death—after the latter grasped a handful from each of the corners of the earth—that he ferment it and turn it into fīmn lāzīb ‘packed mud’ (al-Saffāt 37:11) then hamāʾ in masnūn ‘moulded loam’ (al-Hijr 15:26, 28, 33); then saṣṣal day (dito and al-Rahmān 55:40) and that he fashion from it Adam and place him on the road to Mecca for the angels who ascend from earth to heaven to see. He did so and placed Adam’s body there for 40 years. Iblis was an angel in charge of the nearest heaven. with a throng of angels called jinn because they were the custodians of Jannā, and he was called al-jannān as a man is called Makkī, Madani, Kūfī, Baṣrī. Every time he passed by Adam he would say: ‘For some reason you were created!’ and he would strike it with his hand to make it resound. He then entered him through his nostrils and exited through his rear. He said to the angels that were with him: ‘This hollow creature who is neither firm nor holding together—what do you think you will do if he is preferred over you?’ They said, ‘We will obey our Lord.’ Iblis said in itself, ‘By Allah, I will not obey him if he is preferred over me; and if I am preferred over him I will destroy him.’” (Z) Cf. Abū al-Shaykh, al-‘Azama, ed. Riḍā’ Allāh Mubārkāfūrī, 5 vols. (Riyadh: Dār al-ʿĀsima, 1418/1998) 5:1679-1680 §1125-1128 and Ṭabarī, Taḥfīz (1:486-488) from Ibn ‘Abbās, Ibn Mas’ūd etc. Also see notes 1065, 1127.

104 All mss. and eds.: دخلت حرف Ak, Q; دخلت حرف حرف. …
2. the distinction of knowledge and its superiority to worship;
3. that [knowledge] is a precondition of successorship or rather its chief pillar;
4. that it is valid to ascribe teaching to Allah Most High—although it is invalid to call Him al-mu'allim ('teacher'), since that is specific to those who take up that occupation;
5. that languages are divinely ordained: for names point to vocables specifically or generally, and their teaching evidently consists in communicating them to the one learning them together with the clarification of their meanings, all this requiring prior coinage; but origin precludes that such coinage come from Adam's precursors, so it must come from Allah Most High;
6. that what is understood by wisdom is additional to what is

1105 "The author takes the contrary view in his Minhâj." (Kh)
1106 "I.e. in the customary specific sense, namely that of vocables specifically coined for a certain sense; and if explained in the lexical sense on the basis of etymological considerations from sima or sumûn, it includes all that serves as a sign and indicator for something as long as it evokes it to the mind, whether a vocable coined opposite that meaning or one of its inherent states or one of the acts that issue from it... so al-asma, no matter how it is explained, points to al-alfâz 'vocables.'" (Z)
understood by knowledge, otherwise there would be redundancy in His saying, truly You—and You alone—are the most Knowing, the most Wise (al-Baqara 2:32);

7. that the sciences and perfections of the angels are susceptible of increase—but not, the sages said, in their upper echelons, adducing to that effect the saying of Allah Most High, And there is none of us but has a known station (al-ṣaffāt 37:164);

8. that Adam is better than those angels\textsuperscript{1107} because he is more knowledgeable than them—and the more knowledgeable is superior, since Allah Most High said, say: Are they equal, those who know and those who do not know? (al-zumar 39:9);

9. and that Allah Most High knows of things before they come into being.\textsuperscript{1108}

\textsuperscript{1107} Al-Rāzī in al-\textit{Arba'īn fi Uṣūl al-Dīn}, ed. Ahmad Hijāzī al-Saqqā, 2 vols. (Cairo: Maktabat al-Kulliyāt al-Azhariyya, 1986) 2:177 Mus'āla 33 attributes to Sunnis and Shī'īs the position that prophets are superior to angels, while "the philosophers and Mu'tazila said the heavenly angels are superior to human beings and it was the preference of al-Baṣājīlānī and al-Halimī among our [Ash'arī] colleagues," all excepting the Prophet Muhammad—upon him blessings and peace—who is superior to all creation without exception by consensus, cf. our article "The Prophetic Title Best of Creation" at http://www.livingislam.org/n/bc_e.html. Also see notes 1118, 1121 and 1126.

\textsuperscript{1108} As proved by His saying, \textit{I am setting on earth a successor... Verily I know what you do not know} whereby He told of the creation and succession of Adam before [The angel] said, \textit{I bear witness to the的存在, the existence, the multiplicity of the angels}; [They] asked, \textit{Which is the most knowle}dgy among us? He said, \textit{I say, there is no intelligible difference between the knowledge of one of you and the knowledge of another}... [The angels] said, \textit{We have not been told of it, fall not into error}. [Anwar al-Tanzil: Hizb 1]
[The angels’ prostration to Adam]

[2:34] wa-idh qulna lil-malā’ikati sjudū li-Ādama ‘and behold! We said to the angels: Prostrate to Adam’: After he informed them of their names and taught them what they did not know, He ordered them to prostrate themselves to him in acknowledgment of his merit, in fulfillment of his right and in apology for what they had said about him. It is also said He ordered them to do so before He finished fashioning him—in light of His saying and once I have fashioned him and breathed into him of My spirit, fall before him prostrate (Ṣād 38:72)—as a test for them and to reveal his merit.

those events; then He told of the encompassment of His knowledge to everything which they did not know, including Adam’s states and preferability over them due to his knowledge of the names together with their incapacity to know them [first], which necessarily means that He knew of Adam and his states before they came into being. Moreover His pre-existent knowledge does not update itself, nor is it changed by the updating of informations and their change; rather, the changes are in the appurtenances and the attributions (al-ta‘alluqat wal-idāfāt). Hishām b. al-Ḥakam claimed that Allāh Most High did not know the particulars of events before their actual occurrence, whereupon He finds out about them only then, and that what He knows from pre-existence is only universal modalities and realities.” (Z 1:255) Angels do not know the future (cf. al-Naml 27:65; al-Jinn 72:26-27), however, according to the majority of scholars they are aware of the innermost thoughts of human beings on the basis of the hadith qudsi “When My slave wants to do an evil deed, do not record it against him until he does it, etc” (al-Bukhārī, Sahih, Tawhīd, qawl Allāh yuridīna an yubaddālū kalām Allāh; Muslim, Sahih, Ḥasan, idhā hammal-‘abdu bi-ḥasana cf. Sirāj al-Dīn, al-Imān bil-Malā’ika p. 146-152).
The copulative conjunction adjoins
I. the temporal vessel [idh] (i) to the previous vessel if you put it in the accusative by virtue of an implied [verb]—(ii) otherwise it adjoins it to its subauded regent per the previous sentence—II. or rather, the entire account to the other account.

Furthermore, it is a fourth favor which He enumerated for them.

Al-sujūd ('prostration'), originally, is self-abasement together with stillness. The poet said: ['"The Long"']

You could see bluffs there bowing (sujjadan) to the hooves;

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1109 "Namely wa-idh qāla rabbuka (al-Baqara 2:30); but because there is full disparity between the two sentences in their respective assertory and originative parts he disregarded it by saying 'rather, the story in its entirety...'" (Q)

1110 a, b, ε, F, R, T: the case Ak: the case

1111 'That is, the adunction of the account indicated by the saying of Allah Most High wa-idh qulnā lil-malā'ikati sjudū li-Adama (al-Baqara 2:34) until His saying wa-khāna min al-kāfirīn (2:34) or even until āla'ika ašhāb al-nār hum fiha khālidūn (2:39) to the account indicated by His saying wa-idh qāla Rabbuka lil-malā'ikati (2:30) until His saying wa-mā kuntum taktumūn (2:33) regardless of the congruity or lack thereof in assertory and originative parts.' (Z)

1112 After (1) granting life, (2) all creation and (3) caliphate (al-Baqara 2:28-31).

1113 Spoken by the Companion Zayd al-Khayl 'Zayd of the horse'—whom the Prophet renamed Zayd al-Khayr 'Zayd of goodness'—b. Muhalhal b. Zayd al-Tā'ī in reference to mounted riders who had no difficulty climbing even the steepest rocky slopes, as if they were trampling them underfoot, cf. Ibn Qutayba, Ta'wil Mushkil al-Qur'ān, ed.
and he said, \[1114\] ["The Long"]

And they told it: “Bow (asjid) for Laylā” so it bowed, \[1115\]
meaning the camel when it stoops its head.

In the sacred law it is the lowering of the forehead to the intent of worship.

What was commanded is

I. either the legal sense, in which case the one being bowed to in reality is Allah Most High, but he made Adam the direction to be faced in their prostration to amplify his status, or as the conditioning factor for [the onset of] its obligatoriness. \[1116\]

[Adam as archetype of everything in existence]

It is as if, once Allah Most High created him to become ......
(i) an archetype\textsuperscript{1117} for all \textit{ex nihilo} designs—or even for existents in their entirety;\textsuperscript{1118} (ii) an original pattern for all that is in the spiritual and corporeal worlds; (iii) an avenue for angels to obtain their allotted perfections;\textsuperscript{1119} (iv) and a link to the manifestation of the disparity between all their [respective] ranks and levels:

He ordered them to prostrate out of humbleness before what they saw in him of the immensity of His power and the magnificence of His signs, and out of gratitude for the favors He lavished on them by means of him. So the \textit{lām} (\textit{to}) in it is ...........

\textsuperscript{1117} All mss. and eds.: \textit{نمذجا} AQ, C, H, K, L, MM: \textit{نمذجا} (both are lexically correct).

\textsuperscript{1118} "The sense of upward gradation is that he is also an archetype for the Attributes of Allah Most High such as His life, knowledge and power, although an incomplete one. (((هج الترقى هو نمذج أيضا لصفاته تعالى كحياته وعلمه وقوته مو كله ناقصا\textsuperscript{1119} It does not harm that His attributes are in reality different from ours. Still, in truth it would have been more appropriate to leave out that gradation—hence he did not evoke it again under \textit{Sūrat al-Dhāriyāt}." (Q 3:165) See note 305 above. "We say: when He taught him the names—all of them in the sense we have shown previously [f'100], to the point he could see only the exalted Lord and could no longer see himself, and he became in his entirety the exalted Lord (\textit{wa-sāra bi-kulliyathi al-rabbta ta'āla!!}), the angels were ordered to prostrate to him as a prostration to Allah." (Is f'102a)

\textsuperscript{1119} "On the basis of what was already mentioned, that the sciences and perfections of the angels are susceptible of increase—even if they belong to the upper echelons, contrary to the position of the Muslim philosophers." (Q)
like the one in Hassān’s saying—Allah Most High be well-pleased with him: (“The Outspaced”)

Is he not the first who prayed toward your qibla (li-qiblatikum), and best versed of people in the Qur’an and Prophetic ways? or in the saying of Allah Most High, Establish prayer at the going down (li-dulūk) of the sun (al-Isrā’ 17:78).

II. Or [what was commanded in the verse] was the lexical sense, namely

(i) to humble themselves to Adam as a greeting and magnification for him the way Yūsuf’s brothers prostrated to him;

(ii) or self-abasement and compliance in doing everything necessary to obtain that on which their livelihood .................

depends and by which their perfection becomes complete.

Whether those that were commanded to prostrate are the angels in their entirety or some of them is as [discussed] before.\(^{111}\)

[**Iblis's refusal to use Adam as a means to Allah**]

fa-sajadū illā Iblisa abā wa-stakbara ('so they prostrated, except Iblis: he refused and was arrogant'): he declined doing what he had been ordered, too arrogant

(i) to take him as a link in the worship of his Nurturer;\(^{112}\)

(ii) to magnify him and welcome him with greetings,\(^{113}\)

(iii) or to serve him and do everything necessary wherein lie his

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\(^{111}\) "Namely, his words 'Those that are referred to are the angels in their entirety due to the terms being general and the absence of a specifier; but some said the earthly angels, and some said Iblis and those that were with him, fighting the jinns.' So the definite article in *ilā-malā‘ikati* here is for those made previously known there. It is as if He said, 'And when We said to those same angels to whom it had already been said *Verily I am setting on earth a successor:* Prostrate to Adam.' Therefore, those that were meant over there—whether generally or specifically—are those also meant right here. Most of the exegeses consider that all of the angels were ordered to prostrate to Adam, including the angels brought near, especially since He emphasized it, saying *kulluhum* *ajma‘ān* (one and all, the whole lot) (al-Ḥijr 15:30; Šād 38:73)." (Z 1:258)

\(^{112}\) "If the basis is that the sense of the command is the legal explanation of prostration i.e. Adam is either the *qibla* or the conditioning factor for worship of Allah." (Z)

\(^{113}\) "If the basis is that the sense of the command is the lexical explanations of prostration whether the first possibility—humbleness before Adam, greeting and magnification—or the second." (Z)
benefit and welfare.

Ibâ` (refusal) is wilful non-compliance. Takabbur (pride) is to consider oneself greater than others while istikbâr (arrogance) is to pursue the same through tashabbu` (presumption).1124

wa-kâna mina-l-kâfirina (and he was of the unbelievers), that is, in the knowledge of Allah Most High; or he became one of them by despising the command of Allah Most High for him to prostrate to Adam (in his firm belief that he was better than him — and the better is unfit to be ordered to submit to an inferior and seek him as an intermediary—as intimidated by his saying I am better than him (al-A`râf 7:12) in answer to His saying what prevented you from prostrating to what I created with My own hands? Are you self-puffed with pride or are you of the lofty ones?

1124 Tashabbu` is literally feigned satiety. The Sîhâh defines it as “adorning oneself with more than one actually has, whereby one pretends plentfulness and adorns oneself falsely.” “Pride is unreasonable or inordinate self-esteem. Arrogance implies taking much upon ourselves and is pride attended with insolence and contempt.... By presumption is understood a blind and adventurous confidence.... Pride makes us value ourselves; arrogance, despise others... Presumption flatters us with having a vain power” John Trusler, The difference, between words, esteemed synonymous: in the English language, 2 vols. (London: printed, for J. Dodsley, 1766) 1:186 §177.
Iblīs was originally an angel per the vast majority

The verse indicates that

1. Adam (upon him peace) is superior to the angels that were ordered to prostrate to him—albeit in a particular sense—
2. and Iblīs was one of the angels, otherwise he would not have been included in the order given to them, nor would it have been valid to except him from them. This is not contradicted by the saying of Allah Most High, ................................

1125 “For the latter does not spell unbelief for Ahl al-Sunna, as mere lack of performance of a categorical obligation—without denial or legitimation—does not jeopardize belief in their view.” (Q)

1126 “As it does not automatically mean superiority in every sense, nor do we claim that; for they might be superior in the fact that they have no corporeal attachments and in their moral nearness to Allah Most High. It is in this sense we understand the author’s statement under Surat al-Naba’ [concerning angels]: ‘For these are those that are the most preferable of creatures and the nearest to Allah Most High.’” (Q)

1127 “For Adam is better than them in his knowledge of the names and his aptitude through the qualities and special perfections embedded in his complex form of which angels fall short; and they are superior to him in what we understand of their complete immersion in the worship of Allah, infallibility, subtle form and immateriality.” Ibn al-Tamī‘īd’s Ḥāshiyya in the margins of Q (3:170).

1128 Ibn ‘Abbās said, “His name was ‘Aẓāzil [or ‘Azzāzil] and he was among the nobility of the angels; he possessed four wings. After that he despaired (ablasa)... There was a sub-group or tribe of the angels called al-jinn... they were created from the fire of samum among the angels, Iblīs being one of them, and his name was al-Hārith.” Ibn Abī Hálim, Ta‘ṣīr (1:84 §361); al-Ṭabarī, Ta‘ṣīr (1:486-488, also from Ibn Mas‘ūd
except Iblis—he was of the jinn (al-Kahf 18:50), because it is possible to say he was of the jinn behaviorally and of the angels generically; and because Ibn 'Abbas—Allah Most High be well-pleased with him and his father—related that “Among the angels and others; 1:535-539); Abū al-Shaykh, al-'Azama (5:1676-1677 §1118-1119); al-Qushayrī, Taṣāfir (pp. 532-534); Ibn al-Anbārī, Kitāb al-Addād, ed. Muḥammad Abū al-Fadl Ibrāhīm (Sidon: al-Maktabat al-ʿĀṣirīyya, 1407/1987) p. 336. “Iblis was one of the angels according to the vast majority including Ibn 'Abbās, Ibn Mas'ūd, Ibn Jurayj, Ibn al-Musayyib, Qatādā and others; and it is the preferred position of Shaykh Abū al-Ḥasan [al-As′hārī]. Al-Ṭabarī considered it the prevalent one and it is the apparent meaning of the verse. Ibn 'Abbās said: ‘His name was ‘Azāzīl, etc.’” al-Quṭūbī, al-Jāmi’ li-Ākhām al-Qur’ān wal-Mubayyin li-mā Tadammahanu min al-Sunnah wa-l-Furqān, ed. ‘Abd Allāh al-Turkī et al., 24 vols. (Beirut: Mu’assasat al-Risāla, 1427/2006) 1:440 (al-Baqara 2:34). According to this explanation the verse that states that he was of the jinn (al-Kahf 18:50) means that he was not “one of” but “among” the jinn, whom he was teaching at the time, or that he was an angel whose nature Allāh changed into that of a jinn as narrated from Ibn 'Abbās and al-Suddī by Abū al-Shaykh in al-'Azama (5:1676-1677 §1119-1120); 5:1682 §1132 cf. J: al-Kahf 18:50). Taking the opposite position, Ibn Kathīr in his Taṣāfir adduced Ṭabarī’s report from al-Ḥasan al-ﺦṣṭī that “Iblis was not in the least an angel” since the latter himself says he was created from fire (al-Aʾrāf 7:12, Ṣād 38:76), while ‘Abd al-Qāhir al-Bağhdādī in Usul al-Dīn (pp. 296-297) considered the exceptional particle illā in the verse to denote what the grammarians call a “disconnected exception” (istithnā’ munqatā’), i.e. that Iblis was merely with the angels at the time they were commanded to prostrate and thus was included in the command despite his not being one of their species.

1126 “Because the ground rule (al-asl) in exceptions is connectiveness—as that is its what it means literally—[i.e. the excepted is a subset, such as ‘all the bakers stood, save one baker’] whereas disconnectedness [i.e. the excepted is extraneous, such as ‘all the bakers stood, save one blacksmith’] is the allegorical sense.” (Q) “Disconnected exceptions, however widespread and famous in Arabic discourse, nevertheless contravenre the ground rule and so they do not take place in chaste speech.” (Z)

1129 Cf. Ibn al-Anbārī, Addād (pp. 337-338).
are a kind that procreate: they are called al-jinn, and among them is Iblis.\textsuperscript{1130}

Those who claimed that he was not an angel\textsuperscript{1131} might say

(i) that he was a jinni who grew up among angels, one in a sea of thousands of them, so they were made to prevail over him [in being the only species cited];\textsuperscript{1132}

(ii) or that the jinn were also commanded, together with the angels, however, He contented Himself with their mention and dispensed with theirs. For, once it is understood that seniors are commanded to humiliate themselves before someone and use him as an intermediary, it is understood that juniors, likewise, are commanded the same;

\textsuperscript{1130} This report is nowhere to be found (S) in such a form, but the report "Among the angels are a kind that are called al-jinn, and among them is Iblis" is established: see notes 1065, 1103 and 1127.

\textsuperscript{1131} "This is the position of most theologians (mutakallim\textsuperscript{\textregistered}s), especially the Mu\textsuperscript{\textregistered}tazil\textsuperscript{\textregistered}s among them, and is narrated from Ibn 'Abb\textsuperscript{\textregistered}s, Ibn Zayd, al-Ḥasan, Qat\textsuperscript{\textregistered}da and Abu Bakr al-Asamm. They said he is the primogenitor of the jinn as Adam is the primogenitor of human beings." (Z) Cf. Abū al-Shaykh, al-ʿAzama (5:1645 §1088)

\textsuperscript{1132} "It is narrated [from Ibn Mas\textsuperscript{\textregistered}ūd and Shahr b. Hawshab] that Iblis was among the jinn who dwelt the earth before Adam and whom the angels fought, at which time they took him prisoner in his childhood, after which he was worshipping with them for some, so he became of the angels virtually (hukman) per the hadith 'The client part of the tribe' (inha mawla al-qawmi minhim) even though he was a jinn by lineage." (Z 1:260, cf. al-Qushayri, Tafsir p. 519; al-Qurtubi, al-Baqara 2:34)
The personal pronoun in fa-sajadū 'so they prostrated' refers back to the two parties, as if He had said, "so those who were ordered to prostrate did so, except Iblīs."

[Certain angels are not infallible; jinn meaning "invisible"]

3. [The verse also shows that] certain angels are not infallible even if infallibility is prevalent among them—just as certain human beings are infallible but fallibility is prevalent among them. There might be a type of angels that are no different from devils in their essence but differ from them only in accidents and attrib-

1133 "Hence the saying of Allah Most High about the angels, honored slaves (al-Anbiya' 21:26) who do not disobey Allah in what He ordered them and they do what they were ordered (al-Taḥrīm 66:6) is an exposition of the state of their majority as the author goes on to expound." (Z) "Abū al-Mu'in al-Nasif was quoted as saying in his 'Agīda: As for the angels, anyone found to commit unbelief becomes a dwelling of hellfire such as Iblīs; and anyone found to commit a sin but not unbelief incurs retribution, as proved by the story of Hārūt and Mārūt. As you know their story originates with the Jews." (Q 3:174) The cited text is not found in al-Nasif's Taḥṣirat al-Adila. As for the two angels Hārūt and Mārūt (al-Baqara 2:102), the account of their being fallen angels suggests mass transmission (tawātūr) according to Ibn Hajar, al-Qawwāl al-Masādād fil-Dhābb 'an Musnad al-Imām Ahmad, ed. 'Abd Allāh Darwish (Damascus and Beirut: al-Yamāma lil-Tībā'a wal-Nashr wal-Tawzi', 1405/1985) pp. 89-90 and al-Suyūṭi in al-Zahr al-Mutanāthir, al-Durr al-Manthīr, the Ḥabā'īk and Manāḥīl al-Ṣaḥā among others and is adopted by many commentators. Nevertheless al-Qurtubi and Ibn Kathīr consider them jinn while Ṭabarī avers that the two angels mentioned in the story were Jibrīl and Mīkā'il or some other two angels; Hārūt and Mārūt being two men from Babel who were called angels because of their righteousness.
Anwār al-Tanzil: Ḥizb 1

...like the virtuous and wicked among humans—and the jinn comprise both [aspects], Iblis being of this type, as stated by Ibn ‘Abbās ...

1134 “He is reconciling between his words that Iblis was an angel who disobeyed and committed unbelief and thus that not all angels are invariably infallible but only their majority, and the words of the Imam [al-Rāzī] who had said [in Mafāthī al-Ghayb 1:260 under al-Baqara 2:30], ‘the massive majority of the religious scholars concur on the infallibility of all the angels from all sins, but some of the Hashwiyya [‘ulgar anthropomorphists] dissent’ with the possibility that there are among angels a type that is in essence and in reality one with the devils but differ with their nature in accidents and external traits.” (Z 1:260) “In al-Tafsīr [fi 'Ilm al-Tafsīr by Najm al-Dīn ‘Umar b. Ahmad al-Nasafi]; ‘The description of the angels as not disobeying (al-Tahrīm 666) and not acting arrogant (al-Anbiyā’ 21:18) indicates that sin is conceivable for them. Were it not, they would not have been complimented with it. However, their obedience is their nature while their disobedience is a burden, while human beings’ obedience is a burden and their hankering after lust is their nature. Nor is the commission of sins by angels completely disclaimable in light of the story of Hārūt and Mārūt.” (Kh 2:134) “It would have behooved the author to steer clear from such discourse and relinquish it once and for all; but such is the fruit of wading into the philosophical sciences instead of imbuing oneself with hadiths and transmitted reports! What the latter indicate is that Iblis is the primogenitor of the jinn just as Adam is that of human beings; that he was never for a moment an angel; and that the sound explanation of the exceptive is predominance since he was among them, or disconnection” (S 2:199) It can be seen that the assertion that “hadiths and transmitted reports indicate that Iblis was never for a moment an angel” is patently incorrect. Also see note 1137.

1135 “Al-jinn in the sense of the subtle body that is invisible to the eyes shares a common denominator with the two species of angels and devils.” (Z) “Among what is explained, in the Book of Allah Most Glorious, with two mutually opposed explanations, is His saying, except Iblis—he was of the jinn (al-Kahf 18:50). One says the jinn are the angels, they were named jinn because they hide themselves from people... Ibn Iṣḥāq said al-jinn is whatever is invisible to people... Also showing that the angels are called jinn is al-A’ṣā’s saying in mention of Sulaymān b. Dāwūd—upon both of them peace, and He subjected from the jinns among angels (min jinn al-malā‘īk) none // who stood at his beck and call working without pay.” Al-Anbārī, Aḍḍād (pp. 334-335).
Hence it would be valid, in his case, [to speak of] a change in his state and a plummeting from his spot, as Allah Most High alluded when He said except Iblīs—he was of the jinn, so he breached his Nurturer’s command (al-Kahf 18:50).

Let it not be said: “How could that be valid when the angels were created from light and the jinn from fire, since ‘A’ishah—Allah be well-pleased with her—related that the Prophet—upon him blessings and peace—said,

The angels were created from light and the jinn were created from a blaze of fire?”

as that is precisely like a representation of what I discussed.

“The upshot is that jinn and angel are respectively general or specific for the same aspect. A jinn is [generically] what has aptitude for good and evil; if he does only good he is an angel and if he does only evil he is a devil; an angel is the one who does good regardless he is essentially good—without aptitude for evil whatsoever such as the Karābyyān ‘cherubim’—or accidentally good with essential aptitude for evil. Thus it is valid to count Iblīs among the angels, the jinn, and the devils without contrivance (takalluf) nor figurative interpretation (ta’wil).” (Sk p. 307)

Narrated by Muslim, Sahih (al-Zuhd wal-Raqā’iq, bāb fi ahādīth mutasaffira) and others, all with the continuation, “and Adam was created from what was described to you.”

“If the author and his kind could construe every single hadith as ‘a representation’ they would, and this is inappropriate! Would that I knew, after he construed what was mentioned about the creation of angels and jinn as ‘a representation,’ what he would do with the rest of the hadith? Would he also construe what was mentioned of Adam’s
For what is meant by light is the substance that illuminates; and fire does likewise—except that its luminescence is tainted, obscured by smoke, and fearsome due to the extreme heat and combustion that accompany it. So, when it is under control and purified it becomes sheer light; and when it reverts, the former condition is rejuvenated and keeps intensifying until its light goes out and only absolute smoke remains.
Text and Translation

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Thus the latter seems like the most correct view and the best
suited to make the texts consistent w ith each othe r; and knowledge is with Allah-may He be extolled an d exalted!""
[Ash'aris defi ne "the b eliever" as one who dies as a Muslim)
Among the benefits of th is verse are (i) the condemnation of
arrogance; (ii) the fact that the latter might lead one to unbelief;
(iii) the exho rtation to obey His order (iv) and refrain from probing its hidden aspects; (v) the fac t that comma nd constitutes
obligatoriness; (vi) and that someo ne wh om Allah Most High
knows- right then- will eventually expire as an unbeliever: that
1139
is the true un believer; fo r what matters is the final m oments,
even if his status at that time is that of a b eliever. This is the
"Ultimate Arr ival" attr ibuted to our teacher Abli al -l:lasan all ll&

26 1) . •
11, 9 On the rigorous consistency of this view sec the recapitulat ion in Z ( I:
The~• Ak, ~. B, D, L, I', Q, S, Sk, T, U, Ut,
I"~\ AQ, C. F, H, I, K , Kh . MM, R, ( 1}-~

z,

. } are synonymous and equally correct bul the hadith came in the form er spelhng:.
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d a/.a'md/11 bil-kliawrWm <deeds cou nt only according to the laS t momei_its).
~:rratcd from Sahl b. Sa'd by al -Uukhliri, $a~1 fb ( Qad,ir, bilb a/-'amal bil-khawtltim),
ofrom Mu·awiya, 'A' ish a and lbn 'Umar- Allah be well -pleased with them. (S)

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549


Verses 551

[140] This is the Ash'ari rationale for adding the dubitative “if Allah wills” to the affirmation “I am a believer” (anā muʾminun in shā’ā Allāh)—i.e. at the time of death. God willing—and the doctrinal differentiation between islām and imān. See Kh (2:135); Z (1:262); “Ibn Hajar’s Commentary on the Hadith of ‘Islām, ‘Imān, Iḥsān’” as translated in full in our Sunna Notes III; and Gimaret, Doctrine (pp. 479-483).

[141] On this issue see further down, commentary on fa-tāba ʿalayh (al-Baqara 2:37).

[142] “The author’s statement ‘abode of reward’ dictates that there is legal tasking in the Garden, and the prominent position is the opposite, as detailed by Ibn Fūrak who...
Those who claimed that it had not been created yet said it was an orchard in the land of Palestine or somewhere between Fars and Kirman, which Allah Most High created as a test for Adam, and they construed al-iḥbāt (the casting down) as a move thence to the land of India, as in the saying of Allah Most High, alight (iḥbīṭū) in a city (al-Baqara 2:61).

wa-kūlā miḥnā raghādan (and eat from it in plenty): in abundance, at leisure; an epithet for a suppressed infinitive noun.

ḥaythu shīṭumā (wherever you both wish): wherever in the Gar-

said: "Views differ regarding it, on group saying that there is no legal tasking in it at all, and whatever suggests the opposite is interpreted; as for what was mentioned about Adam, it is bliss lavished by Allah. Others said there is no legal tasking in it after the Final Gathering, but before it there is... in which meaning is understood the covering of Adam's private parts, which was obligatory for him." (Kh 2:136)

1143 "Namely the Mu'tazila and Abū Muslim al-Asfahāni; they claimed that (i) if Adam had been in the abode of eternity, Iblis's deceit would never have affected him; (ii) he would have never been driven out of it; (iii) causing him to dwell in the abode of eternity without prior legal tasking goes against wisdom; and (iv) it had not been created yet—misgivings they addeduce here." (Sk)

1144 The story of the alighting on the mountain of Sarandib (the Arabic name for present-day Sri Lanka) after the expulsion from Paradise is related from al-Hasan al-Baṣrī and Wāb b. Munabbih by Ibn Abī al-Dunyā in al-Ḥaqq wa-l-Bukā' and al-

'Uqābāt and cited from Qatādā by Abū Hayyān in al-Bahr al-Mubīṭ as well as being addeduced in the Taṣwīs (al-Baqara 2:36) of al-Baghwā, Abū al-Layth al-Samarqandī, al-

Naysaburī, al-Tha'alībi, Ibn al-Jawzī, al-Qurtubī and others.

1145 "i.e. kulā aklān raghādan 'eat food in abundance!'" (Q) Cf. below, verse 2:58.
den you both wish. He gave them both leeway in the matter to eliminate any cause or pretext for them to pick from the tree forbidden to them among all its trees that defy count.

[Wisdom of pre-emptive prohibition for the heart's halance]

wa-lá taqrabá hādhihi-sh-shajarata fa-takūnā mina-ż-zālimina 'but do not approach this Tree lest you be of the wrongdoers!' contains hyperboles:

I. It makes the forbidding hinge upon proximity—which is one of the preliminaries of seizing—

(i) to emphasize the categorical prohibition of the latter and the imperativeness of steering clear from it,

(ii) and to serve notice that proximity to the object bequeaths motivation and inclination that tug at one's heartstrings, luring the heart away from the dictates of reason and sacred law, as narrated:

Your love of something will make [you] blind and deaf.\(^\text{1146}\)

\(^{1146}\) A Prophetic hadith narrated from (1) Abū al-Dardā' by Abū Dāwūd in his Sunan (Adab, bāb fil-hawa) and others such as Ahmad, al-Ṭabarānī in al-Mu'jam al-Awsat.
Anwar al-Tanzí: Hizb 1

The Forbiden Tree

Aladžar, the tree is wheat, or the vine, or the fig-tree, or the olive-tree. Therefore, they must not hover about what Allah has made categorically prohibited for them both, lest they fall in it.
a tree that caused whoever ate from it to lose their ritual purity. It is best left unnamed in the absence of decisive evidence, just as it was not named in the verse, as the purport of the latter does not depend on it.

It was also read [shijara] with a kasra under the shin, tıqarab with one under the tā'; and ḥadhī with a yā'.

[How Satan duped Adam and Eve]

[2:36] fa-azallahumā-sh-shaytānu anhā ‘then Satan caused them to slip from it’: (i) he produced their slip out of the very tree and drove them to slip because of it. An example of this particular ‘ān is in the saying of Allah Most High wa-mā fa’altuhu ‘an amri ‘I did not do it of my own command’ (al-Kahf 17:82);


1150 “I.e. to defecate, and there is no loss of purity nor defecation in paradise. The verbal opposition (muqābla) suggests that eating from wheat, the vine or the fig tree did not cause one to lose one’s purity or defecate; and this requires reflection.” (Q)

1151 Respectively: (i) by Ḥârûn al-Aʿwar, a dialect of the Banū Sulaym; (ii) Yâhîyâ b. Waththâb as done by some of the Ḥijâzîs and (iii) Ibn Mubâysîn and Ibn Kathîr. (MQ)


(ii) or he caused them to slip from the Garden in the sense that he made them go away, which is supported by  Ḥamzā’s reading fa-azālahumā. They are closely similar in meaning except that azāla presupposes a stumbling down as well as removal.

His tripping [of them] is his saying shall I point you to the tree of immortality and a kingdom that never fades? (Tāha 20:120) his saying, the only reason Your Nurturer prohibited you both from this tree is lest you become angels or become of the immortals (al-ʿArāf 7:20) and his solemn oath to both of them when he said, verily I am to both of you of the most faithful counselors (al-ʿArāf 7:21). Views differed

I. whether he came to them disguised and argued with them to that effect, or cast it to them by way of whisperings;

1152 "As witnessed by the verse just as he brought out your two foreparents from the Garden (al-ʿArāf 7:27)." (S)

1153 By al-Ḥasan, Abū Raḥmān ibn Abū Ṭālib, Hamza, Ḥātim and the Ḥātim sharīʿah. (MQ)

1154 All mss. and eds.: AQ, H, MM: اياها typo.

1155 "The argument here is that they both knew him and would not have accepted his discourse face to face, which is weak since he could take another form by which they did not recognize him, so what prevails is face to face talk, hence he put it first." (Q)
a tree that caused whoever ate from it to lose their ritual purity. It is best left unnamed in the absence of decisive evidence, just as it was not named in the verse, as the purport of the latter does not depend on it.

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(ii) or he caused them to slip from the Garden\textsuperscript{1152} in the sense that he made them go away, which is supported by Hamza's reading \textit{fa-azālahumā}.\textsuperscript{1153} They are closely similar in meaning except that \textit{azalla} presupposes a stumbling down as well as removal.

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\textsuperscript{1152} “As witnessed by the verse just as he brought out your two foreparents from the Garden (al-A‘rāf 7:27).” (S)
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\textsuperscript{1154} All mss. and eds.: إياها AQ, H, MM: إياها typo.
\textsuperscript{1155} “The argument here is that they both knew him and would not have accepted his discourse face to face, which is weak since he could take another form by which they did not recognize him, so what prevails is face to face talk, hence he put it first.” (Q)
Anwar al-Tanzi said, namcar in the form of an animal, unrecognised, or in snakes.

[Narrated from Ibn Abbas and Ibn Mas'ud among other Companions as well as Bahara 2:36] but al-Razi rejects its authenticity on rational bases.

The fall from paradise to earth

fa-aqrabahum minna kanna fana (and he drove them out of what they were both in, that is, of honor and bliss.

wa-qulna hajju (and We said: All go down) is addressed.

II. and how could he arrive at tripping them after being told so.

(1) Some said he was barred from entering in a privileged way—when he used to enter with the angels—but he was not barred from entering for whispering at a test for Adam and Hawa. (2) Others said he was tripped and called out to them when he used to enter with the angels—but he was not barred from entering for whispering at a test for Adam and Hawa. (3) Others said he was found at the gate and called out to them. (4) Others said he tripped him as an animal, entering unannounced to the custodians. (5) Others said he disguised himself as an animal, entering unannounced to the custodians. (6) Others said he lodged himself in the snake's muzzle until it entered with him inside. (7) Others said he lodged himself in the snake's muzzle until it entered with him inside.

[after]
I. to Adam—upon him blessings and peace—and Hawwā’ (Eve) per the saying of Allah Most High He said: Both get down (iḥbīṭa) hence—all of you! (Taha 20:123). The personal pronoun [in iḥbīṭa] was put in the plural because they both are the two origins of human beings, and it is as if the two of them make up the species in its entirety.1157

II. Alternately [the address is to] both of them and Iblīs.1159

The latter was driven out (i) from it a second time after he used to enter it for whispering; (ii) or [after] he entered it surreptitiously;1160 (iii) or from the sky.

baḍukum li-baḍīn ‘aduwwn (one another’s enemy) is a participial state where the wāw was dispensed with through the personal pronoun. The meaning is mūtādīn (in a state of mutual enmity), each oppressing the other with his misguiding.

1157 a, β, R. لَأَنَّهَا أَصَلَةُ الْإِنسَانَ فَكَانَتِ السَّنَةُ كُلُّهَا: "لَا يَأْتِيهَا أَصَلَةُ الْإِنسَانَ فَكَانَتِ السَّنَةُ كُلُّهَا:\nB: لَأَنَّهَا أَصَلَةُ الْإِنسَانَ فَكَانَتِ السَّنَةُ كُلُّهَا: F, K: لَأَنَّهَا أَصَلَةُ الْإِنسَانَ فَكَانَتِ السَّنَةُ كُلُّهَا.
inversion? Kh, L, Q, U, Ul, Z: فَلَأَنَّهَا أَصَلَةُ الْإِنسَانَ فَكَانَتِ السَّنَةُ كُلُّهَا.
الفرقة: لَأَنَّهَا أَصَلَةُ الْإِنسَانَ فَكَانَتِ السَّنَةُ كُلُّهَا.

1158 "This is indicated by the saying of Allah Most High, therefore whoever follows My guidance, there will be no fear for them and they will not grieve (al-Baqara 2:38)." (SK)

1159 "This is the relied-upon position, as narrated from Ibn ‘Abbās and others." (S)

1160 "As it was said, namely in the form of an animal, unrecognized, or in the snake’s muzzle." (Z)
wa-lakum fil-ardi mustaqarrun (and you can have in the earth a settlement): a place to settle or the act of settling.

wa-matā‘un (and some benefit): enjoyment.

ilā ḥinin (until a certain time): He means by it the moment of death or resurrection.

[The divine gift of human repentance]

[2:37] fa-talaqqā Ādamu min rabbīhi kalimātin (then Adam welcomed from his Nurturer certain words): he met them with adoption, acceptance and practice as soon as he was taught them.

Ibn Kathir read it Ādama in the accusative and kalimātun in the nominative [then Adam was welcomed by certain words from His Nurturer] in the sense that they met him and reached him; namely, (i) the saying of Allah Most High, Our Nurturer, we have wronged ourselves (al-A‘rāf 7:23) to the end of the verse.
Extolled are You, Allah, and most praised! Hallowed be Your name, exalted be Your honor, there is no god but You! I have wronged myself, therefore forgive me! Truly none forgives sins but You.\textsuperscript{1165}

(ii) It was also said they are:

[Adam] said: "My Nurturer, did You not create me with Your hand?" He said yes. He said: "My Nurturer, did You not breathe into me the spirit from Your spirit?" He said yes. He said: "Did you not make me dwell in Your paradise?"\textsuperscript{1166} He said yes. He said: "My Nurturer, if I repent and do good, will You be returning me to paradise?" ....

\textsuperscript{1165} A hadith narrated from (i) Anas by al-Bayhaqi, al-Zuhd (S); (ii) Abū Barza by al-Tabarâni in al-Kabīr per al-Haythami in Majma' al-Zawâ'id (8:198) (iii) Mujâhid and (iv) 'Abd al-Rahmân b. Yazid b. Mu'âwiyâ by al-Tabarî in his Tafsîr (1:584-585); (v) Muhammad al-Baqîr by Ibn al-Mundhir per al-Suyûtî in al-Durr al-Manhûr (al-Baqara 2:37); and (vi) Wahb b. Munabbih by Ibn Qudâma in al-Riqaq wal-Bukâ' and al-Tawwâbin. It is narrated without mention of Adam from several Companions including Burâyda and 'Ali, from the Prophet—upon him blessings and peace.

\textsuperscript{1166} a, B, e, I, T; α, β, γ, η, θ, ι, ο, ρ, σ, τ.
He said yes.\footnote{The root of kalima ‘word’ is al-kalmu ‘slashing’, namely, an impact perceptible through one of the two senses of hearing and sight such as speech and wounding [respectively].} 

fa-tāba ‘alayhi ‘whereupon He relented towards him’: He turned back to him with mercy and the acceptance of repentance.\footnote{The reason He put it—by using the fa‘ in sequence after the welcoming of the words is because the latter implies the meaning of repentance, namely, the acknowledgment of one’s fault, remorse over it and the resolution never to relapse.}
He said yes. The root of kalima is al-kalmu, namely, an approaching speech. He remembered behind him men and avoided prohibitions; nor in repentance: (Q 3:107)

$\text{[Women follow behind men with regard to legal status]}$

He contented Himself with the mention of Adam because Hawwâ follows behind him with regard to legal status; and that is why the mention of women is tucked away in most of the Qur'an and Sunna reports.\textsuperscript{1169}

\text{inhahu huwa-t-tawwâbu} \text{[truly He—and He alone—is the Oft-Relenting]}: the Oft-Returning to His slaves with forgiveness, or the one Who assists them much to repent.

The root [meaning] of \text{tawba} \text{[repentance]} is \text{al-rujū} \text{[returning]}. When the slave is described by it, it denotes renouncing sin; and when the Creator is described by it, what is meant is renouncing retribution in favor of forgiveness.

\text{ar-raḥimu} \text{[the Most Merciful]}: one who is extremely merciful.

\textsuperscript{1169} \text{I.e. left unexplicit} (Kh 2:140) \text{I.e. Allah Most High contented Himself with the mention of Adam's repentance when He said then Adam welcomed etc. without mentioning Hawwâ's repentance, and He did not say fa-tâba 'alayhimā \text{[whereupon He relented towards both of them]} as an allusion that she follows after him and is not meant in herself; and since women follow behind men, their mention was tucked away in the Qur'an and Hadith except in rare cases} (Z 1:270) \text{I.e. he is the one being faced with command and prohibition... In the Kushshaf legal status is not mentioned and that is better, since Hawwâ does not follow behind him in obeying commandments and avoiding prohibitions; nor in repentance} (Q 3:197)
[Adam represents all repentants and followers of guidance]

In putting together the two descriptives there is glad tidings of lavish treatment for the repentant together with pardon.

[2:38] qulnā hbiṭū minhā jamī‘an (We said: Go down from it, all of you!): it was reiterated: I. for emphasis;

II. or (1) because the intent differs—the first instance points to the fact that they are going down to an abode of trial in which they will be enemies to one another and they will not be immortal, while the second announces that they are made to go down for task-work; then, whoever heeds guidance is safe and whoever strays from it perishes—

(2) and to serve notice that (i) fear of being cast down, together with either one of those two matters,1170 is enough by itself to deter the judicious from contravening the edict of Allah Most High, let alone both of them at once; still, he forgot and We found no firm resolve in him (Taha 20:115); (ii) and that each of

1170 “First, mutual enmity and lack of immortality; second, task-work leading to requital (jazā).” (Z)
the two suffices as exemplary punishment for him who wishes to be mindful (al-Furqān 25:62).

III. It was also said that the first instance is from the Garden to the nearest sky, and the second from the latter to the earth—and this needs no comment.  

Jamīʿan (all) is a participial state in verbal form and an emphaser in meaning, as if it had been said: “Go down, the whole lot of you!” Hence it is not required for them to be going down together at the same time, as when you say, “they all came.”

fa-im-mā yaʿtiyannakum minnī hudan fa-man tabiʿa hudāya fa-lā khawfun ʿalayhim wa-lā hum yahzānūna (and if ever comes to you—as it will—a guidance from Me: then whoever follows My guidance, there shall be no fear for them, nor shall they grieve): the second condition together with its apodosis form the apodosis of the first condition.

1171 “I.e. it is weak, because it would then treat the settlement and benefit in the earth as a participial state of the first instance—although that was implied—and because the personal pronoun in minhā ‘from it’ manifestly refers to the Garden that was mentioned prior in the verse, not to the sky.” (Sk)
Mā [in immā] is additive and serves to emphasize in ‘if; thus it is most excellent to emphasize the verb with a nūn, even when it entails no sense of demand. The meaning is, “If there assuredly comes to you a guidance from Me through revelation or a message, then whoever among you follows that, will find salvation and victory.” The reason the particle of doubt was adduced—although the coming of guidance will take place—is because the latter is inherently supposable and not rationally necessary.

He repeated the vocable for hūdā (‘guidance’) instead of pronoun because the second one is meant in a more inclusive sense than the first, namely: whatever messengers bring and the mind dictates. In other words whoever follows what He brings him, faithfully observing, in the process, what is attested by the

1172 All mss., Sk, T: كَانِ لا مَعَالَةٍ see next note.
1173 In rebuttal of J who had said “the bringing of guidance will take place and is inevitably necessary” (ityān al-hudā kā‘in, là mahālata li-wujūbih): Kashshāf (1:257). This is the Mu’tazili belief in the law-making capacity of the mind through tahlīl and taqbiḥ (declaring this and that excellent or ugly) while the doctrine of Ahl al-Sunnah is that nothing is necessary nor compulsory upon Allah Most High, cf. Ibn al-Munayyir. Intiṣāf as quoted in al-Ghāmidī, al-Masā’il al-Tīzālīyya (p. 213).
1174 “This [rational stipulation] and its like in this work are all Zamakhsharian copysims (mashyat qā‘im mimma fil-Kashshāf), as that is definitely not our madhab!” (S)
mind: there will be no fear for them, even less any hateful thing affecting them, and they will not be frustrated of anything beloved over which they would be sad. For fear is over something expected while sadness is over something factual. He precluded any punishment for them while affirming their reward in the most emphatic and intensive way possible.

It was also read hudayya\textsuperscript{1175} after the Hudhayl dialect and lā khawfa with a fatha.\textsuperscript{1176}

\textsuperscript{[2:39]} wa-l-ladhīhīn kafārū wa-kadhdbū bi-āyātīnā ulāʿika aṣḥābun-n-nārī hum fīhā khālidūnā ʿas for those who disbelieve and belie Our signs: those are the dwellers of the fire; they will abide therein forever\textsuperscript{1177} is adjoined to fa-man tabīʿā ʿthen whoever follows\textsuperscript{1178} to the end of that [clause] and on a par with it, as if He had said: (i) “And those who do not follow but rather disbelieve in Allah and belie His signs,” or (ii) “disbelieve in the signs at heart and belie them viva voce,” in which case both verbs are directed to the same genitival object [bi-āyātinā].


\textsuperscript{1174} By al-Zuhri, ʿIsā al-Thaqafi and Yaʿqūb, cf. Abū Ḥayyān, Bahr. (MQ)

\textsuperscript{1175} By ʿAsim al-Jahdari and Ibn Abī Ishāq, cf. Ibn ʿAtiyya, Muharrarr (1:247).

\textsuperscript{1176} By al-Zuhri, ʿIsā al-Thaqafi and Yaʿqūb, cf. Abū Ḥayyān, Bahr. (MQ)
Anwar al-Tanzil: Hizb 1

Al-āya (the sign), originally, is the visible mark. It applies to
(i) created entities, in which sense they point to the existence of
the Maker, His knowledge and His power;1177 and (ii) to every
grouplet of the words of the Qur’ān that are set apart from the
rest with a divider.

Its derivation is from ayy (what/which) because it distin-
guishes which from which; or from awā ilayh (he sought shelter
besides him), its origin being [respectively]

1. ayya1178

2. or awya—as in tamra (date)—then its middle letter was
changed into an alif irregularly;1179

3. or ayaya—as in ramaka (draft horse)—where it was impaired;

4. or ā’iya—as in qa’ila (speaker [f.])—then the hamza was sup-
pressed to make it lighter.

1177 "As in the saying of Allah Most High, And how many a sign in the heavens and the
earth they pass by and ignore (Yūsuf 12:105)." (Z)
1178 a, Ak, B, D, t, F, MM, P, Q, R, S, Sk, U, Ul, Z: 1 ā’; L: ā’; AQ, C, H: ˁ ā’; ˁā’; ˁ
1179 "Because when two weak letters are joined, normally the second one is changed,
as in jawan and hawan." (Kh)
What is meant by āyatinā 'Our signs' is (i) the revealed signs; (ii) or what includes both them and those that reason detects.

[Adam's mistake in light of the infallibility of prophets]¹¹⁸⁰

Note:¹¹⁸¹ the Hashwiyya latched onto this account to assert the lack of infallibility of prophets—upon them blessings and peace—from various perspectives:

• First, Adam—upon him the blessings of Allah—was a prophet, yet he committed what was forbidden; and whoever does that is a rebel.¹¹⁸²

• Second, he was put, because of what he perpetrated, among the wrongdoers—and the wrongdoer is cursed since Allah Most High said, Behold! The curse of Allah is on the wrongdoers (Hūd 11:18).

¹¹⁸⁰ Objections and rebuttals are abridged from Rāzī's Tafsīr and ʿIṣmat al-Anbiyāʾ.
¹¹⁸¹ a, b, B, D, I, Kh, L, P, Q, R, Sk, U, Z: تنبيه; missing from Ak, C, e, F, H, MM, U
¹¹⁸² The āyān 'disobedience' of prophets is a cause of nearness to Allah for them and of benefits for their nations. They are not called 'uṣūr 'rebels'. We say: 'Adam disobeyed' (āyān), but not 'he is a rebel' ('āṣīn') Ibn Khafīf, al-ʿAqīda al-Ṣanīḥa, in 'Ali b. Muhammad al-Daylāmi, Sirāt al-Shaykh al-Kabīr Ibn Khafīf al-Shirāzī, ed. Ibrāhīm al-Dāshqī Shattā (Cairo: Majmaʿ al-Buhūth al-Īslāmiyya, 1977) p. 340-365 §112.
• Third, Allah Most High ascribed rebellion and errancy to him, saying and Adam disobeyed his Nurturer and erred (Taha 20:121).
• Fourth, Allah Most High instructed him with repentance, which is to renounce sin and to feel remorse over it.
• Fifth, he confessed that he would be a loser were it not that Allah Most High forgave him when he said, and if You do not forgive us and grant us mercy we will certainly be of the losers (al-A‘raf 7:23)—and the loser is the one who committed an enormous sin.
• Sixth, if he had not committed a sin, all that happened to him would not have happened.

The answer is from several perspectives:
• First, he was not yet a prophet at that time;\textsuperscript{1183} whoever claims

\textsuperscript{1183} “Because he had no community and had not yet been commanded to convey anything. Even if it were granted [that he already was a prophet], the prohibition was preferential (\textit{tanzih}) and the loss and wrongdoing are in their lexical sense.” (Kh)
otherwise has to prove it.

- Second, the prohibition was one of preference. He was called "wrongdoer" and "loser" only because he wronged himself and lost his share by giving up what was best for him. As for the ascription of errancy and rebellion to him the reply will be given in the proper place, if Allah wills.1184

He was commanded to repent only as a consolation for what had eluded his grasp,1185 and what happened to him happened as a reproach to him for giving up what was best and in fulfillment of what He had said to the angels before creating him.1186

1184 Namely, under the verse and Adam disobeyed his Nurturer and erred (Taha 20:121) where he says, “Ghawā ‘he erred’, that is, he strayed from his objective and reaped disappointment when he sought immortality by eating from the tree; or he strayed from the right direction when he became deluded by the enemy’s words. To make him notorious for rebellion and errancy—despite the minor nature of his slip—magnifies the slip or forms a momentous dissuasion against it for his offspring.” It is as if they were being told: “Look and heed how it was recorded against the infallible prophet—the beloved of Allah for whom it is impossible to commit a small sin deemed abhorrent—a slip through this mistake. In this hideous word there is an indication of the ugliness of your own excessive evils and small sins, not to mention your reckless involvement in enormous sins.” (Z 1:277)

1185 “And as a discipline for him in the most perfect way.” (Kh)

1186 “And not as a humiliation but rather as a realization of the successorship (khilāfa)
Third, he did it forgetfully, since Allah Most High and Exalted said, but he forgot and We found no firm resolve in him (Taha 20:115); but

(i) he was rebuked for letting down his guard against the causes of forgetfulness: it may be that, even if the Community was excused from the onus of that, nevertheless, prophets were not, due to the magnificence of their rank, as the Prophet—upon him blessings and peace—said,

The people tested with the severest hardships are the prophets, then the friends [of Allah], then those with most merit, then those with most merit.

that had been promised. Even if it were granted that it was an enormity and that the prohibition was categorical (tahrīmi), nevertheless what he did was out of forgetfulness so it does not count as a sin or it counts as a minor one for him, because even if forgetfulness is forgiven for all communities, it is not forgiven for prophets—upon them blessings and peace—due to their majestic rank; hence a president is reproached in a way others are not, and al-Junayd said, 'The good deeds of the virtuous are the evil deeds of those brought near.' It is also said that forgetfulness was not forgiven for the previous communities in absolute terms and that such is exclusively the prerogative of this particular community, as mentioned in the sound hadiths.” (Kh 2:144)

1187 “Nor were the previous communities in their entirety, for the lack of liability for forgetfulness is among the exclusive characteristics of this Community.” (S)

1188 This is the wording cited in the Ṭafsīrs of al-Qushayrī and al-Rāzī as well as the works of al-Ghazālī whereas the established wordings are: (i) “The people tested with the severest hardships are the prophets, then those with most merit, then those with
And the Prophet (peace be upon him) used to repeat it on the Day of Arafah and before it, and he said, 'The only reason your Nurturer prohibited it both and he swore to them etc. (Al-'Araf 7:20-21), as there is nothing for you all to show that he actually partook of it at the time that this said this to him, so it may be that it's just as the Prophet (peace be upon him) said in his exhortation, which he resisted in the time of the Divine ruling until he forgot that. }

(9) This act led to what happened to him, in the fashion of pre-
then the impediment disappeared and his inclination drove him to do it.

- Fourth, he—upon him peace—ventured it due to judicious exertion in which he reached the wrong conclusion. For he thought that the prohibition

(i) was merely preferential,

(ii) or that it was referring to that specific tree, so he partook of another tree of the same kind, whereas the reference was to the [whole] kind, as in the narration in which the Prophet—upon him blessings and peace—held up silk and gold, saying:

These two are categorically prohibited for males in my Community, licit for females;¹¹⁸⁹

and what happened to him happened only as an emphasis of the gravity of sin so that his children would avoid it.¹¹⁹⁰

¹¹⁸⁹ Narrated from 'Ali in the four Sunan. (S) “Spoken about gold and silk which he held in the right and left hand respectively, without meaning to refer to the specific objects, as in the hadith of his ablutions after which he says, ‘This is a wudu’ without which Allah accepts no prayer.” (Z)
¹¹⁹⁰ “Even though error in juridical exertion is forgivable; but as a horrifying of the
Anwar a/. Tanzi/: H;zb 1 
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Contrary to the doctrines of the Mu'tazil a and Kh...
Anwar al-Tanzil: Hizb I

Know that Allah Most High first mentioned the proofs of pure monotheism, prophethood and the Return and followed them up with the enumeration of universal bounties in affirmation and emphasis of them. For

I. by virtue of being accomplished originated entities, they point to a wise Originator Who owns creation and command alone, without partner;

II. by the fact that their retelling exactly as they were recorded in the previous books—which he had not learned and with which he was not familiar in any way whatsoever—constitutes a stunning miraculous disclosure of something hidden, they point to the prophethood of their describer;

III. and by virtue of encompassing the creation of human beings, their origins and what is greater yet, they point to Him as being able to return them back to life just as He was able to originate them in the first place.

[The divine address to all learned people and to the Israelites]

After that, He addressed the people .........................
of learning and of Scripture among them, commanding them to remember the favors Allah Most High lavished on them and to fulfill His covenant in pursuing truth and treading the path of overwhelming proofs so that they would be the first of those who believe in Muhammad—upon him blessings and peace—and what He sent down upon him. So He said:

[2:40] yā bani Isrā'īla (O sons of Israel): that is, the children of Ya'qūb (Jacob).

Al-ibn (son) is from al-bina' (building) because the son is his father's edifice. Hence one attributes the handiwork to its worker with expressions such as abū al-ḥarb (father of war) and bintu fikrin (daughter of thought).¹¹⁹³

Isrā'îl (Israel) is the surname of Ya'qūb (Jacob)—upon him peace—and its meaning in Hebrew is sa'fwaṭ Allāh (elite of Allah).

It was also said it means “slave of Allah”

¹¹⁹² “Them” meaning all human beings. “He adjoined Scripture to learning to make clear that those that are meant are not the learned of the Israelites but the Israelites in absolute terms.” (Q)

¹¹⁹³ a, Ak, β, B, e, F, I, R, T; يُبْنِي فَكْر All eds.: يُبْنِي الفَكْر al-il-lām diplology, modernism.
It was also read

(i) Isrāʾil with the ʿāʾ suppressed;

(ii) Isrāl with both [the ʿāʾ and the hamza] suppressed;

(iii) and Isrāyīl with a transposition of the hamza into a ʿāʾ.

"dhkurū niʿmatiya-l-latī anʿamtu ʿalaykum 'remember My favor which I lavished on you', that is, by reflecting on it and showing deep gratitude for it.

The restriction of favor to them is because human beings are naturally jealous and envious: when they look at what Allah has lavished of favors on others, jealousy and envy drive them to denial and angry dismissal; but when they look at what Allah has lavished on them, their love of gifts drives them to satisfaction and gratitude.

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1194 By Warsh from Naʿfī'. (MQ)
1195 By Khārija from Naʿfī' and it is al-Hasan's reading. (MQ)
1196 By Abū Jaʿfar, al-Aʿmash, ʿĪsā b. ʿUmar, al-Ḥasan, al-Zuhri, Ibn Abī Ḥāq. ʿĪsā Naʿfī', al-Aẓraqī and al-Muṭawwāʾī. There are many other readings such as Isrāʾ, Isrāʾil, Isrāʾ, Isrāʾil, with imāla, Isrāʾin, Isrāyīl, Srāl etc. (MQ)
1197 "An allusion to the fact that what is meant by the said favor right here is what was lavished on all human beings." (Z) "That is, the ascription of niʿma 'favor' to the [personal pronoun] yāʿ='my' imparts totality (istighrāq)." (Q)
Anwar al-Tauz'il: l:fi zb i

That is, their dialect (Q) "As it invariably leads to two kasras side by side." (Sk)

It was also said that He meant by it whatever favor Allah had lavished (i) on their forefathers by saving them from Pharaoh and from drowning, and by pardoning them for resorting to the Calf; (ii) and on them for making them live in the time of Muhammad — upon him blessings and peace.

It was also read 'dhdhakirü which is originally [the form] 'fita'ilü, as for ni'matü 'my favor' with a sukün over the ya — when followed by a pause — and its suppression mid-phrase, it is the school of those who do not vowelize a ya' preceded by a kasra.

[Levels of the respective divine and human covenants]
wa-awn bi-ahdi 'and fulfill My covenant' of belief and obedience.

úfi bi-ahdikum 'I shall fulfill the covenant made to you' of an excellent retribution.

119 Cf. further down on al-Baqara 2:50.
120 By Ibn Mas'ud and Yahyá b. Watthah. (MQ)
121 All mss. and eds.: ÊQ, ÊH, MM: افتملا gloss e: اتفرم error.
122 By Ibn Muḥaysin, al-Ḥasan and al-Mufāḍal from 'Asim. (MQ)
123 "That is, their dialect." (Q) "As it invariably leads to two kasras side by side." (Sk)
Al-'ahd (the covenant) can be annexed to the covenanter as well as the covenantee. [Here] it may be that the first one is annexed to the subject while the second one is annexed to the object. For Allah Most High has enjoined upon them to have faith and do good works by setting up the proofs and sending down the Books; and He promised them reward in exchange of their excellent deeds.

[Self-extinction in Allah is the last level of tawhid]

The respective fulfillments of the two [covenants] cover a very vast range. The first of the levels of fulfillment consists, on our part, in professing the two testimonies of faith; and, on the part of Allah, in the shedding of [our] blood and seizure of [our] property becoming forbidden. The last level on our part consists in full immersion in the ocean of pure monotheism whereby one loses notice of oneself—let alone others; and, on the part of Allah, in [our] being awarded the everlasting meeting.

1204 "That is, many levels characterized by disparity on top of one another." (Q)
As for what is narrated from Ibn 'Abbās—may Allah be well-pleased with him and his father:

*Keep the promise made to Me with regard to following Muhammad—upon him blessings and peace—I shall keep the promise made to you in removing [your] burdens and yokes.*

II. and from someone else,

*Keep the promise of accomplishing the categorical obligations and avoiding the major sins, I shall keep the promise of forgiving and rewarding [you].*

III. or,

*Keep your promise by strictly following the straight path, I shall keep mine by [granting] honor and unending bliss: it is all with respect to ways and means.*

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1205 As stated by al-Rāghib and al-Rāzī in their *Tafsīrs* and as narrated in theirs—all with al-īṣr in the singular—by al-Ṭabarī (1:597) and Ibn Abī Hātim (1:95-96 §439, 441) who said its gist is also related from Abū al-ʿAliya, al-Dabhāk, al-Suddī and al-Rabī’ b. Anas. It is also narrated as Ibn Ishāq’s commentary in his *Stras*, cf. *Tafsīr Muhammad b. Ishāq*, ed. Muḥammad Abū Su’āylīk (Beirut: Mu’assasat al-Risāla, 1417/1996) p. 21-22. Al-Ṭabarī’s chain was graded sound (S) and the report is considered authentic by Yāsin, *Tafsīr Sahīḥ* (1:146).

1206 That is also from Ibn ‘Abbās and narrated by Ibn Jarīr [al-Ṭabarī] from him, but with a weak chain (S) and different wording, cf. *Tafsīrs* of al-Ṭabarī (1:598) and Ibn Abī Hātim (1:95-96 §437, 440).
It was also said that both [covenants] are annexed to the direct object, in which case the sense would be “Keep your promise in what you covenanted with Me of faith and strict obedience, I shall keep My promise in what I covenanted with you of a beautiful retribution.” The two covenants are detailed in Sūrat al-Mā‘īdā where Allah Most High said: Allah made a covenant of old with the Israelites; and We raised among them twelve chiefs, and Allah said: Truly I am with you. If you but establish prayer, pay the poor due, believe in My messengers and support them, and lend unto Allah a kindly loan, I shall certainly remit your evils and I shall certainly bring you into Gardens underneath which rivers flow (al-Mā‘īdā 5:12).

It was also read uwaffi\textsuperscript{1207}—with a double consonant—for intensiveness.

[The divine reminder to the people of the Covenant]
wa-iyyāya fa-rhabūni (and Me alone do dread) in all that you execute or leave out, particularly in the breach of the covenant; and

\textsuperscript{1207} By al-Zuhri. (MQ)
it is even more emphatic in its particularization than {iyāka
na'būd ‘You do we worship’ because—together with being put
first—it contains a repetition of the object, and because of the
fā’ of apodosis, which indicates that the discourse implies
conditionality, as if the statement were: “If you are to dread
something then dread Me!”

Al-rahba ‘dread’ is fear together with guardedness.

The verse entails the divine ultimate promise and threat and
points to the obligatoriness of gratitude and of fulfilling the
covenant as well as the fact that a believer must fear no one but
Allah Most High.

[2:41] wa-āminū bi-mā anzaltu muṣaddiqan li-mā ma‘akum
‘and believe in what I have sent down in confirmation of what is
with you!’ singles out belief by commanding it and exhorting to
it, because it is the goal and the pillar of reliance toward the ful-
fillment of covenants.

581
[The time-contextual suitability of variant heavenly rulings]

The restriction of revelation to that which confirms whatever they have of heavenly books is in the sense that it is
1. descending according to what was described in them;
2. or conforming with them (i) in respect of narrative accounts, divine promises, summons to pure monotheism, the command to worship and treat people with justice and the prohibition of sins and depravities;
3. as well as in whatever peculiar rulings differ with them due to time-specific considerations of public interest (in the sense that each respective ruling is right in its historical context and duly protects the welfare of those concerned by it, to the point that if the earlier [ruling] had come down in the time of the later one, it would have come down in complete agreement with it, hence the Prophet, upon him blessings and peace, said:

“If Mūsā were alive, he would have no other choice but to follow...”

1208 B: whereas in the preamble it was vowelized
1209 i.e. in whatever agrees with them of unabrogated accounts etc. (Kh)
Jews and Christians are most expected to become Muslims]

[The restriction] serves notice that following [the books] does not annul belief in [this revelation] but dictates it. Hence He hinted—by saying

wa-lā takūnū awwala kāfirin bihi (‘and do not be the first disbeliever therein’)—to the fact that it behooves them to be the first of those who believe therein,

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1211 On Islam’s supercession and final abrogation of prior dispensations see further down, the Qādi’s commentary on al-Baqarah 2:62 and note.

1212 “A metonymic oblique hinting (ta‘rīḍ kīna‘ī).” (Kh)
other reasons being that they possessed insight into his\textsuperscript{1213} staggering miracles, were cognizant of his affair, used to pray for victory through him\textsuperscript{1214} and had been announcing the glad tidings of his coming time.\textsuperscript{1215}

\textsuperscript{1213} “Its manifest locution is that the author has chosen to reference the personal pronoun of bihi to the Prophet—upon him peace—who is not mentioned explicitly but implicitly, although it is incompatible with what he says further down. For whoever disbelieves in the Qur‘ān’, which is quasi-explicit in making the personal pronoun refer back to the Qur‘ān. The way to reconcile this is that he made the pronoun refer back to the Prophet—upon him peace—but it is knowledge of his affair and staggering miracles that is conducive to belief in him for most, and that in turn dictates belief in the Qur‘ān. So what he mentions later exposes the logical conclusion of the meaning. What is more apparent is the pronoun refers back to the Qur‘ān since it is mentioned verbatim and because it is compatible with his saying ‘that is why He alluded obliquely.’” (Q 3:234) “Reiterating the personal pronoun to Muhammad—upon him blessings and peace—is the position of Abū al-‘Aliya. It was also said to refer to what is with you, namely the Torah, for it contains the complete description of Muhammad—upon him blessings and peace—and that is the position of al-Zajjāj.” (Kh)
The Qadi brings up the latter interpretation a few lines down. Al-Tabari, \textit{Tafsīr} (1:602-603) considers both interpretations “far-fetched but not linguistically impossible.”

\textsuperscript{1214} Before Islam the Jews would fight the Aws and Khazraj of Yathrib praying for victory “by the worth of Muhammad” (\textit{bi-haqqi Muhammad}) as narrated from Ibn ‘Abbās by al-’Ajurrī, \textit{al-Shari'a} (3:1452 \#978); al-Hākim, \textit{Mustadrak} (2:263) and al-Bayhaqi, \textit{Dalā’il} (2:76)—all through a very weak chain because of ‘Abd al-Malik b. Hārūn b. ‘Antara—among other wordings related from many Companions and Successors cf. \textit{Tafsīr} of al-Tabari (2:236-241) and Ibn Abī Hātim (1:171-172 \#903-906); the books of \textit{Asbāb al-Nuzūl} cf. al-Wāḥidi (p. 18), Ibn Hajar, al-‘Ujāb (1:280-285) and others, and as stated by Ibn al-Qayyim in \textit{Hidāyat al-Hayārī fi Ajwībat al-Yāhid wall-Naṣāra’}, ed. ‘Uthmān Dūmayriyya (Mecca: Dār ‘Ālam al-Fāwā’id, 1429/2008) p. 45, 185-186 (also his Badā’i’ al-Fawā’id and Madārij al-Sālikīn) in explanation of the verse And when there came to them a Book from Allah verifying that which they had; and aforetime they used to pray for victory against those who disbelieve, but when there came to them that which they knew, they disbelieved in him; so let the curse of Allah be on the unbelievers (al-Baqara 2:89).

\textsuperscript{1215} “In the Torah and the Gospel” (Kh) cf. further down on al-Baqara 2:62 and note.
Anwar al-Tm izil: Hizb I

Awwala kāfīrin biḥ 'the first disbeliever therein' stands in as the enunciative of the plural personal pronoun [in takūnā] with the subaudition ‘first party or throng’ or figuratively interpreted as ‘let not each and every one of you be the first disbeliever therein’ in the same way as you would say “he gave us a tunic to wear.”

If someone asks: how could they be forbidden to be first in unbelief when evidently Arab idolaters preceded them? I say: what is meant by it is

1. oblique hinting,\(^{1217}\) as opposed to indicativeness according to what the manifest locution expresses in absolute terms\(^{1218}\)—as when you would say, “for my part I am not an idiot;”

2. or “and do not be the first disbeliever therein among the People of Scripture;”

3. or “among those who disbelieve in ...........................................

\(^{1216}\) ‘i.e. he gave each of us a tunic, not one tunic for all of us.” (Q)

\(^{1217}\) Cf. Cachia, Arch Rhetorician (p. 66-67 §101 taʿřīd): “OBLIQUENESS—(Laterality). Hinting: An indirect indication of the speaker’s intention, the sense being understood neither from the use of words in their literal meaning nor through transference [kindāyā], but from the general tenor of the discourse.” Innuendo is the same but in a depreciatory sense, cf. OED.

\(^{1218}\) a. Ak, ß, e, F, I, K, R, Sk, T, Z: ٣٥٨٦ B: ٣٥٨٦
Anwar al-Tanzil: Hizb I

"Anwar al-Tanzil: Hizb I"

what they have,” for whoever disbelieves in the Qur'an has certainly disbelieved in what confirms its truth;

IV. or “like those who disbelieved among the idolaters of Mecca.”

Awwal 'first' is an a'fat form that has no basic verb. It is also said its root is aw’al 'push to refuge', stemming from wa’ala 'take refuge', whereby the hamza was substituted into a wâw irregularly; or a’wal 'drive' from āla 'end up', where the hamza was transposed into a wâw and then contracted.

wa-lâ tashtarû bi-āyâti thamanan qalilan 'and do not trade off My signs for a small price': "and do not exchange belief in them and following them for the goods of this world." For truly, however weighty the latter may seem, they are scant and despised next to what will be forever lost to you of the goods of the hereafter if you abandon faith.

[The rabbinate and clergy feared losing their worldly status]

It was said that they held leadership among their people and

1219 "Meaning that the personal pronoun in bihi refers back to what is with you." (Sk)
1220 a, b, B, e, F: أَلْتَ طُوِّلْتُ هُمْزَةُ وَأَذْعَمْتَ أَلْتَ طُوِّلْتُ هُمْزَةُ وَأَذْعَمْتَ Ak, I, R, T: أَلْتَ طُوِّلْتُ هُمْزَةُ وَأَذْعَمْتَ diplogray.
received remuneration and gifts from them, which they were afraid to lose if they were to follow the Messenger of Allah—upon him blessings and peace—so they chose them over him.

It was also said they would accept bribes, after which they would tamper with the truth and conceal it.  

wa-iyāya fa-ttaqūna ('and of Me do beware!' through faith, following truth and turning away from the world.

[The first step of wariness (taqwā) is dread (rahba)]

After the previous verse comprised, as it were, the first principles of what is [mentioned] in the second verse, it was concluded with dread which is the premise of wariness. Since it addresses the learned and the imitator inclusively, it orders them [all] to have dread, which is the first step of wayfaring, while the address of the second [verse]—since it specifies the people of knowledge—orders them to have wariness, which is its culmination.

1221 Cf. al-Mā‘ida 5:63 and al-Tawba 9:34.
[2:42] wa-lā talbisū-l-ḥaqqa bi-l-bāṭili 'and do not confound the truth with falsehood' is adjoined to what comes before it.1222

[The Jews and Christians’ deliberate muddling of the truth]

Al-labs ‘confusion’ is al-khalṭ ‘muddling’, which may at times be concomitant with making something seem like something else. The meaning is, “Do not mix up the God-sent truth1223 with the falsehood that you invent and write1224 so that they cannot be told apart,” or “Do not muddle up the truth with an intermixing of falsehood which you write between its lines or bring up in its interpretation.”

wa-taktumū-l-ḥaqqa ‘and conceal the truth’ is

I. an apocopate subsumed under virtual prohibition, as if they had been ordered to believe and renounce misguidance, and were forbidden to misguide others through deception of those who heard the truth .........................

1222 “It is possible to adjoin it to either one of the two preceding prohibitions.” (Kh)
1223 All mss. and eds.: ḥaqQA ḥaqQA gloss.
1224 α, Ak, B, F, R, T: ḥaqQA ḥaqQA gloss. β, E, I: ḥaqQA ḥaqQA
and through concealment from those who did not hear it.

II. Or it is an accusative through the ellipsis of an ‘that’ in the sense that wāw ‘and’ stands for combination, meaning, “do not add confounding truth through falsehood to [your already] concealing it.” This [sense] is strengthened by the fact that Ibn Mas‘ūd’s codex has wa-taktumūna, that is, “while you conceal” in the [participial] sense of kātimīna ‘concealing’.

The clause conveys that the condemnation of wilful confusion is due to what accompanies it of the concealment of truth.

wa-antum ta‘lāmūna ‘when you know full well’ “aware that you are confounding and concealing” which is even uglier, for the ignoramus might be excused.

[Non-Muslim worship is as zero prayer and zero charity]

2:43 wa-aqīmū-ṣ-ṣalāta wa-ātū-z-zakāta ‘and establish the prayer-

1225 All mss. and eds.:
AQ. H, K, MM: gloss interpolation.
1226 Cf. J (1:260) and Abū Hayyān, Ṭafsīr al-Bahr al-Muḥīt, ed. ‘Ādil Ahmad ‘Abd al-Mawjūd et al., 8 vols. (Beirut: Dār al-Kutub al-‘Ilmiyya, 1413/1993) 1:335 but “such is not found in the printed edition of Ibn Mas‘ūd’s Musḥaf.” (MQ)
er and remit the charity tax), meaning the prayer prayed by Muslims and charity tax remitted by them; for any other kinds are as zero prayer and zero charity.

[The pillars of Islam are universally binding]

He ordered them [to implement] the branches of Islam after ordering them [to implement] its foundations: this constitutes a proof that the unbelievers are [also] charged in that respect.1227

Zakāt (charity tax) is (i) from zakā al-zar (the crop increases) when it grows; for its disbursement attracts blessing for one's property and bears the fruit of meritorious generosity for one's soul; (ii) or from al-zakāt1228 (cleansing) in the sense of purity, for it purifies property from dross and the soul from avarice.

wa-rka'ū ma'a-r-rāki'īna 'and bow with those who bow', that is, in their congregation; for

1227 "As is the position of al-Shafi'i and the Iraqis among the Hanafis. What is meant is that they are charged with the obligation of implementation in the world, and this is what is not agreed upon; as for their legal liability for it in the next, they are charged by general agreement. There is also no disagreement as to (i) the impermissibility of implementation while in the state of unbelief and (ii) the non-obligatoriness of make-up after becoming Muslim." (Q 3:248, cf. Kh 2:153)

1228 a, F, I, R, T: الزكاة, β, B: الزكاة synonyms.
Congregational prayer is superior to individual prayer twenty-seven times because of the souls' mutual assistance in it.

He referred to prayer as bowing to guard it from being confused with the prayer of the Jews. It was also said that bowing is submission and compliance for what the Lawgiver made incumbent upon them. Al-Aḍbaṭ al-Sa’dī said: [The Flowing]

Do not humiliate the weak; you may stoop (tarka') one day while times will have exalted him.

[They enjoined virtue and even Islam but practiced neither]

2:44 ātā'umūna al-nāsā bi-l-birri (do you order people to practice virtue) is a resolution in addition to reproach and stupfaction.

1229 A Prophetic hadith narrated from Ibn ‘Umar and—with the number 25 instead of 27—from Abū Hurayra in the Nine Books.

1230 Which is devoid of bowing. (Kh, Q, Sk, Z) I.e. as an integral sine qua non as indicated by its disappearance and reappearance in Jewish prayer rituals through various historical periods and cultural localities. Likewise prostration was practised then disappeared. Also see note 1371 on "shokeling."

Anwar al-Tanzik: Hizb I

Al-birr (virtue) is the extensive practice of goodness—from al-barr (land), which is vast space—and it pertains to every kind of goodness. Hence it is said that virtue is of three types: virtue in worshipping Allah Most High, virtue in mindfulness of relatives and virtue in interacting with strangers.

Wa-tansawna anfusakum (and forget yourselves?): leaving your own selves, when it comes to virtue, as forgotten objects.

It is narrated from Ibn ‘Abbâs—Allah be well-pleased with him and his father—that [this verse] was revealed in reference to the rabbis of Medina: they used to secretly command whoever they advised to follow Muhammad—upon him blessings and peace—but they themselves did not follow him. It is also said that they would command others to give charity but they themselves did not give it.

This page contains a passage from the Quran in Arabic, followed by a translation in English. The passage discusses the prohibition of丑陋的行为, and the translation explains the severity of such prohibition. The text is interrupted by a large, obscure image in the middle, which obscures part of the page.
The verse unmask those who admonish others without rebuking themselves, exposing their evil handiwork and the wickedness of their own souls as well as showing that theirs is the act of those who have no knowledge of sacred law or, worse, mindless imbeciles. For whoever joins together between [knowledge and mind] will never allows himself such [behavior].

What is meant by it is the exhortation of every admonisher to cleanse his own soul and devote himself to perfecting it so that he can meet his duties in order to help others to meet theirs. It is not meant to prevent the corrupt from exhorting [others]; for the failure to meet one of two compulsory requirements does not automatically mean the failure of the other.

[2:45] wa-sta‘inü bi-š-šabri wa-š-salāti (and seek help in endurance

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1234 B, Sk: تعظف نفسه a, β, F, I, Kh, P R, T, U: تعظف نفسه Ak, ε, L, Q, Ul, Z: تعظف نفسه
1235 "In the ḥawāshi sa’diya ‘commentaries on J by Sa’d al-Din al-Taftazānī; ‘If someone says: This is the strongest proof that the ugliness of these matters is a rational criterion [as opposed to revealed] we reply: rather, it is a sacred legal one in that such rebuke was made the consequence of what they perpetrated after rehearsing the Book. Allah Most High followed up their blame with two rulings that ascertain their guilt: the first one is His saying, yet you rehearse the Book! [i.e.] you ponder the Torah; the second one is His saying, do you not understand? to draw attention to the fact that whoever puts together mind and continuous book-study ought not to be ordering others to do what they themselves do not.’’ (Z 1:292)
Text and Translation

and prayer is connected to what precedes as if, after they were ordered something difficult for them due to its heavy burden and the fact that they would have to give up leadership and income, they were assuaged with that.

The meaning is: “Seek help, for all your needs,
1. in the awaiting of success and deliverance with reliance on Allah;
2. or in fasting, which is endurance away from the things that vitiate the fast, as it curbs lust and purifies the soul;

[The benefits of prayer]
3. and in seeking the means of prayer and taking refuge in it; for it gathers up all kinds of moral and physical acts of worship:
   • purity,
   • the covering of nakedness,
   • the expenditure of wealth towards such acts,
   • turning one's face to the Ka'ba,

1236 “Whereby he suggests the address is [still] to the Israelites not to all Muslims.” (Q)
keeping to worship,

manifesting humbleness in the limbs,

the refinement of intention with the heart,

struggling against the devil,

conversing with the Real,

reading the Qur’ān,

uttering the two testimonies of faith

and depriving the self from the two sweetest pleasures,1237 until your plea is fulfilled so that you will obtain all your ardent wishes and remedy your troubles.”

It is narrated that

the Prophet—upon him blessings and peace—whenever any matter worried1238 him, would quickly resort to prayer.1239

1237 Food and sex. (Q, Sk, Z)
1238 A, B, β, F, I, S, Sk: خزيمة جزء حواء وها: جزء حواء وها T: جزء حواء وها
1239 Narrated from Hudhayfa b. al-Yamān by Ahmad, Musnad (38:330-331 §23299); Abū Dāwūd, Sunan (Ṣalāt, Bāb waqt qiyyām al-Nabī fil-layl); al-Tabarī, Taḥṣīl (1:619); al-Bayhaqī, Shu‘ab (3:154 §3181-3182) and others, all with the simpler wording “he would pray” (ṣalā) but for Ibn Qānī, Mu‘jam al-Sahāba. ed. Šalāb al-Miṣrātī, 3 vols. (Medina: Maktabat al-Ghurarāba’ al-Athariyya, 1998) 2:189 §684 who alone narrates it
It is also possible that what is meant by [ṣalāt] is supplication. 

wa-‘innahā ‘and truly that’, meaning, (i) “truly, seeking help in both of them;” (ii) or “[in] prayer”—in which case it was singled out by referring the personal pronoun back to it, because of its tremendous importance and the fact that it collects together so many avenues of endurance; (iii) or the entirety of what they were commanded and forbidden.¹²⁴⁰

la-kabiratun ‘is too much’, “too heavy, grueling” as in His saying, Grievous (kabura) for the idolaters is that unto which you call them (al-Shūrā 42:13).

in the wording the Qadi cites. It is further confirmed by (i) the Prophetic narration from Subayh, “Whenever they were alarmed, the prophets would quickly resort to prayer,” Ahmad, Musnad (31:267-268 §18937); (ii) another one from ‘Abd Allāh b. Salām, “Whenever the Prophet’s wives faced hardship he would order them to pray and recite And command your wives to pray and remain steadfast with it” (Taha 20:132); (iii) a mursal narration from Thābit that the Prophet would say, whenever he faced a financial hardship: “My family, pray! Pray!”; and (iv) by Thābit’s own saying: “Whenever the Prophets faced hardship they would quickly resort to prayer,” the latter three reports in al-Bayhaqī, Shu‘ab (3:153 §3180, 3:155 §3185). Hence al-Mundhiri and al-Dīyā’ al-Maqdisī deemed it authentic and included it in al-Targhib wal-Tarhib and al-Abdīth al-Mukhtārā respectively.

illā 'alā-l-khāshī‘īna (except for those who are humble), that is, the lowly.\(^{1241}\) Khushū‘ (humility) is lowliness—whence khush‘a (low hillock), said of a low-lying track of earth—while khudū‘ (submissiveness) is compliancy and docility. That is why it is said that humility is with the limbs while submissiveness is with the heart.\(^{1242}\)

[2:46] al-ladhīnā yazunnūna annahum mulāqū rabbīhim wa-annahum ilayhi rājī‘ūna (those who presume that they are going to meet their Nurturern and are returning back to Him): that is,

(i) they expect to meet Allah Most High and secure what He has in store [for them];

or (ii) they are certain that they will be gathered unto Allah, after which He will repay them in full. The latter is supported by the variant ya‘lāmūna (who know) in Ibn Mas‘ūd’s Codex.\(^{1243}\) As


\(^{1243}\) Cf. J (1:262) and Abū Ḥayyān, Bahr (1:342).
it were, since presumption resembles knowledge in preponderance, the former was used to express the latter because the meaning of expectation is implied. Aws b. Hajar said: ["The Long"]

So I loosed it, positively presuming⁴⁺ it went

smack in between the rib-ends and into the gut.⁴⁺⁺

It did not weigh heavily upon them as opposed to others. For their souls were disciplined through its like and expected, in return, that for which they did not care how much hardship they incurred and in return for which all difficulties felt sweet. This is why the Prophet—upon him blessings and peace—said,

and the coolness of my eye was made to be in prayer.⁴⁺⁺⁺

[The divine preferentialation of the Israelites at one time]

[2:47] yā bani Isrā'ila dhkurū ni'matiya-l-latī an'amtu 'alaykum
'O sons of Isrā'îl! Remember My favor which I lavished on you:

repeated it for emphasis and the reminder of preferentialiation—which is the most tremendous of favors—in particular, and he tied it to the direst threat as a deterrent for those who are heedless of it and remiss in its [resulting] obligations.

**wa-anni faḍḍaltukum** (*and that I have preferred you*): adjunction to **niʿmati**.

**ʿalā-l-ʾālamīn** (*over the worlds*), that is the worlds of their time,\(^{1247}\) by which He means the preference given to their forefathers (in the time of Mūsā—upon him blessings and peace—and thereafter, before they changed\(^{1248}\)) in what Allah Most High had granted them of knowledge, faith and good deeds, making their prophets and kings who ruled justly. [The verse] was used as proof of the preferentialiation of human beings over angels—a weak view.

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\(^{1247}\) Narrated from (i) Mujāhid, (ii) Abū al-ʿĀliya, (iii) Qatāda, (iv) ʿAbd al-Rahmān b. Zayd b. Aslam by al-Ṭabarī, *Tafsīr* (1:629-630); and in similar terms (v) al-Rābiʿ b. Anas and (vi) Ismāʿīl b. Abī Khālid cf. Ibn Abī Hātim, *Tafsīr* (1:104 §497). “Shaykh ʿAbdur-ʾRahmān ʿAbd al-Dīn al-Ṭabarī [al-Taftazānī] said: ‘ʾĀlāmin does not refer to all other than Allah (to necessarily deduce they were preferred over the angels); nor to all people (to necessarily deduce they were preferred over our Prophet and his Community). Hence it was explained as the worlds of their time.’” (S 2:229)

\(^{1248}\) All eds. and mss: AQ, F, H, MM: يَغْيِبُوا، blunder.
Text and Translation

[2:48] wa-t-taqū yawman ‘and beware a day’, that is, what is in that day of accounting and punishment.

lä tajzi nafsun ‘an nafsin shay‘an ‘a soul cannot pay anything on behalf of another soul’: no soul can repay on behalf of another (i) any of the rights it owes; or (ii) any compensation, in which case the accusative denotes an infinitive noun.

It was also read lä tujzi’u—from ajza’a ‘anhu ‘make satisfaction on his behalf’ when someone suffices his need—in which case it is definitely an infinitive noun.

[Shay‘an ‘a thing’] is adduced as an indefinite—as are the two instances of nafs ‘soul’—for universalization and total hopelessness.

The [entire] sentence is a qualitative for yawman ‘a day’. Its connector-pronoun is suppressed and the subaudition is lä tajzi fihi ‘whereupon it cannot pay’. Those who deem it incorrect to

1249 In absolute terms. (Q)
1250 By Abū al-Sammāl al-‘Adawi and Abū al-Sawwār al-Ghanawi. (MQ)
suppress the annexed connector-pronoun said that by rhetorical license the preposition was suppressed from it and it was treated as a direct object; then it was suppressed [entirely] just as it was suppressed in the [poet’s] saying:1251 ["The Exuberant"]

or some fortune they made (mālūn ʾašābū).1252

wa-lā yuqbalu minhā shafāʿatun wa-lā yuʾkhadhu minhā ʿadlun ‘and no intercession will be accepted from it and no redemption taken’, that is, from the second, sinful soul;1253 or from the first, as if the verse were meant as a denial that anyone can save anyone else from punishment in any possible way whatsoever.

1251 “Namely, when the zarf ‘temporal-local vessel’ is treated as a mafʿūl bihi ‘direct object’ governed by the verb transitively without its appropriate word, as in his saying wa-yawmin shahidnāhu Sulayman wa-ʾĀmiran ‘and a day we witnessed Sulaym and ʾAmir’ when it is normally shahidnā fihi ‘in which we witnessed’... so when it became possible to suppress its word with the vessel, the annexed connector-pronoun was suppressed by rhetorical license in that the preposition was suppressed—since that is its vessel—and the pronominal object of the preposition was attached to the verb, becoming accusative; then it was wholly suppressed from the qualifying clause.” (Z 1:297)


1253 “He suggests it as the preferred position, also in the following clause and as echoed
For such is either by violent means—which is succor—or otherwise; the latter is either gratuitous—which is for one to intercede for another—or otherwise. The latter is either by fulfilling someone’s obligation—namely that it be paid on his behalf—or otherwise, namely, to give some redemption on his behalf.

Shafā’ā (intercession) is from shaf (pairing), as if the beneficiary of intercession was alone at first, then the intercessor turned him into a pair by joining up with him.

‘Adl (redemption) is fidya (ransom). It was also said it means a substitute. Literally it means sameness, and the ransom was thus named because it was made identical with the thing ransomed.

Ibn Kathir and Abū ‘Amr read it wa-lā tuqbalu with a tā’. [605]

in al-Baqara 2:123.... however, it is more apparent that the first soul is meant since the verse was revealed in rebuttal of the Jews who were claiming that their forefathers would intercede from them” (Kh), which the Qādi himself states further down.


[605] As did Ya’qūb, Ibn Muḥayṣin and al-Yazīdī. It is the preferred reading of the Meccans and Basrians. (MQ)
wa-lā hum yunṣarūna (nor will they get any succor), [i.e.] have any defense against the divine punishment.

The personal pronoun stands for what the second soul signified—as an indefinite within a negative statement—of a multitude of souls; it is a masculine in the sense of "worshippers" or "human beings."

Al-naṣr 'succor' is more specific than al-maʿūna 'assistance' because it is specific to the repelling of harm.

[The non-Sunni claim that once in hellfire always in hellfire]

The Muʿtazila clang to this verse to disprove intercession for grave sinners. The reply is that such is specific to the unbelievers in light of the verses and hadiths that came up regard-

1256 All mss. and eds.: AQ, H, MM: في سياق النفس typo.
1257 'Al-Halabi said: 'True, but the grammarians have stipulated that such [syntax] is only in case of absolute necessity (darāra). So it is more appropriate that it refer back to the unbelievers who are presupposed by the verse, as Ibn 'Atiyya said" (S) Cf. al-Samin al-Halabi, al-Durr al-Maṣūn fi 'Ulūm al-Kitāb al-Maknūn, ed. Ahmad al-Kharrāt, 11 vols. (Damascus: Dār al-Qalam, 1406/1986) 1:339-340 and Ibn 'Atiyya, al-Muharrar al-Wajīz (1:139).
1258 Cf. our glossary of persons and sects.
1259 All mss. and eds.: H: خصوصية typo.
ing intercession. This is further supported by the fact that it is addressed to them, and the verse came down in rebuttal of the claim of the Jews that their forefathers would intercede for them.

[2:49] wa-idh najaynakum min ali Fir'awna' and when We saved you from the house of Pharaoh' is an exposition for what was left unexplained when He said Remember My favor which I lavished on you (al-Baqara 2:40) and is adjoined to ni'mati 'My favor' the way Jibrail' and Mikail were adjoined to al-malakat [in Whoever is an enemy to Allah, His angels, His messengers, Jibrail and Mikail (al-Baqara 2:98)]. It was also read najaytukum.1261

The origin of al 'house' is ahl 'family' because its diminutive is uhayl.1262 Its use in construct was made specific to those of momentous rank such as prophets and kings.1263

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1263 See art. al in 'Abd al-Nabi b. 'Abd al-Rasul Ahmadnagari, Mawsu'at Mustalahat Jami' al-Ulam al-Mulaqqab bi-Dustur al-Ulama', ed. 'Ali Dahrüj et al. (Beirut:
Fir‘awn (Pharaoh) is a title for whoever holds sway over the Amalekites, like “Kisrā” (Chosroes) and “Qayṣar” (Caesar) for the two kings of Persia and Rome respectively. Because of their rebellious pride the expression tafsara‘ana al-ra‘ul (the man acts pharaonic) was derived from it to describe someone who rebels and becomes a tyrant.

Mūsā’s Pharaoh was Muṣ‘āb b. Rayyān—some say his son Walid—and he was from the remnant of [the people of] ‘Ād. The Pharaoh of Yūsuf ‘Joseph’—upon him peace—was Rayyān, with more than four hundred years between the two.

yasūmūnakum (as they persecuted you): “targeted you” from sāmahu khasfan ‘he brought harm upon him’ when one works injustice upon another. Sawm, literally, is to go in pursuit of something.
Anwar al-Talizil: Fir'awn is a title for whoever holds sway over the nations, like Kiswa' and Caesar for the two kings of Persia and Rome respectively because of their rebellious pride. The expression "Fir'awn" is derived from the Hebrew verb which means "he acts like a tyrant.

Musa's Pharaoh was Mufabba Rayyan—some say his son—and he was from the remnant of the people of 'Ad.

The Pharaoh of Yusuf (Joseph)—upon him peace—was Rayyan, with more than four hundred years between the two.

ysa fi ' ma'kum <as they persecuted you>: targeted you from simahu kul it <his; he brought harm upon him> when one works in justice upon another.

Sawm, literally, is to go in pursuit of something.

The Amalekites were the children of Amalek, and according to al-Taftian (S) they were derived from 'Adhhabbi (<with evil torment>), with the most heinous torment—for it was truly foul in comparison to all other types.

Sū 'evil' is the infinitive noun for sā'a, [aorist] yasū'u 'to be evil'. It is in the accusative as the direct object of yasūmūnakum 'they persecuted you'. The whole clause is a participial state for the [object] personal pronoun in najaynakum 'We saved you', or for 'āli Fir'awna 'the house of Pharaoh' or for both of them together, since it contains the personal pronoun of each respectively.

yudhabbiḥuna abnā'akum wa-yastahyūna nisā'akum 'massacring your sons and sparing your females' is an exposition of yasūmūnakum 'they persecuted you', hence it was not adjoined [with a conjunction].

It was also read yadhbaḥūna in a lighter form.¹²⁶⁷

The reason they were doing this to them was that Pharaoh had seen in a dream or had been told by the oracles there would

¹²⁶⁷ By al-Zuhri and Ibn Muhaysin. Another lighter reading was yudhiḥūna, while the reading yuqattilūna 'killing indiscriminately' is related from Ibn Mas'ud. (MQ)
be born one in their midst who would wrest dominion from him; but all their striving availed them nothing against the appointed decree of Allah.

[Ordeals and blessings are both divine tests]

wa-fi dhālikum balā'un ('and in that you faced a trial'):
(i) an ordeal, if dhālikum ('that') refers to what they perpetrated;
(ii) and a blessing if it refers to their deliverance.

Literally, [balā'] is ikhtibār ('testing'), but because Allah Most High tests His servants alternately through banes (miḥna) and boons (miḥna),1268 it applies to both; and it is also possible that dhālikum refers to the sentence, whereby what is meant is the testing both of them1269 have in common.

min Rabbikum ('on the part of your Nurturer) consisting in His unleashing them on you, or in sending forth Mūsā—upon him peace—and granting him success for their deliverance, or both.

'azīmun ('tremendous') is a descriptive for balā' ('trial').

1268 An alliterative wordplay of the type jinās maqlūb ('anagrammatic paronomasia'), cf. Cachia, Arch Rhetorician (p. 27 §40) typically used to mnemonic and didactic ends.
1269 "i.e. favor and trouble." (Q)
In the verse there is a notification that whatever good or evil affects a servant is a test from Allah Most High. Let one, therefore, give thanks for one's happy states and be steadfast in adversities, so that one will be among the best testees.

[2:50] wa-<idh faraqnā bikumu-l-bahra ('and when We parted the sea with you!'): "We cleaved it and sectioned off its various parts so that there were pathways in it (i) "by means of your passing through it;" (ii) or "for the sake of saving you;" (iii) or "mixing with you," as in [the poet's] saying: ["The Exuberant"]

[our mounts] trampling with us (binā) skulls and breastbones.\(^{1270}\)

It was also read farraqnā ('We split into parts') as a stem-form of multitude, because the pathways were twelve, to the number of the Tribes.

\(^{1270}\) Second hemistic of a verse spoken by al-Mutanabbi of riders so valiant that their horses became accustomed to riding over the dead without fear, in his panegyric of 'Ali b. Muhammad b. Sayyār al-Tamimi, cf. al-Barqūqī, Sharḥ Diwān al-Mutanabbi (1:265). The first hemistic says So they passed unfazed over them.
The word *āl* means *ahl* ('family, people') including their head*.

fa-anjaynākum wa-aghraqnā āla Fir‘awna* (whereupon We saved you and drowned the house of Pharaoh)*: He meant by it [both] Pharaoh and his nation.¹²⁷¹ It was enough to mention the latter alone because it is understood he is even more deserving of it.¹²⁷² It is also said [āl] means his actual person¹²⁷³—as in the report that al-Hasan would say, 'Allāhumma ṣallī ‘alā ‘Alī Muḥammad! (O Allah, bless the house of Muḥammad),¹²⁷⁴ meaning his person—so that mentioning him alone was enough, without need to mention his followers.

¹²⁷¹ Just as it is said "Banū Ḥāshim" to mean both Ḥāshim and his sons, and "Banū 'Ādam" to mean both Adam and human beings. (Z)

¹²⁷² "He should have said 'Or' to introduce this as an alternate meaning: if they were punished by drowning, the wellspring of obduracy and head of misguidance was more deserving of that." (Z) "It is best to consider it a case of the figure ṭākhīb al-nāqa (Z) the rider of the camel—both exhausted (see note 1038) in view of the annex construction, rather than one of suppression of one or the other of a pair of adjuncts as the author said." (S)

¹²⁷³ Cf. Abū Hilāl al-'Askari (d. 395/1005), al-Wuṣūḥ wal-Nazā‘īr, ed. Muḥammad 'Uthmān (Cairo: Maktabat al-Thaqāf al-Diniyya, 1428/2007) p. 84; al-Qaysi (567/1172?), Ḥadā‘ al-Shawāhid al-Idā‘, ed. Muḥammad al-Da‘jānī, 2 vols. (Beirut: Dār al-Gharb al-İslāmî, 1408/1987) 1:270; and al-Rāghib, Mufradāt, s.v. "The use of ʿāl to mean the very person is lexically established, however, it is faulty (ṭākīk) as there is no need for it." (Z)

wa-antum tanzurūna (‘as you looked on’) that, namely (i) their drowning as they were submerged in the sea; (ii) or the cleaving of the sea, revealing dry, practicable pathways; (iii) or their dead bodies after the sea cast them onto the shore; (iv) or “as you were looking at one another.” It is narrated that

Allah Most High ordered Mūsā—upon him peace—to travel by night with the Israelites. He led them out but Pharaoh and his armies caught up with them at dawn and came upon them at the seashore. Allah Most High inspired him to strike the sea with your staff (al-Shu‘ārā’ 26:63). He struck it and there appeared in it twelve dry paths which they proceeded to take. They said: “Mūsā! We fear some of us might drown unbeknownst to us.” Then Allah opened up garret windows in them through which they could see and hear one another until they crossed the sea. When Pharaoh reached it and saw


1275 “ فلا نعلم ولا نعلم ولا نعلم فلا نعلم ο, l, R:
it was parted open, he went in together with his armies; then it came crashing down on them and drowned them all.1276

[The qualitative differences between Israelites and Muslims: the former disbelieved in full sight of sensory miracles; the latter believed although their chief miracle required thought]

Know that this event was among the greatest of the favors Allah ever lavished on the Israelites and of the signs that leave one no choice other than to know that the all-wise Maker exists and to confirm the truthfulness of Mūsā—upon him blessings and peace. Yet, after that, they resorted to the Calf (al-Nisāʾ 4:153) and said we will not believe merely for your sake but only when we see the One God openly (al-Baqara 2:55) and other such things. Thus they are far removed in understanding, intelligence, hollowness of souls and excellent followership from the community of Muhammad—upon him blessings and peace—even though what is mass-transmitted of the latter’s stunning miracles consists in matters that require reasoning1277 <such as the Qur’an, the chal-

1277 "As opposed to self-evident knowledge (see note 519)—except that his stunning
A11wn r al-Taliz f
it was parted open, he went in together with his armies; then it came crashing down on them and drowned them all.

The qualitative differences between Israelites and Muslims: the former disbelief in full sight of sensory miracles; the latter believed although their chief miracle required thought!

Know that this event was among the greatest of the favours Allah ever lavished on the Israelites and of the signs that lead one no choice other than to know that the all-wise Maker exists and to confirm the truthfulness of Musa—upon him blessings and peace. Yet, after that, they resorted to the Caif (al-Nisa' 4:153) and said we will not believe merely for your sake but only when we see the One God openly (al-Baqara 2:55) and other such things.

Thus they are far removed in understanding, intelligence, goodness of souls and excellent fellowship from the community of though what Muhammad—upon him blessings and peace—even. Is mass-transmitted of the latter's stunning miracles consists in the matters that require reasoning such as the Qur'an, the resurrection of the dead which the author does not concede that at all, his fingers, the multiplication of food, the splitting of the moon and other than that. It may be that the author does not concede their mass-transmitted status.” (Kh, Z)

Thus in a, Ak, AQ, ε, H, K, Kh, MM, Sk, U but the clause “such as the Qur'ān... Muhammad” is missing from B, B, D, F, I, L, P, Q, R, T, U, Ul, Z and seems to be a gloss.

Because it is from the unseen, since he did not read books for him to look them up. And in his saying as you looked on there is tajawwuz ‘topology’ in the sense: as your forefathers looked on, so he made their forefathers’ sighting like something visually sensory because of its absolute certainty.” (Kh, Z)

Ak, B, ε, F, I (alif crossed out), K, Kh, R (blank space after the waaw suggesting the alif was inscribed then scratched out), Z: وعنه per the minority reading of Abū 'Amr (one of the Seven), Abū Ja'far (one of the Ten), Ya'qūb (one of the Ten). Shayba, al-Ya'zīdī, Ibīn Muhāyṣīn, al-Hasan, Abū Rajā', 'Īsā b. 'Umar, Qatādā and Ibn Abī Isbāq, also preferred by Abū 'Ubayda, Abū Ḥātim, Makki and many of the philologists (MQ), a spelling missed by all the modern editions from the Teheran 1272/1856 ed. onwards except K but including J, who all have the majority reading as do a and B. Yet the context of J (which the Qadi follows, cf. his words “Ibn Kathīr, Nāfi', Āṣīm etc.”) indicates he took the reading of Abū 'Amr which, as one of the Main Seven canonical readers, is also mass-transmitted as pointed out by Abū Ḥayyān, Bahr (1:356-357).

1278 “He followed J in this and it is not recognized nor has it been transmitted in any
him the Torah and He set a dedicated time for him in Dhū-l-Qa‘da and [the first] ten of Dhū-l-Ḥijja. He referred to them as nights because the latter inaugurate the months.

Ibn Kathir, Na‘īm, Ibn ‘Āmir, Ḥamza and al-Kisā‘ī1282 all read ṭā‘adnā (We gave a mutual appointment) because the Most High promised him the revelation while Mūsā—upon him peace—promised Him to come to the Mount for the Tryst.

thumma-t-takhdhutmū-l-‘ijla (then you resorted to the Calī) as a god or an object of worship.

min ba‘dhi (after him): “after Mūsā”—upon him peace—or ....

report that they ever went back to Egypt after exiting it. Rather, the Qur‘ān spoke to the contrary in a number of places, namely that they were in Syro-Palestine, such as the saying of Allah Most High, and We caused the folk who were devised to inherit the eastern parts of the land and the western parts thereof which We had blessed (al-‘Arāf 7:137), meaning Syro-Palestine, as narrated from the authorities in tafsīr among the Tābi‘in [i.e. al-Hasan and Qatāda, by ‘Abd al-Razzāq, ‘Abd b. Ḥumayd in his Musnad, al-Tabari, Ibn al-Mundhir and Ibn Abī Ḥātim in their Tafsīrs, Abū al-Shaykh and Ibn ‘Asākir as mentioned in al-Suyūṭī’s Durr; and Ibn ‘Abd al-Salām in Targhīb Aḥl al-Īslām fī Suknā al-Shām]. Nor did Mūsā attend the tryst other than on Mount Sinai, which is in Syro-Palestine, not Egypt.” (S 2:240, A t’162, Kh 2:160, Z 1:301)

1282 “He confined himself to readers from the Seven; otherwise, from the Ten, there is also Khalaf.” (A) And from others: Mujāhid, Ḥaṭṣ, al-‘Araj and al-‘Amarsh. (MQ)
Anwiir al-Tnn z f/: Hi::b 1

Text and Translation

his departure.\textsuperscript{1283}

wa-antum ᾁлимūna ('transgressing') with your polytheism.\textsuperscript{1284}

[2:52] thumma 'afawna 'ankum ('then We pardoned you') when you repented.

Al-'afw ('pardon') is mahw al-jarima ('the deletion of crime'),

min ba'di dhālika ('after that act'), that is, 'that resorting.'

la'allakum tashkurūna ('perhaps you will give thanks'), that is, 'in order that you give thanks for His pardon.'

[The Book and the Furqān given to Mūsā]

[2:53] wa-idh ātaynā Mūsā-l-kitāba wa-l-furqānā ('and when We gave Mūsā the Book and discernment'), meaning the Torah, which is at one and the same time a book\textsuperscript{1285} and conclusive proof that separates between truth and falsehood.

\textsuperscript{1283} 'Le. for the Mount.' (A) "One ms. has ay mudiyyih 'meaning his departure.'" (Kh)

\textsuperscript{1284} His saying 'with your polytheism' made wa-antum zālimūn a participial state; if it were made a resumptive (musta'naf) or parenthetical (mu'tarid) the meaning would be 'and you are invertebrate wrongdoers.'" (Q)

\textsuperscript{1285} All mss. and F, S, Sk: كونه كتاباً مميزاً All remaining eds.: كونه كتاباً منزلاً
It was also said that by furqān He meant
1. his staggering miracles that separate (i) truthful claimants from frauds, or (ii) between unbelief and faith;
2. the sacred law which separates the licit from the unlawful;
3. or the victory that separated between him and his enemy, as in the saying of Allah Most High the day of the Discerning (al-Anfāl 8:41), by which He meant the day of [the battle of] Badr.\[1286\]

\[1286\] The Quranic appellation of furqan for the battle of Badr prophetically sums up as historical, strategic and geopolitical ramifications as the first step in the domino-like demise and assimilation of all the non-Muslim powers in the Arabian peninsula and its fringes one by one—Arabs, Jews, Romans and Persians—followed by outward expansion. The early Muslims viewed Badr as one of the major signs of end times the Basrian Jāḥiliyya-born Tābī‘ī exegete Abū al-‘Ālīya Rufay' b. Mahrān al-Riyahi al-Tamimi (d. 90/709) said: “We considered that the day when We shall seize them with the greater seizure (then), in truth We shall punish (al-Dukhān 44:16) was the Day of Badr” (in Ibn Abī Shayba, Kitāb al-Maghāzī, ed. Abd al-Azīz b. Ibrāhīm al-Urmī. 2nd ed. (Riyadh: Dār Iṣḥābīlī, 142/2001) pp. 216-217 §204)—and it was indeed Ibn Mas‘ūd’s (d. 32/ca.653) famous exegesis of “the greater seizure” (al-batshat al-kabīr) in that verse and his view that it had already taken place (al-Bukhārī, Sahīh, Tāhirī, yaghshā al-nās, ḥaddhā ‘adhabun alim; Muslim, Sahīh, ṣifat al-qiyāma, al-dukhān). Badr as furqān also encapsulates the Muslims’ sense of self as the people of Belief, who can never be one again with the people of Unbelief regardless of parentage, tribe or national affiliation. The more analytical works of sīra have elaborated these and other global consequences of Badr at great length, cf. Muhammad Sādiq ‘Arjūn, Muhammad Rasūl Allāh, 2nd ed., 4 vols. (Damascus: Dār al-Qalam, 1415/1995) 3:284-538; Muhammad Abū Shahba, al-Si'ra al-Nabawīyya fi Daw’ al-Qur'ān wal-Sunna, 2nd ed., 2 vols. (Damascus, Dār al-Qalam, 1412/1992) 2:123-178; Muhammad Sa'id al-Būā, Fiqh al-Si'ra al-Nabawīyya, 10th ed. (Damascus: Dār al-Fikr; Beirut: Dār al-Fikr al-
Text and Translation

la'allakum tahtadūna (perhaps you will be guided): “in order that you will follow guidance” by pondering the Book and reflecting on the signs.

[2:54] wa-idh qala Mūsā li-qawmihi yā qawmi innakum zalamtum anfusakum bi-ittikhādhikumulu-‘ilha fa-tūbū ilā bāri‘ikum (and when Mūsā said to his nation: My nation! truly you have wronged yourselves by resorting to the Calf, therefore repent to your Producer): I, “firmly resolve to repent and return to the One Who created you exempt of inconsistency and distinguished you all from one another with various looks and forms.”

The stem-form [b-r-] is originally for something being free and clear of something else, either exhaustively—as in bari‘a al-mariḍu min maradīh (the patient is clear of all trace of illness) and al-madyūnu min daynīh (the debtor is free of his debt)—or in the sense of origination as in bara‘a-l-Lāhu Ādama min al-ṣin (Allah produced Adam out of mud).

II. Or [it means] “repent
fa-qtulū anfusakum ‘and kill yourselves’ as completion for your repentence: (i) through suicide; (ii) or through quitting lusts\textsuperscript{1287} as in the adage, “Whoever does not punish his soul will never bless it and whoever does not kill it will never give it life”\textsuperscript{1288} (iii) It was also said they were ordered to kill one another.\textsuperscript{1289} 

\begin{itemize}
\item An exegesis popularized by al-Sulami in his \textit{Haqā’iq al-Tafsīr}, ed. Sayyid ‘Imrān, 2 vols. (Beirut: Dār al-Kutub al-‘Ilmiyya, 1421/2001) 1:59-60. “According to ʿAbd al-Balāgha, using bakh' (suicide) to signify hardship rather than killing is an allegorical transference (majāz). As for saying it means the quitting of lusts, this was mentioned by some of the adepts of ruminations (arbāb al-khāwāṣḥ): [but] a group [of scholars] said it is impermissible to explain it that way due to the consensus of the exegetes that what is meant here is literal killing.” (S 2:244)
\item “As if they had been ordered to kill themselves as an allusion (ishāra) to the fact that whoever does not kill his enemy—which is the ego—it will kill him, so that others might see it as an example.” (Is) “Whoever does not punish his soul with spiritual hardships (riyādāt) will never bless it with spiritual inspirations and whoever does not kill it with the quitting of lusts will never give it life with spiritual witnessing.” (Sk) “Strenuous obligations were imposed on the Israelites such as cutting off the spot of ritual impurity [e.g. on a cloth]. fifty prayers in a day and night, the remittance of a quarter of one’s wealth as almsgiving etc.” (Q)
\item Which they did with knives and swords as related in al-Ṭabarī, \textit{Tafsīr} (1:679-685). some narrations stating “in facing rows,” some “including fathers and sons” and some “excluding,” Musā all the while standing, hands raised in supplication and weeping, surrounded by the distraught women and children until he became exhausted, then some went over and held up his arms for him, until Allah accepted their repentance and they stopped utterly sad and dejected. Ibn ‘Abbās said the number of the dead reached 70,000. Allah said to Musā: “What makes you sad? Those of you that were killed are alive with Me, fully provided, and as for those who remain, I have certainly accepted their repentance.” This consoled them. Qatada, Ibn Jurayj, Ibn Zayd and
\end{itemize}
(iv) It was also said that those who had not worshipped the Calf were ordered to kill those who had.\(^{1290}\) It is narrated that one would see one of his own [flesh and blood], or his friend,\(^{1291}\) and be unable to carry out\(^{1292}\) the divine command, whereupon Allah sent a fog and a black cloud so that they could not see one another. They set to killing\(^{1293}\) from dawn to dusk. Then Mūsā and Hārūn supplicated so that the cloud was lifted and repentance came down. Those who were killed numbered seventy thousand.\(^{1294}\)

The first \textit{fā}' [i.e. in \textit{fa-tābū}] is for illation\(^{1295}\) while the second one [i.e. in \textit{fa-qtulū}] is for nextness.

\begin{itemize}
\item Others said: "It was shahāda for the dead and tawba for the survivors."
\item Those doing the killing were armed with knives and circulating while those being killed were sitting, one report identifying the executioners as a group of 70 men who had gone away at the time of the Calf-worship, including Hārūn as narrated from Ibn ‘Abbās by al-Tabari, \textit{Tafsīr} (1:680 and 1:685-685). Another report has "12,000." (Sk)
\item All others have \textit{tawba} but Kh. Z acknowledge the variant. The latter is both more logical and more in line with the reports.
\item \textit{ quanto ad la verità:} Ak, ε, F: \textit{va-qtulū} lectio facilitior grammatically but contextually incoherent.
\item Or roughly 12% of a total of 600,000 who had fled Pharaoh and his million-strong horse (one report states 620,000 versus 1,700,000) cf. al-Tabari, \textit{Tafsīr} (1:657-660).
\end{itemize}
dhālikum khayrun lakum ‘inda bāri’ikum (such indeed) is best for you in the sight of your Producer from the perspective that it is a cleansing from idolatry and a link to eternal life and everlasting happiness.

fa-tāba ‘alaykum (then He relented towards you) I. pertains to a suppressed [clause] if you make it part of Mūsā’s—upon him peace—discourse to them, whose subaudition is, “If you do what you are ordered then be sure He has forgiven you;”

II. and/or is adjoined to a suppressed [clause] if you make it a divine address to them by way of apostrophic redirection, as if

1296 The bayāni ‘stylistic’ difference between dhālika and dhālikum—other than pronominal number—is that the latter may connote (i) tatwil ‘contextual lengthiness’ as opposed to concision (e.g. dhālikum in a long listing of divine favors in al-An‘ām 6:99 versus dhālika in the concise listing in al-Nahl 16:12) or (ii) tawkīd ‘emphasis’ as opposed to mere preference, in addition to contextual lengthiness (e.g. dhālikum in al-Baqara 2:232 in reference to several unabrogable and everlasting divorce rulings versus dhālika in al-Mujādila 58:12 for the abrogated, isolated and preferential ruling of preceding one’s petition with almsgiving. See Fādil al-Sāmarrā‘ī, Ma‘āni al-Nahw, 2nd ed., 4 vols. (Cairo: Sharikat al-‘Ātkik li-Şīnā‘at al-Kitāb, 1423/2003) 1:93-97. Here it points to a horrific consequence through tafkīh ‘amplification’ and Allah knows best.

1297 “Which means the fā’ here is a fā’ faṣīha ‘revelatory/correct fā’, thus named because it reveals what is suppressed and because its speaker speaks pure Arabic.” (Kh)

1298 العربية "or is adjoined."
He was saying, “then you did what you were ordered, so your Producer relented towards you.”

[Significance of the divine name al-Bari’ ‘Producer of all’]

The mention of “the Producer” and making the matter consequent upon Him is to proclaim (i) that they have reached the far end of willful ignorance and stupidity, to the point they quit worshipping their all-wise Creator only to worship bovines, which are proverbially stupid;{1299} (ii) and that whoever fails to recognize the right of his benefactor amply deserves to have his benefits repossessed.{1300} Hence they were sentenced to execution and disintegration.{1301}

innahu huwa-t-tawwābu-r-raḥīmu ‘truly He—and He alone—is the Oft-Relenting, the Most Merciful!': the one{1302} who multiplies the prosperity of divine relentment or its acceptance on the part of sinners and abundantly favors them.

{1299} The Arabs say, ‘Denser than a bull.’ (J, Q)
{1300} All mss. and eds.: ّيَبْنِ لا يَسْتَرَدُّ مَنِّهُ!! blunder.
{1301} We say: they were sentenced to execution because they annulled the existence of the One God by affirming divinity for the Calf (al-‘ijli), so they were requited in this life (‘a‘ām) with the very same, namely the annulment of their existence.” (Is)
{1302} All mss. and eds.: ّيَبْنِ اللَّهِ! typo.
2:55] *wa-idh qultum yā Mūsā lan nu’mina laka* (and when you said, O Mūsā, we will not believe just for you), that is, “on the mere basis of what you say;” or “we will not recognize your authority.”

*ḥattā narā-l-Lāha jahratan* (but only when we see Allah openly): with their own eyes.\(^{1303}\)

The latter [sc. *jahr* (‘speaking out’)] is originally the infinitive noun of the expression *jahartu bil-qirā’a* (‘I made my recitation audible’), metaphorically used for “viewing before one’s eyes.” It is in the accusative (i) as an objective complement\(^{1304}\) because it is a type of sighting; (ii) or as a participial state describing the doer or the act.

It was also read *jaharatan* with a mid-*fatha*\(^{1305}\) in the sense (i) of an infinitive noun as in *ghalaba* (ascendancy); (ii) or a plural [of *jahir* (proclaimer’)] as in *kataba* ‘pl. of *kātib*= scribe’, ..........

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1303 This exact same gloss is narrated from ‘Abd al-Rahmān b. Zayd b. Aslam by al-Ṭabari in his *Tafsir* (1:696 under verse 2:56, and 2:46 under 2:63): “He said: ‘These tablets contain the Book of Allah, His commands that He commands you and His prohibitions that He prohibits you.’ They said: *‘wa-man ya’khudhu bi-qawli/ka*? And who is going to take it just because you say so? No, by Allah! Not until we see Allah openly and until He comes up and faces us and says: This is My Book, so take it!”

1304 Also known as an absolute object, cf. Wright, *Grammar* (2:54 §26).

1305 By Ibn ‘Abbas, Sahl b. Shu’ayb, Humayd b. Qays and Talha, a dialect often heard among the Basrians when the mid-letter is an unvoweled laryngeal phoneme preceded by a *fatha*. (MQ)
in which case it is definitely a participial state of the doer.

The speakers are the seventy whom Mūsā selected for the Tryst—by another account ten thousand—from his nation.\footnote{1306} The object of belief [in their statement we will not believe] was “that it is indeed Allah Who gave you the Torah and spoke to you” or “that you are indeed a prophet.”

[Prophet’s vision of Allah in \textit{dunyā}; believers’ vision in \textit{ākhira}]

\begin{itemize}
\item \textit{fa-akhadhatkumu-ṣ-ṣāʾiqatu} (\textit{whereupon the thunderstroke seized you}) because of excessive obduracy, carping and demanding impossibilities. For they presumed that Allah Most High resembled bodies and demanded to see Him the way one sees bodies—within the directions and zones facing the onlooker—which is impossible. Rather, what is possible is for Him to be seen with a vision devoid of all modality. That vision befalls the believers in the hereafter and the very rarest of all prophets on some occasions in this world.\footnote{1307}
\end{itemize}

\footnote{1306}{See note 1290.}
\footnote{1307}{Namely the Prophet Muḥammad—upon him blessings and peace—during the
Night of Ascension” (Q) “as is the position of many of the early Muslims” (Kh) such as Ibn ‘Abbàs and all his students, Abû Dharr, Anas, ‘Abd al-Rahmân b. ‘Âish, the totality of Bânû Hâshim, Abû Hurayra (in one narration), Ibn Mas‘ûd (dito), ‘Urwa b. al-Zubayr, al-Hasan al- Bàsîrî, al-Zuhri; Ka’b al-Âhâbâr, Ahmad b. Hanbal, al-Tabârî and al-Âsh‘ârî, cf. Ibn Khuzayma, Kitâb al-Tawhîd wa-Iltihâb Sîfât al-Rabb ‘azza wa-jall, ed. ‘Abd al-Azîz al-Shâhawayn, 5th ed., 2 vols. (Riyadh: Maktabat al-Rushd, 1414/1994) 2:477-563; al-Dâraquatni, al-Ru’ya, ed. Ahmad al-Rifâ‘î and Ibrâhîm al-‘Alî (al-Zarqî: Maktabat al-Manâr, 1411/1990) pp. 73-74 and Khalîl Ibrâhîm Mulla Khâtîr, Makânât al-Šâhîâyyn (Cairo: al-Maṭb’a’at al-‘Arabîyya al-Ḥadîthah, 1402/1982) pp. 448-456. Ibn ‘Abbâs said everything the Prophet saw on the night of Isra’ and Mirâj was with his very eyes (ru’yâ ‘ayn) as narrated by al-Bukhârî. Sahîh (Fadâ’il al-Šâhîbà, báb al-Mirâj), “The Isra’ ‘Night Journey’ with the Prophet—upon him blessings and peace—took place twice [cf. Abû Shâma, ‘Iyâd, al-Suhâyli, Ibn Sayyid al-Nâs, Ibn al-’Arâbi, al-Muhâllâh, Ibn Kâthîr, al-Ṭîbî, Ibn Hajar and others]: once during sleep [viz. Anas from Mâlik b. Sâ’sa‘a from the Prophet in the two Sahîhîs] and once awake [viz. all other reports]; and he saw his Lord Most High on the Night Journey with the two eyes of his head. That is the sound position, stated by Ibn ‘Abbâs and most of the Companions and scholars—may Allah be well-pleased with all of them.” Al-Nawawi, Fatâwâ al-Imâm al-Nawawi al-Musammât bil-Maṣâ’il al-Maṭhûra, ed. Muhammad al-Hajjâr, 6th ed. (Beirut: Dâr al-Bâshâ’îr al-Islâmiyya, 1417/1996) p. 37 and Sharh Sahîh Muslim (Imân, báb ma’nâ qawîhi ‘azza wa-jall: wa-la-qad ra’âhu nazâtân ukhrâ), cf. Anwar Shâh Kashmîrî, Fây’d al-Bâri, ed. Muhammad Badr al-Mîrâbî, 6 vols. (Lahore: al-Maṭb’a’al-Islâmiyya al-Sa’udiyya, 1978; reprinted: Dâr al-Kutub al-‘Ilmiyya, 2055/1426) 6:600. There is no agreement on its exact timing and up to eleven different positions among the scholars are reported by Ibn Hajar, Fath al-Bâri (7:213). Anas’s long narration of the Ascension through Sharîk in al-Bukhârî’s Sahîh (Tawhîd, báb wa-kallama Allâhu Mûsâ takliman) has (i) “until he reached the Lote-Tree of the Farthest Boundary and the All-Powerful, the Lord of Might approached (wa-dânâ al-jabbârîn Rabbu al-‘Izza) then came down until He was two bow-lengths or closer yet to him” and (ii) “He was brought back up to the Almighty Most High and said in the same place: ‘Lord, lighten our burden.” The narration ends with the words “then he woke up in the mosque” and was rejected by Ibn Hazm and others as a non-Prophetic report by Anas narrated only from Sharîk “and contradicting other reports” such as in the above expressions; but this was itself refuted as inaccurate: ‘Iyâd said the final mention of the waking up is a postposition and does not preclude that the actual Isra’ followed rather than preceded, and the ascription of approached then came down to Allah Most High is confirmed by other authentic Prophetic narrations from Ibn ‘Abbâs, Anas and Abu Sa‘îd al-Khudrî cf. al-Tabârî, Tâfsîr (22:14-15); Ibn Hajar, Fath (13:480-484); and Khâtîr, Makânât al-Šâhîâyyn (pp. 421-456).
It is said that a fire came from the sky and blasted them; another view states that it was din-and-destruction. A third one mentions “angelic soldiers” whose invisible presence they heard, upon which they fell thunderstruck, dead, for a day and a night.

wa-antum tanẓūrūna ('as you looked on') at the very thing that befell you or at its sequels.

[Allah’s successive gifts and the Israelites’ successive treasons] 2:56 thumma ba‘athnākum min ba‘di mawtikum ('then We raised you up after your death') because of the thunderstroke.

The rising was restrictively qualified because it can also take place after fainting or after sleep, as in the saying of Allah Most High, then We awoke them (ba‘athnāhum) (al-Kahf 18:12).

la‘allakum tashkurūna ('perhaps you will be thankful') for the blessing of arising, or for what you had previously disbelieved, in light of what you saw of the wrath of Allah through the thunderstroke.

\[12^a\] Both in al-Tabari, Tafsīr (1:690).
\[12^b\] All ms. and eds.: AQ, H, MM: لِلْيَعْطَى

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wa-ţallálnā ‘alaykumu-l-ghamāma (and We overshadowed you with clouds): Allah subjected the clouds to them as it was shading them from the sun while they were wandering in the desert.

wa-anzalnā ‘alaykumu-l-manna wa-s-salwā (and We brought down upon you manna and game): manna would come down on them like snow from dawn to sunrise; the southerly propelled quails over them; at night, a pillar of fire would descend so that they could walk in its light; and their clothes would neither soil nor wear out.

kulū min țayyibāti mā razaqnākum ‘eat of the agreeable things We provided you’ is meant as direct speech.

[The harm of ingratitude to Allah is only reflexive]

wa-mā ţalamūnā (and they did not wrong Us): there is a type of abridgment for what is originally “they did wrong in denying these favors; and they did not wrong Us.”

wa-lakin känü anfusahum yazlimūna (but rather they were wronging themselves) with ingratitude, because its harm does not reach beyond themselves.

[2:58] wa-’idh qulnā-dkhulū hādhihi-l-qaryata (and when We said, Enter this town),¹³¹ meaning the House of the Hallowed [Jerusalem]. It was also said it means Jericho.¹³² They were ordered to enter it after the wandering in the desert.

fa-kulū minhā ḥaythu shī’um raghadan (and eat from it wherever you wish in plenty): in abundance; it was put in the accusative as an objective complement¹³³ or as a participial state for the [subject] wāw [in kulū].¹³⁴

[The effortless avenue of divine forgiveness]
wa-dkhulū-l-bāba (and enter the gate), meaning the gate of the town or that of the round tent toward which they used to pray.¹³⁵ For they did not enter Jerusalem in the life of Mūsā—upon him

¹³¹ Namely, the eighth favor, which entails within itself many other favors. (Z)

¹³² The latter is related from Ibn ‘Abbās, the former from Qatāda, al-Suddi and al-Rābi’. (Z)

¹³³ Cf. above, verse 2:35. See note 1304 also.

¹³⁴ “I.e. rāghidina” (Q) in the sense of mukthinā ‘without stint’.

¹³⁵ “As their prayer was not valid unless performed inside a synagogue of theirs.” (Q)
blessings and peace.

sujjadan (submitively) stooping and lowly, or prostrating to Allah out of gratitude for bringing them out of the wandering in the desert.

wa-qulū ḥittatun (and say: a reprieve!), that is, “our request—or Your command—is a reprieve.”

[The word] is a single-instance deverbal form from al-ḥatt (lowering down) as in al-jilsa (a single sitting).

It was also read in the default accusative, as an objective complement in the sense ḥuttaʾ ʾannā dhunūbanā ḥittatun (unburden us of our sins, a thorough unburdening), or in the sense that it is the direct object of qulū (say), that is, “Say this word.”

It was also said its meaning is amrunā ḥittatun (our decision is to unload), that is, to unsaddle in this town and stay there.

1316 “[It is narrated] from Ibn ‘Abbās and ‘Ikrima that they said, ‘Ḥitta is lā ʾilāha illā-
-l-Lāh ‘there is no god but Allah’. It was named thus because it lays down sins.” Makki al-Qaysi, al-Hidāya ilā Bulūgh al-Nihāya, ed. al-Shāhid al-Bushaykhī et al., 13 vols. (Shajarah: Kulliyat al-Dirāsāt al-Ulūyā, Jami‘at al-Shāriqa, 1429/2008) 1:280. Al-
Tabari. Tafsir (1:717) narrates it only from ‘Ikrima.


1318 This entire sentence is missing from R but found in a, Ak, β, e, I, T and in the eds.


1320 “This is the position of Abū Muslim al-Asfahānī and was deemed weak because
naghfir lakum khaṭāyākum (whereby We shall forgive you your errors) by means of your prostration and supplication. Nāfi‘ read it with yā‘ and Ibn ‘Amir with tā‘ in the passive.\footnote{1322}

The root of khaṭāyā ‘errors’ is khaṭā‘iya as in khaṭā‘i‘a.\footnote{1323} According to Sibawayh, the extra yā‘ [in khaṭā‘i‘a, pl. of khaṭi‘a] was replaced with a hamza because it fell after an alif, whereas upon two hamzas were contiguous so the second one was replaced with a yā‘ which was then turned into an alif; but there was now a hamza between two alifs, so it was replaced with a yā‘. For al-Khalil, the hamza came before the yā‘, then they both underwent what we said.\footnote{1324}

\textit{Text and Translation}

\begin{quote}

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\end{quote}
[The divine honoring of well-doers no matter what]

wa-sa-nazidu-l-muḥsinīna (‘and We will increase the well-doers’)

in reward: faithful obedience was made to form repentence for the transgressor and cause for increase for the well-doer. Furthermore He brought it out of the pattern of apodosis and into that of a promise to suggest that the well-doer is facing that even if he does not do it—how then if he does!—and that He shall do it no matter what.1325

[2:59] fa-baddala-l-ladhīna ṣalamū qawlan ghayra-l-ladhī qila lahūm (‘then those who did wrong replaced what they had been told with some other words’): they replaced what they had been ordered of repentence and asking forgiveness with the pursuit of what they craved of the perishables of this world.

[The parody of Ḥiṭṭa and the mockery of forgiveness]

fa-anzalnā ‘ala-l-ladhīna ṣalamū (‘so We sent down on the wrong-doers’): He repeated the latter ...................................................................................................................

1325 “I.e. the apocope was removed and replaced by a promise for the verb of increase for the well-doers to show that they will be positively increased in any case, whether they obey or not.” (Z) “It is not far-fetched to also read the phrase ‘he shall do it not matter what’ as referring to the well-doer, who will obey no matter what.” (Q)
to intensively stigmatize\textsuperscript{1326} their affair and as a proclamation that the sending down was caused by their wrong-doing (i) in putting other than what they had been commanded in its place\textsuperscript{1327} or (ii) against their own souls in leaving what would guarantee their salvation in favor of what would guarantee their ruin.

\textit{rijzan mina-s-samā'ī bi-mā kānū yafsuqūna} (\textit{a bane from the sky because of their transgressions}): a punishment apportioned out of the sky because of their transgressing. \textit{Rijz} (\textit{bane}) originally is that from which one keeps safely away; likewise \textit{rijs} (\textit{filth}). It was also read [\textit{rujzan}] with \textit{damm}—a dialectical form.\textsuperscript{1328}

\textsuperscript{1326} As in the rhetorical figure of pathos known as \textit{conduplicatio}, "repetition of a word or words in adjacent phrases or clauses, either to amplify the thought or to express emotion," Burton, \textit{Silva Rhetoricae}, s.v.

\textsuperscript{1327} I.e. instead of saying \textit{hiṣṭatun} (\textit{reprieve}) they made up derisive parodic phrases such as \textit{ḥubbatun fi šar'a} (\textit{a seed on a hair}) which they blurted out as they entered the gate shifting on their backsides: narrated from Abū Hurayra by Bukhārī, \textit{Ṣaḥīh (Anbiya')} and \textit{Tafsir} and Muslim, \textit{Ṣaḥīh (Tafsir)} or, in another version from Ibn Mas'ūd in al-Hākim, \textit{Mustadrak} (2:352), "a strong red ear of wheat containing a black hair!" In one report they said, "Musā wants nothing other than to toy with us, \textit{hiṣṭatun hiṣṭatun}! What thing is that—\textit{hiṣṭatun}?" and they said to each other: \textit{hiinta} (\textit{wheat}). Narrated by al-Ṭabarī, \textit{Tafsir} (1:723-729).

\textsuperscript{1328} By Ibn Muḥaysin, a dialect of the Banū al-Ṣu'udāt according to Abū Hayyān and others (MQ). I found no trace or mention of that tribal group in any of the sources.
The miracle of Mūsā’s water-rock in the desert

[2:60] wa-idhi-stasqā Mūsā li-qawmihi (and when Mūsā sought water for his nation) when they became thirsty during the wandering in the desert.\(^{1330}\)

fa-qulnā-ḍrib-bi-‘aṣāka-l-ḥajara (so We said, strike with your staff the rock): the [definite article] lām in the latter denotes

1. previous knowledge, in accordance with the reports that it was (i) a mountain rock which he had carried with him and which gushed out from each side three springs, each flowing in a separate stream to one of the tribes\(^{1331}\)—they were 600,000\(^{1332}\) .......

\(^{1329}\) As in the Prophetic report narrated from Usāma b. Zayd, Sa’d b. Mālik and Khuzayma b. Thābit by al-Ṭabarī, Tafsīr (1:729-730) and Ibn Abī Hātim, Tafsīr (1:120 §591) and per al-Sha’bī’s exegesis (“pestilence or hail”) in the latter (§594). On the other hand the categorical glossing of riż as “punishment” is one of the “invariables without exception” (kulliyāt muṭṭarida) in the Qurʾān according to Ibn ‘Abbās as narrated by al-Ṭabarī, Tafsīr (1:730) and Ibn Abī Hātim, Tafsīr (1:120 §592), cf. al-Qarni, Kulliyāt (1:312-325); the latter misquotes the hadith from Usāma in al-Ṭabarī.

\(^{1330}\) Entire clause and āya missing from main body in B but added in margin.

\(^{1331}\) Narrated from Ibn ‘Abbās etc. by al-Ṭabarī, Tafsīr (2:6-8) and Ibn Abī Hātim. Tafsīr (1:121 §598-603), “light, like a human head, or that of a cat or of a bull.” (Z)

\(^{1332}\) Ibn Khaldūn at the very beginning of his Muqaddima cited this figure as a case of unrealistic exaggeration that “fails to take into consideration the dimensions of Egypt”
and the width of the campsite was 12 miles,\textsuperscript{1333} (ii) or a rock
Adam had brought down from the Garden and which befell Shu'ayb \textsuperscript{1334} who then gave it, along with the staff;
(iii) or the rock which had fled with his clothes after he had
placed them on it before washing, at the time Allah justified him
against their charge that he had dropsy of the scrotum,\textsuperscript{1335} after
which Jibra'il \textsuperscript{13}(Gabriel)—upon him peace— instructed him to
carry it away.

...
II. Or it denotes the species, which is a more conclusive proof.\textsuperscript{1336} It was said that He did not order him to strike any rock in particular, but when they said, “What will happen to us if we end up in a land devoid of rocks?” he carried a rock in his pack and would strike it with his staff whenever he alighted so it would burst out; then, before departure, he would strike it with it\textsuperscript{1337} and it would dry up. After that they said, “If Mūsā were to lose his staff we would all die of thirst!” At that time Allah revealed to him, “Do not beat on the rock anymore, just speak to it and it will obey you; perhaps they will learn!”

It was also said the rock was made of marble and measured a cubit square, while the staff measured ten cubits—the height of Mūsā himself\textsuperscript{1338}—and was from the myrtle of the Garden with two forks that would light up in the dark.

\textsuperscript{1336} A position attributed to al-Hasan al-Baṣrī in the commentaries.

\textsuperscript{1337} Ak, B, e, F, R, T: \textit{وَيَبِيهِ بَيْنَاءَ يَبْرِهِ} 1, ed.: \textit{وَيَبِيهِ} \textit{وَيَبِيهِ} \\

\textsuperscript{1338} The length of the staff and of Mūsā were thus narrated from al-Suddi and Nawf by al-Ṭabari, \textit{Tafsīr} (8:309, 8:315).
It was also read ‘ashirata and ‘asharata with kasr and fath of the shin respectively, which are two dialectical forms.\footnote{Ashrata is the reading of the majority and the dialect of the Hijāz and of Asad; ‘ashirata is the reading of Abū ‘Amr, Muḥāhid, Ṭalḥa, ‘Īsā, Yahyā b. Waththāb, Ibn Abī Laylā, Yazīd, al-Muṭawwā’ī, al-‘A’mash, Nu‘aym al-Sa’dī and Abū Ja‘far and it is the dialect of Ṭamīm and Rabī‘a; ‘asharata is the reading of Ibn al-Fadl al-Anṣārī and al-‘A’mash and is a weak dialect according to some, anomalous according to others. (MQ)}

qad ‘alima kullu unāsin ‘each people knew well’: each tribe.\footnote{An allusion to the fact that kull ‘every’ here is for the encompassment of kind not that of individual persons… and that what is meant by unās is not ‘all the people’ but the people present with Mūsā—upon him peace—namely the tribes. Also, the twelve springs indicate that what is meant is siba‘ as ‘tribe’ not as single grandchild.” (Q 3:330)}

mashrabahum ‘their drinking-place’: their spring from which they may drink.

kulū wa-shrabū ‘eat and drink’ is subauded as direct speech.

min rizqi-l-Lāḥi ‘of the provision of the One God’: He means by that what He provided them of manna, game and spring water.

fanfajarat minhu-thnātā ‘ashrata ‘aynan ‘whereupon there burst forth from it twelve springs’ pertains to a suppressed [clause], the subaudation being, “whenever it is struck there burst forth,” or “whereupon he struck, so it burst forth” as previously in the saying of Allah Most High ‘al-tābā ‘alaykum ‘then He relented towards you’ (al-Baqara 2:54).

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It was also said it means water alone, since one drinks it and eats of what grows because of it.\footnote{1341}

\textit{wa-lâ ta‘thaw fi-l-arḍi mufsidina} (\textit{and do not wreak havoc in the land by spreading corruption!}): "Do not exceed limits when you are spreading corruption." He put it within the latter limitation\footnote{1342} because even though [havoc] is almost always used to mean corruption there might be a kind that is not, such as facing a transgressing tyrant with [the same kind of act as] his act. There is also a kind that involves a preponderant advantage, such as al-Khaḍîr's killing of the boy and his scuttling of the ship.

Close to it is \textit{al-‘ayth} (mischief),\footnote{1343} except the latter is almost always used for something perceptible by the senses.\footnote{1344}

\footnote{1341} Shaykh Sa‘d al-Din [al-Taftazâni] said: the author [i.e. 1] did not accept the latter view because, first, their food during the wandering in the desert was not from produce or fruit grown out of that water; second, because it would be a conflation of the literal and the figurative, whereas the meaning is ‘eat of the provision of Allah and drink of the provision of Allah’ without conflation." (S 2:255)

\footnote{1342} There is disagreement among the linguist-exegesists whether \textit{mufsidin} here is a hâl \textit{mu‘akkida} (emphatic participial state) or rather, as the Qadi indicated, a hâl \textit{muqayyida} (restrictive participial state). (S) Al-Ṭibi was of the former opinion while al-Bâbîrî, al-Taftazâni and al-Řâghîb followed the latter.

\footnote{1343} "I.e. close to [the infinitive noun] \textit{al-‘athā} (havoc) which is is indicated by the saying of Allah \textit{wa-lâ ta‘thaw} (and do not wreak havoc)." (Q)

\footnote{1344} Cf. al-Řâghîb, \textit{Tafsîr} (1:206) and \textit{Mufradât} (p. 546, art. ‘-th-y).
[Deniers of the miracles wrought for Mūsā and the Israelites]
Whoever denies the like of these stunning miracles, it is because of his utmost ignorance of Allah and his lack of pondering the wonders of His handiwork. For when it is conceivable that there might be stones that shave hair, shrink away from vinegar or attract metal,\(^1\) it is not inconceivable that Allah may create a rock and make it disposed to attract subterranean water, or attract winds from the four corners and turn that into water through a process of cooling and the like.

2:61 \textit{wa-îdh qultum yâ Mūsâ lan našbira ‘alâ ta‘āmin wâhidin (and when you all said: O Mūsâ, we will no longer put up with the same food): they meant by it what they were being provided of manna and game during the wandering in the desert and, by its sameness, (i) the fact that it never differed nor changed, as in the expression \textit{ta‘āmu ma‘îdati al-amîr wâhid} ‘the prince's menu

\(^{1}\) "He means the \textit{hajarat al-nūrā} ‘pumice-stone or limestone', \textit{al-hajar al-bāghīd lil-b hull} ‘vinegarophobic stone' and \textit{miğhnatis} ‘magnete, lodestone’ respectively." (Kh)
Al-Birānī in \textit{bāb al-khumāhān wal-kark} ‘chapter on malachite and opal' of his \textit{Jamāhīr fi Ma‘îfat al-Jawāhir} said he was not able to observe any vinegarophbic stone.
is monotonous to mean there is no variety in its dishes: hence they became disgusted with it; (ii) or the fact that it is a single type of food, as they are both the food of gourmets whereas they were peasants; so they yearned for their original state and missed what they were used to.

fa-d'u lanā rabbaka (therefore call upon your Nurturer for us): “Ask Him for us through your supplication to Him”

yukhrij lanā (and He will bring out for us): “He will make appear and bring into existence.” Its apocopeation is because it is the apodosis of fa-d'u (therefore call upon), for truly his supplication is the reason for the answer.

mimmā tunbitu-l-ardū (of what the earth grows) is an example of allegorical predication and the setting up of the recipient to represent the agent. Min (of) is partitive.

[They longed for the rustic food they were used to]

min baqliḥā wa-qiththāʾiḥā wa-fūmiḥā wa-ʾadasiḥā wa-baṣaliḥā (—of its herbs and its cucumbers and its grains and its lentils and its onions) is an explanation and exposition that comes .........

1346 All mss. and eds.: AQ. H, MM: وَبَدَلَكَ أَجْعَمواَ typos.
as a participial state. It was also said that it is a substitute, with a reiterated preposition.

Al-baql (‘herbs’) is whatever the earth grows of greens. What is meant is its sweet leaf-vegetables that are edible.

Al-fūm (‘grains’) is wheat and is a term for bread,¹³⁴⁷ whence fawwimū lanā‘bake us some bread’; it is also said it is al-thūm (‘garlic’).¹³⁴⁸

It was also read quththā’iḥā with damm¹³⁴⁹—a dialectical form.


¹³⁴⁹ By Yāḥyā b. Wathāḥab, ʿIbāda b. Muṣarrīf. Ibn Mas‘ūd, al-Asḥhab, al-A’marsh. Abū Ṣa‘dah and Qatādah; it is the dialect of Tamim and some of Banū Asad. (MQ)
qāla (He said), that is, Allah; or Mūsā—upon him peace.
a-tastabdlūna-l-ladhī huwa adnā (will you take what is inferior in exchange); nearer in position and of lesser value. The literal meaning of dunūw (nearness) is local proximity, then it was borrowed for what is contemptible the same way bu'd (remoteness) was borrowed for honor and eminence, whence the expressions ba'id al-mahall (far-reaching) and ba'id al-himma (far-aspiring).

It was also read adnā'ū (viler),\(^{1350}\) from danā'a (vileness).

bi-l-ladhī huwa khayrun (for what is best) by which He means manna and game, as they are more delicious and beneficial and they require no effort.

'hbiṭū miṣran (go down into some city): “descend there and out of the wandering in the desert.”

One says habaṭa al-wādī (he went down into the valley) if he alights there and habaṭa minh (he dropped out from it) when he exits it.

\(^{1350}\) By Zuhayr al-Furqubi [a contemporary of 'Āsim] a.k.a. Zuhayr al-Kisā'ī. (MQ)
It was also read ['hbuṭū] with damn.1351

Al-miṣr (city) is the vast territory and, originally, the boundary between two things. It was also said He meant by it the proper noun [Egypt],1352 which He inflected only because its middle letter is quiescent, or for it to be interpreted as meaning “the City.” The latter is supported by the fact that it is not nunated in Ibn Masʿūd’s Codex.1353 It was also said its original form is Miṣrāʾ (Mizrāim) then it was Arabized.

[The stamping of odious states on the Israelites]

fa-inna lakum mā saʿaltum wa-ḏuribat ʿalayhimu-dh-dhillatu wa-l-maskanatu (then you shall have what you ask. And humiliation and misery were pitched upon them): they were made to encompass them the way a tent encompasses those over whom it was pitched; or they were made to cling to them, from daraba

1351 By Abū Haywa, al-Ḥasan al-Baṣrī and Ayyūb al-Sikhtiyānī. (MQ)


1353 Miṣrā without tanwin is the reading of al-Ḥasan, Ṭalḥa, al-Aʾmash, Abān b. Ṭaghlūb, Ibn ʿAbbas, Ubay b. Kaʾb and Ibn Masʿūd. (MQ) Al-Ṭabarī (2:25) disallowed it as well as the suppression of the final alif in miṣrān in light of the unanimity of the established script in the Quranic volumes. However, he considered it equally possible that miṣrān in the verse may mean Egypt or any town of Syro-Palestine indiscriminately.

Text and Translation
Anwar al-Tanzil: Hizb I

al-ṣina `alā al-ḥāʾit `he cemented the mortar on the wall', in requital for their denial of the favors [lavished on them].

Indeed, Jews for the most part are lowly and destitute, in reality or in pretense, out of fear that their tribute be increased.

wa-bāʾū bi-ghadābin mina-l-Lāhi `and they finally bore the anger of the One God': they brought it on themselves; or they became deserving of His anger, from bāʾa fulānun bi-fulān `X tallied Y', in the sense that X became fit to be executed in retaliation for Y: the literal meaning of al-bawʾ/ al-būʾ is al-musāwāt `equivalence'.

dhālika `that is': an allusion to what preceded of the pitching of humiliation, misery and the final deserving of anger.

bi-annahum kānū yakfurūna bi-āyāti-l-Lāhi wa-yaqṭulūna-n-nabiyyīna bi-ghayri-l-ḥaqiqi `on account of their constant disbelief in the signs of the One God and their killing the prophets unrightly' due to I. their disbelief (i) in stunning miracles, among which those that were enumerated [as evidence] against them: the cleaving of the sea, ..............................................
the shading of the clouds, the sending down of manna and game, and the bursting of springs from the rock; (ii) or in the revealed books—such as the Gospel and the Discernment—as well as the Verse of Lapidation and those/the one in which there is a description of Muḥammad—upon him blessings and peace—in the Torah;\footnote{Namely, the two books that they continue to deny whereas the above-mentioned miracles were denied by their forefathers. (Q)}

\footnote{For the verses of lapidation in the Torah see Deuteronomy (chapters 13 and 22) and Leviticus (20 and 24). The flagrant covering up of one such verse in Prophetic times is related in the Muwatta’, Ṣahihayn, Sunan and the Musnad of Ahmad. The Torah’s description of the Prophet is in Deuteronomy 33:2-3; in the Muslim sources it is related from the former rabbi Ka‘b al-‘Akbār by Dārimi, Sunan (Muqaddima, Sifat al-Nabi fil-Kutub qabla Mab‘ithih) thus: “We find him named Muḥammad b. ‘Abd Allah. His birthplace is Mecca, his place of migration Ṭaba and his kingdom Syro-Palestine. He is not coarse of speech or boisterous in the market-places. He does not return wrong with wrong but forgives and pardons,” among other Biblical passages e.g. Gn 49.10, Dt 18:18-20, Is 42:1-4, 10-13, Hb 3:3, Sg 5:16, In 14:16, 15:26, 16:7 etc.}

\footnote{As described in Talmudic literature cf. killing of Isaiah in Tractate Yebamoth 49b; killing of Zechariah ben Jehoiada [not the father of John the Baptist but a much earlier figure] in Tractate Gittin 57b, Tractate Sanhedrin 96b and Lamentations Rabbah iv.13. Other Jewish prophets killed by the Jews were Jeremiah, Ezekiel, Micah and Amos.}

II. and their killing of prophets: for they killed Sha‘yā‘ (Isaiah), Zakariyyā‘ (Zechariah), Yahyā‘ (John) and others\footnote{Without right by their own admission, as they never saw them do anything for which their own creed permits them to kill them. What drove...}
them to do all that was but the fact that they followed their evil inclinations and loved this world, to which He alluded when He said,

dhālika bi-mā ‘āsaw wa-kānū ya’tadūna ‘that is on account of their disobedience and constant transgressions’: that is, their disobedience, obduracy in it and transgressing all limits in it gradually drove them to disbelief in the signs and killing the prophets. For small sins are a cause for committing major ones just as minor acts of piety are avenues of endeavor after major ones.

It was said that He reiterated the demonstrative as an indication that what befell them, just as it had been caused by unbelief and murder, was also caused by their commission of sins and their trespassing of the boundaries set by Allah Most High.

It was also said that the demonstrative points to “unbelief” and “killing” while the bā’ is in the sense of ma‘a ‘together with’.

It is said that He reiterated the demonstrative as an indication of "unbelief" [2:62] in it as if it [sing.] were, in its coat, a shimmer of white spots.\(^{1357}\)

What makes that beautiful is that the dual number of implied and anonymous items, their plural and their feminine are not literal. This is why al-ladhi (who, which) can be in the sense of the plural.\(^{1358}\)

[2:62] \textit{inna l-ladhīna āmanū} (\textit{verily those who believed}) with their tongues, by which is meant those that professed the religion of Muḥammad (upon him blessings and peace)—both the sincere


\(^{1358}\) “As already shown in the exegesis of the verse as the likeness of the one that (al-ladhi) kindled a fire (al-Baqara 2:17).” (Z)
and the hypocrites among them. It was also said it [just] means the hypocrites\textsuperscript{1359} because they file up in the strand of the unbelievers:

\textit{wa-l-ladhīna hādū (\textit{and those who Judaized})}: became Jewish. One says \textit{hāda} and \textit{tahawwada} for someone who embraces Judaism.

\textit{Yahūdūn (Jews, Yehudim)}\textsuperscript{1360} is either Arabic [derived] from [the verb] \textit{hāda}, “he repented”—they were called thus when they repented of the worship of the Calf\textsuperscript{1361}—or the Arabized form of \textit{Yahūdā} (Judah), whereby it would seem they were named after the eldest of the sons of Ya‘qūb (Jacob)—upon him peace.\textsuperscript{1362}

\textit{wa-n-naṣārā (\textit{and the Nazarenes/Christians})}, plural of \textit{naṣrān}, as in \textit{nadamā} and \textit{nadmānu} (regretful). The \textit{yā'} in \textit{naṣrāni} is for intensiveness the same way as in \textit{ahmārī} (ruby red). They were called thus because of their support for the Christ—upon him...

\textsuperscript{1359} As narrated from Sufyān al-Thawrī and as held as the primary exegesis here by al-Taymi al-Asbahānī, Makki al-Qaysī, Ibn 'Aṭiyya and al-Nasafī in their \textit{Tafsīrs}.

\textsuperscript{1360} a, Ak, ß, F, I, R, Sk: \textit{Yehudim}. B: \textit{Yehud}, \textit{Yehud} undotted

\textsuperscript{1361} As in Sūrat al-Aḥrāf 7:156 and per the explanation of Ibn Jurayj. (S)

\textsuperscript{1362} Al-lawāliqi gives the latter derivation first and the former one second in his \textit{Mu'arrāb min al-Kalām al-A'jami 'ulā Hurūf al-Mu'jam}, ed. Ahmad Muhammad Shākir, 2nd ed. (Cairo: Matba'at Dār al-Kutub, 1389/1969) p. 405.
wa-ṣ-sabī'īna (and the Sabians): a people between Christians and Jews. It is also said the origin of their religion is the religion of Nūḥ (Noah)—upon him peace. It is also said they are angelolaters. It is also said they are astrologers. The term itself, if it is Arabic, comes from saba‘a, “he exits.”

Ibn Abī Ḥātim cites eight different definitions of the Sabians, Tafsīr (1:127-128 §637-645) and they were considered People of the Book by al-Suddi and Ishaq b. Rāhwāyḥ as mentioned by al-Ṭabarī and al-Qurtubi under this verse. They are also known as “MANDAEANS. A small religious sect in Iran and S Iraq, who maintain an ancient belief resembling that of gnosticism and that of the Parsis. They are also known as Christians of St. John, Nasoreans, Sabians, and Subbi. A few Mandaeans survive, some near the Tigris and Euphrates rivers, others in the area of Shushtar, Iran, and in cities of Asia Minor. Their customs and writings indicate early Christian, perhaps pre-Christian, origins. Their system of astronomy resembles those of ancient Babylonia and the cults of the Magi in the last centuries BC. Their emanation system and dualism suggest a Gnostic origin, but unlike the Gnostics they abhor asceticism and emphasize fertility. Although some of their practices were influenced by Christianity, Judaism and Islam, they reject all three. They respect St. John the Baptist because of his baptizing, since their principal concern is ritual cleanliness and their chief rite is frequent baptism. [...]Recent scholarship places their origin in Palestine or Syria. Their chief holy book, the Ginza Rba, like their other books, is a compendium of cosmology, cosmogony, prayers, legends, and rituals, written at various times and often contradictory” New Columbia Encyclopedia, ed. William H. Harris and Judith S. Levey (New York and London: Columbia University Press, 1975).
Nāfi‘ alone read it with yā’ [ṣābīna], either because he lightened the hamza and substituted it with a yā’, or because it comes from ṣabā,’ “he inclines,” as they inclined away from all the religions to their own, or from truth to falsehood.

[Islam abrogates previous faiths]

man āmana bi-l-Lāhi wa-l-yawmi-l-ākhiri wa-ṣamila šāliḥan ‘whoever believed in the One God and in the Last Day and did good’; “whoever among them had followed his religion before it was abrogated, confirming with all his heart original creation and the final return and acting upon the dictates of his religious law;” it was also said, “whoever believes, out of those unbelievers, with unalloyed belief and enters Islam truthfully.”

fa-lahum ajruhum ‘inda rabbihim ‘undoubtedly for them is their reward with their Nurturer Himself’ which He promised them...

1364 Also Abū Ja‘far, al-Zuhri and, in case of pause, Ḥamza. (MQ) “Nāfi’ alone among the Seven; otherwise, among the Ten, so did Abū Ja‘far.” (A) “Nāfi’ alone with yā’ meaning ‘with yā’ only; without hamza.” (Q)
1365 All mss. and eds.: صا انا مال AQ, H, MM: صا انا مال ditto ditography
1366 See our introduction, section entitled “Nuskh: The pre-Islamic viability and post-Islamic inviability of Judaism, Christianity and other superseded faiths.”
for their belief and their deeds.

wa-lā khawfūn ‘alayhim wa-lā hum yaḥzanūna (‘and they have nothing to fear, nor shall they grieve’) at a time the unbelievers will fear divine retribution and the negligent will grieve over wasting their lives and missing their rewards.

Man (whoever) is an inchoative whose enunciative is fa-lahum ajruhum (‘assured for them is their reward’). The whole clause is the enunciative of inna (‘verily’), or a substitute for the noun of inna so that the enunciative of the latter is fa-lahum ajruhum.

[Refutation of Sibawayh regarding the fā’ of apodosis]

The fā’ reflects the fact that the correlative of attribute1368 implies the meaning of a condition. Sibawayh, on the other hand, disallowed its affixing to the enunciative of inna from the perspective that it is never affixed1369 to conditional statements—

1368 "Namely man, whether man amana is made out to be a badal (‘substitute’) or a mubtada’ (‘inchoative’) – but this is not what he means in light of his words ‘Sibawayh, on the other hand,’ etc. which explicitly show that what is meant by the mustanad silah (‘correlative of attribute’) is the first mawsil (‘conjunctive’), namely, al-ladhina haddā (‘those who Judaized’)… nor is Sibawayh’s position here of any weight. Baydāwī only brought up the issue to refute him.” (Q)

1369 H: "نَذُخَلْ" dittoigraphy.
a position invalidated by the saying of Allah Most High, truly those (inna-l-ladhîna) who persecute the believing men and women then do not repent: assured for them (fa-lahum) is the torment of Gehenna (al-Burûj 85:10).

[The Damoclean mountain used to extract Israelite obedience]

[2:63] wa-idh akhâdhnâ mithâqakum (and when We took your binding promise)\(^{1370}\) to follow Mûsâ and act upon the Torah.

wa-rafa'nâ fawqakumu-t-ţûra (and We made the mountain hang over you)\(^{1371}\) until you gave the binding promise. It is narrated that

when Mûsâ—upon him blessings and peace—brought them the Torah and they saw what it comprised of tasking duties they considered it overwhelming and refused to accept it; whereupon Jibra'il (Gabriel) was ordered to uproot the mountain from the earth and overshadow them with it until they accepted.\(^{1371}\)

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\(^{1370}\) "And this is the tenth divine favor lavished on them." (Q)

\(^{1371}\) Narrated from Ibn Zayd (see note 1303), Qatâda, Mujâhid, Abû al-'Âliya, Ikrîma, 'Atâ' and al-Suddî by al-Tabari (2:48-50) and Ibn Abî Hâtim (1:129-130 6653-654) in their Tafsîrs. Al-Suddî's version adds that they prostrated on one flank and turned up the other to see if the mount was still falling on them. This writer has heard a Turkish storyteller cite the above account as the origin of "shokeling," the swaying or rocking of the body back and forth during Jewish prayer—which has also been scripturally justified (Numbers 8:13, Psalms 35:10, Proverbs 20:27) among other etiologies such as...
khudhū 'Take' is meant as direct speech.

mā ātaynākum 'what We gave you' of the Book.

bi-quwwatin 'with strength': with earnest resolve.

wa-dhkurū mā fihi 'and remember what is in it': "study it and do not forget it," or "ponder it, for the latter act is remembrance with the heart;" or "put it into practice."

la'allakum tattaqūna 'perhaps you will beware': "so that you will beware of sins," or "because what is expected of you is that you will become wary."

It is also possible, in the view of the Mu'tazila, that the latter [clause] pertains to a suppressed statement, meaning, "We said: take and remember, to the intention that you would beware."

[2:64] thumma tawallaytum min ba'di dhālika 'yet you turned away even after that': "you failed to fulfill your binding promise after pledging it."

mnemonics, gymnastics or emotionalism, cf. Encyclopaedia Judaica (16:460). The term takawwada 'to become a Jew' itself has been glossed by Abū 'Amr b. al-'Alā' as "meaning they sway during the reading of the Torah, and they say that heavens and earth swayed when Allah gave Mūsā the Torah." Al-Baghawi, Mu'allim al-Tanzil, ed. 'Abd al-Razzāq al-Mahdi, 5 vols. (Beirut: Dār Iḥyā' al-Turāth al-'Arabi, 1420/1999) 1:124.
fa-law-lä faḏlu-l-Lähi ʿalaykum wa-raḥmatuhu (indeed, were it not for the favor of the One God over you and His mercy) “by facilitating for you the prosperity of repentance,” or “in the person of Muhammad—upon him blessings and peace—summoning you to the truth and guiding you towards it.”

la-kuntum mina-l-khäsirina (you would have been of the losers), those who are defrauded through immersion in sins; or by stumbling along in error during the slow period devoid of prophets.

[The expression law (if it were)]

Law (if it were), originally, is for the preclusion of something because of the preclusion of something else; when affixed\(^{1372}\) to lā (not) it conveys assertion, namely the preclusion of something because of the firm establishment of something else. The name that comes after it is, (i) according to Sibawayh, an inchoative whose enunciative must be suppressed because the tenor already points it out and the apodosis takes its place; (ii) and, according to the Kufans, the subject of a suppressed verb.

\(^{1372}\) All mss. and eds.: دخلت B: دخل
Text and Translation

[2.65] wa-la-qad al-imtumu-l-ladhina-tadaw minkum fi-s-sabti (and you know very well of those among you who transgressed in the Sabbath): the lâm [in wa-la-qad] paves the way for the oath.\(^\text{1373}\)

Al-sabt 'sabbath' is the infinitive noun of sabatat al-Yahûdû 'the Jews sabbathized'\(^\text{1374}\) to mean they observed the Sabbath-day reverently. Its literal sense is qat' 'severing'.

[The sinianization of the Sabbath-breakers]

They were commanded to devote it exclusively to worship but some of them transgressed against it in the time of Dawûd 'David'—upon him peace—and took to fishing. The story goes, they dwelt a shore town named Ayla 'Eilat'.\(^\text{1375}\) Every Sabbath-

\(^\text{1373}\) Rather, it is the lâm jawâb al-qasam 'lâm that corresponds to, or is the complement of an oath' (K) 'It goes against the terminology of the grammarians... When you say la-in akrantti la-ukrimannak 'indeed if you honor me I will most certainly honor you' with a subdued initial oath, the lâm affixed to the conditional particle [in] is the lâm muwattî'a 'the lâm that paves the way' while the lâm that comes after the condition is the lâm jawâb al-qasam.' (Z) 'It might be a slip of the copyist; the correct description is lâm taqdir al-qasam 'lâm of subaudition of the oath', that is, 'By Allah! You certainly do know.' (Is, Kh) 'Abû Hayyân said it is a lâm of inception as in la-Zaydan qâ'imun 'Zayd, behold, is standing', and it is possible for it to be the complement of a suppressed oath whereby He swore that they knew those who transgressed.' (S, Kh) 'What the author said is in the lexical sense, therefore it makes no sense to take his words as a slip. The subaudition is, And, by Allah! You know full well of the Sabbath transgressors and the exemplary punishment they incurred, so be cautious not to do what they did in light of the consequences of their deed.' (Q, Kh)

\(^\text{1374}\) All mss. and Kh, S, Sk: مصدر قولك سببت K, Z and modern eds: مصدر سببت gloss. A city on the Syro-Palestinian shore of the Red Sea according to Yaqût al-Hamawi,
fa-qulnā lahum kūnū qiradatan khāsiṣ'īna (whereupon We said to them: Be apes, kept at bay!), joining together the outward form of apes and khusū', which is abjectness and expulsion. Mujāhid, on the other hand, said,

Their physical appearances were not metamorphosed but rather their hearts, whence they were proverbialized as apes just as they were proverbialized as an ass in the saying of Allah Most High as the likeness of an ass loaded with tomes (al-Jumu'a 62:5).1376

day there was no fish left in the sea but was present there, poking out its snout. When it passed they would disperse. So they dug out ponds and opened up channels leading thereto so that fish would enter them on the Sabbath-day and they would net them on the first day of the week.1376
Text and Translation

His saying kānū 'be!' is not a command—since they are incapable of it—but rather what is meant by it is the speed of instant formation and the fact that they became such just as He willed it for them.

It was also read qaridātan with a fathā on the qāf and a kasra on the rā, and khāsin without hamza.

[2:66] fa-ja‘alnāhā 'then We made it', that is, the metamorphosis; or the retribution.

Qur‘ān and exegetical consensus. Likewise Makki al-Qaysī, Hidāyā (1:301) stated "The totality of exegetes said otherwise, as they were metamorphosed into apes literally" Abū Mansūr al-Maturidī in Ta‘wilāt al-Qur‘ān, ed. Ertuğrul Boynukalin and Bekir Topal أبوğlu, 18 vols. (Istanbul: Dār al-Mizān, 2006) 1:151 brings up a third scenario: "He turned their jawhar (material constitution) into that of apes while maintaining humanity in them with respect to understanding and reason." This is supported by Ibn ʿAbbās's remarkable account that the apes wept and signaled their former identities to their human relatives when the latter discovered them metamorphosed as narrated by al-Shāfi‘ī in Akhām al-Qur‘ān, al-Wāhidi, al-Baghwā and Ibn ʿĀdil in their Tafsīrs under this verse, al-Ḥākim, Mustadrak (2:322-323) and al-Bayhaqī, Sunan and Mu‘rif al-Sunan wal-Āthār. It is strange that Dr. ‘Ali al-Ṣābūnī in Ṣafwat al-Tafāṣīr, 4th ed., 3 vols. (Beirut: Dār al-Qur‘ān al-Karim, 1402/1981) 1:65 forwards Mujāhidī's figurative gloss as the majority exegesis and cites the literal one as "the saying of one exegete," by which he means al-Jamāl in his supercommentary on the Jalālayn—when al-Jamāl’s gloss only reiterates what is found everywhere else and is so very far from being isolated that al-Damīrī stated in Ḥayāt al-Hayawān (2:290) that Mujāhid alone had said it among the totality of the exegetes.


1380 Respectively al-Khalīl, and al-Hudhālī from al-Nahrawānī from Ibn Wardān. (MQ)
Anwār al-Tanzil: Hizb I

nakālan (a deterrent punishment): a lesson that deters the one that takes heed of it in the sense that it inhibits him; wence al-nikl, “shackle.”

li-mā bayna yadayhā wa-mā khalfahā (for all behind it and all ahead of it): (i) “for all before it and all after it” among the communities, since their situation was chronicled in the writs of the ancients and their story acquired fame among the moderns; (ii) or “for their contemporaries and those who succeed them;” (iii) or “for their neighboring towns and the outlying ones;” (iv) or “for the people of that town and whatever is around it;” (v) or “due to their sins prior to it and thereafter.”¹³⁸¹

wa-mawdīzatan li-l-muttaqina (and an admonishment for those who beware) among their nation; or for every wary one who hears of it.

[The story of the divinatory yellow cow]

[2:67] wa-idh qāla Mūsā li-qawmihi inna-l-Lāha ya’murukum an tadhbaḥū baqaraštan (and when Mūsā said to his nation: Verily the One God commands you to slaughter a cow): the start of this

¹³⁸¹ Al-Tabari (Tafsir 2:72) advocates yet a sixth meaning, namely a combination of the first part of (v) and the latter part of (ii).
account is the saying of Allah Most High and when you killed a soul and repelled one another concerning it (al-Baqara 2:72). It was detached thence and put ahead because it independently conveys another instance of their evil deeds—namely, their mockery of commandments, their going to extremes in questioning and their nonchalance in obeying. The story goes,

there was among them a rich man advanced in years. His son was killed by his brother’s sons, who coveted his inheritance. They flung his body outside the city gate and then came to demand his blood-wite. Eventually, Allah ordered them to slaughter a cow and strike him over with part of it so that he would come back to life and reveal his killer.\(^{1382}\)

\textbf{qālū a-tattakhidhunā huzu'ān}\(^{1383}\) (they said: Are you making us your laughing-stock?): that is, (i) “the butt of ridicule” (ii) or “fit


\(^{1383}\) F. T.: B: Hārūnā B: Hārūnā Hārūnā I: Hārūnā Ḥa'īrā Ḥa'īrā Ḥa'īrā Ḥa'īrā. R: Hārūnā Ak, β, ε, Sk: Hārūnā. What we established as the Qādi's text—huzu'ān—is the reading of Nafi', Ibn Kathīr, Abū 'Amr, Ibn 'Amir, 'Asīm, al-Ḳisā'ī, Shu'ba and Ya'qūb in Ruways's narration (MQ) and the majority reading. The rasm in the old volumes is Ḥa'īrā cf. Tayyar Altkuluc, Al-Muṣṭaf Al-Şarīf. Attributed To 'Uthmān Bin 'Affān (The Copy At The Topkapi Palace
for it” and “something utterly mocked” (iii) or “the definition of a farce” to convey excessive mockery in incredulity at what he said and derision of it.\(^{1384}\)

Hamza and Ismā‘il—[narrating] from Nāfi‘—read it [hu‘zān] with sukān and Ḥaḍī from ‘Āṣim [hu‘zuwan] with damm and the transposition of hamza into wāw.\(^{1385}\)

\textit{qāla a‘ūdhu bi-l-Lāhī an akūna mina-l-jāhilīna} (he said: I take refuge in the One God from ever being of the ignorant!) because mockery in such matters is ignorance and foolishness. He rejected the charge against him demonstratively and couched that in terms of seeking refuge, to show that it was abominable.

[2:68] \textit{qalū-d‘u lanā rabbaka yubayyin lanā mā hiya} (they said: Call upon your Nurturer for us to make clear to us what she is),
that is, what her state is and how she is described. It would have been right for them to say ayyu baqaratin hiya 'which cow is she' or kayfa hiya 'which kind is she' because mā 'what' is asked mostly to define species; but when they saw that what they had been commanded was of a condition that no specimen of its species had, they treated it as something whose reality they did not know and the like of which they had never seen before.

qāla innahu yaqūlu innahā baqaratan lā fāridun wa-lā bikrun 'he said: verily He says it is a cow neither cull nor yearling'; neither aged nor immature. One says faraḍat al-baqaratū furūdān 'the cow has become aged', [inf. noun] furūdān, from farāḍ which is qiḍ 'cutting', as if it had cut away its teeth.

The stem-form bikr spells primacy, whence bukra 'daybreak' and bākūra 'first-fruits'.

'awānun 'middling': middle-aged. [The poet] said: ['The Exuberant']

Sensuous women, between virgins and middlings ('ūn).  

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1386 All mss. and eds.: 1. يَأْتُ بَيْنَهَا أيَّ بَيْنَةَ هِيُّ أَيُّ كِيْفَ هَيُّ


1388 "Including máhiyya 'quiddity' and ḫaṣīqa 'literal sense'" (Q)

1389 Spoken by al-Ṭirmāh b. Ḥakim b. al-Ḥakam al-Ṭā'i (d.ca. 125/743), one of the Syr-
bayna dhālika (between that), that is, in-between what was mentioned of the cull and the yearling, hence bayna (between) was annexed to it, which is done only for something plural.

[Abrogation and other scenarios of the cow's particularization]

The referencing of these denotatives and assignation of these attributes back to a cow indicate that what is meant thereby is a particular cow. Concomitantly it means that the exposition [of precisely what cow is meant] has to be delayed until after the time of the initial address. This is permissible for Shafi‘is (Q) or rather for Ahl al-Sunna in general (Z), and there is agreement that what is impermissible is to delay exposition from the time of need for action (waqt al-hāja ilā al-‘amal). (Q, Z)

1309 This is permissible for Shafi‘is (Q) or rather for Ahl al-Sunna in general (Z), and there is agreement that what is impermissible is to delay exposition from the time of need for action (waqt al-hāja ilā al-‘amal). (Q, Z)

1310 i.e. the Mu‘tazila. (Z)

1311 “That is, taqyid ‘restrictiveness’.” (Q)

ian fuhul (‘stallion satirists’) of Islam. Its first hemistic has several variants, among them “Tall, like coverings on the necks of horses” (Kh, S) and “Decorous wives, donning high face-veils” cf. Afandi, Tanzil al-‘Ayāt (p. 262).
The truth is both [scenarios] are possible.\textsuperscript{1393} The second view is well-supported I. by the manifest locution; II. by what was narrated from the Prophet—upon him blessings and peace:

Had they slaughtered any cow they wished it would have been sufficient for them; but they made it difficult for themselves so Allah made it difficult for them,\textsuperscript{1394}

III. and by their being rebuked for their obduracy and chided for constantly arguing in His saying, fa-\textit{fa-lū mâ tu'}\textit{marūnā} (so do what you are commanded!), that is, (i)\textit{mā tu'}\textit{marūnahu} (that which you are commanded) in the sense of \textit{tu'}\textit{marūn bih} (you are commanded to do) as in the saying:

\textsuperscript{1393} "That is, it is both possible that the exposition was delayed until after the time of initial address—as imposed by the first sense—and that abrogation took place before implementation but after enablement to believe (al-\textit{tamakkun bil-\textit{tiqād}). This is supported by the abrogation of the obligation of fifty prayers in the hadith of the Ascent. What is precluded is only abrogation before enablement to believe, by agreement. Furthermore the meaning of abrogation here is not in the sense of the abrogation of the initial command and the cancellation of the ruling completely so that the restricted [ruling] now needs a fresh command; but rather in the sense that its ruling is cancelled with regard to all but the restricted aspect, while slaughtering remains specifically incumbent, which constitutes obedience to the initial order." (Q 3:390).

"The Outspread"

"I commanded you goodness, so do what you were commanded to do;"\(^{1395}\) (ii) or *amrakum* ("your command") in the sense of *ma’mūrakum* ("what was commanded to you").

2:69 qālū-d’u lanā rabbaka yubayyin lanā mā lawnuḥā qaša innahu yaqulū innahā baqaratun ṣafra’u fāqi‘un lawnuḥā (they said: Call upon your Nurturer for us to make clear to us what her color is. He said: Verily He says it is a yellow cow of intensely bright color*:* *Fuqā‘* ("intense yellowness") is the pureness of the color yellow and hence serves to reinforce the latter in the expression *aṣfarun fāqi‘* ("bright yellow"), just as one says *aswadun hālik* ("jet-black"). Its ascription to *lawn* ("color"), although it is the attribute of *ṣafra‘* ("yellow")—because of the intimate connection between the former and the latter\(^{1396}\)—is a superadded emphasis, as if it had been said, "yellow, with an intensely yellow yellowness."

Al-Hasan related glossed it as "of intensely black color"\(^{1397}\)

\(^{1395}\) Attributed to the Companion 'Amr b. Ma'dikarib by Sibawayh, *Kitāb* (1:37).

\(^{1396}\) "i.e. the intimate connection of *al-lawn* with *al-ṣafra* the way the *muqlaq* 'unqualified' is connected with the *muqayyad* 'restricted.'" (Q)

\(^{1397}\) Narrated by al-Tabari who goes on to cite al-A'shā's verse, *Tafsīr* (2:92-94), and
This is how the saying of Allah Most High, herds of *ṣufr* camels (al-Mursalat 77:33) was explained.\textsuperscript{1398} Al-A'şâh said: ["The Nimble"]  

There are my horses—his gifts—and there my camel-mounts:  
they are jet black (*ṣufrun*) and their colts like raisins.\textsuperscript{1399}  

It may be that He expressed blackness in terms of yellowness because the latter is among the hues that turn into the former,\textsuperscript{1400} or because the black of camels is topped by yellow. Yet this [gloss] needs reconsideration because yellowness in this sense is never reinforced with *fuqū'*.

[Surūr among the types of mirth]
tasurru-n-nāzīrīna ('that gladdens the beholders'), that is, it excites their admiration. *Surūr* ('gladness') is originally a pleasure in the heart at the occurrence of a benefit or in expectation of one, and stems from *sirr* ('secret').\textsuperscript{1401}

\textsuperscript{1398} By al-Hasan and Qatāda according to al-Ṭabari while al-Mawardi and Makkī al-Qaysi added Mughīṣ and al-Wāḥīṣ added Ibn 'Abbas, al-Kalbi and Muqāṭil.


\textsuperscript{1400} "As in most yellow plants and fruits." (Q)

\textsuperscript{1401} "The subtlety of restricting the pleasure as being 'in the heart' is evident as it pre-
[2:70] qālū-d’u lanā rabbaka yubayyin lanā mā hiya 'they said: Call upon your Nurturer for us to make clear to us what she is' is a reiteration of the first question and further investigation, while His saying

**inna-l-baqara tashābaha ‘alaynā** (verily cows all look the same to us) is an apology for that. That is, “verily the cows described as middle-aged and yellow are many, so it is confusing to us.”

It was also read (i) **inna-l-bāqira** (verily herds)\(^{1402}\)—a name for a company of oxen; (ii) **al-abāqir**, (iii) and **al-bawāqir**;\(^{1403}\)

empts other pleasures such as in the gustative, auditory, visual and other faculties.... The reason for not choosing the literal meaning [of tasūrura as ‘gladdens the heart’] here is that the literal meaning [of surūr] is pleasure—that is, a delighting (ilārādūḥā)—and a dilation that take place in the heart exclusively, without any outward trace. **Hubār** ‘joy’, on the other hand, is that of which the hibr or ‘trace’ is visible on the surface of the skin [in paradise as in al-Rūm 30:15 and al-Zukhruf 43:70]. Hence surūr and hubār are both praiseworthy. As for farāh ‘jollity’, it is out of baṭar ‘exultation’ and kibr ‘arrogance’, hence it is very often blamed [e.g. al-Qaṣāṣ 28:76, Hūd 11:10, al-Ra’d 13:26 etc.]... and all three terms might also be used interchangeably.”\(^{1395}\)

\(^{1402}\) By Ikrīma, Yāhya b. Ya’mur, Ibn Abī Laylā, Ibn Abī ‘Abla and Muhammad Dhūl-Shāmā. (MQ)

\(^{1403}\) The latter two readings were left unsourced in the commentaries. As for morphology it was said bāqir is a plural of three or more baqaras while abāqir and bawāqir are the plurals of abqir and bayāqir respectively. (Q) “BAqir is the noun of a company... its plural is bāqir. Bawāqir seems to be the plural of bāqira and abāqir, the plurals differ according to the difference in the original term.” (Kh)
and (i) tatashābahu with a tā';\textsuperscript{1404}

(ii) [yatashābahu] with a yā';\textsuperscript{1405}

(iii) tashābahu with the tā' discarded\textsuperscript{1406}

(iv) and [yashābahu] with its contraction in the masculine\textsuperscript{1407}

(v) and in the feminine [viz. tashābahu];\textsuperscript{1408}

(vi) tashābahat, both alleviated\textsuperscript{1409}

(vii) and doubted [tashābahat,\textsuperscript{1410} ttashābahat\textsuperscript{1411}];

(viii) tashahbahahu in the sense of tatashabbahu\textsuperscript{1412}

(ix) and tashahbahah\textsuperscript{1413} in the masculine;\textsuperscript{1414}

(x) muttashābihun\textsuperscript{1415}

(xi) and muttashābīhatun;\textsuperscript{1416}

\textsuperscript{1404} "Read by some." (MQ) Cited by Mujāhid, cf. Abū Naṣr al-Kirmānī, Shawādhdh (p. 65).

\textsuperscript{1405} By Zayd b. 'Ali according to Abū Naṣr al-Kirmānī, Shawādhdh (p. 65).

\textsuperscript{1406} By al-Hasan and Yabyā b. Ya'mur. (MQ)

\textsuperscript{1407} By Ibn Mas'ūd, Muḥammad Dhul-Shāma, Yabyā b. Ya'mur, al-Muṭṭawwā'i. (MQ)

\textsuperscript{1408} By al-‘Arāj, al-Hasan, Yabyā b. Ya'mur, Ibn Mas'ūd, 'Abbās from Abū 'Amr. (MQ)

\textsuperscript{1409} By Ubay b. Ka'b. (MQ)

\textsuperscript{1410} By Ibn Abī Iṣḥāq and Ubay b. Ka'b. (MQ)

\textsuperscript{1411} Narrated by Ibn Hishām from Ibn Mahrān's book al-Shawādhdh; this is produced by the supposed contraction of the two tā' from either al-ḥaqrā tatashābahat or al-baqrātatashābahat. (MQ)

\textsuperscript{1412} By Mujāhid, cf. al-'Ukbari, Frāb al-Qira'āt al-Shawādhdh (1:174).

\textsuperscript{1413} B. ṭashābha but there is no such reading. Furthermore context confirms it is a masc. version of the same rasūm as tashābahu.

\textsuperscript{1414} By Mujāhid. (MQ)

\textsuperscript{1415} By Ibn Mas'ūd" according to Abū Naṣr al-Kirmānī, Shawādhdh (p. 65).

\textsuperscript{1416} Both by al-'Amash, al-Hasan and Ibn Mas'ūd. (MQ)
Anwār al-Tanzil: Ḥizb I

wa-inna in shā‘a-l-Lāhu la-muhtadūna ‘then we will be, if the One God wills, assuredly well-guided’ to the one meant to be slaughtered; or to the killer.

It is stated in a hadith,

Had they not stated the exceptional condition, she would have never been made clear to them for all eternity.

Our colleagues adduced it as a decisive proof that all events are by the will of Allah—may He be exalted and glorified—

(xii) mushtabihūn;¹⁴¹⁷

(xiii) and mutashabbihūn.¹⁴¹⁸

[All is by His will but His order may differ from His will]

¹⁴¹⁷ B, a: I: 4. R: I could not find any of those readings.


¹⁴¹⁹ Narrated by Ibn Abī Hātim, Tafsīr (1:141 §722) from Abū Hurayra; Ṭabarī (2:99-100, 2:77-78) in mursal mode from Abū al-‘Alīya. Qatāda and mu‘dal from Ibn Jurayj and Sa‘īd b. Sa‘īd in his Sunan (2:565 §193) from Ḥikmāmah.

¹⁴²⁰ “As opposed to the Mu‘tazila, who claimed that some of the contingencies befall by the servant’s will despite the fact that His own will pertains to the opposite. The way this verse serves as proof is that the declaration of guidance as conditional on His will—even if it was uttered by Musā’s nation, since the hadith cited resolves it—shows that being guided can only happen for them through Allah’s will; yet being guided is among the contingencies (ḥawādith); if it is entirely dependent on His will, then so are all contingencies also dependent on His will, as there is no reason to make any hierarchy. This establishes that all contingencies happen by His will and that Musā’s nation, despite their coarse understanding and mindlessness, were more knowledgeable...
and that the divine command might be one thing while the divine will is another; otherwise the proviso [of the latter], once the command has been issued, would no longer make sense.\textsuperscript{1421}

The Mu'tazila and Karrāmiyya, however, held that the divine will is temporally originated; this was rebutted with the doctrine that the hinging of temporal origination is [understood] with respect to appurtenance.\textsuperscript{1422}

of Allah and more complete in their monotheism than the Mu'tazila because of that, while the Mu'tazila say: 'Allah surely wills that all legally-responsible servants believe, obey and be guided to what truth is in deeds and character except that most will otherwise, so their will supplants His wherever matters are as they willed and not as Allah wills. We seek refuge in Allah from error in creed and action! So the verse is a final proof for us regarding divine will.' (Z 1:325)

\textsuperscript{1421} "The upshot is that whatever Allah does not will will not be, and the reverse of its opposite is that whatever is and took place is nothing but His will, as they verified it regarding the saying of the Prophet—upon him blessings and peace—'Whatever Allah willed was and whatever He did not will was not' [Abū Dāwūd, Sunan, Adab, mā yaqūl idhā asbāb]. So it can be known from this exposition that just as that wording shows that all created events are by the will of Allah, it also shows that everything that Allah wills inevitably takes place. The Mu'tazila wrangle with us over these two issues and the verse constitutes a final proof against them." (Q 3:400)

\textsuperscript{1422} It is when the pre-eternal divine will pertains to created events, such as, e.g., the revelation of the Qur'ān in time, the attribute of divine will does not become created but rather what is created is the appurtenance (ta'allūq) of the will to the event. A locus classicus of this doctrine was given by Imam Ahmad b. Hanbal in his exchange with the Mu'tazili prosecutor regarding the use of the epithet muhdath 'contingent, created' in relation to the revelation of Qur'ān: "Questioner: 'Never comes there unto them a novel reminder (dhikrūn muhdathum) from their Lord (al-Anbiyā` 21:2). Can something novel be anything but created?' Ahmad: 'It is possible that it is the Qur'ān's revelation to us (tanziluhu ilayanā) that is new; not the dhikr itself. Allah said: Šād. By the Qur'ān that contains the Reminder (Şād 38:1). The reminder is the Qur'ān; the
[2:71] qāla innahu yaqūlu innahā baqaratun lā dhalūlun tuthiru-l-arḍa wa-lā tasqī-l-ḥartha (he said: Verily He says it is a cow unbroken to plowing the earth or watering tillage): that is, it was never subjected to tilling\textsuperscript{1423} and watering the fields.

Lā dhalūlun (not a broken one) is an epithet for baqaratun (a cow) in the sense of ghayru dhalūlin (other than broken). The second lā (nor) is additive to emphasize the first. The two verbs are epithets of dhalūlun as if it were said lā dhalūlun mulhiratun wa-sāqiyatun (not a broken one plowing and irrigating).

It was also read lā dhalūla (no broken one) with a fatha\textsuperscript{1424}—in the sense of “in itself,” as when you say marartu bi-rajulīn lā bakhila wa-lā jābāna (I passed by a man—no miser nor coward), that is, in himself—and tusqī,\textsuperscript{1425} from asqā (irrigate).

musallamatun (flawless): Allah Most High kept it free of defects; or her owners [kept it free] of work; or it was given a solid color.

\textsuperscript{1423} All mss. and Kh, S, Sk, T, Z: to lā sīta (窒息ニョ,窒息) gloss.
\textsuperscript{1424} By Abu ‘Abd al-Rahmān al-Sulami. (MQ)
\textsuperscript{1425} A common Arab dialect, cf. Abu Nasr al-Kirmāni, Shawādhdh al-Qira‘āt (p. 65).
from salima lahu kadha (it is his, participant-free) when it becomes uniformly his.

la shiyata fiha (without one spot on her): “without any color on her different from the color of her hide.” [Shiyatun] is originally the infinitive noun of washahu (he taints it)—[inf. nouns] washy and shiya—when one mixes into its [original] color another.

qala-l-ana ji'ata bi-l-`haqqi (they said: Now you have given the precise terms),1426 that is, the literal description of the cow, and “you have made it real for us” It was also read (i) a-l-`ana (what? now?) with prolongation1427 in the interrogative sense; (ii) and a-lana with the hamza suppressed, its vowel dropped onto the lam.1428

fa-dhabahuhu (finally they slaughtered it): there is ellipsis here. The subaudition is, “then they obtained the cow that had been described, and finally they slaughtered it.”

1426 “And not `the truth,’ which would constitute unbelief on their part.” (Q, Z, Kh) In this respect most of the 50+ English translations are off the mark except for the five or six that have `right description,’ "accurate description" or something similar.


1428 Al`Afî (qalu-lana); Warsh, Ibn Wardan and Abu Ja`far (qalu al`ama). (MQ)
wa-mā kādū yafʿalūna (after they almost did not)

1. because of their procrastination and endless arguing;
2. or for fear of exposure in case the killer were discovered;
3. or due to its exorbitant price. It is narrated that

a pious elder\textsuperscript{1429} among them owned a heifer. He brought it to a grassy woodland and said: "O Allah, I entrust it to You on my son's behalf until he should come of age." She grew and was the only one with those characteristics. They bargained for her with the orphan\textsuperscript{1430} and his mother until they bought her for the fill of her skin in gold, at a time when the price of cows was but three dinars.\textsuperscript{1431}

\textit{Kāda} (he almost) is of the verbs of propinquity coined for the near-befalling of an event,\textsuperscript{1432} but when negation is affixed to it, some said, it acquires the meaning of absolute affirmation; oth-

\begin{footnotes}
\footnote{\textsuperscript{1429} All mss. and eds. incl. J: شخبا صاحبا, A, B: خuchsya صاحبا, homomorphism.}
\footnote{\textsuperscript{1430} All mss. and eds. incl. J: فساوموها البينم, K and modern eds.: فساوموها البينم.}
\footnote{\textsuperscript{1431} Narrated by al-Ṭabarī in his \textit{Tafsir} (2:114-116) in brief and by al-Baghwā in his.}
\footnote{\textsuperscript{1432} "Its full study came up under \textit{yakādū-l-barqu yakhtafa absārahun} 'lightning almost snatches away their sights' (al-Baqara 2:20) and the only reason he had to clarify it here is to introduce his statement 'but when negation is affixed to it...' as the latter needed clarification." (Q)}
\end{footnotes}
Anwaral...tanz, Hizb...taktumina (but the One God was to be the discoverer of what you were concealing: its expositor...)

Text and Translation

[2:22] wa-idh qatatum naftan (and when you killed a soul) as a collective address, since the killing took place among them.

[2:22] and so they did as one coerced who has no other recourse left, and so they said past affirmation. The sound view is that it is like all other verbs. Nor does the saying of Allah wamakud yafadulfuna (after they almost did not) contradict. His saying fa-dhabahulaha (finally they slaughtered it) since their respective timings differ, as the meaning is: they hardly acted upon it until their nagging questions first came to an end and they ran out of subterfuges...
without fail. MuhkrijuN ‘discloser’ was given regental force because it is citing a [contextually] future event, just as bāsiţun dhirā‘ayhi ‘stretching its two paws’ (al-Kahf 18:18) was given regental force because it is citing a [contextually] past event.

[2:73] fa-qulnā-ḏribūhu ‘so We said: Strike it’ is adjoined to dāra’tum ‘jostled one another’ and the intervening clause is parenthetical. The personal pronoun refers to the soul. Its masculine gender reflects the interpretation of the latter as al-shakhs ‘the individual’ or al-qatil ‘the murdered man’.

bi-ba’dihā ‘with part of her’, any part.\(^{1433}\)

(i) It was also said: with its two smallest organs.\(^{1434}\)

(ii) It was also said: with its tongue.

(iii) It was also said: with its right thigh.

(iv) It was also said: with the ear.

(v) It was also said: with the coccyx.\(^{1435}\)

\(^{1433}\) “He understood the construct [ba’dihā] to refer to species as there is no contextual indicator of ‘ahdiyya ‘previous knowledge’. It also reveals divine power in more perfect fashion. It also draws attention to the fact that there is no cause for specifying a particular organ.” (Q)

\(^{1434}\) “I.e. the heart and the tongue because they are the two noblest organs.” (Q)

\(^{1435}\) “It is the first bone created [in the fetus] and the last to disintegrate.” (S) “It was also said the most compelling position is to say nothing.” (Z)
Thus does the One God revive the dead (thus does the One God revive the dead) points to what was suppressed, namely, “so they struck him and he came back to life.” The discourse addresses those who were present at the time the murdered man came alive, or at the time the verse was revealed.

And show you His signs: His indicators of the perfection of His power.

Perhaps you will understand:

(i) “so that your intelligence will become complete and so that you will know that He Who has power to bring a soul back to life has power to bring all souls back to life;”

(ii) or “you will know according to its dictates.”

[Divine teachings in the story of the yellow cow]

It may be that Allah Most High did not revive him from the first moment and made all those stipulations because they entail

1436 “He gave a figurative interpretation because it is ascertained that they do understand and it is not still in the form of something that is merely hoped. However, because of their failure to act according to the dictates of intelligence, they were made to appear to lack it.” (Kh)

1437 “i.e., the dictates of their ‘aql ‘intelligence.’” (A)
(i) means of drawing near to Allah,
(ii) fulfillment of obligations,
(iii) and benevolence to orphans;
while drawing attention to
(iv) the blessing of God-reliance,
(v) compassion to children,
(vi) the fact that it behooves the petitioner to offer a sacrifice
(vii) and the sacrificer to do his utmost to find the very best [animal] and spend a considerable amount for it, as narrated from 'Umar—may Allah be well-pleased with him—that he sacrificed a prize she-camel he had bought for three hundred dinars;1435
(viii) the fact that the effecter in reality is Allah Most High, while causes are but tokens without effect;1440

1435 'Umar said: “Messenger of Allah, I was given a bukhtiyya ‘she-Bactrian’ as a gift and got an offer of three hundred dinars for it. Shall I sell it and buy budnan ‘sacrificial camels’ [i.e. older] for its price?” He replied: “No, sacrifice it itself.” Narrated by Abū Dāwūd, Sunan (Manāṣik, Bāb tabdīl al-hady); Ahmad, Musnad (10*403-404 §6325); Ibn Khuzayma, Sahih, ed. Muhammad Muṣṭafā al-A’zāmī, 4 vols. (Beirut: al-Maktab al-Islāmi, 1400/1980) 4:292 §2911; and others.
1440 “As the dead man was revived by striking it with dead remnants, which cannot be imagined to have any effect in any way whatsoever, for the generating of life through the touching of the dead by the dead is neither intelligible nor imaginable.” (Z 1:329)
[Slaying one's ego to know one's enemy and revive one's soul]
(ix) and the fact that whoever wants to know his worst enemy—which strives in every way to inflict true death upon him—the way for him is to slaughter the cow in his own self, namely the appetitive faculty at the time the rapacity of adolescence is gone but the weakness of old age has not yet taken over, when it still excites [his] admiration and looks ravishing [to him], has not yet been brought low in the pursuit of this world and is still free of its stain, without any speck of its disgrace on it. Then the effect of that [slaying] will reach his soul: it will come alive with a good life and he will openly express that whereby the reality of things will show; and all trace of jostling and contention will be removed between understanding and envisioning.

1441 “The stain of contravening the law and reason and running after pleasures, and the disgraces of corrupt belief, false doctrines and bad character. A knower said that without one spot on her draws attention to the fact that the most commendable of all states for the servant is to be 'alā law min wāhid 'monochrome' in his interaction with Allah Most High—without the concerns of this world interfering with him and without the pursuit of lusts befalling him. Allah Most High put the resuscitation of the victim in the slaughter of the cow to notify His servants that reviving one's heart cannot happen without the slaying of one's own self; so whoever slays it through different kinds of spiritual discipline, Allah will revive his heart with the lights of witnessing” (Z 1:330) “The assimilation of the appetitive faculty to the cow is because of its resemblance in eating much and indulging what is of no benefit but rather is harmful.” (Q)
[2:74] thumma qasat qulūbukum (yet your hearts hardened)
Qasāwa ‘hardness’ stands for coarseness together with solidity, as in rocks. “Hardness of heart” is a proverb for its alienation from heedfulness. Thumma (yet) signifies the preposterousness of such hardness.

min ba‘di dhālīka (even after that), meaning the reviving of the murdered man, or all the signs that had been enumerated—for such signs compel softness of heart.

[Hearts are harder than rocks as the latter feel and surrender]
fa-hiya ka-l-ḥijārati (indeed, they are like rocks) in hardness.\footnote{All mss.: في القسوة}
aw ashaddu qaswatān (or more intense yet in hardness) than them. The meaning is, (i) they are, in terms of hardness, like rocks or even superior to them; (ii) or they are like them, or like what is harder yet than them—such as metal—in which case the governing annex was suppressed and the governed annex was made to stand in its stead.\textsuperscript{1444} The latter sense is reinforced by the reading of prepositional attraction with fathā [aw ashaddā]\textsuperscript{1445} in conjunction to hijāratī (rocks).

He did not say aqsā ‘harder’ because of (i) the hyperbole ashadd ‘more intense’ entails;\textsuperscript{1446} (ii) its pointing to the intensity of both kinds of hardness; (iii) and the addition [in meanings] comprised in the superior compare.\textsuperscript{1447}

\textsuperscript{1444} “Le mithl ‘like’ was suppressed and ashadd ‘harder’ was made to stand in its stead and given its declension, which is the nominative.” (Q)

\textsuperscript{1445} “As ashaddu qaswatān ‘more intense in hardness’ indicates addition in both matter and form” (Kh) “while aqsā ‘harder’ indicates addition in form only.” (Q)

\textsuperscript{1446} “As ashaddu qaswatān ‘more intense in hardness’ indicates addition in both matter and form” (Kh) “while aqsā ‘harder’ indicates addition in form only.” (Q)
Aw (or) denotes (i) optionality, (ii) or reiteration in the sense that whoever is familiar with their state compares them to rocks or to whatever is harder than them.¹⁴⁴⁸

wa-inna mina-l-hijārati la-mā yatafaqjaru minhu-l-anhāru wa-inna minhā la-mā yashshaqqāqu fa-yakhruju minhu-l-mā’u wa-inna minhā la-mā yahbiṭu min khashyati-l-Lāhi (but truly there are certain rocks out of which rivers burst forth; and truly there are some that cleave asunder so that water issues from them; and truly there are some that crash down in fear of the One God): this is a justification for preferentiation in the sense that rocks themselves feel and are affected—as there are some that cleave asunder so that water gushes out of them and rivers burst forth, and there are some that throw themselves from mountaintops in utter submission to what Allah wants of them—yet the hearts of those [creatures] feel nothing and remain unaffected by His commands.

Tafajjur (bursting forth) is a vast and abundant opening up

¹⁴⁴⁸ “Aw here denotes ‘either/or’ or ‘and’ or ‘but rather.’” Al-Tabari, Tafsīr (2:132).
while khashya ‘fear’ is a metonymy for docility.

It was also read in ‘verily’ as the lightened form of the heavy inna—which is always accompanied by the “lām that distinguishes it from the negatory in”—and yahbutu ‘crash down’ with a damma.

wa-mā-l-Lāhu bi-ghāfīlin ‘ammā ta’malūna (and the One God is not at all unaware of what you do) is a threat over that.

Ibn Kathir, Nafi', Ya'qūb, Khalaf and Abū Bakr all read it with a yā—putting it together with what follows—while the rest all read it with a tā.

[END OF HIZB I]
Arabic-English glossary of technical terms: rhetoric, lexicography, phonetics, prosody, theology, 0... in the context (Columns proceed from left to right).
<table>
<thead>
<tr>
<th>Arabic</th>
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<tr>
<td>إبداع، مبتداً</td>
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<tr>
<td>أبلغ</td>
<td>more expressive, intensive, powerful, significant</td>
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<tr>
<td>أبناء المزيد</td>
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<td>إهام</td>
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<td>إجراء مجرى</td>
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<tr>
<td>أُجري عليه</td>
<td>received the same desinential place</td>
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<tr>
<td>أعكر مجرى</td>
<td>it was deemed as such</td>
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Arabic-English glossary of technical terms

of grammar, rhetoric, lexicography, phonetics, prosody, theology, philosophy and law, indexed in the form cited in the text

(Columns proceed from left to right)
active / participle
nouns / اسم، أسئلة
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predication / إنشاقة
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restriction,  تقييد
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temporal-local سَطْر
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adverbial ضرفة
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previous مَعَهْد
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غلب عليه
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unfixed غير قَارِئة
غير مَصْرَف
indeclinable
النَّافِع الجزائيّة
fa' of apodosis
Agent of free choice
agency فَعَلْيَة
function، import فائدة
subsidiary فُرُعّي
purity of style، مَصَادِق
chasteness؛ Sacy: élegance
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<th>Arabic Term</th>
<th>English Term</th>
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<td>لا النافية للجنس</td>
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<td>inceptions</td>
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<tr>
<td>مبالغة</td>
<td>intensive(ness), hyperbole, going to every length</td>
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<tr>
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Note: The glossary includes a variety of technical terms with their Arabic and English equivalents. The terms cover a range of concepts including force, modality, and logical structures. The entries are designed to help in understanding and translating the specialized language used in Arabic.
Amvar al-Tanzi/: Hizb 1

J~ )'I -

categorically operative

corresponds exactly like it... (C uro.

arafiyya, 1909; rcpt. ins vols. v. with indicl'S Beirut: m.r :tl-Kutub al-
dlmiyya, d.) 4:132 §4963.
Glossary of persons and sects cited by al-Baydawi

Abd Allâh b. Mughaffal b. ‘Abd Ghanm or Nahm, Abû Sa‘îd and Abû Ziyâd al-Muzâni (d. 59 or 60/679 or 680): a Companion and father of two famous Companions (Sa‘îd and Ziyâd), he was known as “one of the oft-weepers.” He took part in the Pledge at the Tree (bay‘at al-ridwân, year 6/628) and the expedition of Tabûk then lived and died in Basra where ‘Umar had sent him among ten teachers in charge of Islamic education. He was the first Muslim to enter the gate of the city of Tustar. He stipulated for Abû Barza al-Aslâmî to pray over him at his funeral, which Abû Barza did.¹⁴⁵

Abd Allâh b. Salâm b. al-Ḥârîth al-Qaynuqâ‘î al-Ansârî, Abû Yûsuf the Israelite (d. 43/663), a Companion said to have been a descendant of the Prophet Yûsuf—upon him blessings and peace. Al-Ṭabârî, Ibn Sa‘îd and Ya‘qûb b. Sufyân narrated he was named al-Ḥuṣayn before he became Muslim in the first or the eighth year of the Hijra at the hands of the Prophet—upon him blessings and peace—who changed his name and revealed that he was one of the dwellers of Paradise. He was an ally of the Nawâfîl among the Khazrajî. From him narrated his two sons Yûsuf and Muḥammad and, among the Companions and those after them: Abû Hurayra, ‘Abd Allâh b. Mi‘qal, Unays, ‘Abd Allâh b. Hanzala, Kharâshî b. al-Hurr, Qays b. ‘Abbâd, Abû Salama b. ‘Abd al-Raḥmân and others. He became Muslim as soon as the Prophet—upon him and his family blessings and peace—first came to Medina or, in a weaker version, in the year 8/629. Ahmad and the Sunan compilers narrated from him the

report: “When the Prophet—upon him and his family blessings and peace—came to Medina I was among those who kept their distance; but when I finally beheld his face I knew for sure that such was never the face of a liar. Then I heard him say, ‘Give salaam and feed others,’” etc. He came to the Prophet and said: “I want to ask you about three matters only a prophet would know,” to the end of the hadith, which includes his story with the Jews and his calling them “a calumniating folk.” In another version he said: “I bear witness that you are the Messenger of Allah in truth, and that you are bringing truth. You do know that I am their leader and the most learned of them, so ask them about me before they learn of my submission,’” etc.

Sa’d b. Abī Waqqāṣ said: “I never heard the Prophet—upon him and his family blessings and peace—even say about someone walking on the face of the earth that he was one of the people of paradise except ‘Abd Allāh b. Salām.” Yazid b. ‘Umayr: “Mu‘ādh was at the point of death when someone said to him, ‘Advise us.’ He replied: ‘Seek knowledge with Abū al-Dardā‘, Salmān, Ibn Mas‘ūd and ‘Abd Allāh b. Salām who used to be a Jew then he submitted. I heard the Messenger of Allah—upon him and his family blessings and peace—say that he was the tenth of ten people who will be in paradise.’” ‘Abd Allāh b. Mi‘qal said, “‘Abd Allāh b. Salām forbade ‘Ali from leaving for Iraq and said, ‘Stay close to the pulpit of the Messenger of Allah—upon him and his family blessings and peace—for if you leave it you will never see it again.’ ‘Ali said, ‘Truly he is a righteous man, one of us.’” Abū Burda b. Abī Mūsā: “I came to the mosque in Medina and, behold, I saw ‘Abd Allāh b. Salām sitting in the back in a humble posture, bearing the mark of goodness.” When they were trying to kill ‘Uthmān ‘Abd Allāh b. Salām declared his support of him and said publicly: “My name in Jāhiliyya was So-and-so, after which the Messenger of Allah—upon him and
his family blessings and peace—renamed me ‘Abd Allāh, and
certain verses of the Book of Allah were revealed concerning
me: a witness from the Israelites witnesses over the same (al-
Aḥqāf 46:10) was revealed about me, and say: Allah is enough of
a witness between me and you and whoever has the knowledge of
the Book (al-Ra‘d 13:43) was revealed about me.” He died by
unanimous agreement in Medina in 43/663.1455

and chief of the munāfiqūn ‘hypocrites’ of Medina. The Prophet
—upon him blessings and peace—once passed by his house and
waited for him to invite him in, but he sent word: “Look for
those who invited you and stay with them.” The Prophet men-
tioned this to a group of the Anṣār whereupon Sa‘d b. ‘Ubaḍa
said in excuse of Ibn Salūl: “Allah bestowed you upon us, Mes-
senger of Allah, at a time we were intending to crown him king
over us.” He is the one quoted as saying, during the return from
the expedition against the Banū Muṣṭaliq, Surely, after we go
back to Medina the mightier will soon drive out the weaker (al-
Munāfiqūn 63:8) in reference to his driving out the Prophet,
among many other verses revealed concerning him. The “Great
Calumny” (al-Ijk) against ‘A‘isha took place at that time, where-
by the hypocrites of Medina, led by Ibn Salūl, spread a malicious
scandal against her, enrolling some of the Muslims in their cam-
paign which lasted more than a month, during which she stayed
with her parents. The Prophet visited her in that situation and
told her, “If you are innocent, Allah will acquit you; otherwise,
you have to beg for His forgiveness and pardon.” She said, “I
have no recourse but the words Yūsuf’s father, Patience is most
fitting. And it is Allah alone Whose Help is sought against that
which you assert (Yūsuf 12:18)” Then the ten verses acquitting

Anwār al-Tanzil: Hizb 1

her of all the accusations were revealed, beginning, Verily those
who brought forth the slander are a group among you (al-Nūr
24:11). The culprits—Mīṣṭah b. Uthātha, Ḥassān b. Thābit and
Ḥamna bint Jaḥsh (Zaynab’s sister)—were flogged eighty stripes
as was the principal instigator ‘Abd Allāh b. Ubay b. Salūl whom
his own Muslim son ‘Abd Allāh was poised to kill, had not the Prophet prevented him. Another version states he
was spared the flogging due to a lack of evidence of his involve-
ment.

When the Prophet defeated the Banū Qaynuqā‘ after a siege
of 15 days and took them prisoner ‘Ubayda b. al-Ṣamit stood
with the Prophet and dissolved his alliance with them but Ibn
Salūl interceded in virulent terms on their behalf: “My allies!
400 of them unarmored and 300 of them in mail defended me,
are you going to mow them down in one morning? I am, by
Allah, a man who fears consequences!” whereupon the Prophet
released them and the verses were revealed, O believers, do not
take the Jews and Christians as your allies (al-Mā‘īda 5:51-56).
He also criticized the campaign of Tabūk (9/630) which he joi-
ned only to secede from it, returning to Medina with a party of
followers, which earned him a dire rebuke and damnation (cf.

He died the following year after a 20-day illness during which
the Prophet would visit and say to him: “Did I not tell you not
to love the Jews?” He replied: As‘ad b. Zurāra hated them: what
good did it bring him?” Then he said: “Messenger of Allah, this
is not the time for reproach; I am dying. Once I am dead, attend
my washing, give me your shirt for a shroud, pray over me and
ask forgiveness for me,” all of which the Prophet—upon him
blessings and peace—did. Al-Dhahabī rejected the authenticity
of the latter report but then cited the report in al-Bukhārī and
Muslim that after Ibn Salûl was placed in his grave the Prophet came, ordered that he be brought back up, placed him on his lap, blew on his face and dressed him with his own shirt. Ibn Hajar mentioned that Abû Nu‘aym had compiled all the narrative routes of the above incident in a monograph, Juz’ jumi‘a fih tawq ḥadîth al-salât ’alâ ‘Abd Allâh ibn Ubay. All of Ibn Salûl’s many children were Muslims.


Abû al-‘Âliya: Rufay’ b. Mihrân al-Riyâhi—mawlâhum—al-Bâsîr (d. 93 or 106), born in Jâhiliyya, became Muslim two years after the death of the Prophet—upon him blessings and peace—and took Qur’ân from Ubay b. Ka‘b, Zayd b. Thâbit and Ibn ‘Abbâs. He was one of the imams of the exegetical schools of the senior Successors, a first-rate jurist whom Abû Ishâq al-Shîrâzî included in his Tabaqât al-Fuqahâ’, and a hadith master whom al-Dhahabî included in his Tadhkîrat al-Ḥuffâz. He met and/or narrated from ‘Umar, ‘Alî, Ibn Mas‘ûd, Abû Ayyûb, ‘Â’ishâ, Abû Hurayra and others. Among his students were Qatâdâ, Abû ‘Amr b. al-‘Alâ, Khâlid al-Ḥadhdhâ, Dâwûd b. Abî Hind, ‘Awwâf al-A’râbî, Ḥafsa bint Ñirin, al-Rabi’ b. Anas—who narrated his Tafsîr—and many others. Abû Bakr b. Abî Dâwûd said: “After the Sahîba there is none more knowledgeable of the Qur’ân than

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1457 Ibn Hajar, Fath (8:339).

Abū al-‘Āliya, followed by Sa‘īd b. Jubayr.” They ranked him with Ibrāhīm al-Nakha’ī in learning.\textsuperscript{1459}

Abū ‘Amr b. al-‘Alā`: Abū ‘Amr Zabbān b. al-‘Alā’ b. ‘Ammār al-Tamimī al-Māzīnī al-Baṣrī (68-154/688-771) was one of the “Main Seven” canonical readers of Qur’ān. He studied in the Two Sanctuaries and Iraq with more teachers than any of the other canonical readers, among them Anas, al-Ḥasan, Ḥumayd al-A’raj, Abū al-‘Āliya, Sa‘īd b. Jubayr, Shayba, ‘Āsim, the two ‘Ikrīmas, Ibn Kathīr, ‘Āṭā’ b. Abī Rabāh, Mujāhid, and others. Among his students: Khatan al-Layth, Khārijah, Ḥusayn al-Ju’fī, al-Yashkūrī, ‘Aḥmad b. Mūsā al-Lu’lu’ī, Ibn al-Mubārak, al-Aṣma’ī, Sibawayh and others. “He was the most knowledgeable of people in Qur’ān and the Arabic language in addition to his trustworthiness and asceticism” (Ibn al-Jazari). Abū ‘Ubayda said: “His notebooks reached to the ceilings of his house, and he devoted himself to worship and had them all burnt, and he would make sure to recite the entire Qur’ān in three days.” Al-Aṣma’ī said: “I heard him say, ‘I never saw anyone before me more learned than me;’ and I myself never saw after Abū ‘Amr anyone more learned than him; and I also heard him say: ‘I bear witness that Allah misguides and guides, and despite that He possesses the conclusive argument over His slaves.” Shu’ba said that the Quranic reading followed in his time in Syro-Palestine, the Hijaz, Yemen and Egypt was that of Abū ‘Amr.\textsuperscript{1460}

Abū Bakr al-Ṣiddīq: ‘Abd Allāh b. ‘Uthmān b. ‘Āsim al-Qurashi al-Taymī, nicknamed ‘Atiq b. Abī Quḥāfa (d. 13/634)) was the intimate friend of the Prophet (upon him blessings and peace),


exclusive companion at his Basin and in the Cave, greatest supporter and closest confidant, first of the men who believed in him and the only one who did so unhesitatingly, first of the four Rightly-Guided Caliphs, first of the Ten promised Paradise, first of the Community of Islam to enter Paradise, "the Venerable of the Community," "truthful, dutiful, well-guided, and following the right" and the best of creation after Prophets.

The Prophet described him as the foremost genealogist of the Quraysh and the best of them at interpreting dreams according to Ibn Sirin. He once said: "I saw in dream black sheep succeeded by dirt-white sheep. Abū Bakr! Interpret it." The latter said, "Messenger of Allah, these are the Arabs following you, then the non-Arabs succeed them until they completely engulf them in their number." The Prophet said: "Just so did the angel interpret it [to me] before the dawn." 1461

Alone among the Companions, Abū Bakr's genealogical tree regroups four successive generations of Companions of the Prophet: his parents Abū Quḥāfa and Umm al-Khayr, himself, his daughter Asmā' and her son 'Abd Allāh, in addition to Abū Bakr's son 'Abd al-Raḥmān and his grandson Abū 'Aṭīq.

When the Quraysh confronted the Prophet after the Night Journey, they went to Abū Bakr and said: "Do you believe what he said—that he went last night to the Hallowed House and came back before morning?" He replied: "If he said it then I believe him. And I believe him regarding what is farther: I believe the news of heaven he brings, whether in the space of a morning or in that of an evening journey!" Because of this, Abū Bakr was

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named al-Šiddîq.\textsuperscript{1462} The Prophet confirmed that title for him in the hadiths of the shaking of the two mountains: Uḥud (together with 'Umar and 'Uthmān) — at which time he said: “Be firm, Uḥud! There is none on top of you but a Prophet, a Šiddîq, and two martyrs”\textsuperscript{1463} — and Ḥirā’ (together with 'Umar, 'Uthmān, 'Ali, Ṭalḥa and al-Zubayr) — at which time he said: “Be still! There is none on top of you but a Prophet, a Šiddîq, or a martyr.”\textsuperscript{1464}

Abū Bakr, also alone among the Companions, repeatedly led the Community in prayer in the lifetime of the Prophet — upon him blessings and peace.\textsuperscript{1465} Imam Aḥmad said: “When the Prophet was taken ill he ordered Abū Bakr to lead the prayer although there others were present who were more Qur’ān-proficient, but he was pointing to the Caliphate.”\textsuperscript{1466} Imām al-Shāfī‘ī preceded him in this view.

Abū Bakr’s caliphate lasted two years and three months in which he brought Syro-Palestine and Iraq into Islam (the “one or two bucketfuls” in the dream of the Prophet) and suppressed apostasy among the Arab tribes in forty days. He fought Najḍ’s false prophets—Ṭulayḥa al-Asadī,\textsuperscript{1467} Musaylima the Arch-Liar and his wife Sajāḥ who were killed in the devastating battle of Yamāma and Fujā‘at al-Sulāmī, as well as the false prophet of


\textsuperscript{1463} Narrated from Anas by al-Bukhārī, Tirmidhi, Abū Dāwūd, al-Nasā‘ī and Ahmad.

\textsuperscript{1464} Narrated from Abū Hurayra by Muslim, al-Tirmidhi and Ahmad.


\textsuperscript{1467} He repented before the death of Abū Bakr and died a martyr on the Muslim side in the battle of Nahāwand in the year 21/642).
Yemen al-Aswad al-‘Anṣi. The harshest and most devastating of all these campaigns by far was the battle of Yamāma in which the Muslims sustained the heaviest losses and after winning which Abū Bakr went into the thanksgiving prostration.¹⁴⁶³

Al-Nawārī in Tahdhib al-Asmā’ wal-Lughāt states that only 142 Prophetic hadiths are narrated from Abū Bakr.¹⁴⁶⁹ He comments: “The reason for this scarcity, despite the seniority of his companionship to the Prophet, is that his death predated the dissemination of hadiths and the endeavor of the Successors to hear, gather, and preserve them.” It is also related that Abū Bakr had the written record of all the hadiths in his possession burnt lest a mistake slip into them. It is related that ‘Ā’isha said: “My father gathered Hadith from the Messenger of Allah and it was 500 hadiths. One night he kept tossing and turning and it worried me. I said, ‘Are you tossing and turning because of some ailment or have you heard bad news?’ In the morning he said, ‘Daughter, bring me the hadiths you have with you’ I brought them, then he called for fire and burnt them. He said, ‘I fear lest I die while those are still in your possession and there might be among them hadiths from someone I trusted and believed, but it was not as he said to me, and I would have imitated him.”¹⁴⁷₀

¹⁴⁶⁸ Ibn Abī Shayba, Muṣannaf (5:459 §8499 Kitāb al-ṣalāt, Sajdat al-shukr) and al-Bayhaqi, Sunan (2:519 §3940) through a nameless narrator but the rest of the narrators are trustworthy; Muhammad b. al-Hasan cited it in Kitāb al-Siyar without chain and he cited the same act by ‘Ali after fighting the Khawārij at Nahrawān as narrated by al-Bazzār, Musnad (2:186) and Ibn Abī Shayba (5:460-463 §8502-8503, §8508) cf. al-Sarakhsi, Sharḥ Kitāb al-Siyar al-Kabīr, ed. Abū ‘Abd Allāh Muhammad Ḥasan al-Shāfi‘ī, 5 vols. (Beirut: Dār al-Kutub al-‘Imīyya, 1417/1997) 1:135-154. The thanksgiving prostration and the thanksgiving prayer are both mentioned in several authentic hadiths contrary to what certain jurists claimed.

¹⁴⁶⁹ I.e. without repetitions through various chains. Suṣūṭi in Tārikh al-Khulāṣa’ documents over 100 of them which he follows up with over 100 of Abū Bakr’s sayings.

¹⁴⁷₀ Narrated by al-Ḥakim as stated by Ibn Kathir in the Musnad al-Ṣuddīq inside his Jāmi’ al-Asnāf.
Among Abū Bakr’s sayings: “Whoever fights his ego (nafs) for the sake of Allah, He will protect him against what he hates.”

When Yemenis came in the time of his caliphate and heard the Qur’ān they took to weeping, whereupon he said: “Thus were we before, then the hearts hardened (qasat al-qulūb).” Abū Nu’aym said: “The hearts hardened means they became strong and tranquil through knowledge of Allah.”

Abū Bakr: Shu’ba b. ‘Ayyāsh b. Sālim al-Asadi al-Nahshali al-Kūfi (95-193/714-809) was a major imam of Quranic reading and Sunna who took the readings from ‘Āsim thrice, ‘Āṭā b. al-Sāyib and Aslam al-Minqari. In his very old age he would say: “I am half of all knowledge.” He is known to have “prayed fajr with the ablutions of ‘isha’ for forty years” and “not spread out a bed for fifty years” and was considered one of the awliyā’. Among his famous sayings: “The Sunna in Islam is more rare and precious than Islam itself is rare and precious among the rest of the faiths,” and “Abū Bakr [al-Ṣiddīq] did not best you because of praying or fasting more but because of something that has firmly settled in his heart” On his deathbed he showed his sister a corner and said: “Why do you weep? Look at that corner, this is where I have made 18,000 khatmas of the Qur’ān.”


1471 Cited by Muḥammad b. Qudāma in Minhāj al-Qāṣidin.
1472 Narrated by al-Qāsim b. Sallām in Fadā’il al-Qur’ān (p. 135) and Ibn Abī Shayba (19:452-453 §36673).
1475 Ibn al-Jazari, Ghāybat al-Nihāyā (1:295-296 §1321). The figure of 18,000 is equivalent to a daily khatma for 49 years.
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Faqih al-Milla by al-Dahabi, and “the Imām, one of those who have reached the sky” by Ibn Ḥajar, first of the four mujtahid Imams whose school survived to our time and acquired the greatest following among Sunnī schools, known in the Community as “The Greatest Imām” (al-imām al-āʿzam) and teacher to Abū Yūsuf, Muḥammad b. al-Ḥasan al-Shaybānī, and Zufar among others.1476

Abū al-Ḥasan al-Ashʿarī: ‘Ali b. Ismāʿīl b. Abī Bishr ʿIshāq b. Salīm b. Ismāʿīl b. ‘Abd Allāh b. Mūsā b. Bilāb b. Abī Burdā b. Abī Mūsā al-Yamānī al-Baṣrī al-Baghdādī (260-324/874-936).1477 A descendent of the Yemeni Companion Abū Mūsā al-Ashʿarī and eponymous founder of the Ashʿarī School, he was in the first half of his scholarly career a disciple of his father-in-law, the Muʿtazili teacher Abū ‘Ali al-Jubbāʿī, whose doctrines he abandoned in his 40th year after asking him a question al-Jubbāʿī failed to resolve over the issue of the supposed Divine obligation to “abandon the good for the sake of the better” (al-ṣāliḥ wal-aṣlāḥ). At that time he adopted the doctrines of the šifātiyya, those of Ahl al-Sunnah who assert that the Divine Attributes are obligatory (i) characterized by perfection, (ii) unchanging and (iii) without beginning, but He is under no obligation whatsoever to abandon the good for the sake of the better.1478 He left

1476 See more in our Four Imams and Their Schools.


Basra and went to Baghdad where he took fiqh from the Shafi'i jurist Abū Ishāq al-Marwazi (d. 340).[^1479] He devoted the next 24 years to the refutation of “the Mu'tazila, the Rāfida, the Jahmiyya, the Khawārij, and the rest of the various kinds of innovators” in the words of al-Khaṭīb. His student Bundār related that his yearly expenditure was a meager 17 dirhams.

“Al-Ash‘ari became the sign-post of Sunni learning in his time and his word has since then become synonymous with the position of Ahl al-Sunna wal-Jamā‘a.”[^1480] On his deathbed he said: “Bear witness over me that I do not declare any of the people of the Qibla an unbeliever (kāfīr), as all of them point to One Object of worship; and all of this [disagreement] is just differences in terminology.”[^1481]

**Abū Hurayra:** Abd al-Rahmān b. Ṣakhr al-Yamani al-Dawṣi (19BH-57/603-677)—formerly named ‘Abd al-Shams then renamed ‘Abd al-Rahmān by the Prophet and nicknamed by him Abū Hirr—is the most abundant Companion-narrator of hadith from the Prophet, having accompanied him day and night at home and abroad, in public and in private, on pilgrimage and military expeditions for three full years, during which time he was content to live from hand to mouth. The number of those who narrates from him reaches 800 including both Companions and Successors. At his burial Ibn ‘Umar said: “He preserved the Hadith of the Prophet for Muslims” and “O Abū Hurayra! You were the most assiduous among us in accompanying the Messenger of Allah and the most knowledgeable of us all in his hadith.” Abū Ayyūb al-Anṣāri said: “Abū Hurayra heard what we didn’t hear.”[^1479]


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did not hear, and I certainly prefer to narrate from him than to quote the Prophet [on my own].” Hence, al-Shāfi‘ī named Abū Hurayra “the foremost in memorization among those who narrated hadith in his time”—meaning Companions and Successors.

Among Abū Hurayra’s sayings: “I divided my nights into three parts: in one third I would pray, in another sleep, and in the last third I would recollect the hadith of the Prophet.” And this is also how al-Shāfi‘ī said he himself lived. He also said: “I preserved from the Messenger of Allah two large vessels of knowledge. I disseminated the first one among the people. Were I to disseminate the second, my gullet would be cut.” That was in reference to his knowledge of the political strifes to come including the murder of al-Ḥusayn, the sack of the Ka‘ba and the names of those involved.

Abū Hurayra used to fast in the daytime and pray in the dead of night with his wife and daughter. He was content with little, eating five dates for his pre-fast meal and breaking his fast with five, sometimes tying a stone to his stomach to contain his hunger. He had several prayer-spots in his house and within his doorstep, and prayed in each of them once every time he entered or exited. He was slightly swarthy, wide-shouldered, tooth-gapped, wore two braids (daifratayn) and dyed his white hair and beard with red henna. He wore a black turban. He was of gentle and humble disposition, played with children, rode a donkey, and carried wood on his back from the marketplace even after he became governor of Medina. He possessed a thread with 2,000 knots and would not sleep until he had used six times in ḏikr. He said: “I make glorification (tāsbiḥ) of Allah Most High every day according to my ransom (qadar diyātī): 12,000 times.”

His high rank is indicated by the hadith of the Prophet: “None hears a word, or two, or three, or four, or five words per-
taining to what Allah has commanded, then learns them and teaches them to others, except he certainly enters Paradise.”

Abū Jahl: ‘Amr b. Hishām b. al-Mughira al-Makhzūmī (d. 2/624) was one of the rank enemies of Muslims among Meccan leaders. Previously known as Abū al-Ḥakam (Father of the Wise), he was renamed Abū Jahl (Father of Ignorance) by the Prophet—upon him blessings and peace—who forbade it for anyone to call him Abū al-Ḥakam; he also named him “the Pharaoh of this Community.” Al-Akhnas al-Thaqafi asked him after they witnessed the Qur’ān being recited: “What do you think of what you heard?” He replied: “What have I heard? We and the Banū ‘Abd Manāf had always competed for eminence. They would feed people, so we would feed people. They would equip them, so we would equip them. They gave, so we gave. We were like two front runners; until they said: ‘There is a prophet among us who receives revelation from heaven.’ How are we going to match that? By Allah, we will never believe in him nor accept him as truthful—even!” He was killed at the battle of Badr.

Abū Lahab: Literally “flamer,” thus named because of his beauty, ‘Abd al-‘Uzza b. ‘Abd al-Muṭṭalib was a paternal uncle of the Prophet—upon him blessings and peace—and the only one of his Meccan opponents to be mentioned in the Qur’ān by name. When the Prophet was commanded to warn his near relatives (al-Shu‘arā’ 26:214), he ascended Mount Ṣafā and shouted out: “All of you be warned!” When the people gathered around him, he mentioned each tribe and family by name and said: “If I were to inform you that mounted troops are about to come out from

1482 See references at http://www.livingislam.org/k/ahpp_e.html.
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Abkār and Sharh Abyāt al-Mughni, but predating Islam by four or five centuries) who was harmed by his tribe—the Banū Sa‘d—and left it to join another tribe who also mistreated him, then another until he returned to the first and bitterly remarked, bi-kulli wādīn Banū Sa‘d, “In every vale there are Banū Sa‘d!”

ʿĀʾisha: ʿĀʾisha bt. Abī Bakr al-Ṣiddīq, Umm al-Mu‘minin (7 BH? – 57/615?–677), the only virgin the Prophet ever married and most beloved of all women after Khadija to him. He dubbed her Umm ʿAbd Allāh and nicknamed her Ḥumayraʿ (fair young woman), ʿĀʾish and ʿUwaysh. She was the teacher of the Community and a paragon of women, “the most eloquent of speakers after the Messenger of Allah” (Muʿāwiya, Mūsā b. Ṭalha and al-ʿAhnaf b. Qays), “absolutely the most knowledgeable woman in the ʿUmma or rather in humankind” (al-Dhahabi), “comprehensive in knowledge, unique in her intelligence, a mujtahida, the epitome of learning and teaching” (al-Suyūṭī). Her mother was Umm Rūmān the daughter of ʿĀṣim b. ʿUwaymīr b. ʿAbd Shams b. ʿAttāb b. Udhayna al-Kiṇāniyya.

ʿĀʾisha was nineteen to twenty years younger than her sister Asmāʾ (27 BH–74/596–693) and about five to eight years Fāṭima’s junior. The Prophet married her after the death of his first wife Khadija bint Kuwaylid, a year or two before his emigration to Medina, and he first cohabited with her in Shawwāl of the second year after the Hijra, following the battle of Badr. She was among those who bade farewell to the Badr combatants as they were leaving Medina, as narrated by Muslim in his Ṣahīḥ. On the day of Uḥud (year 3624), Anas—at the time only twelve or thirteen years old—reports seeing an eleven-year old ʿĀʾisha and his mother Umm Sulayym having pulled up their dresses and carrying water skins back and forth to the combatants, as

1486 Ibn Qutayba, al-Shiʿr wa-Shuʿārāʾ (1:382–383); Baghdādi, Khizāna (11:452–456).
narrated by al-Bukhārī and Muslim.

When the Prophet gave her the news of her exoneration of the accusations against her in the incident of the Great Calumny (al-ījār) instigated by 'Abd Allāh b. Ubay (q.v.) she said: “Thanks and praise to Allah, not anyone else, and not to you!”1487 Al-Shārūnib in *Sharḥ al-Hikam* said that “this was because she was oblivious to causes and effects and immersed in the One Overwhelming Creator of causes, which is the ‘station of oblivion’ (istilām) while the higher station of ‘abiding’ (baqā’)—that of Abū Bakr—acknowledges the working of causes” Muhammad al-Tāhir al-Kattānī in *Maṭālī al-Saʿāda* said it was a liberty born of taddallul ‘lovelorn endearment’ she did not mean literally.

'A'isha is with Abū Hurayra the foremost instructor of the Umma and a principal conveyer of the Sunna from the Prophet to the Companions and subsequent generations. She narrated abundantly from him—up to 2,210 hadiths directly, as well as through Abū Bakr, 'Umar, Fāṭima, Sa'd, Ḥamza b. 'Amr al-Aslām and Judâma bt. Wahib according to Dhahabī. She taught over 30 Companions and her students among the Successors number in the hundreds. She was famed as a jurisprudent of the first rank. Seven famous Jurisprudents among the Companions were known as “the Masters of fatwa:” 'Umar, 'Ali, Ibn Mas'ūd, Ubay b. Ka'b, Abū Mūsā al-Aslāḥari, Zayd b. Thābit, and 'A'isha. Masrūq was asked if she had knowledge of inheritance laws. He replied: “By the One in Whose Hand is my soul! I saw the senior Companions asking her about inheritance law.”1488 She is also famous for her judicious corrections (istidrākāt) of older Companions, which al-Zarkashi compiled.

The Prophet praised her in several reports: “Many men...
reached perfection but, among women, only Åsyà the wife of Pharaoh and Maryam bint ‘Imrân; and the superexcellence of ‘A’ishah over all women is like that of meat and gruel (tharid) over all foods.” 1489 Ibn Ḥajjar cites other versions from Ṭabarānī and Abû Nu’aym that add, after the mention of Maryam bint ‘Imrân, “Khadija bint Khuwaylid and Fâṭima bint Muḥammad.” This is confirmed by the hadith in Ahmad with a fair chain from Abû Sa’īd al-Khudrī: “Fâṭima is the best of the women of Paradise except for Maryam.” When ‘A’ishah asked him: “Which of your wives are in Paradise?” He replied: “You are surely one of them!” 1490

The relationship between the Prophet and her was tender and playful. One time he raced with her and she beat him. Some time later, they raced again and he beat her. He then said: “One all!” (ḥādhihi bi-tilk). 1491 He once said to her: “I know for sure when you are happy with me and when you are angry with me!” She said, “And how do you know, Messenger of Allah?” He said: “When you are happy with me, you say, ‘No, by the Lord of Muḥammad!’ And when you are angry with me, you say, ’No, by the Lord of Ibrāhim!’” She said: “Yes, by Allah! I do not stay away from more than your name.” 1492 Abû Bakr one day sought permission to enter the Prophet’s apartment. As he entered he heard ‘A’ishah shouting at the Prophet. He caught her and said: “Am I seeing you shouting at the Prophet?” and he wanted to slap her but the Prophet held him back by the waist and saved ‘A’ishah. Abû Bakr went out angry. When he had gone, the

1489 Narrated from Abû Mûsâ al-Ash’ārī by al-Bukhārī, Muslim, al-Tirmidhī, Ibn Mājah, and Ahmad.
1490 Narrated from ‘A’ishah by Ibn Ḥibbān (16:8), al-Ṭabarānī in al-Awsat (8:84) §8039), and al-Ḥakīm (1990 ed. 4:14 sahih).
1491 Narrated from ‘A’ishah by Abû Dāwūd, Ahmad and Ibn Mājah.
1492 Narrated from ‘A’ishah by al-Bukhārī and Muslim.
Anwdr al-Tanzi: Nizb 1
reached perfection but, among women only... Pharaoh and Maryam were Isra'il's... Muhammad (P.B.U.H.) said, "I will...gap by Malik in his Muwatta', book of evidence. 

Pharaoh and Maryam were Isra'il's... Pharaoh and Maryam were Isra'il's... Some men entered the room and..." Lord!" She said: "Male and female, you are sure to enter for Saba, so come!" Pharaoh said: "I will not stay here!" He brought her back to the palace. She said: "You are a wretched king!" The Prophet said to her: "Well? Did I save you from the man?" After a few days, Abū Bakr again sought permission to enter and saw that the Prophet and 'A'isha were at peace. He said: "Let me enter in your peace as I had entered in your dispute." The Prophet said: "We do, we do (qad fa'alnā, qad fa'alnā)." She once asked the people: "Who gave you the fatwa to fast on 'Ashūrā'?" They replied, 'Ali. She said: "He is truly most knowledgeable of the Sunna!" Ammār b. Yāsir said to the people of Kūfa when 'Ali sent him there to mobilize against 'A'isha before the Battle of the Camel: "We know for certain that she is the wife of the Messenger of Allah in the world and in the hereafter, but Allah is testing you through her.

In addition to her superlative knowledge and understanding of Hadith, she was a mine of information on Arabic medicine, she said, of her retentive memory. She was also, like her father, imbued with the oral heritage of pre-Islamic Arabs and could quote at will from their poetry. Like Fāṭima, she had an intense sense of woman's privacy and modesty in dress. She defined woman's public dress thus: "When a woman reaches puberty she must cover whatever her mother and grandmother must cover," their khimar being "nothing short of what covers both the hair and skin," "without transparency." She said: "By Allah! I never saw any better women than the women of the Ansār nor stronger in their confirmation of the book of Allah! When Sūrat al-Nūr was revealed and to draw their khimar over...
their bosoms (24:31) - their men went back to them reciting to them what Allah had revealed to them in that [sura or verse], each man reciting it to his wife, daughter, sister, and relative. Not one woman among them remained except she got up on the spot, tore up her waist-wrap and covered herself from head to toe (ijtamar).” She forbade women from going to mosques for congregational prayers, including the five prescribed prayers, let alone Tarawih. She gave her reason in the famous statement: “If the Messenger of Allah had seen what the women of our time do, he would have forbidden them to go to the mosques just as the Israelite women were forbidden!” She did pray Tarawih in congregation but at home, and she often led other women in prayer.

When ‘Umar was mortally stabbed he sent his son ‘Abd Allah with a message to ‘A’isha to “Ask her if I can be buried with my two companions,” that is, in her room, next to the Prophet and Abū Bakr. ‘A’isha replied: “Yes, by Allah!” Another narration states that she said: “I wanted the spot for myself, but I shall put him before me today.” It had been her habit that if a man from among the Companions asked her that spot she would always refuse. She herself gave the following instructions before her death: “Bury me with my lady-friends (the wives of the Prophet in al-Baqi’) and do not bury me with the Prophet in the house, for I dislike to be held in reverence (inni akrahu an uzakkā).” Ibn ‘Umar came back with the news, whereupon

1499 Narrated by Ibn Abi Hātim in his Tafsīr as mentioned by Ibn Kathir in his Tafsīr (Dār al-Fikr 1981 ed. 3:285) and Ibn Hajar in Fath al-Bāri (8:490) while al-Bukhārī narrates something similar. Ibn Hajar notes that ‘A’isha said something similar about the women of the Muhājirin (i.e. the women of Mecca) but that the two reports are reconciled by the fact that the women of Medina were the first to apply the verse.

1500 Narrated by al-Bukhārī, Muslim, and in the books of Sunan.
Umar said: “Nothing in the world was more important to me than that resting-place.”

‘A’isha said: “I used to enter my house—where the Messenger of Allah and my father (Abū Bakr) were buried—and undress thinking it is only my husband and my father. But when ‘Umar b. al-Khaṭṭāb was later buried [there], I did not enter the room except that I wore my garment close to me, out of shyness before ‘Umar.”

As a rule she did not shorten prayers in travel and gave as her reason the fact she found no hardship in travel, whereas qaṣr was stipulated to alleviate hardship. She even fasted while travelling and deemed shortening to two a dispensation (rukhṣa). This is the Shāfi‘ī and Ḥanbali position. Qāsim b. Muḥammad b. Abī Bakr al-Ṣiddīq related that his aunt ‘A’isha practiced lifelong fasting (kānat taṣūmu al-dahr).

al-Akhfash: Abū al-Ḥasan Sa‘īd b. Mas‘ada al-Balkhī thumma al-Basrī al-Mujāshi‘ī mawālāhum (d. 210/825 or 221/836), known as al-Awsat (the Middle) to differentiate him from two other famous Akhfash. He was a client of the Banū Mujāshi‘ b. Dārim in Balkh and lived in Basra and Baghdad. He studied grammar under Sibawayh although older than him, and took hadith from Ibrāhīm al-Nakha’ī, Hishām b. ‘Urwa and al-Kalbī. A Mu‘tazili in doctrine, he authored al-Awsat and al-Maqāyīs in grammar, Ma‘ānī al-Qur‘ān on the desinential syntax of the Qur‘ān (not to be confused with the same-titled taṣfīr by Abū Zakariyyā Yahyā b. Ziyād al-Farrā‘, q.v.), al-Ishtiqāq on etymology, al-‘Arūḍ wa-l-Qawāfī on prosody among other works.

150 Compare this to the impious saying of some people that “there is nothing there.”

1502 Narrated by Ahmad with a sound chain as stated by al-Haythami, by al-Hākim (47 and 3:61) who said it is sound by the criteria of al-Bukhārī and Muslim.


1504 al-Suyūṭī, Bughyat al-Wu‘āt (1:590-591 §1244).
'Ali: Abū al-Hasan 'Ali b. Abī Ta'lib b. 'Abd al-Muṭṭalib b. Hishām b. 'Abd Manāf al-Qurashi al-Ḥāshimi (16BH-40/606-661) was the first of people to become Muslim according to many scholarly authorities. He was born 10 years before the Prophetic mission according to the sound version and was raised in the home of the Prophet—upon him and his family blessings and peacet and was always with him. He took part in all the battles with him except for the campaign of Tabuk, at which time the Prophet said to him, by way of explanation why he should stay in Medina: "Are you not pleased to have, in relation to me, the position of Ḥārūn in relation to Mūsā?" He gave him his daughter Fāṭima in marriage and the Prophet's standard was in his hand in most battles. When the Prophet—upon him and his family blessings and peace—paired the Companions in brotherhood he said to him: "You are my brother."

His merits are very many. Imam Aḥmad b. Ḥanbal said, "None of the Companions has as many merits reported about them as 'Ali does." Another scholar said the reason for this was the Banū Umayya's hatred for him, which made anyone of the Companions that possessed any knowledge of his immense merits step forward and recount it; and the more they tried to quell it and threatened whoever talked about his merits, the more they were disseminated. Al-Nasā'ī compiled many reports with chains of transmission that are good for the most part. The Rāfiḍa, on the other hand, invented many fabricated merits of his.

He narrated much from the Prophet—upon him and his family blessings and peace—and from him narrated: (I) among the Companions: his two sons al-Hasan and al-Ḥusayn, Ibn Mas'ūd, Abū Mūsā, Ibn 'Abbās, Abū Rāfi', Ibn 'Umar, Abū Sa'īd, Ṣuhayb, Zayd b. Arqam, Jarīr, Abū Umāma, Abū Juhayfa,
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al-Bara' b. 'Azib, Abū al-Ṭufayl and others; (II) among the Successors who are mukhadram [born in Jāhiliyya] or saw the Prophet as non-believers: 'Abd Allāh b. Shaddād b. al-Hād, Tāriq b. Shiḥāb, 'Abd al-Raḥmān b. al-Ḥārith b. Hishām, 'Abd Allāh b. al-Ḥārith b. Nawfal, Mas'ūd b. al-Ḥakam, Marwān b. al-Ḥakam and others; (III) among the rest of the Successors a great many, among the most distinguished of them his sons Muḥammad, 'Umar and al-'Abbās—the latter became famous as a courageous and fearless knight [...].

He was one of the members of the shūrā whom 'Umar had stipulated [for caliphate], so 'Abd al-Raḥmān b. 'Awf offered it to him and made conditions, part of which he refused; so 'Abd al-Raḥmān went over to ʻUthmān, who accepted, whereupon he was made caliph. ʻAli consented and pledged to ʻUthmān. [...] When ʻUthmān was killed people gave him their pledge, after which a group of the Companions demanded reparation for ʻUthmān's murder, among them Ṭalḥa, al-Zubayr and ʻA'isha, at which time the notorious battle of the Camel took place. Then Mu'āwiya rose among the people of Syro-Palestine—he had been its governor under ʻUthmān and under ʻUmar before that—similarly demanding reparation, and thus the battle of ʻUṣfīn took place. [...] His opponents held that they should catch the killers and he should execute them; but he deemed that punishment without actual prosecution and establishment of a clear proof was indefensible. Each party applied juridical exertion while a group of the Companions did not take part in any of the conflict. Then the killing of 'Ammār showed that the side of right was 'Ali's, and Ahl al-Sunnah agreed on this. [...] Among 'Ali's exclusive characteristics: the saying of the Prophet—upon him and his family blessings and peace—at the time of the battle of Khaybar, "Tomorrow I will hand over the
flag to a man who loves Allah and His Prophet and whom Allah and His Prophet love, at whose hands Allah will grant victory.” When the Messenger of Allah—upon him and his family blessings and peace—arose in the morning, he asked, “Where is ‘Ali b. Abi Ṭalib?” They replied, “He is suffering from ophthalmia.” He was brought and the Prophet spat into his eyes, supplicated for him and he was cured. He gave him the flag [...] after which the last of the people had hardly gotten up before Allah gave them victory. He also sent him to recite Barā’a to the Quraysh and said, “None is to go except a man who is part of me and I am part of him.” He also said to ‘Ali: “You are my bondsman in this world and the next.” He also placed his garment over ‘Ali, Fāṭima, al-Hasan and al-Ḥusayn, saying Allah wishes but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing! (al-Ahzāb 33:33). ‘Ali wore his garment and slept in his place at the time the pagans had plotted to kill the Prophet—upon him and his family blessings and peace. [...] He said to him, “You are the patron of every believer after me.” He blocked all the doors [to the mosque] except the door of ‘Ali, so he could enter the mosque in a state of major ritual impurity as that was his path and he had no other path. He also said, “Whoever I am patron to, now ‘Ali is his patron.” [...] 

Yaḥyā b. Sa‘īd al-Anṣārī said, as related from Sa‘īd b. al-Musayyib: ‘Umar used to seek refuge in Allah from any problem that Abu Ḥasan could not solve. Sa‘īd b. Jubayr said that Ibn ‘Abbās would say: “When a way up comes to us from ‘Ali, we look no other way.” Wahb b. ‘Abd Allāh said, as narrated from Abal-Ṭufayl: “Ali used to say, “Ask me, ask me about the Book of Allah Most High! For, by Allah, there is not one verse but I would know whether it was revealed by night or by day.” [...]

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Al-Tirmidhi narrated—and its basis is in Muslim—from ‘Ali: “The Messenger of Allah—upon him and his family blessings and peace—has guaranteed this for me: ‘None loves you but a believer and none hates you but a hypocrite.’” [...] In Ahmad’s Musnad with a good chain from ‘Ali: It was asked, “Messenger of Allah, to whom should we give leadership after you?” He said, “If you give leadership to Abū Bakr you will find him trustworthy, living simply in this world and desiring the next world; if you give leadership to ‘Umar you will find him strong and trustworthy, fearing no blame for the sake of Allah; and if you give leadership to ‘Ali—and I do not think you will—you will find him guiding and well-guided, and he will take you on the right path.”

The murder of ‘Ali took place on the night before 27 Ramadān 40/2 February 661 and the duration of his caliphate was short of five years by three and a half months, since the pledge was made to him after the murder of ‘Uthmān in Dhūl-Ḥijja 35/June 656. The Battle of the Camel was in Jumādā 36/656, that of Siffin the following year and that of Nahrawān with the Khawārij the year after that. Then he spent two years pressing for military action against rebels but this did not take place, then he died.¹⁰⁵

‘Alqama: Abū Shībl ‘Alqama b. Qays b. ‘Abd Allāh b. Mālik al-Nakха’ī al-Kūfī (d. 61/681, 65/685 or 72/691) the trustworthy, most humble and self-effaced arch-jurist of Kufa, mujtahid imam and memorizer of Qur’ān and Hadith, maternal uncle to al-‘Aswād b. Yazīd and paternal uncle to Ibrāhīm al-Nakha’ī. He is a mukhaḍram born during the days of Prophecy who became Ibn Mas‘ūd’s top student and took the Qur’ān from him until he became one of the senior scholars of Iraq in his time. He related

hadith from 'Umar, 'Uthmān, 'Alī, Salmān, Abū al-Dardā', Khālid b. al-Walid, Ḥudhayfa, Khabbāb, 'Ā'isha, Sa'd, 'Ammār, Abū Mas'ūd al-Badrī, Abū Mūsā, and others. From him narrated Abū Wā'il, al-Sha'bi, Ibrāhīm, Salama b. Kuhayl, Yaḥyā b. Watthāb and others. He fought at Ṣiffīn on the side of 'Alī b. Abī Ṭālib. He would complete the Qur'ān every five days, disliked to visit princes and preferred to graze his sheep over teaching and becoming famous. When Ibn Mas'ūd heard them say, “Alqama is not the most learned of us” he replied: “Yes, by Allah, Alqama is indeed the most learned of you!” Qābūs b. Abī Zabyān said he asked his father: “Why do you go and see Alqama instead of going to see the Companions of the Prophet—upon him blessings and peace?” He replied: “I saw many of the Companions of the Prophet—upon him blessings and peace—asking Alqama questions and fatwas.” Abū Nu'aym al-Nakha'i said he lived ninety years.\textsuperscript{1506}

\textit{Amr b. Qurra:} More than one historian included him among the Companions on the sole evidence of the report which 'Abd al-Razzāq al-Ṣan'ānī narrated with a very weak chain from Makhūl that 'Amr b. Qurra said to the Prophet—upon him blessings and peace: “Messenger of Allah, I do not see myself making a livelihood other than by banging my drum with my hand; therefore give me permission to sing without indecency.” The Prophet did not give him permission and ordered him to seek a licit means of livelihood, saying: “That is jihad in the path of Allah.”\textsuperscript{1507}

\textit{Anas b. Mālik b. al-Naḍr b. Ṯămḍam al-Najjārī (10BH-90/613-709),} Abū Ḥamza al-Anṣārī al-Khazraji, was the servant of the Messenger of Allah—upon him and his house blessings and

\textsuperscript{1506} Al-Dhahabi, Siyar (4:53-61 §14).
\textsuperscript{1507} Ibn Ḥajar, Isāba (5:11-12 §5937).
peace—and one of those who narrated very abundantly from him. It is soundly established (i) that he said, “The Prophet—upon him and his house blessings and peace—came to Medina when I was 10;” (ii) that his mother Umm Sulaym brought him to the Prophet—upon him and his house blessings and peace—when he arrived and said to him, “This is Anas, a boy who will serve you,” and he accepted him; (iii) and that he nicknamed him Abū Ḥamza (“Sourish”) because he was holding a certain vegetable in his hand at the time. The Prophet would joke with him and call him “O Big-Eared!” (ya dhāl-udhunayn).

Muhammad b. ‘Abd Allâh al-Anšârî said: “Anas went out with the Messenger of Allâh—upon him and his house blessings and peace—to Badr as a boy, serving him. My father informed me, from a freedman that had belonged to Anas, that the latter asked Anas whether he had taken part in Badr, whereupon Anas replied: ‘And how would I not be present at Badr, you motherless son!’” Ibn Ḥajar said the only reason they did not mention him among the veterans of Badr was that he was not of combatant age. He took part in eight campaigns with the Prophet—upon him and his house blessings and peace.

He lived on in Medina after the Prophet’s time and took part in the conquests, after which he lived in Basra where he died. ‘Ali b. al-Madînî said he was the last Companion to die in Basra, where he had an orchard that produced twice-yearly harvests and it grew fragrant plants that gave off a scent of musk. He once said, “None remains who prayed in both directions other than I.” Thâbit al-Bunâni said, “Anas b. Malik told me, ‘This is a hair from the hair of the Messenger of Allâh—upon him and his house blessings and peace—and I want you to place it under my tongue.’ So I placed it under his tongue and he was buried with it under his tongue.”
Umm Sulaym said, “Messenger of Allah, supplicate Allah for Anas,” whereupon he said, “O Allah, Make his property and offspring abundant and put blessing in it for him, and enter him into Paradise.” Anas said: “I have seen the first two and I hope for the third. In my life I have outlived 125 of my own loins not counting my grandchildren, and behold, my land gives harvests twice a year!” Thābit al-Bunānī said: “I was with Anas when his right-hand man (qahramān) came and said, “Abū Hamza, our land is parched.” Anas got up, made ablutions, went out into the wilderness and prayed two rak‘ats then supplicated. I saw the clouds gather up then it rained until everything was filled. When the rain abated Anas sent out one of his household and said, “Check to where the rain reached.” They checked and saw it had not gone outside his own land except a little, and that was in the summer.

‘Ali b. al-Ja‘d said, from Shu‘ba, from Thābit, that Abū Hurayra said: “I never saw anyone resemble the Prophet—upon him and his house blessings and peace—in his prayer more than Ibn Umm Sulaym,” meaning Anas. Al-Tabarānī narrated in al-Awsat […] from Abū Hurayra: “Anas b. Mālik informed me that the Prophet—upon him and his house blessings and peace—would gesture inside prayer.” He said Abū Hurayra is not known to narrate any other hadith from Anas besides this one. Muḥammad b. ‘Abd Allāh al-Anṣārī said […] from Mūsā b. Anas, that when Abū Bakr was made caliph, he summoned Anas to send him to Baḥrayn for zakāt collection, whereupon ‘Umar went in and he consulted with him. The latter said, “Send him, for he is conscientious and can write.” So he sent him. Anas’s immense merits are very many indeed.⁵⁰⁸

Anṣār: See Emigrants and Helpers.

⁵⁰⁸ Ibn Hajar, Isāba (1:71-73 §275).
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al-ʾAšḥā: ʿAbū Baṣīr Maymūn b. Qays b. Jandal, known as al-ʾAšḥā (d. 7/629) was one of the major poets of Jāhiliyya ranking with Umruʾ al-Qays, al-Nābihga and al-Akhtal.

ʾAšim: The ultra-meticulous ʿAbū Bakr ʾĀšim b. Abī al-Nujūd al-Asadi (d. 127/745) was the teacher of Shuʿba and Ḥāfṣ b. Salaymān al-Asadī and one of the main seven canonical readers.

Awṣ b. Ḥajar b. ʿAttāb al-Ṭamīmī (1-96/530-620): The foremost poet of Muʿṣār and Tamim in the Time of Ignorance until al-Nābihga and Zuhayr surpassed him. He used proverbs, spoke wisdom in his poetry and excelled in the description of onagers and arms, especially bows, as in his saying

_Muted, filling the hand, peerless,
its grip could not better fit the hand.
Whenever they use it you will hear its sound
when they let loose, a hum and a purr._

Al-ʾAṣmaʾi said: “I never heard a better opening for a funeral eulogy than his line: O soul! make graceful your lament: Truly what you feared has now come to pass.”

al-ʿAwzāʾi: ʿAbū ʿAmr ʿAbd al-Ḥāmīn b. ʿAmr b. Yuhmād al-ʿAwzāʾi (88-158/707-775), Shaykh al-Islām, the saintly, wise scholar of Greater Syria, one of the mujtahid Imams of the Salaf whose school did not survive along with Sufyān al-Thawrī, al-Ṭabarī, and Dāwūd, the first—with Ibn Jurayj and Abū Ḥanīfa—to compile the Sunna of the Prophet and the Companions under fiqh subheadings. Born orphaned and poor in Baʿlabak, Lebanon and raised in al-Kark in the Bīqāʾ valley, he came to live in the area known as—and populated by—the Awzāʾ or “variegated tribes” in Damascus then moved to Beirut where he re-

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1509 Ibn Qutayba, _al-Shiʿr wa-Shuʿarāʾ_ (1:202-209).
mained garrisoned until his death, his fame having spread worldwide.

**Bilāl:** Bilāl b. Rabāḥ al-Ḥabashi (d. 20/641) the muezzin. His mother was named Ḥamāma. Abū Bakr al-Ṣiddiq bought him from the pagans who used to torture him because of his monotheism, and he freed him. After that Bilāl kept close to the Prophet—upon him and his family blessings and peace—raising the call to prayer for him, and he took part in all his battles. The Prophet made him and Abū ‘Ubayda b. al-Jarrāh brothers. After the time of the Prophet Bilāl would go out on jihad and he died in Syro-Palestine. Abū Nu‘aym said: “He was the friend of Abū Bakr and the store-keeper of the Prophet.” Abū Ishāq al-Jūzajānī narrated in his *Ṭārikh* through Mansūr, from Mujāhid, that ‘Ammār said: “Everyone concurred that they—meaning the pagans—wanted to harm no one more than Bilāl.” His merits are many and famous. […] Umayya b. Khalaf would bring him out when the noonday was very hot and cast him down on his back in the Meccan plain, then order for a huge boulder to be placed on top of his chest, saying: “Let him stay like that until he dies or until he disbelieves in Muḥammad!” Bilāl would say all the while: *Aḥad! Aḥad!* (One!). Abū Bakr passed by him and bought him from Umayya in exchange for a tough black slave he owned. Al-Bukhārī said he died in Syro-Palestine in the time of ‘Umar. Ibn Bukayr said he died in the time of the plague of ‘Amwās. ‘Amr b. ‘Alī said he died in the year 20/641. Ibn Zubair said, “He died in our house.” Ibn Mandah’s *Ma’rifat al-Ṣahāba* states he was buried in Aleppo.¹⁵¹⁰

Ibn ‘Asākir narrates that Bilāl saw the Prophet in dream telling him: “What separation is this, Bilāl? When will you come and visit me?” whereupon he woke up in a fright and travelled

from Damascus to Medina with the expressed intention of visiting the Prophet—upon him and his family blessings and peace. Upon arrival he rubbed his face against the Prophetic grave and proceeded to raise the adhān upon the request of the two grandsons of the Prophet, hearing which all the Medinans came out weeping.\footnote{1511}

**Companions and Successors:** A Companion (ṣahābi, pl. ṣahāba) is whoever encountered the Prophet—upon him blessings and peace—believing in him and died as a Muslim while a Successor (tābiʿī, pl. tābiʿūn) is someone who met one of the Companions according to the same terms.\footnote{1512}

**Emigrants and Helpers:** An Emigrant (muhājir, pl. muhājirūn) is a Muslim who emigrated to Medina (from Mecca or elsewhere) before the conquest of Mecca in the year 10/631 and a Helper (pl. only, Anṣār) is a Medinan Muslim contemporary of the Prophet—upon him blessings and peace.

\*al-Farrāʾ: Yaḥyā b. Ziyād b. ʿAbd Allāh al-Daylāmī al-Farrāʾ (144-207/761-822) was the leading grammarian and philologist of the Kufans as well as a jurist and theologian who leaned to Muʿtazilism like his Basran contemporary al-Akhfash, and like him he authored a *tafsīr* entitled *Maʿānī al-Qurān*.

\*Ḥāmza: The trustworthy imam, ḥuṣṣa, hadith master, canonist and specialist of inheritance law Abū ʿUmāra Ḥāmza b. Ḥabīb b. ʿUmāra al-Zayyāt al-Kūfi al-Taymī *mawalāhūm* (80-156/699-773), the client of ʿIkrima b. Rabīʿ al-Taymī, was a specialist of Arabic and one of the “Main Seven” canonical readers. He took Qurāʾ from al-Aʿmahš, who called him “the arch-scholar (ḥabr) of the

Qur'an” Ḥumrān b. A'yan, Abū Ishāq al-Sabī‘ī, Ibn Abi Laylā, Layth b. Abi Sulaym, Ja‘far al-Ṣādiq, and others. Among his students were Ibrāhīm b. Ad-ham and dozens of others, the most famous one being al-Kisā‘ī and the most precise one Sulaym b. ‘Īsā. Sufyān al-Thawrī said: “Hamza did not read a single letter of the Book of Allah except on the basis of a proof from hadith.”

**al-Ḥasan: al-Ḥasan b. Abī al-Ḥasan Yasār Abū Sa‘īd al-Baṣrī (d. 110/728)** was one of the major Imams of jurisprudence, Hadith (he transmits over 1,400 narrations in the top nine canonical books) and Qur’ānic exegesis, considered by the Basrians to be the greatest of the Ṭābi‘īn and by the Salaf (such as Qatāda) to be one of the “Substitute-Saints” (Abdāl). He was the son of a freedwoman of Umm Salama the Mother of the Believers (who nursed him) and a freedman of Zayd b. Thābit, the stepson of the Prophet—upon him and them blessings and peace. His mother took him as a child to ‘Umar who supplicated for him with the words: “O Allah! Make him wise in the Religion and beloved to people.” He became famous for strict embodiment of the Sunna of the Prophet, knowledge, piety and simple living (zuḥd), fearless remonstrance of the authorities and power of attraction both in discourse and appearance. One of the early formal Sufis in both the general and the literal sense, he wore all his life a cloak of wool (ṣūf). He used to swear by Allah that the true believer could not feel other than sadness in this world and was the reason Ḥabīb al-‘Ajami abandoned trading and entered the path of asceticism and perpetual worship. He defined the faqīh as “he who has renounced the world, longs for the hereafter, pos-

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1515 Cf. chapter on Ḥabīb al-‘Ajami in Ibn al-Mulaqqin, *Ṭabaqāt al-Awdiyā*.

The recitors of Qur'ān are three types. The first take the Qur'ān as a merchandise by which to earn their bread; the second uphold its letters and lose its laws, aggrandizing themselves over the people of their country and seeking gain through it from the rulers. Many qurra' belong to that type. May Allah not increase them! Finally, the third type have sought the healing of the Qur'ān and applied it over their sick hearts, fleeing with it to their places of prayer, wrapping themselves in it. Those have felt fear and put on the garment of sadness. Those are the ones for whose sake Allah sends rain and victory over the enemies. By Allah! That kind of qāri' is rarer than red sulphur.1517

Hashwiyya or Hashwiyya: Lit. "visceralists," the term refers to a sect that attributed corporeal attributes to Allah and, like the Jews and Christians, declared prophets capable of intentionally committing enormous sins as well as contemptible minor ones in violation of the consensus of the early Muslims over the impossibility of either. They are also known as Mujassima (those who attribute a body to Allah) and Mushabbiha (those who liken Allah to creation).

Hassān: Ḥassān b. Thābit b. Mundhir b. Ḥarām al-Anṣāri al-Khazraji of the Banū Najjar was the poet of the Messenger of Allah—upon him and his family blessings and peace. His


mother was al-Furay'a bt. Khālid b. Ḥubaysh, also a Khazraji and a Muslim who gave her bay'a. His most famous teknonym was Abū al-Walid. He narrated several hadiths from the Prophet—upon him blessings and peace. From him narrated Sa'id b. al-Musayyib, Abū Salama b. 'Abd al-Raḥmān, 'Urwā b. al-Zubayr and others. Abū 'Ubayda said Ḥassān excelled all poets in three things: he was the poet of the Anṣār in the Jāhiliyya, the poet of the Prophet in the days of Prophecy, and the poet of all Yemen in Islam. Ibn Ḥajar said he lacked bravery.

In the two Sahih through Sa'id b. al-Musayyib: 'Umar passed by and saw Ḥassān reciting poetry in the mosque whereupon he scolded him. Ḥassān said: “I used to recite when there was in it someone better than you.” Then he turned to Abū Hurayra and said: “I ask you to tell me by Allah! Did you not hear the Prophet—upon him and his family blessings and peace—say [to me]: ‘Answer for me. O Allah! Support him with the Spirit of Holiness’?” [...] Another narration states: “Lampoon them, and Jibril is with you.” Abū Dāwūd narrated [...] from 'Ā'isha that the Prophet—upon him and his family blessings and peace—would set up a pulpit for Ḥassān in the mosque for him to stand and lampoon those who lampooned the Prophet, whereupon the latter said, “Truly the Spirit of Holiness is with Ḥassān for as long as he speaks back in defense of the Messenger of Allah.”

Ibn Ishāq narrated in the Maghāzi [...] that Ṣafīyya bt. 'Abd al-Muṭṭalib was [sheltered] in one of the quarters of Ḥassān's fort. She said, “Ḥassān was right there with us, with the women and children, at which time one of the Jews came by us and started to roam around the fort.” She told Ḥassān: “I fear this Jew will reveal our vulnerability, so go down and kill him.” He replied: “May Allah forgive you, daughter of 'Abd al-Muṭṭalib!
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You know very well I am not suitable for this.” Upon this, Sūhāya took up a pole and went down from the fort until she killed the Jew. Then she said, “Hassān! Come down and take his spoils,” but he replied, “I have no need of his spoils.”

According to Khalīfa, Hassān died before the year 40/660. Others said he died that year, or in 50/670, or in 54/674 which is the position of Ibn Hishām as related from him by Ibn al-Barqī who added, “at the age of 120 years or thereabout.” Ibn Ishāq mentioned that at the time the Prophet—upon him and his family blessings and peace—came to Medina Hassan was 60. I say: This is probably the position of those who say that he died in the year 40 at the age of 100 or less; or in 50 at the age of 110; or in 54 at the age of 114. The vast majority hold that he lived 120 years. It was also said he lived 104 years and this was categorically affirmed by Ibn Abī Khaythama, from al-Madā’ini. Ibn Sa’d said he lived 60 years in Jāhiliyya and 60 years in Islam, and died at 120.\footnote{Ibn Hajar, Isāba (2:8-9 §1699).}

Helpers: See Emigrants and Helpers.

Hishām: Abū al-Walīd Hishām b. Ammār b. Naṣīr b. Maysara al-Sulamī (153-245/770-859) was the imam, Qur’ān teacher, mufti and muḥaddith of the people of Damascus. He took the readings from Ayyūb b. Tamīm, ‘Arāk b. Khālid, Suwayd b. ‘Abd al-‘Azīz, al-Walīd b. Muslim, Sādaqa b. Khālid and Mūdrik b. Abī Sa’d among others. Among his students were Abū ‘Ubayd al-Qāsim b. Sallām, Ibrāhīm b. Dhuḥaym, al-Akhfash and many others. He was heard saying in his khutba: “Say the truth and al-Ishaq will show you the abodes of the people of truth on the Day the sole criteria of judgment will be truth” He said:

I asked Allah for seven needs and he gave me six, as for the seventh I am not sure yet. I asked him to forgive me and my
parents and that is the one I am not sure about; I asked Him to grant me to perform pilgrimage and He did; I asked Him to grant me to reach 100 years of age and He did; I asked Him to make me one who confirms/blesses the Messenger of Allah—upon him blessings and peace—and He did; I asked Him to make people travel to me for study and He did; I asked Him to make me pronounce the sermon on the pulpit of Damascus and He did; and I asked Him to bestow 1,000 dinars on me and He did.\(^\text{1519}\)

Ḥudhayfa b. al-Yamān: Ḥudhayfa b. Ḥisl or Ḥusayl b. Jābīr b. Rabī‘a al-‘Absi. One of the major Companions. His father Ḥisl was wanted for a crime and sought asylum in Medina, where he entered into an alliance with the Banū ‘Abd al-Ashshal and thereafter became known as al-Yamān because he was allied with the Yemenis. Ḥudhayfa was born there and they both became Muslim. Al-Yamān died a martyr in the battle of Uhud and it is also authentically related that he was mistakenly killed by the Muslims there. Ḥudhayfa said to his killers at the time: “May Allah forgive you, and He is the most merciful of the merciful.” When news of this reached the Prophet—upon him and his family blessings and peace—he praised Ḥudhayfa and took it on himself to repay him the blood-wite. He narrated much from the Prophet—upon him and his family blessings and peace—and also from ‘Umar. From him narrated Jābīr, Jundub, ‘Abd Allāh b. Yazīd and Abū al-Tuwayl among others; also, among the Successors, his son Bīlāl, Rabī‘ b. Hīrāsh, Zayd b. Wahh, Zīr b. Ḥubaysh, Abū Wā‘īl and others. He took part in the conquest of Iraq where many of his vestiges are famous. ‘Umar appointed him governor of al-Madā‘in where he died in 36/657, forty days after the murder of ‘Uthman and ‘Ali’s bay’a. Among his sayings: “The Prophet—upon him and his family blessings and peace—offered me to choose between [the status

\(^{1519}\) Ibn al-Jazari, Ghāya (2:308-310 §3787).
off] emigration and [that of] helpship and I chose helpship."
"The Prophet—upon him and his family blessings and peace—
informed me of what was and what was to be until the Hour
rose." Abū al-Dardā’ called him “the keeper of the secrets of the
Messenger of Allah, which no one else knows.”1520

Hudhali was one of the renowned poets of his tribe and died
of a snake-bite in the time of ‘Umar b. al-Khaṭṭāb—Allah be
well-pleased with them.

al-Ḥutay’a: Abū Mulayka Jarwal b. Aws b. Čalik al-ʿAbsī was
born in Jāhiliyya, became Muslim in the time of the Prophet—
upon him blessings and peace—but never saw him, recanted,
then died a Muslim in the time of Muʿāwiya (20BH-60/602-680)
or Ibn ʿAbbās (2 or 3BH-68/619-688). One of the major poets,
he excelled in panegyrics, lampoons and genealogies. He inheri-
ted ill repute as the fruit of his father’s adultery with his mother’s
slave. He lampooned his parents, uncles on both sides, brother,
wife, stepfather, half-brothers, tribe and any tribe that displeased
him, switching his affiliation from one to another. Al-Zubayr b.
Bakrār said that whenever Ḥutay’a came to Mecca the Quraysh
lavished gifts on him, fearing his venomous tongue. On a slow
day he even lampooned himself in a poem that begins “My lips
will not refrain today from ill speech, but I know not whom to
smear.” He admired the poetry of Ka‘b b. Zuhayr who recipro-
cated ambiguously on his deathbed. The moniker Ḥutay’a means
either “Runt” in reference to his diminutive size, “Flatfoot” or
“Farter” The author of the Aghānī unsurprisingly attributes to
him blasphemous, Rabelaisian deathbed banter.1521

“Husayl b. Jābir”).
1521 al-Baghdāḍī, Khizānat al-Adab (2:406-413); Ibn Ḥajar, Isāba (s.v. “al-Ḥutay’a”).

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Ibn ‘Abbās: ‘Abd Allāh b. al-‘Abbās b. ‘Abd al-Muţţalīb b. Hāshim b. ‘Abd Manāf al-Qurashi al-Hāshimi, Abū al-‘Abbās (3BH-68/619-688), the paternal cousin of the Messenger of Allāh—upon him and his house blessings and peace. His mother was Umm al-Fa‘ḍl Lubāba bt. al-Ḥārith al-Hilāliyya. He was born when the Banū Hāshim were in the Shi‘b before the Hijra by three years. He is narrated to say that the time of the Prophet’s demise he was ten, but al-Wāqīḍi said he was 13. He declared seeing the angel Jibril twice. In the Sahīḥ, also from him: “The Prophet—upon him and his house blessings and peace—hugged me and said: ‘O Allah! Teach him wisdom.’

Abū Bakra said: “Ibn ‘Abbās came to us in Basra and there was no one like him among the Arabs in dignity, knowledge, garb, handsomeness, and perfection.” Ibn Mandah said: “He was white, tall, yellowish, big, handsome, of cheerful countenance, with long hair which he daubed with henna.” Muhammad b. ‘Uthman b. Abī Shayba in his Tārīkh that Abū Ishāq said: “I saw Ibn ‘Abbās, he was a big man with a receding front hairline and hair down to his shoulders.” Abū ‘Awāna said that Abū Hamza said whenever Ibn ‘Abbās sat he would take the place of two men.

In al-Baghwī’s Mu‘jam: Ibn ‘Umar would tell Ibn ‘Abbās to come near and he would say: “Truly I saw the Messenger of Allah—upon him and his house blessings and peace—call you, pat you on the head, insufflate (tafāla) into your mouth and say: ‘O Allah! Give him deep understanding of the religion and teach him interpretation.’” In Ibn Sa‘d’s Ṭabaqāt: “The Messenger of Allah—upon him and his house blessings and peace—supplicated for me and patted me on my forehead saying, ‘O Allah, teach him wisdom and the interpretation of the Book.’”

al-Zubayr b. Bakkār also narrated from Ibn ‘Umar that the
Anwar al-Tanzfl: lji zb I
Ibn 'Abbas: 'Abd Allah b. al-'Abbas b. 'Abd al-M. .
Hashim b. 'Abd Manaf al-Qurashi...

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Prophet—upon him and his house blessings and peace—supplied for Ibn 'Abbâs saying; "O Allah! put blessings in him and propagate [blessings] from him." Al-Dârimi and al-Hârith said in their respective Musnads that Ibn 'Abbâs said: "I would hear of a certain hadith a man [among them] had heard and I would go and knock on his door as he was asleep so I would roll up my mantle into a cushion and wait at his door as the wind blew and on me. Then he would come out, see me and say, 'Cousin of the Messenger of Allah! Whatever brought you? Why did you not send for me to come to you?' But I would reply: 'No, you are more deserving that I come to you,' and I would ask him about that hadith." Muhammâd b. Hârûn al-Rûyâni narrated in his Musnad from Abû Râfî that Ibn 'Abbâs would come to the latter and ask him: "What did the Prophet—upon him and his house blessings and peace—do on such and such a day?" and he had someone with him writing down his answer.

'Abd al-Razzâq said: Ma'mar informed us from al-Zuhri: "The Emigrants said to 'Umar: 'Why do you not call on us the way you call on Ibn 'Abbâs?' He said: 'That boy of yours is the champion of shaykhs! He has an inquisitive tongue and an intellectual heart.' In al-Mujâlasa through al-Madâyini, 'Alî said of Ibn 'Abbâs: "Truly we are looking at the rain of mercy through a thin veil" in reference to his mind and perspicuity. [It was narrated] through Ibn al-Mubârak, from Dâwûd—namely Ibn Abî Hind—from al-Sha'bi that he said: "Zayd b. Thâbit was about to mount his horse, whereupon Ibn 'Abbâs took hold of the stirrup. Zayd said: 'Do not, cousin of the Messenger of Allah' but he replied, 'That is what we were commanded to do with our people of learning.' At this Zayd b. Thâbit kissed his hand and said, 'And this is what we were commanded to do with the People of the House of our Prophet.' Ya'qûb b. Sufyân and al-Bayhaqî narrated that 'Abd Allâh b. Mas'ûd said: "Behold!
Anwār al-Tanzil: Ḥizb I

Had ‘Abd Allāh b. ‘Abbās been our age none of us could have been his equal.” He would also say: “What a wonderful translator of the Qur’ān Ibn ‘Abbās is!” In the Tārīkhān of Muḥammad b. ‘Uthmān b. Abī Shayba and Abū Zur‘a al-Dimashqī: Ibn ‘Umar was asked about something and he replied, “Ask Ibn ‘Abbās for he is the most knowledgeable of those who are still alive in what Allah has revealed to Muḥammad.” Abū Nu‘aym narrated that a man asked Ibn ‘Abbās about His saying, they [heavens and earth] were both ‘ratqan’ then we cleaved them (al-Anbiyā’ 21:30) whereupon he said: “The heavens were compact and rainless and the earth was compact and barren, so He cleaved this one with rain and that one with vegetation.”

In Baghwī’s Mu’jam: ‘Aṭā said, “I never saw more generous a gathering than that of Ibn ‘Abbās, nor any more abundant in learned jurists or greater in fear of Allah. Truly the experts in law were there with him, and the experts in Qur’ān were there with him, and the experts in poetry were there with him—and he presided over all of them by miles!” Mujāhid said: “Ibn ‘Abbās is called the Sea because of the abundance of his knowledge.” Masrūq said: “Whenever you saw Ibn ‘Abbās you would say he is the most handsome of people; whenever he spoke you would say he is the most chaste and correct in speech; and whenever he narrated hadith you would say he is the most learned of people.” Abū Wā’il said, “Ibn ‘Abbās recited Sūrat al-Nūr then took to explaining it, whereupon a man said, ‘If Daylam [in Persia] were to hear this they would all become Muslims.” Al-A‘mash: “Ibn ‘Abbās predicated—as he was in charge of the pilgrimage season—and took to reciting and commenting [Qur’ān], so I said to myself: if Persia and Byzantium heard him they would all become Muslims.” Sa‘īd b. Jubayr: “I would hear hadith from Ibn ‘Abbās and, if he had given me permission, I would have kissed his head.”

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Ibn Sa‘d also narrated with a sound chain from `Abd Allāh b. Aḥzāb: “Whenever Ibn `Abbās was asked he would reply if the answer was in the Qur‘ān or if it was in what the Messenger of Allāh—upon him and his house blessings and peace—had said or in what Abū Bakr and `Umar had said. Otherwise he would give his well-considered opinion (ijtahāda ra‘yah).”

Ibn `Abbās died in al-Ṭā‘if and Ibn al-Ḥanafiyya prayed over him, at which time a white bird came and entered his shroud. It was not seen coming out. They deemed it to be his knowledge. There are differing positions on his obitus: year 65/685, some saying 67/687, some 68/688 and the latter is the correct one according to the vast majority. They differed as to his age when he died, some saying 71, some 72, some 74; the strong view is the first one.1522

Ibn `Āmir: `Abd Allāh b. `Āmir b. Yazīd b. Tamīm al-Yahṣūbī 8-118/629-736) the trustworthy Successor, leader of the canonical readers in Syro-Palestine — where his reading was taught until the sixth Hijri century — and one of the “Main Seven” canonical readers. Al-Dānī said Ibn `Āmir studied the Qur‘ān under Abū al-Dardā‘ and al-Mughira b. Abī Shīhāb the companion of `Uthmān. He took ḥadīth from Mu‘āwiya, al-Nu‘mān b. Bāshīr, Wāthila b. al-Asqa‘ and Fudāla b. `Ubayd. Among his students were his successor in Quranic teaching Yahyā b. al-Ḥārith al-Dhummārī, his brother `Abd al-Rahmān b. `Āmir, Rabi‘a b. Yazīd and others. Tābarī’s critique of him is counted among al-Tābarī’s lapses; similarly other criticism of the fact that Ibn `Āmir was appointed qādi of Damascus was rejected by the majority of the scholars.1523

Ibn Jinnī: Abū al-Faḥṣ `Uthmān b. Jinnī al-Mawṣili (bef. 330-

1522 Ibn Hajar, Iṣāba (4:90-94 §4772).
392/bef. 942-1001) the greatest student of Abû 'Ali al-Fârsî and author of many books in grammar and morphology as well as poetry and philology.

Ibn Kathîr: The Successor 'Abd Allâh b. Kathîr al-Dârî al-Makkî (d. 120/738), one of the “Main Seven” canonical readers and teacher to Qunbul among others.


The Prophet—upon him and his house blessings and peace—made him the brother of al-Zubayr and, after Emigration, that of Sa'd b. Mu'âdh. He said to him early in Islam: “Truly you are a learned young man!” Al-Baghawi narrated that he said: “I
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Ibn Sītān said, “I still see myself when I was the sixth of six Muslims at a time when there were no other Muslims than us on the face of the earth” and, with a sound chain from Ibn ‘Abbās: “The Prophet—upon him and his house blessings and peace—made Anās and Ibn Mas‘ūd brothers.” Abū Nu‘aym said he was the sixth to become Muslim of Allah—upon him and his house blessings and peace—seventy suras.” Al-Bukhārī narrated it. He is the first to have recited the Qur’ān out loud in Mecca as mentioned by Ibn Ishāq. The Prophet—upon him and his house blessings and peace—said: “Whoever is glad to recite the Qur’ān as fresh as when it was first revealed, let him recite it according to the reading of Ibn Umm ‘Abd.”

‘Ālqama said, “Is there not among you the carrier of the two sandals, the toothstick, and the cushion?” meaning ‘Abd Allāh. The Messenger of Allah—upon him and his house blessings and peace—told Ibn Mas‘ūd: “I give you permission to raise the veil and hear from my intimates until I say otherwise.” The Sahih compilers narrated the latter two. Ibn Mas‘ūd said the Messenger of Allah—upon him and his house blessings and peace—said: “Hold fast to the covenant of Ibn Umm ‘Abd!” Tirmidhī narrated it as part of a longer report as he also narrated that Abū Mūsā said, “We would not doubt that he was a member of the house of the Prophet—upon him and his house blessings and peace—because we saw him and his mother go in to see him so often.”

Hudhayffa said, “The closest of all people in well-guidedness and evidence and probity to the Messenger of Allah—upon him and his house blessings and peace—was Ibn Mas‘ūd. The protected ones (al-mahfūzūn) among Muhammad’s Companions—upon him and his house blessings and peace—knew that Ibn
Umm ‘Abd was one of the nearest of them to Allah” Al-Tirmidhi narrated it with a sound chain. After the time of the Prophet—upon him and his house blessings and peace—he took part in the conquests of Syro-Palestine and ‘Umar made him travel to Kufa to teach them the essentials of their religion. He also sent ‘Ammār to be its governor and said, “They are among the elite (al-nujabā) of the Companions of Muḥammad, so follow them closely!” Then ‘Uthmān put him in charge of Kufa and after a while he removed him and ordered him to return to Medina. ‘Ali said that the Messenger of Allah—upon him and his house blessings and peace—said to someone: “Abd Allāh is heavier in the Scale than anyone.” Ahmad narrated it with a fair chain.

When news of the demise of ‘Abd Allāh b. Mas‘ūd reached Abū al-Dardā’ he said, ‘He has left no-one like him to succeed him.” Al-Bukhārī said he died before the murder of ‘Umar; others said earlier, but the former is better established.1524


Ibn Sirīn: Abū Bakr Muḥammad b. Sīrīn al-Anāsī a-Baṣrī (33-110/654-729) the freedman of Anas b. Mālik, Shaykh al-Islām, older brother to Anas b. Sirīn—among seven siblings from four different mothers—and considered by the Basrians to be the senior authority of the Successors after al-Ḥasan. “He was a

1524 Ibn Ḥajar, Isāba (4:129-130 ¶4945).
Anwar af-Tanzif: l:lizb 1
Umm 'Abd was one of the nearest of them

Tirmi marated it with a sound ...

Al-Hajjaj when one of his daughters died. I went to

see him, hoping he would ask me to pray over her. He wept until

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al-Jalal, a learned scholar, Godfearing, a man of letters, he narrated hadith much, he was truthful and a proof in the religion (al-Tabari). "He was divinely supported in his interpretation of dreams" (al-Dhahabi).

He met 30 Companions according to Hishām b. Ḥassān and narrated from Abū Hurayra, 'Imrān b. Ḥuṣayn, Ibn 'Abbās, Aḥyā b. Ḥātim, Ibn 'Umar, 'Abidat al-Salmānī, Shurayḥ the qadi, Anas b. Mālik and many others. From him narrated Saʿīd b. Abi 'Arūba, Qatāda, Yūnus b. 'Ubayd, Khālid al-Ḥadhhdhā', Ayāb, Ibn 'Awn and others. He would fast one day and break one or two days. He was short and paunchy with long parted hair, wore a white turban and a signet-ring marked "Abū Bakr" on the left hand, loved merriment—except when it came to hadith narration or the lawful and the unlawful—and used to dye his hair with henna or indigo without shaving his moustache. He narrated hadith strictly word by word, like al-Qāsim b. Muḥammad and Rajaʾ b. Ḥaywa, as opposed to al-Ḥasan who narrated the gist, as did Ḥabr b. al-Ḥasan and al-Shaʾbī.

'Uhmān al-Ṭabī said Ibn Sirin was the most expert judge in Basra. 'Awf al-Aʿrābī cited his knowledge of inheritance law and arithmetics as well. Ibn Yūnus said he was more judicious than al-Ḥasan in certain things. Abū Qilāba considered him the sharpest and most scrupulous of his contemporaries. Abū Awāna said: "I saw Muḥammad b. Sirin in the marketplace. No one would set eyes on him except they would make dhikr of Allah." Zuhayr al-Aqṭaʾ said: "Whenever Muḥammad b. Sirin mentioned death he would die limb by limb." Suḥyān al-Thawrī said: "No Kufan or Basrian matched the Godfearingness of Muḥammad b. Sirin." Thābit al-Bunānī said: "al-Ḥasan was in hiding from al-Ḥajjāj when one of his daughters died. I went to see him, hoping he would ask me to pray over her. He wept until
his moaning became audible then he said to me, ‘Go and get Muhammad b. Sirin and tell him to pray over her.’ At that time it became clear that he put no one on the same level as Ibn Sirin.” Among his sayings: “Truly this knowledge is religion; so look well from whom you take your religion;” “Knowledge has gone and nothing remains of it but specks gathered up in many different vessels.” Ḥudhayfa said: “Only three types of people may give fatwa: one who knows whatever of the Qur’ān was abrogated”—they asked: who knows that? He replied: ‘Umar—“or a leader who is forced to do so, or an affected imbecile.” Ibn Sirin said: “I am neither of the first two and hate to be the third.”

Ibn Sirin bought olive oil on credit for 40,000 dirhams but when he saw a dead mouse in one of the containers he spilled it or gave it all away. Unable to repay his debt he was taken to prison and said: I am being punished for saying to a man many years ago: “You bankrupt one!” Abū Sulaymān al-Dārānī commented: “The sins of the folk were so few that they knew exactly what was wrong; our sins are so many that we have no idea anymore.” The jailer would tell him: “Go home at night, then come back in the morning” but Ibn Sirin would say, “No, by Allah, I will not be your accomplice in betraying the sultan!”


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1525 Al-Dhahabi, Siyar (4:606–$246).
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Jarir. Abu Ḥazra Jarir b. Ṭiyya b. Ḥudhayfa al-Khaṭṭāfī al-
Salāhi al-Tamīmī (d. 110 or 114/728 or 732) is one of the three
giants among Muslim poets, the other two being al-Farazdaq
and al-Akhṭal.\textsuperscript{1527}

Ibri'il: Gabriel, the chief angel, named in al-Baqara 2:97-98
and al-Tāhrij 66:4 and known as \textit{al-Rūḥ} (the Spirit), \textit{Rūḥ}
al-Da'ūd (the Spirit of Holiness) and \textit{al-rūḥ al-āmin} (the Trusted
Spirit) in charge of all revealed Scripture.\textsuperscript{1528} His name has over
a dozen lexical forms and canonical readings: Jibril (the \textit{Ḥijāzīs}'
reading), Jabril, Ja/ibrīl, Jabrāil, Jabra'il, Jabra'il, Ja/ibrā'il,
Ja/ibrīl, Jabrayl, etc. (the Banū Asad substituted \textit{n} for the final
yielding the impermissible readings Ja/ibrin and Ja/ibrā'in),\textsuperscript{1529}
glossed as "slave of Allah" by the lexicographers. The Jews
demed him their enemy and Mikā'il their ally according to the
glosses on al-Baqara 2:97 and the disclosure of the Companion
and former rabbi 'Abd Allah b. Salām—Allah be well-pleased
with him—to that effect.\textsuperscript{1530}

Karrāmiyya: The followers of the Khurasanian Muḥammad b.
Karrām—who was expelled or jailed wherever he went for most
of his lifetime—they are considered anthropomorphists who
believed that Allah actually comes in contact with the upper

\textsuperscript{1527} See Jin Qutayba, \textit{al-Shīr wa-Shu'ārā'} (1:64); Abū al-Faraj al-Asfahānī, \textit{Aghāni}
(8:3); and Ibn Khallikān, \textit{Wafayāt al-A'yān wa-Andāb' Abnā' al-Zamān}, ed. Iḥsān

\textsuperscript{1528} See al-Baqara 2:87, 253, al-Mā'ād b. 1:10, al-Shu'ārā' 26:192-195, al-Mu'min 40:15,
al-Ma'ārīj 70:4, al-Nāba' 78:38, al-Qadr 97:4 and Muḥammad al-Amin al-Shinjūṭi's
\textit{Adwā'} al-Bayān fī Idāh al-Qur'ān bi-Qur'ān, 9 vols. (Mecca: Dār 'Ilm al-Fawā'id,
1426/2005) on those verses.

\textsuperscript{1529} al-Bukhārī, \textit{Sahih} (Bad' al-Khaṭlq, dhikr al-malā'ika)

\textsuperscript{1530} MQ (1:157-159).
surface of the Throne which is located in a high place, goes up and down and moves about. They shared with the Mu'tazila the view that Allah creates His will in time and with the Murji‘a the position that belief is oral affirmation without conviction in the heart, so that the hypocrites in the time of the Prophet—upon him blessings and peace—in their opinion, were true believers. Their school in Naysabūr was razed at the end of the fifth/11th century yet they endured to al-Rāzī’s time since they are suspected of poisoning him after he defeated them in debate after debate. Shahristānī described their doctrines at length.

al-Khaḍr (alt. sp. al-Khīḍr): Lit. “the Verdant” because, the Prophet—upon him blessings and peace—said, “he once sat on withered grass and it became verdant again.” The anonymous mention of one of Our slaves, unto whom We had given mercy from Us, and whom We taught knowledge from Our presence in Sūrat al-Kahf (18:65) is identified in al-Bukhārī and Muslim and by the massive majority of the scholars as “al-Khaḍr—upon him peace—and his full name is Balyā b. Malkān. It was also said his name was al-Yasa’, and others yet said Ilyās.” He is considered a prophet “by general agreement” according to Ibn al-Salāh in his Fatāwā and al-Nawawī; al-Thalabī, al-Rāzī, al-Qurṭūbī, Abū Hayyān and al-Ālūsī in their Tafsīrs; Zayn al-Dīn al-‘Irāqī in al-Bā‘ith ‘alā al-Khalāṣ, Ibn Hajar in al-Zahr al-Nadīr fi Ḥāl al-Khaḍr, al-Suyūtī in al-Wajh al-Nadīr fi Tarjih Nubuwwat al-Khaḍr and others, while Baghawi and al-Mahallī

1532 On the first doctrine see Anwār al-Tanzil (under al-Baqara 2:70); on the second. al-Ash‘ārī, Maqālat al-Islāmiyya (p. 141).
1534 Al-Bukhārī, Šaḥīḥ (Anbīya‘; hadith al-Khaḍr ma‘a Mūsā ‘alayhimā al-salām) and Muslim, Šaḥīḥ (Fadā‘il, fadā‘il al-Khaḍr).
1535 The Qādi under Sūrat al-Kahf 18:65.
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...in their Tafsirs and Ibn Taymiyya in his Fatāwā forward the claim that “the majority of the Ulema do not consider him a Prophet” which is also the view of “Abū Ya‘lā and Ibn ʿAbī Mūsā among the Ḥanbalis and Ibn al-Anbārī” as related by Ibn Hajar in his Zahr. They differed similarly about his being alive and ageless across the centuries. A weak but many-chained report states that ‘Ali b. ʿAbī Ṭālib identified an invisible but audible applicant at the Prophet’s funeral as being al-Khāḍir. Yaʿqūb b. Sufyān al-Fasawi in al-Maʿrifa wal-Tārikh narrated from ʿUmar b. ʿAbd al-ʿAzīz that a man the latter was seen walking with was actually al-Khāḍir. Ibn Hajar declared it sound and said it was the most authentic report he had seen on the topic.¹³³

Khalif: Abū Muhammad Khalaf b. Hishām b. Thaʿlab (or b. Ṭālib) al-Asadī al-Bazzār al-Baghdādī (150-229/767-844) was a trustworthy and ascetic erudite scholar, the tenth of the “Main Ten” canonical readers and a student of Sulaym and others. He memorized the Qurān at age 10 and began his studies at 13. He did not read Qurān from al-Kisāʾī but only the dialectical variants (al-hurūf). He died in hiding, pursued by the Jāhmiyya. Among his students: Ibrāhīm al-Qaṣṣār, Idrīs al-Ḥaddāl, al-Fadl b. Ahmad al-Zabīdī and many others.¹³⁷

al-Khalīl: al-Khalīl b. ʿAmr al-Farāḥīdī al-Bāṣrī (100-178/719-794) the grammarian and prosodist, Sibawayh’s teacher and the author of al-ʿAyn, the first dictionary of Arabic.

Khwārījī: pl. of Khārījī. “Seceders.” Originally a group of puritan followers of ʿAli b. ʿAbī Ṭālib who rebelled violently against his leadership. They began as a group of 20,000 pious worshippers and memorizers of the Qurān—without a single Companion among them—who were part of his army but walked out on him

after he accepted arbitration in the crises with Mu‘awiya b. Abi Sufyān and ‘Ā’isha. Their ostensibly strict position was on the basis of the verses The decision rests with Allah only (6:57, 12:40, 12:67) and Whoso judges not by that which Allah has revealed: such are disbelievers (5:44). ‘Ali summarized their stance in his famous statement: “A word of truth spoken in the way of falsehood!” They deemed themselves “emigrants from unbelief to belief” (cf. al-Nisā’ 4:101) and “sellers of their own lives for Paradise” (cf. al-Baqara 2:103 and al-Tawba 9:12). The title came to describe dozens of mutually anathemizing sects that all waged armed rebellion (al-khurūj ‘alā al-amīr), damning (ikfār/ takfīr) of Muslims and conspicuous religiosity such as praying and fasting above the norm. Abū Manṣūr al-Baghdādī said:

The Khawārij are considered legally to belong to the Umma in certain rulings such as burial in Muslim cemeteries, share in the spoils of war and praying in the masjids; and they are outside the Umma in other rulings, such as not being prayed upon after death, nor does one pray behind them in life, their dhabiha is harām not halāl, their marriage with a Sunni woman is invalid and a Sunni man is forbidden from marrying one of their women if she adheres to their doctrines. ‘Ali b. Abī Taliib said to the Khawārij: "Our responsibility toward you is threefold: we shall not initiate fighting with you; we will not prevent you from praying in the mosques of Allah in which His name is remembered; we do not prevent you from your share in the spoils as long as you fight along with us."

Al-Bayḍāwī said in his commentary on al-Fātiha: “Whoever comes short of deeds is a fāsiq ‘transgressor’ by agreement; the Khawārij deem the latter an unbeliever and the Mu‘tazila (q.v.)

1538 Or one must repeat the prayer after praying behind them, neither ruling being unanimously agreed upon since Ibn ‘Umar prayed behind them.

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consider him outside belief and unbelief both." Hence Khawārij are also known as Wa‘idiyya (<wa‘id, threat of punishment) or "Punishists" because they considered the perpetrators of major sins apostates eternally condemned to hellfire even if they were Muslims, and they also considered small sins to be major ones if committed deliberately. 1540

They are the extreme opposite of the Murji‘a who overemphasized wa‘id ‘promise of bliss' by saying that a believer who sins incurs no punishment at all, 1541 while the Mu‘tazila put repentant grave sinners in an "intermediary status between the respective statuses" (of believers and unbelievers) but stopped short of declaring them apostates. Both they and the Khawārij agreed, however, on denying all intercession—Prophetic or otherwise—to all but the dwellers of Paradise. Their sects and beliefs are described at length in heresiology books such as al-Āsh‘arī's Maqālāt al-Islāmiyyīn, Baghdādi’s al-Farq bayn al-Faq and al-Milal wal-Nihāl, Ibn Ĥazm’s al-Fīṣal fil-Milal wal-Ahwā’ wal-Nihāl and Shahhrastānī’s Milal wal-Nihāl.

al-Kisā’i: The grammarian ‘Alī b. Ḥamza al-Kisā’i (d. 189/805) was one of the “Main Seven” canonical readers.

Ma’mar: Abū ‘Ubayda Ma’mar b. al-Muthannā al-Baṣrī Mawla Bani Taym (110-209/728-824) was the encyclopedic student of Yūnus b. Ḥabib al-Baṣrī and Abū ‘Amr b. al-‘Ala’ in the Quranic readings and al-Akhfash in grammar. Al-Dhahabi said he was born the night al-Hasan al-Baṣrī died and that he was not one of the hadith masters, yet several of them were his students such as


1541 Cf. al-Ghazālī, Mankhūl (Kitāb al-‘umūm wal-khuğūs).
Anwar al-Tanzil: Hibz 1

‘Ali b. al-Madini, al-Qasim b. Sallam, Abū ‘Uthmān al-Māzini, Umar b. Shubba, al-Athram and others (but not al-Bukhārī and Muslim as erroneously claimed by al-Qūnawi). He was an exceptional philologist and reputedly the first to author a gharib compendium of obscure and difficult words in hadith among 200 works. Harūn al-Rashid invited him to Baghdad and studied some of them under him. It is said he surpassed al-Asma‘ī and Abū Zayd [Sa‘id b. Aws al-Anṣāri] in knowledge of Arab history, genealogy and seemingly grammar although, al-Dhahabi insisted, he was no expert in Qur‘ān, Sunna, fiqh or khilāf. The son of a Persian Jew, he was an Ibādi Khārijī and Arabophobe (shu‘ūbi) who authored Mathālib (“demerit” literature) and other works against them. His contemporaries apparently loathed him for it and he died alone.


Masrūq: Abū ‘Ā’isha Masrūq b. al-Ajdā’ b. Mālik b. Umayya al-Hamdānī al-Kūfī (d. 63/683) was a pious arch-erudite tābi‘ī scholar who narrated from the Rightly-Guided Caliphs and other major Companions. ‘Ali b. al-Madini considered him the most knowledgeable of Ibn Mas‘ūd’s students. His narrations are found in the Six Books.

1542 Q (3:105).
1544 Ibn Hajar, Tahāhib al-Tahāhib, 14 vols. (Hyderabad Deccan: Dar al-‘illegal al-
al-Mubarrad: Muḥammad b. Yazīd al-Azīdī (210-286/825-899), known as al-Mubarrad or “The Cooler” in reference to his wisdom, was the Basra-born imam of philologists in Baghdad in his time and famed author of two major linguistic reference works, al-Ḥāmil and al-Muqtadāb, among other works. He is also known as al-Mubarrad.

Muḥammad b. al-Ḥasan: Abū ‘Abd Allāh Muḥammad b. al-Ḥasan b. Farqād al-Harastānī thummā al-Wāṣiṭī al-Shaybānī—mawlāhūm—al-Kūfī (132-189/ca.749-805), the godly Syrian-born mujtahīd imam, ṣafīh, and mufti of the Irāqīs who became, with Abū Yūsuf (113-182/731-798)—his second teacher, whom he succeeded as head judge for Hārūn al-Rashīd—the spokesman of the School of their teacher Abū Ḥanīfa so that they are known as “the Two Colleagues” (al-ṣāhibān).

Mujāhid: Abū al-Ḥajjāj Mujāhid b. Jābr al-Makkī al-Qurashī al-Makhzūmī mawlāhūm (21-102/642-721) was a major commentator of the Qurʾān, jurist and hadith master of the Ṭabī’in. Ibn Sa’īd relates in his Tabaqāt and elsewhere that he went over the explanation of the Qurʾān together with Ibn ʿAbbās thirty times. Al-A’marsh said: “Mujāhid was like someone who carried a treasure: whenever he spoke, pearls came out of his mouth.” After praising him in similar terms al-Dhahabī said in his Mīzan al-Ṭiḍāl and Siyar A’lam al-Nubalā‘:

He has certain strange sayings pertaining to knowledge and exegesis which are disclaimed and condemned. A report has reached us whereby he went to Babel and asked its governor to show him [the angels] Hārūt and Mārūt. Mujāhid said: “The governor sent a Jew to go with me until we arrived at a grotto under the earth and he showed them to me. They were suspended upside down. I said: ‘I believe in the One Who created the two of you’ At that time they shuddered,
and both I and the Jew fainted. We came to after a while, and the Jew said to me: You nearly caused our death!"

Al-Dhahabī also quotes al-Aʾmāsh's judgment of Mujāhid's Tafsīr whereby Mujāhid was among those who narrate from the books of Ahl al-Kitāb. Al-Dhahabī then proceeds to mention Mujāhid's established commentary on the verse of the Exalted Station as one of the most objectionable statements he made: "The saying of Allah: It may be that your Nurturer will raise you to an Exalted Station (al-Isrāʾ 17:79) means He will seat the Prophet with Him on His Throne (yujlīsuḫu maʾaḥu ʿalā ʿarshīh)."

Far from deeming this report objectionable, however, al-Ṭabarī defends it at length in his own Tafsīr of the same verse. Among Mujāhid's famous sayings: "There is no creature of Allah but you may take or leave what they said except the Prophet." 1545

Muʿtazila: pl. of Muʿtazili. "Isolationists." A sect that made human reason the ultimate criterion of truth, forged a political alliance with the Shiʿa and, like them, held the Qurʾān to be created and the Divine Attributes to be null in themselves and to mean none other than the Essence. They held that once in hellfire always in hellfire and therefore denied Prophetic intercession (shafāʾa) as well as the miraculous gifts (kāratāt) of the awliyāʾ. "All Muʿtazilis are Qadaris but not vice-versa" (al-Maghnisāwī). They devised five principles integral to their creed:

(i) In the chapter of tawḥīd the Muʿtazila—and the Shiʿa in their wake—held that Allah cannot be seen at all whether in the world or on the Day of Resurrection, as that would necessitate corporeality and direction for Him. In contrast, Ahl al-Sunnah held that Allah will be seen by the believers on the

Day of Resurrection without our specifying how. Furthermore, they—and the Shi'a in their wake—held that the Attributes are none other than the Essence—“otherwise” they claimed, “there would be a multiplicity of pre-eternal entities” (ta'addud al-qudamā'); whereas for Ahl al-Sunna “what is impossible is that the beginningless essence(s) be multiple—not the Attributes of a single essence” (al-Būṭī).\(^{1546}\)

(ii) In the chapter of Divine justice (al-'adl), the Mu'tazila—and the Qadariyya, Shi'a and Christians likewise—held that Allah cannot possibly create the evil deeds of His slaves, therefore they are in charge of their own destinies and create the latter themselves through a power which He deposited in them. This belief is the core of Qadarism and was refuted by al-Bukhārī in his Khalq Af'al al-'Ibād, al-Ash'ari in Khalq al-A'mal and his student Ibn Khāfīf in al-'Aqīda al-Sāhiha.

(iii) In the chapter of reward and punishment the Mu'tazila held that Allah of necessity must reward those who do good and punish those who do evil; that Muslims who commit grave sins and die without repentance will remain in Hellfire eternally; that Prophetic intercession cannot bring out anyone from hellfire; Ahl al-Sunna held that Allah rewards and punishes without being obliged to do so; that no Muslim whatsoever remains in hellfire eternally and that the Prophet's intercession is firmly established by transmission.

(iv) In the chapter of imān the Mu'tazila held that grave sinners were considered neither believers nor disbelievers and so construed for them a “half-way status” (al-manzila bayn al-manzilatayn). They claimed that grave sinners belonged eternally in hellfire—as mentioned in the previous heading—but in a less harsh situation than pure unbelievers.

(v) In the chapter of commanding goodness and forbidding evil the Mu'tazila held, as do Ahl al-Sunna and the Shi'a, that such is obligatory upon believers. However, in deriving this and the previous four headings, the Mu'tazila and Shi'a gave precedence to reason and reason-based methods over the

\(^{1546}\) Muhammad Sa'id al-Būṭī, Kubrā al-Yaqīniyyāt (p. 119 n. 1).
Sunna, the Sunna-based principles of the imams of the Salaf and the Consensus of the Companions and Salaf. They picked and chose whatever verses and narrations suited their views and rejected the rest either through manipulation of meaning or through flat denial of transmissive authenticity, as did the rest of the sects with limited or no knowledge of the Sunna and its methodology and probativeness.\textsuperscript{1547}

**al-Nābigha:** Abū Umāma Ziyād b. Muʿāwiya b. Ḍabāb al-Muḍari al-Ghaṭafānī (d. 18BH/604) was a major Jāhili poets from the Hijaz, nicknamed al-Nābigha ‘Prodigy’ for his brilliant style.\textsuperscript{1548}

**Nāṣī:** Abū Ruwaym Nāsī b. ‘Abd al-Raḥmān b. Ābi Nuʿaym al-Madani (d. 169/786) transmitted the Qurʾān from Abū Jaʿfar Ibn al-Qaʿqāʾ (the ninth of the “Main Ten” canonical readers) and seventy of the Tābiʾin among the students of Ibn ʿAbbās, Abū Hurayra and Ubay b. Kaʿb, then went on to become one of the “Main Seven” canonical readers. The most famous narrations from him are those of Warsh and Qālūn.

**People of the Qibla:** The Muslims, as all pray toward the same direction or qibla.

**Qunbul:** Ibn Kathīr’s student Abū ʿUmar Muḥammad b. ʿAbd al-Raḥmān b. Khālid al-Makhzūmī al-Makki (d. 291/904), one of the canonical readers.

**Quṭrub:** Abū ʿAlī Muḥammad b. al-Mustanīr al-Baṣrī, known as Quṭrub (d. 206/821) took grammar from Sibawayh and kalām from the Muʿtazīlī al-Nazzām. He died in Baghdad. Among his many works: Maʿānī al-Qurʾān, Gharib al-Āthār, and al-Ishtiqāq. Finding him at his door early every morning Sibawayh would say to him: “You are a real quṭrub ‘night-owl’!”\textsuperscript{1549}

\textsuperscript{1547} See for example note 914 above.

\textsuperscript{1548} Kashāhā, Muʿjam al-Muʿallīfīn (4:188-189).

Ru'ba: 'Abd Allāh al-'Ajjāj b. Ru'ba al-Tamīmī al-Sa'dī (d. 143/762) was a Basrian rajaz poet of the first rank—as was his father 'Abd Allāh al-Ṭawil—and imam of language whose life spanned both the Umayyad and Abbasid rules. He died in the desert, at which time al-Khalīl said: “We have buried poetry, language and purity of style.”

Ruways: Abū 'Abd Allāh Muḥammad b. al-Mutawakkil al-Luḥūṭ al-Brāṣī (d. 238/ca.852), among the foremost students of Ya'qūb the great canonical reader.

Salmān: Salmān al-Fārisī, Abū ‘Abd Allāh the Persian (d. 322/653?), was also called Salmān b. al-Islām and Salmān al-Khayyār. He hailed from Rām Ḥurrūzm or, it is also said, from Iṣpāhān. He had heard from Rām Ḥurrūzm or, it is also said, from Iṣpāhān. He had heard from the Prophet—upon him and his house blessings and peace—would be sent forth so he went out in search of him. He was captured and sold in Medina and thus he worked as a slave until his first great battle, which was The Trench. He also took part in the rest of the battles and the conquests of Iraq.

Ibn ‘Abd al-Barr said it is said he also took part in Badr.

He was learned and ascetic. From him narrated Anās, Ka'b b. 'Ujra, Ibn 'Abbās, Abū Sa'id and others of the Companions and, among the Successors, Abū 'Uthmān al-Nahdī, Tāriq b. Shihāb, Sa'id b. Wahb, and others who came after them. It was also said his name was Mābih b. Būd. Ibn Mājah narrated it with his chain and even adduced a lineage for him. It was said he met 'Īsā b. Maryam or rather—as was also said—the latter’s legatee. His story to that effect is narrated through many routes, among its most authentic is what Aḥmad narrated of his own recounting. In the thread of his account of how he became Muslim there are divergences that are difficult to reconcile. Al-Bukhārī narrated from him that he passed through two to three dozen

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Glossary of Persons and Sects

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1556 al-Baghdādī, Khizānat al-Adab (1:90-91).
masters. Al-Dhahabi said, “I found different statements regarding his age all indicating that he had passed 250 years of age; they only differ as to how much older than that he was. Then I revised that finding and it became apparent to me that he did not live beyond the age of 80.” Ibn Ḥajar commented, “If what they mentioned is true it would be one of those breaches of custom with respect to him; who can object? Indeed, Abū al-Shaykh narrated in Ṭabaqāt al-ʿAṣbahāniyyīn through al-ʿAbbās b. Yazīd that the latter said: ‘The people of learning hold that Salmān lived 350 years. As for 250, they consider it beyond doubt’”

Abū Rabīʿa al-Iyādī said, from Abū Burayda, from his father, that the Prophet—upon him and his house blessings and peace—said, “Truly Allah loves, among my Companions, four” and he mentioned him among them. Sulaymān b. al-Mughira said, from Ḥumayd b. Hilāl, that the Prophet—upon him and his house blessings and peace—made Abū al-Dardāʾ and Salmān brothers. The same is found in Bukhārī in the hadith of Abū Juḥayfa on his story, which contains this passage: “The Prophet—upon him and his house blessings and peace—said to Abū al-Dardāʾ: ‘Salmān has more understanding (afqah) than you’”

After the conquest of Iraq he was made governor of Madāʾin and is buried there. When the state donation went out to him he would give it all away in charity. He used to weave palm leaves and eat from the earnings of his hand. He died in the year 36/657 per Abū ʿUbayd or 37 per Khalīfa; but ‘Abd al-Razzāq narrated from Anas that “Ibn Masʿūd went in to see Salmān on his deathbed,” which shows he died before Ibn Masʿūd, who died before 34. So it would seem Salmān died in 33 or 32.1551

1551 Ibn Ḥajar, Isāba (3:113-114 §3350). al-Dhahabi’s Juzʿ fīhi Ahl al-Miʿā, ed. Abū Yabyā al-Kandārī and Abū ʿAbd Allāh Bū Qurays (Beirut: Dār Ibn Ḥazm, 1417/1997), p. 31 §1 has: “It became apparent to me that he did not reach 90 years of age.”
Anwar al-Tanzil

Ibn al-Qutayba, al-Shi'ir wal-Sharab (1:315-319).
Baydawi, Anwar al-Tanzil under al-A'raf 7:85.

al-Sha'afi: Abū 'Abd Allāh Muḥammad b. Idrīs b. al-'Abbās b. Uthmān b. Sha'fi b. al-Sā'ib b. 'Ubayd b. 'Abd Yazīd b. Ḥāshim b. al-Muṭṭalib b. 'Abd Manāf b. Quṣay, al-Imām al-Sha'fi'ī al-Hijāzī al-Makkī al-Azdi al-Qurashi al-Ḥāshimi al-Muṭṭalibī (150-204/676-819), the offspring of the House of the Prophet—upon him blessings and peace, peerless one of the great mujaddid Imāms and jurisprudent par excellence, the scrupulously pious ascetic and Friend of Allah, praised by Aḥmad b. Ḥanbal as ‘like the sun over the world and good health for people—do these two have replacements or successors?’ He laid down the foundations of fiqh in his Risāla, which he said he revised and re-read eighty times, then said: “Only the Book of Allah Must High is perfect and free from error.”

al-Shammākh: Al-Shammākh b. Dirār b. Ḥarmala al-Māzini al-Dhabyānī al-Ghatafini (d. 22/643)—also called Ma‘qil b. Dirār, whereby Shammākh (Lofty) is his nickname—was a mukhadrām (fāḥiṣiya-born Muslim) poet famed as an extemporizer in the rajā‘ (‘Trembling’) meter and for his unrivaled descriptions of shooting bows and wild asses, a contemporary of Labid and al-Nabigha. He fought at al-Qādisiyya and died in the Mawqān campaign. His brother Muzzarrid was also a famed poet.

Shu‘ayb: Shu‘ayb b. Mīkā‘il b. Yasjur b. Madyan b. Ibrāhim, the prophet sent to the people of Madyan (‘Midian’) who, like him, descended from the same-named son of the prophet Ibrāhim—upon them peace. He was nicknamed kaḥīb al-anbiyyā‘ (orator of prophets) because of the excellent way he preached to his nation.

1553 See more in our Four Imams and Their Schools.
1555 Baydawi, Anwar al-Tanzil under al-A’raf 7:85.

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Sibawayh: Abū Bishr ‘Amr b. ‘Uthmān b. Qanbar al-Shirāzī thumma al- Başrī, known as Sibawayh (148-180/765-796), is famous as the great grammarian of the Arabic language who surpassed his master al-Khalil al-Farahīdī and taught al-Akhfash although younger than him. He authored al-Kitāb, the first systematic grammar of the Arabic language.

Successors: See Companions and Successors.

Şuhayb b. Sinān b. Mālik b. Sa’d b. Judaym al-Namirī, Abū Yaḥyā (32BH-38/591-659). His mother was from the Banū Mālik b. ‘Amr b. Tamīm. He is known as al-Rūmī because the Byzantines took him prisoner in his childhood, then a man from Kalb bought him and sold him to ‘Abd Allāh b. Jad’ān al-Tamimī who set him free. It is also narrated that he ran away from the Byzantines and came to Mecca where he became an ally of Ibn Jad’ān. Ibn Sa’d related that he became Muslim with ‘Ammār when the Prophet—upon him and his family blessings and peace—was in Dār al-Arqam. The vizier Abū al-Qāsim al-Maghribī related that his name was ‘Umayra while al-Baghawi related that “Şuhayb” (Reddish) referred to his complexion, and that he had a large head of hair which he dyed with henna. He was one of the defenseless ones (al-mustad’afīn) who would be tortured for submitting to Allah. He emigrated to Medina with ‘Ali b. Abī Ṭālib with the last batch of emigrants that year. They arrived there in mid-Rabi’ al-Awwal. He took part in Badr and all the battles after that. Ibn ‘Adi narrated from Şuhayb: “I kept company with the Messenger of Allah—upon him and his family blessings and peace—before he received his mission.”

It is said that when he left Mecca for Medina a group of the pagans followed in his tracks aiming to capture him. He said: “O Quraysh! Truly I am one of your best archers and you will not reach me before I first target you with every arrow in my quiver,
after which I will strike you with my sword; but if you want my property I will tell you where it is.” They relented and he kept his word and told them where it was. They returned and seized his property. When he arrived the Prophet—upon him and his family blessings and peace—told him: “Your trade was gainful.” At that time the verse was revealed, And among people there is the one who buys himself out in pursuit of the good pleasure of Allah (al-Baqara 2:207). The preceding was narrated by Ibn Sa’d and Ibn Abi Khaythama through Hammād from ‘Alī b. Zayd, from Sa’d b. al-Musayyib and also through another chain; al-Kalbī in his Tafsīr from Abū Ṣāliḥ, from Ibn ‘Abbās; Ibn ‘Adī from Anas; and al-Ṭabarānī from Umm Hānī, all in relation to the circumstances of the revelation of that verse.

The latter also has Abū Umāma’s narration that the Prophet—upon him and his family blessings and peace—said: “The forerunners are four: I am the forerunner of the Arabs, Suhayb the forerunner of the Byzantines, Bilāl the forerunner of the Abyssinians and Salmān the forerunner of the Persians.” Ibn ‘Uayna in his Tafsīr and Ibn Sa’d narrated through Mansūr, from Mujāhid: “The first of those who publicized their islām are seven people,” and he mentioned him among them. Ibn Sa’d also narrated through ‘Umar b. al-Hakam: “Ammār b. Yasir was among those who were tortured until he did not know what he was saying; likewise Suhayb, Abū Qā‘id, ‘Āmīr b. Fuhayra and others. It was in reference to them that the verse was revealed, Then verily, your Lord is, for those who emigrated after being persecuted then fought and were steadfast, verily, your Lord afterwards is for them indeed Forgiving, Merciful (al-Nahl 16:110).

Al-Baghawī narrated through Zayd b. Aslam, from his father:1556 “I went out with ‘Umar until we reached Suhayb in al-

1556 This chain is as cited in the printed edition of the Isāba; however, the printed edi-
‘Aliyya. When the latter saw him, he cried out: “People! People! (ya nās ya nās).” ‘Umar said, “What is the matter with him? Why is he calling out to the people?” I said, “He is only calling his boy Nukhays.” He then said: “Ṣuḥayb, I find no fault in you except three traits: you claim Arab ancestry yet the way you speak is foreign; your teknonym contains the name of a Prophet, and you are a spendthrift.” He replied: “As for my being a spendthrift, I spend only on what is right; as for my teknonym it was given to me by the Prophet—upon him and his family blessings and peace—and as for my affiliation to the Arabs, the Byzantines took me prisoner when I was little, so I acquired their language.” Before ‘Umar died he stipulated that Ṣuḥayb should pray over his remains and that he should people in prayer until they decided on a leader. Al-Bukhārī narrated it in his Tārikh.

Al-Humaydi and al-Ṭabarānī narrated from Ṣuḥayb: “The Messenger of Allah—upon him and his family blessings and peace—never fought a battle except I took part in it, to his right or to his left; and he never received a pledge except I was present, and he never sent out an expedition except I was present, and he never went on a raid except I was with him, to his right or his left, and they never feared to be in front except I was in front, nor in the back except I was in the back, and I never placed the Messenger of Allah between myself and the enemy until he died.”

Ṣuḥayb died in 38/659; it was also said he died in 39/660. From him narrated his sons Ḥabīb, Ḥamza, Saʿd, Ṣāliḥ, Ṣayfī, ‘Abbād, ʿUthmān and Muḥammad, and his grandson Ziyād b. Ṣayfī. The Companion Jābir also narrated from him, as did Saʿīd...
When the latter saw him, he cried out, "People! People!"

"Uthmān, Sa'd, Abu Musa, Ibn 'Abbas, and others. Al-Wāqīḍī said: Abū Hudhayfa one of the descendants of Šuhayb narrated to me, from his father, from his grandfather, that Šuhayb died in Shawwāl 38/March 659 aged 70.\footnote{Ibn Hajar, ʻIṣāba (3:254-255 §4099).}

Tābīʻī(ī): See Companions and Successors.

Ubay: Ubay b. Ka'b b. Qays b. 'Ubayy b. Zayd b. Mu'āwiyah b. Amr b. Malik b. al-Najjār al-Ansāri al-Najjārī (d. 22/643), Abū al-Mundhir and Abū al-'Ubay'f, was the Leader of Qur'an Reciters (sayyid al-qurrā) among the Companions. He was one of the participants of the Second 'Aqabah [Pledge] and he took part in Badr and all the battles. The Prophet—upon him and his Family blessings and Peace—said to him: "Let knowledge congratulate you (yiḥanna'ka/līyahnika al-ʻilm), Abū al-Mundhir!" [Ṣahih Muslim] He also said to him: "Verily Allah has ordered me to recite to you." Umar would call him the master of Muslims (sayyid al-Muslimin) and say: "Recite, Ubay!" This is also related from the Prophet himself.

The Imams all documented his hadiths in their Ṣaḥīḥs. Māsrūq counted him among the six who specialized in giving fatwa. Al-Wāqīḍī said, "He is the first who took dictation from the Prophet—upon him and his Family blessings and Peace—and the first who wrote, at the end of whatever he wrote, 'Signed, X son of Y' (wa-kataba Fulān b. Fulān"). He was of medium build and had a white beard—he would not change it to a different color. Umar was among those of the Companions who narrated from him and he would ask Ubay when tribulations took place and yield to his decision in problems. Others who narrated from him: Abū Āyyūb, 'Ubāda b. al-Sāmit, Sahl b. Sa'd, Abū Mūsā, Ibn 'Abbās, Abū Hurayra, Sulaymān b. Ṣurad and others.
Someone asked, “Messenger of Allah, you see these illnesses that target us? What do we gain out of them?” He replied, “Expiations.” Ubay b. Ka‘b said, “Messenger of Allah, even small ones?” He replied, “Even a thorn and what is smaller yet (wa-in shawkatun fa-mā fawqahā).” Hearing this, Ubay supplicated that fever (al-wa‘ak) never leave him until he died and that it not distract him from pilgrimage or ‘Umra or jihad or obligatory prayer in congregation. After that, no one would ever touch his body except they found it hot, and so until he died. It was narrated by Åhmad, Abū Ya‘lā and Ibn Abī al-Dunyā, and Ibn Ḥibbān declared it sound. Al-Ṭabarānī related its gist from Ubay b. Ka‘b and its chain is fair.1558

ʿUmar: ʿUmar b. al-Khaṭṭāb b. Nufayl b. ʿAbd al-ʿUzza, Amīr al-Muʾminīn, Abū Ḥafs al-Qurashi al-ʿAdawi al-Fārūq (d. 23/644), was the second Caliph of the Prophet after Abū Bakr. He embraced Islam in the year 6 of the Prophethood at age 27 after having fought it, the divine answer to the Prophet’s supplication, “O Allah! Strengthen Islam with ʿUmar b. al-Khaṭṭāb.” He was famous for his sagacity and fierce stand for the truth and took up the task of caliphate with utmost diligence, to an unprecedented extent with regard to strength of character and perfect justice. He spent all in the way of Allah as the Prophet predicted and was an exceptional statesman and ruler. He was fair-skinned with some reddishness, tall with a large build, fast-paced, a skilled fighter and horseman of immense courage, and a scrupulously Godfearing leader who wept much and was martyred as the Prophet had predicted.

The Prophet said: “I have two ministers from the dwellers of heaven and two ministers from the dwellers of the earth. The former are Jibril and Mikā‘il, and the latter are Abū Bakr and

1558 Ibn Ḥajar, Isāba (1:16-17 §32).
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Umar. He said of the latter: "These two are [my] hearing and eyesight" and instructed the Companions: "Follow those that come after me: Abū Bakr and 'Umar." "In the nations before you were muhaddathūn 'people who received communications' although they were not prophets. If there is any of them in my Community, truly it is 'Umar b. al-Khaṭṭāb." This narration is further elucidated by the narrations "Allah has engraved truth on the tongue of 'Umar and his heart" and "Had there been a Prophet after me, truly, it would have been 'Umar." He was intransigent and severe in separating truth from falsehood and the Prophet conferred on him the title of al-Fārūq, saying: "Indeed, the devil parts ways with 'Umar." He also said: "This is a man who does not like vanity (al-bāṭil). This is Umar b. al-Khaṭṭāb." He also had the distinction of having

153 Narrated from Abū Sa'id al-Khudri by al-Tirmidhi who said it is hasan, and from Ibn Abī Ḥāmid with a chain al-Dhahabi graded hasan in the Siyār (1/2:511).
155 Narrated from Ḥudhayfah by Ahmad, al-Tirmidhi and Ibn Mājah with chains al-Dhahabi said were fair.
156 Narrated from Abū Hurayra and Ḥāsha by al-Bukhārī and Muslim, the latter without the words "although they were not Prophets."
157 Narrated from Ibn 'Umar by al-Tirmidhi (hasan sahih gharib), Ahmad and Ibn Hibbān (15:318 $6895$); from Abū Dharr by Ahmad, Abū Dāwūd and al-Ḥākim; from Abū Hurayra by Ahmad, Ibn Hibbān (15:312-313 $6889$), Abū Ya‘lā, al-Ḥākim, Ibn Abī Shayba (12:21), Ibn Abī Āṣim in al-Sunna ($1250$), and al-Bazzār ($2501$) with a sound chain as indicated by al-Haythami (9:66); and from Bīlāl and Mu‘āwiyah by al-Ṭabarānī in al-Kabīr. See al-Baghwā, Sharḥ al-Sunna (14:85) and Ibn Abī Āṣim, al-Sunna (p.567 §1247-1250).
158 Narrated from ‘Uqba b. Āmir by Ahmad and al-Tirmidhi who graded it hasan, and by al-Ḥākim (3:85) who graded it sahih. Also narrated from ‘Ismā’īl b. Malik by al-Ṭabarānī in al-Kabīr (17:298) with a weak chain as stated by al-Haythami (9:68).
159 Narrated from Burayda by Ahmad with a strong chain, al-Tirmidhi as part of a longer hadith with the wording "the devil certainly fears 'Umar," and Ibn Hibbān. Al-Tirmidhi said it is hasan sahih gharib.
160 Narrated from al-Aswād b. Sāri‘ by Ahmad through two slightly weak chains.
several of his suggestions to the Prophet confirmed by the Revelation in the Holy Qur'ān, such as praying behind Ibrāhīm's Station (al-Baqara 2:125), covering up the wives of the Prophet (al-Ahzab 33:53) and other rulings. He excelled at the interpretation of dreams.

The conquest of the territories of Syro-Palestine was completed in his time as well as those of Egypt and most of Persia. He routed Chosroes and "scissored Caesar to size" (qāṣṣara Qayṣara). He spent their spoils in the way of Allah just as the Messenger of Allah had predicted and promised. The Prophet called him "my little brother" (ukhayya) and asked him to pray for him.\(^{1567}\) Among the Companions who narrated from him: 'Ali, Ibn Mas'ūd, Ibn 'Abbās, Abū Hurayra, and especially his son Ibn 'Umar upon whose reports Mālik relied in the Muwatta'.

His caliphate lasted ten years and a half during which Islam covered all Egypt, Syria, Sijistān, most of Persia and other regions. He died while at prayer, stabbed in the back by a disgruntled Sabean or Zoroastrian slave at sixty-six years of age. The Prophet said: "I dreamt I was presented a vessel of milk, so I drank from it, then I gave the rest of it to 'Umar b. al-Khaṭṭāb." They asked: "What do you say its meaning is, Messenger of Allah?" He replied: "Knowledge."\(^{1568}\) Ibn Mas'ūd said: "When 'Umar died we considered that nine tenths of all learning had disappeared."

\(^{1567}\) Hadith: "My little brother, join us in your supplication and do not forget us." (Ayyukhayya ashrīkā né du'ā'ik wa-lā tansānā). Narrated from 'Umar by al-Tirmidhi (hasan sahih), Ibn Mājah and al-Nasā'i. Al-Nawawi in al-Adhkar and others cited it as an example of (i) the permissibility of asking for supplication and (ii) asking from one less meritorious than the one who asks.

\(^{1568}\) Narrated from Ibn 'Umar by Bukhārī, Muslim, Tirmidhi, al-Dārīmi and Ahmad.
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He was the first Muslim ruler to levy 'ushr, the 10% Customs or Import Duty levied on the goods of the traders of other countries who chose to trade in the Muslim dominions on merchandise meant for sale if valued at more than two hundred dirhams. Instructions were issued to the officials that no personal baggage was to be searched, and 'ushr was applied only to goods that were declared as being for the purpose of trade. Muslims paid a lower rate of 2½% while Dhimmis paid 5%. Other firsts mentioned in Abu Hilāl al-‘Askari’s Kitāb al-Awa’il (“Book of Firsts”) and al-Tabari’s Tārikh included: the establishment of the public treasury, courts of justice and appointment of judges; the Hijri calendar which continues to this day; assumption of the title of Amīr al-Mu’minīn; organization of the war department; putting army reserves on the payroll; establishment of land revenue; survey and assessment of lands; census building of canals; founding of the cities of Kūfah, Baṣra, al-Jazīra, Fustāt, and Mawṣil; division of conquered countries into provinces; imposition of customs duties; and many others. He was also the first ruler in history to separate the judiciary from the executive.

One of his famous excellent innovations during his caliphate was his gathering the multifarious groups praying ṭarāwīḥ into a single congregation. Ubay b. Ka‘b said: “This was never done before” ‘Umar replied: “I am fully aware but it is good!” He also said: “And a fine innovation this is!” (ni‘mati al-bid‘atu ḥādiḥih). He was also the first caliph to prohibit the Jahiliyya practice of mut‘a or temporary marriage, according to the Prophet’s earlier prohibition. This was confirmed by ‘Ali himself: “The Messenger of Allah forbade temporary marriage during

1571 On the abrogated character of mut‘a see, for example, Fī ḍalā’ al-Sunan (11:58-59).
Khaybar and the consumption of the meat of the domestic asses." On ra'jm (stoning as a criminal penalty) 'Umar said:

Allah sent Muḥammad with the truth. He revealed the Book to him. Among what He revealed to him was the verse of ra'jm. We recited it, learnt it, and the Prophet did ra'jm and so did we after him. I reckon that in due time someone will come up and say: “We do not find the verse of ra'jm in the Book of Allah” whereupon they will follow misguidance by leaving a categorical obligation Allah revealed. Ra'jm is incumbent against any man or woman that commits adultery if one is married, if the proof is absolutely established, or if there is pregnancy, or confession. I swear by Allah that were it not that people might claim that 'Umar added something to the Book of Allah, I would write it down!

Yet he always sought a way out from capital punishment and always tried to find a legal excuse for perpetrators so as to let them escape with their lives. This took place many times in his caliphate. He took pains to provide effective and speedy justice. He set up an effective system of judicial administration under which justice was administered according to the principles of Islam. Qadis were appointed at all administrative levels for the administration of justice and were chosen for their integrity and learning. High salaries were paid to them and they were appointed from the among the wealthy and those of high social standing so as not to be influenced by the social position of any litigants. They were not allowed to engage in trade.

He would go to the villages every seventh day of the week and, if he found a slave doing work that was too much for him, lightened it for him. He also used to go out at night searching for people he might help. It is related he once said to ‘Amr b. 'Abd al-Ḥāfīz.
Allah sent Muhammad with the truth to him. Among what He revealed to him, He lightened it for him. He also used to go out at nights searching for his followers. I reckon that in due to: 1.

Although 'Umar loved his wives tenderly and they treated him with affection and care, particularly Umm 'Āsim Jamila bint Thabit al-Awsiyya - who never let him out to the Mosque without walking him to the door and kissing him goodbye -

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'al-Âs the governor of Egypt: "Amr, when did you start turning people into slaves when their mothers gave birth to them as free men?"1575 'Umar would pray 'ishâ with the people then enter his house and not cease praying until dawn, and he did not die before acquiring the habit of fasting permanently.1576 He wrote to all his deputies around the Muslim world: "Your most important urgent matter, in my view, is prayer. Whoever guards it well and persistently has guarded his Religion and whoever is careless with it is even more careless (aḍya') with everything else."

'Abd Allâh b. 'Isâ b. Abi Laylâ related: "There were always tracks in 'Umar's face caused by tears." Al-Hasan al- Bàshrî and Hishâm b. al-Hasan narrated that he sometimes lost consciousness after reciting a verse from the Qur'ân, whereupon he would be taken ill and visited for days.1578

Although 'Umar loved his wives tenderly and they treated him with affection and care, particularly Umm 'Āsim Jamila bint Thabit al-Awsiyya - who never let him out to the Mosque without walking him to the door and kissing him goodbye

1575 al-Jawzi, Manâqib 'Umar (p. 71); al-Samhûdi, Târikh al-Madina (2:759); Ibn Qudâma, al-Mughînî (7:301).
1576 Narrated by Ibn 'Abd al-Ḥâkam in Futûh Mîr wa-Akhbârûhâ (p. 114) and Ibn al-Jawzi in Manâqib 'Umar (p. 120) cf. Kanz al- Ummâl (12:660), all with a broken chain through Abû 'Abda Yusuf b. 'Abdah al-Azdi whose narrations from Thabit (such as this one) are disqualified (munkar). In addition the content itself is disqualified, namely the claim that 'Umar ordered both 'Abd Allâh b. 'Amr and his father to be flogged and insulted them. Modern writers such as Sayyid Qutb in Fi Zîlîl al-Qur'ân (3:1364,6:3969), Mahmûd 'Aqqâd in 'Abqariyyat 'Umar and al-Kândihlawi in Hayât al-Sakhâba nevertheless gave currency to these stories.
1577 Ibn Kathîr, Bidâya (7:135).
1578 Narrated by Mâlik in his Muuwatta'.
1579 Narrated by Ibn Abi Shayba (13:269); Abû Nu'aym, Hîlîya (1:88 §133) through Abû Bakr b. Abi Shayba; Ibn al-Jawzi, Manâqib 'Umar (p. 168); Ibn Qudâma, al-Riqq (p. 114) and Ibn al-Bukâ'î (p. 166); al-Dhahabi in the Siyar.
yet his reputation is that of a severe critic of women. “What! He is too rough to live with and harsh on women!” relatedly exclaimed Umm Kulthūm the daughter of ‘Alī b. Abī Ṭālib when ‘Ā’ishā asked her why she would turn down his proposal for marriage. In reality, he was intensely scrupulous with everyone and not with any group in particular, and he was even stricter with his own household—men and women. He birched one of his sons whom he had seen wearing new clothes and letting his hair down. When his wife asked him why, he said: “I saw him puffed up with self-approval and wished to teach his ego a lesson.” He took away his other son’s profit from the sale of a camel and poured it into the public treasury with the words: “Tend the camel of the son of the Commander of the believers! Feed the camel of the son of the Commander of the believers! Clean the camel of the son of the Commander of the believers!” He took his wife ‘Ātika’s prayer rug and struck her on the head with it when she told him it was a gift from Abū Mūsā al-Ash’ārī then called the latter and struck him with it too, with the words: “Do not gift anything to my wives, we have no need of your gifts!” He distributed woolen garments to the women of Madīna to the last piece, which he then gave to an old woman in preference to his own wife Umm Kulthūm the daughter of ‘Alī, with the words: “Umm Sulayṭ deserves it more, she sewed for the people at the battle of Uhud.” He himself gave the reason for this stricter standard at home, when he gathered his entire household and told them:

I have forbidden the people to do such-and-such. People look to you the way birds look at a piece of meat. When you fall, they fall. When you fear, they fear. By Allah! Let me not

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1580 Narrated through al-Wāqidi by al-Ṭabari in his Tārikh (2:564) and others.
1581 Narrated by ‘Abd al-Razzāq (10:416).
1582 Narrated from Tha’laba b. Abī Mālik by al-Bukhārī in two places.
see one of you brought to me for falling into what I have forbidden the people people to do, or I will double the punishment for him due to his relationship to me!  

During his caliphate ‘Umar forbade certain actions out of precautionary pre-emption (sadd al-dhara‘i’). For example, he forbade Anas from praying towards a grave after seeing him do so;  

he hit a man for praying while facing another and hit the latter for facing the former through his salāt;  

he forbade Muslims in non-Muslim countries (Azerbaijan at the time) from dressing in the manner of non-Muslims;  

he forbade the fasting of Rajab lest it be confused with Jāhiliyya-time over-veneration of that month. He also forbade praying in churches whether or not they contained statues while Ibn ‘Abbās prayed in them as long as they did not contain them.  

When a man from Iraq named Šabīgh b. ‘Isā came to Madina and began to ask about the meaning of the ambiguous verses (mutashābihāt) of Qur‘ān ‘Umar summoned him and asked him: “Who are you?” He replied: “I am the servant of Allah, Šabīgh.” ‘Umar said: “And I am the servant of Allah, ‘Umar.” Then he struck him on the head with a birch. This went on until his head bled. Šabīgh said: “Commander of the believers, stop! No trace remains of what was in my head.”  

1583 Narrated by Ibn Sa‘d (3:289) with a chain meeting the criteria of al-Bukhāri and Muslim.  

1584 Narrated by Ibn Abī Shayba (1:106) and ‘Abd al-Razzāq (1:404).  

1585 Narrated by ‘Abd al-Razzāq (2:38) and others.  

1586 Narrated by Ahmad in his Musnad with a sound chain according to al-Arna‘ūt (1:252-253 §92). Ibn Taymiyya in his Iqtīdā’ al-Sirāt al-Mustaqīm (1907 ed. p. 60) said: “This is a prohibition on the part of ‘Umar directed at Muslims against all that belongs to the manner of dress of non-Muslims (mushrikīn)” For some reason, this particular passage was left out of the English translation of the Iqtīdā’ entitled Ibn Taymiyya’s Struggle Against Popular Religion (1976).  

1587 Narrated by al-Bukhāri in tal‘īqan mode.  

1588 Narrated from Sulaymān b. Yasār with a sound chain by al-Dārīmi and cited by
said to him: “Uncover your head.” He did, revealing two braids.

‘Umar said: “By Allah! Had I found you tonsured, I would have cut off your head.” Meaning, if you had been a recidivist, because they used to shave the heads of convicts (as took place with ‘Umar’s own son, ‘Abd al-Rahmân, for drunkenness).1590

‘Umar disliked the compilation of hadith in books, however, he commanded people to learn hadith by heart exactly as they had to learn the Qur’an. He did so during his caliphate in writing: “Learn the inheritance laws, the Sunna, and grammar the same way you learn the Qur’an!”1591

Târiq b. Shihâb narrated: “When ‘Umar came to Syro-Palestine the army came to him as he was wearing a waist-wrap, two khuffs, and a turban (‘imāma); he took his camel by the reins and waded into the water, whereupon they said to him: ‘Commander of the Believers! The army and patriarchs of Shâm are meeting you and you are in this state?’ ‘Umar said: ‘We are a nation Allah ennobled and made mighty with Islam. We shall not seek nobility and might with other than it’”1592

Al-Qurṭubi in his Tafsîr on the verse Allah knows that which

al-Qurṭubi in his commentary on Al’Imrân 3:7. Imâm Mâlik narrated in al-Muwâda’ that al-Qâsim b. Muhammad said: “I heard a man asking ‘Abd Allâh b. ‘Abbâs about the spoils of war. The latter answered: ‘Horses are part of the spoils of war, and the battle-gear and property carried by the enemy killed in battle (al-salâb).’ Then the man asked the same question again and Ibn ‘Abbâs gave the same answer. Then the man said: ‘The spoils Allah mentioned in His Book, what are they?’ and he did not stop asking him until he almost created a nuisance for him. Then Ibn ‘Abbâs said: ‘Do you know what this man is like? He is like Sâbigh whom ‘Umar beat up.’”

1592 Narrated by Ibn Abî Shayba (7:10, 7:93) and others.
every female bears and that which the wombs absorb and that which they grow. And everything with Him is measured (al-Ra’d 3:18) mentioned that a man came to ‘Umar stating that he found his wife pregnant after two years of absence. ‘Umar held a consultation regarding her lapidation or adultery. Mu‘adh b. Jabal said to him: “You may have jurisdiction over her, but not over the foetus. Leave her until she gives birth.” She then gave birth to a boy whose front teeth were coming out. The husband recognized a resemblance in him and exclaimed: “This is my son, by the Lord of the Ka’ba!” ‘Umar said: “Women can no longer give birth to the like of Mu‘adh; were it not for Mu‘adh, ‘Umar would have perished!” (lawlā Mu‘adhdhu nano halalaka ‘Umar.)

Al-Bukhari narrated in his Sahih that in a time of drought ‘Umar accomplished the prayer for rain through the intercession of al-‘Abbās b. ‘Abd al-Mu‘tālib, the uncle of the Prophet, saying: “O Allah! We would use our Prophet as a means to You and You then sent us rain; now we use our Prophet’s uncle as a means to You, therefore send us rain!” Among his sayings: “Learn before you become leaders!” “Take account of your-

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1193 Narrated by Ibn Abī Shayba, Ibn Sa‘d, Ibn ‘Asākir, al-Bayhaqi in al-Sunna al-Kubra (7:443 §15335), al-Dāraquṭnī and Sa‘id b. Mansūr in their Sunna and others cf. al-Dhahabi, Siyar (1:452) and Ibn Hajar, Isāba (6:137). This report is the basis of the majmū‘a narration in Abū Dāwūd and Ahmad but the latter two do not have the words “We were not...”. It was corrupted to read “Ali” instead of “Mu‘adh” in the Shi‘i sources beginning with the Musnad attributed to Zayd b. ‘Ali (p. 335) and some Sunni sources without chain cf. Ibn Qutayba, Tā‘wil Mukhtalīf al-Ḥadīth (Dar al-Jil ed. p. 162), Ibn ‘Abd al-Barr in al-Īṣra’īl (3:1103)—although he himself cites the true version in Jam‘ Bayān al-‘Ilm (2:919 §1742)—and certain taṣfīrs. Ahmad al-Ghumārī’s claim in al-Burhān al-Jalīl (p. 71) that Ibn Abī Khaythama relates it in his Tārīkh is incorrect.


1195 Narrated by al-Khaṭīb in Naṣḥīyat Aḥl al-Ḥadīth (p. 24).
selves before you are brought to account;”  

“Would that I were resurrected with a clear account, with nothing for me and nothing against me;”  

“If a stray camel or a sheep died on the shore of the Euphrates I would fear that Allah would ask me to account for it;”  

“O Allah, I am rough, so make me gentle! I am stingy, so make me generous! I am weak, so make me strong!”  

“Whoever displays humility to the people beyond what is in his heart only displays hypocrisy on top of hypocrisy;”  

Anas said: “I heard ‘Umar say as he was alone behind a wall: ‘By Allah! You shall certainly fear Allah, O son of Khaṭṭāb, or He will punish you!’”  

“People resemble their times more than they resemble their own parents.”  

“We found that the goodness of our lives was patience.”  

“Know that greed is poverty and despair sufficiency. When a man despairs of something, he does without it.”  

“By Allah! My heart has softened for the sake of Allah until it became softer than butter, and it has hardened for the sake of Allah until it became harder than stone.”  

“If it were announced from the heaven: ‘O people! You are all entering Paradise except one;’ I would fear to be he; and if it were announced: ‘O people! You are all entering the Fire except one;’ I would hope to be he.”

‘Umar remarked to Ḥudhayfa that he sometimes refrained

1596 Abū Nu‘aym, Hilya (1:88 §135); Ibn al-Jawzi, Ṣifat al-Safwa, chapter on ‘Umar.
1598 Narrated by Ibn Sa‘d (3:105).
1600 Narrated by al-Dinawari as cited in Kanz al-‘Ummāl (§22527).
1601 Ibn Qudāma, Mukhtasar Minhāj al-Qāṣidin li-Ibn al-Jawzi (p. 426) and al-Dhahabi.
1602 Narrated by Ibn Qutayba in ‘Uyūn al-Akhbār (2:1) as a saying of ‘Umar; and by Abū Nu‘aym in the Hilya (2:177) as a saying of ‘Urwa.
1603 This and the next nine reports in Abū Nu‘aym’s Hilya (1:86-91).
From praying the funeral prayer over one of the deceased so the Prophet revealed to him the names of twelve of the hypocrites, whereupon ‘Umar asked Ḥudhayfa, ‘I adjure you by Allah! Tell me, am I one of them?’ Ḥudhayfa replied, ‘No, and I will not tell anyone anything further after this.’ ‘Umar was seen carrying a slaughtered animal on his back. He was asked why, and he replied: ‘I was infatuated with myself and wanted to humble myself.’ ‘Umar was carrying a waist-wrap patched in twelve places. He memorized Sūrat al-Baqara in twelve years and when he had learned it completely he slaughtered a camel.

As ‘Umar’s head lay in his son ‘Umar’s lap after his stabbing he said to him: ‘Lay my cheek on the ground.’ Then he said: ‘Woe to me, my mother’s woe to me if my Lord does not grant me mercy!’ The next morning al-Miswař woke him for the dawn prayer. ‘Umar rose saying: ‘Yes, and there is no part in Islam for whoever leaves prayer.’ He prayed bleeding from his wounds. To the visitors who told him Jazāka Allāhu khayran he would reply: ‘I am hopeful and fearful’ (rāghib wa rāhib).

Ibn ‘Abbas narrated: When ‘Umar was placed on his deathbed, the people gathered around him, invoked Allah, and prayed for him before the body was taken away, and I was among them. Suddenly I felt somebody taking hold of my

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1604 Narrated by al-Ṭabarī in his Tafsīr, al-Bāzār through trustworthy narrators according to al-Haythamī (3:42), al-Bayhaqī in his Sunan al-Kubrā (8:200), Ibn Abī Shayba and others.
1605 Al-Suyūṭī in Ṭarīkh al-Khulāfāʾ and al-Dhahabi.
1606 Abū Nuʿaym, Hīya (1:89 §140).
1607 Narrated from Ibn ‘Umar by al-Dhahabi.
1608 Ibn Saʿd (3:344), Abū Nuʿaym, Hīya (1:89 §137), and al-Dhahabi.
1610 Narrated from Ibn ‘Umar by al-Bukhārī and Muslim.
shoulder and saw that it was ‘Ali b. Abi Ṭalib. He invoked Allah’s Mercy for ‘Umar and said: “O ‘Umar! You have not left behind you a person whose deeds I like to imitate more than yours, nor would I more prefer to meet Allah with other than your deeds. By Allah! I always thought that Allah would keep you with your two companions, for very often I used to hear the Prophet saying: I, Abū Bakr and ‘Umar went somewhere; I, Abū Bakr and ‘Umar entered someplace; and I, Abū Bakr and ‘Umar went out” Muslim and Mālik narrated it.

‘Umar had nine sons and four daughters: the great Imām ‘Abd Allāh Abū ‘Abd al-Raḥmān (from Zaynab bint Maẓ‘ūn); ‘Abd al-Raḥmān the Elder (from Zaynab also); Zayd the Elder (from Umm Kulthūm bint ‘Alī b. Abī Ṭalib min Fāṭimat al-Zahrā’); ‘Āṣim (from Umm Kulthūm Jamīla bint ‘Āsim b. Thābit); Zayd the Younger (from Mulayka bint Jarwal al-Khuzā’iyya); ‘Ubayd Allāh (from Mulayka also); ‘Abd al-Raḥmān the Middle, known as Abū Shaḥmat al-Majlūd (from Lahiyya, a slavewoman); ‘Abd al-Raḥmān the Younger, known as Abū al-Mujabbar (from a slavewoman); ‘Iyāḍ (from ‘Āṭika bint Zayd); Ḥafṣa (from Zaynab also); Ruqayya (from Umm Kulthūm bint ‘Alī also); Fāṭima (from Umm Ḥakim bint al-Hārith); and Zaynab (from Fukayha, a slavewoman).

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'Umar was the barrier between the Prophet's Community and the onset of dissension. His death is one of the earliest signs of the Final Hour. One day he asked Hudhayfa about the "dissension that shall surge like the waves of the sea" mentioned by the Prophet. Hudhayfa answered: "You need not worry about it, Commander of the Believers, for between you and it there is a gate closed shut" 'Umar said: "Will the gate be opened or broken?" Hudhayfa said: "Broken!" 'Umar replied: "That is more appropriate than that it be let open." The narrator [Abū Wā'il] said: "We feared to ask Hudhayfa who was that gate, so we sent Masrūq to ask him and he said: 'That gate was 'Umar.' They asked him, 'Did 'Umar know that?' He replied, 'Yes, as surely as night precedes tomorrow, and I was speaking to him unambiguously!'\(^{161}\)

Umayya: Abū al-Ḥakam 'Abd Allāh b. Abī Rabī'a b. 'Awf al-Thaqāfī, known as Umayya b. Abī al-Salt (d. 5/626) was one of the well-travelled leaders of Thaqif and a jinn-familiar poet of Jāhiliyya who read the Scriptures, frequented the Christians and Jews of Syro-Palestine, shunned idolatry and polytheism and taught the Quraysh the expression \(\text{bi-smik Allāhumma}\) 'in Your Name, O Allah'. He disbeliefed in the Prophet—upon him blessings and peace—either out of envy or out of loyalty for his maternal cousins killed at Badr, whence the Prophet compared him to the archetypal learned apostate in the verse \text{Recite to them the news of him to whom We sent Our signs, but he sloughed them off}\ (al-"A'rāf 7:175) which, alternately, may have been revealed in actual reference to him.\(^{162}\) He once said: "Little sister! I am a man for whom Allah desired great goodness, but I refused it." The Prophet enjoyed listening to his poetry, endorsing some as true and critiquing some. He said of him: "He almost became

\(^{161}\) Narrated from Abū Wā'il Shaqiq b. Salama by al-Bukhārī and Muslim.

\(^{162}\) \text{Tafsīrs of 'Abd al-Razzāq, al-Ṭabarī, al-Baghawī and others.}
Muslim in his poetry,” “His tongue believed but his heart disbelieved” and “Allah knows of Umayya b. Abi al-Ṣalt.”

**Umm Salama:** Umm Salama bt. Abi Umayya b. al-Mughira b. Abd Allāh b. ‘Amr b. Makhzūm al-Qurashiyya al-Makhzūmiyya (d. ca. 63/683), the Mother of the Believers, was named Hind. A weaker report says her name was Ramlā. Her father’s name was Hudhayfa—it is also said, Suhayl—and his nickname Zād al-Rākib (Rider’s Provision) because he was one of those famed for generosity: whenever he travelled he would let no one come with their own provision but he would take care of all their needs himself. Her mother was ‘Ātika bt. ‘Āmir b. Rabī‘a b. Mālik al-Kināniyya of the Banū Firās. Umm Salama was the wife of her paternal cousin Abū Salama b. ‘Abd al-Asad b. al-Mughira. He died before her, after which the Prophet—upon him and his house blessings and peace—married her in Jumādā II of the year 4/625, some said the year 3.

She and her husband were among the first to become Muslim. They both emigrated to Abyssinia and she gave birth to his son, Salama. Then they came back to Mecca and emigrated again to Medina, where she gave birth to his other children ‘Umar, Durra and Zaynab per Ibn Isḥāq. She related:

> When Abū Salama resolved to leave to Medina, he equipped one of his camels and carried, together with me, my son Salama. Then he went out, leading his camel, but when the men of Banū al-Mughira saw him they confronted him and said: ‘As for yourself you have the better of us but what about her, our kin? On what account are we to just let you roam the lands with her?’ Then they snatched the bridle from his hand and took me. At this the Banū ‘Abd al-Asad became

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Angry and rushed to Abū Salama's side, saying: 'We swear by Allah that we will not leave our son with her if you snatch her away from our kin.' And they started dragging my son Salama back and forth until they dislocated his shoulder. The Banū 'Abd al-Asad and group of Abū Salama went off with the boy while the Banū al-Mughira detained me. My husband Abū Salama made for Medina. I had been separated from my husband and my son. Every morning I would go out to al-Abtah and sit there, crying without cease until the evening. Seven days or so passed. A man came by, one of my paternal cousins, and saw how my face had changed. He told the Banū al-Mughira: 'Will you not let this poor woman leave? You separated her from her husband and her son!' So they said: 'Join your husband if you wish.' At this the Banū 'Abd al-Asad gave me back my son. I saddled my camel, put my son in my lap and went out heading for my husband in Medina with no creature accompanying me. I would inform whoever I met of my plan until I reached al-Tan'īm where I met 'Uthmān b. Talha the brother of the Banū 'Abd al-Dār. He asked where I was going and I told him. He said, 'Do you have anyone with you?' I said, 'No, by Allah, except Allah and my son here.' He said, 'By Allah! You will not be left on your own.' He took the bridle of the camel and left with me, leading me. By Allah! I never accompanied a nobler Arab man. Whenever he made a pit stop he would kneel down my mount then move away to some tree and lie down under it. When it was time to leave again he would go up to my camel, bring it forward and saddle it, then step back and tell me to mount, after which he would come back, take the bridle and lead me on until the next stop. He kept doing that until we reached Medina. When he saw the town of the Banū 'Amr b. 'Afwī in Qubā' he said, 'Your husband is in this town'—Abū Salama had alighted there.

It is said she was the first woman to emigrate to Abyssinia and the first woman to have entered Madina as a lone female rider. It is also said that Laylā the wife of 'Āmir b. Rabī'a shared that distinction with her. Nasā'ī narrated with a sound chain that after her waiting period [after widowhood of Abū Salama] was over, Abū Bakr proposed to her but she did not accept his proposal. Then the Prophet—upon him and his house blessings and peace—sent his proposal to her after she gave birth to her...
daughter Zaynab and she said, “Tell the Messenger of Allah that I am a jealous woman, that I have several boys, and that I have none of my relatives to act as guardian for me.” He said: “Tell her, ‘I will supplicate Allah and your jealousy will leave you; your boys will be provided for; and none of your relatives will dislike that proposal.” When she heard this she said to her son ‘Umar, “Rise and betrothe me to the Messenger of Allah.”

After they married he would visit her and ask, “Where is Zunāb? [Little Zaynab]” [= who will look after the baby?] until ‘Ammār b. Yāsir came and took care of her needs—as she would nurse her and he said, “This infant is hindering the Messenger of Allah—upon him and his house blessings and peace—from his need.” Then the Prophet came one day and said, “Where is Zunāb?” whereupon Qarība bt. Abī Umayyā—who happened to be there—said, “Ammār b. Yāsir took her.” He said, “I will come to you tonight,” and she prepared food for him and joined him in bed.

Ibn Sa’d related from ‘Ā’isha that she said, “When the Messenger of Allah married Umm Salama I became despondent because we had been told she was very beautiful, so I sneaked in to see her and I saw that she was even more beautiful than what they had said.” Ibn Hajar commented: “Umm Salama was indeed described as very beautiful, very intelligent and very wise. Her suggestion to the Prophet—upon him and his house blessings and peace—on the Day of Ḥudaybiya is proof enough of the latter.”

She narrated [Hadith] from the Prophet as well as from Abū Salama and Fāṭīma al-Zahrā’. From her narrated her two children ‘Umar and Zaynab, her brother ‘Āmir, her nephew Muṣ‘ab b. ‘Abd Allāh, her posthumous freedman Nabhān, her freedmen ‘Abd Allāh b. Rāfī‘, Nāfi‘, Safīna, his son, Abū Kathīr,
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'Arwa al-Tanzi: daughter Za'yna band she said, "Tell Allah that I am an envious woman, that I have several boys but I have no relatives to act as guardian for me."

Ibn Abi Khaythama said she died in the caliphate of Yazid b. Mu'awiyah, which was toward the end of the year 60/678. Abū Nu'aym said she died in 62/682 and that she was among the last of the Mothers of the Believers to die. Ibn Hajar said: “Rather, she is the very last one of them to die, since it is firmly established in Muslim’s Sahih that al-Ḥarīth b. ‘Abd Allāh b. Abi Rab'ī'a and ‘Abd Allāh b. Sa‘fūn went in to see Umm Salama during the caliphate of Yazid b. Mu’awiyah and they asked about the army that would be engulfed by the earth. This was when Yazid b. Mu’awiyah was preparing to send Muslim b. ‘Uqba with the army of Syro-Palestine to Medina, then the event of al-Harra took place in 63/683, and Allah knows best.”

Umru’ al-Qays: Umru’ al-Qays b. Ḥujr b. ‘Amr al-Kindi (d. 80? before Hijra/540?) of the Banū Kinda, author of the first of the ten pre-Islamic odes, beginning with the famous hendiadys, “Stop! Let us weep at the reminder of a friend and a resting-place at the dune’s fall between Dakhul then Ḥawmal.”

Waṭidiyya: See “Khawārij” and “Mu’tazila.”


164 Ibn Hajar, Isāba (8:240-242 §1302).
165 Cf. Ibn Qutayba, al-Shi‘r wa-Shu‘arā’ (1:105-136).
Al-Walid b. al-Mughîra was the first to be bold enough to apply the pickaxe to the Ka'ba at the time of its planned rebuilding by the Quraysh, which he did with the words, “O Allah, no fear for you! O Allah, we intend only goodness.” He once came to see the Prophet who recited Qur'ân for him, and al-Walid seemed to soften up upon hearing it. News of this reached his nephew Abû Jahl who came to see him and said: “You need to say you disapprove of it or that you abhor it.” Al-Walid said: “What can I say? By Allah, none of you who knows poetry better than I, and by Allah, nothing of what he says resembles any of that. By Allah, that discourse of his which he recites is sweet and fluid, its top bears fruit and its bottom is well-watered. It rises high and nothing rises above it. Nay, it shatters everything below it.” Abû Jahl said, “Your people will never accept other than that you attack it.” He said, “Let me think about it.” After a while he came out and said of the Qur'ân: “This is only magic passed on, he took it from someone who passed it on to him.” Then the verse was revealed Leave me with the one I created destitute etc. (al-Muddaththir 74:11). He or Sa‘îd b. al-‘Âs was the elder who, when everyone prostrated upon hearing the entirety of Sûrat al-Najm in Mecca—five years or less before the Emigration—took a handful of earth and pressed it upon his forehead. When Al-Walid said: “Does Allah send down revelations to Muhammad and ignore me, the greatest chief of Quraysh, to say nothing of Abû Mas‘ûd ‘Amr b. ‘Umayr al-Thaqâﬁ, the chief of Tha‘if, we being the great ones of Tâ‘if and Mecca?” Then the verse was revealed: They said, “If but this Qur’ân had been revealed to a great man of the two towns!” (al-Zukhruf 43:30). Another verse, Verily We have taken care of the scoffers for you (al-Ḥijr 15:95), was explained by Ibn ‘Abbâs as referring to al-Walid b. al-Mughîra, al-Aswad b. ‘Abd Yaghûth al-Zuhîrî, al-Muṣṭâlib b. Banî Asad b. ‘Abd al-‘Uzzâ, al-Hârîth b. ‘Ayţal al-Sahmî and al-
Al-Walid b. al-Mughira was the first to be bold enough to apply the pickaxe to the Kaba at the time of its planned rebuilding, which he did with the words, ‘O Allah, do not hear for you, O Allah, we intend only goodness.’ He once came to see the Prophet who recited Qur’an for him and al-Walid came to hear it. News of this reached his nephew Abu Ja’far who came to see him and said: ‘You need to say you disapprove of it or that you abhor it.’ Al-Walid said: ‘What can I say? By Allah, none of you who knows poetry better than I, and by Allah, nothing of what he says resembles any of that. By Allah, that discourse of his which he recites is sweet and fluid, it bears fruit and its bottom is well-watered. Nay, this is only magic passed on, he took it from someone who passed it on to him.’ Then the verse was revealed: Leave me with the one I created destitute (al-Muddathir 74:11). He or Sa’id b. al-‘Aswad b. ‘Abd Yaguth al-Zuhri, al-Muttalib b. Banu Asad b. ‘Abd al-Uzza, al-Latifi b. ‘Ayah al-Sahmil and al-Thaqafi, the chief of Thaqif, were the great ones of Ta’if and Mecca?” Then the verse was revealed: They said, ‘If but this Qur’an had been revealed to a great man of the two towns!’ (al-Zukhruf 43:30). Another verse, Verily We have taken care of the scoffers for you (al-Tajrir 15:95), was explained by Ibn ‘Abbas as referring to al-Walid b. al-Mughira, Sa’id b. al-‘Aswad b. ‘Abd Yaguth al-Zuhri, al-Muttalib b. Banu Asad b. ‘Abd al-Uzza, al-Latifi b. ‘Ayah al-Sahmil, and al-Thaqafi, the chief of Thaqif, who were the great ones of Ta’if and Mecca.”

Glossary of Persons and Sects

Abū Ishāq Ya’qūb b. Ishāq al-Haḍrami (d. 205/ca.820) is the tenth of the “Main Ten” canonical readers and was teacher to Rawḥ and Ruways.

Zayd b. ‘Amr b. Nufayl b. ‘Abd al-‘Uzza al-Qurashi al-‘Adawi: Called “the monotheist of Jāhiliyya” by the Qadi, he was reputed to detest idols and shun the food dedicated to them. Having gone to Syria in search of true religion he leaned neither to Judaism nor Christianity but instead returned to Mecca and announced he was following the religion of Ibrāhīm and denouncing idol worship. He was then expelled by the Quraysh and took up residence in Ḥirā’, entering Mecca only by night, and so until his death when the Prophet—who saw him—was 35.

Zuhayr: Zuhayr b. Abī Salīmā Rabī’ā b. Rabāḥ al-Muzani (d. 13/634): Nicknamed the sage of Jāhiliyya poets, he was also the son, nephew, brother and father of famed poets. His verse was collectively known as al-Hawliyyāt and he authored one of the seven Mu’tallaqāt (poems hanged on the Ka’ba). 1617

1617 Cf. Ibn Qutayba, al-Shi’r wal-Shu’arā’ (1:137-153).
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Nasir al-Din 'Abd Allah b. Umar al-Baydawi (d. 708/1308 or 716/1316) was a Shirazi Shafi'i jurist and judge who authored textbooks in law, legal theory, doctrine, poetry and sufism. His Quranic commentary was for 700 years the most read, taught, copied, and commented-upon of all tafsir in Islam with more than 1,400 surviving manuscripts in the libraries of the world and 300 supercommentaries. This is the first critical Arabic edition and English translation and first book-length study in English treating the inter-disciplinary perspectives covered by the author for the first Hizb (verses 1:1 to 2:74) of the Quran. This work includes glosses from 12 famous marginalia and is based on 14 manuscripts and 16 editions used by Azhari, Ottoman, Indian and Shiite masters in the last 150 years.

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