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 introduction & notes by

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To His Majesty

Sultan Haji Hassanal Bolkiah
Mu'izzaddin Waddaulah
Sultan and Yang Di-Pertuan
of Brunei Darussalam
أُحِلَ‏‏الْقُرْآنُ‏‏هُمُ‏‏أَهْلُ‏‏اللَّهِ‏‏وَخَاصِتَةُ
اللَّهُمَّ‏‏اِجْعَلْنَا‏‏مِنَ‏‏الْوَزَّالِينِ‏‏لِلْقُرْآنِ،‏‏ذَوَّ‏‏الْسَّاعِمِينِ‏‏لَلآخِرَ
Figure 1: Title page of Berlin Staatsbibliothek Hs. or. 8180, the oldest ms. of Anwar al-Tanzil known, copied in 758/1357 in 414 folios 18.5x27 cm. in size. The illuminator wrote:

كتاب انوار التنزيل في اسرار الناويل
 بصورة الإمام العلامة خاتم العلماء
والمحققين حجة الإسلام والمسلمين
القاضي تأيي الدين عمر ابن محمد البخاري رحمة 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 Nāṣir al-Dīn 'Umar b. Muhammad al-Baydāwī—may Allah have mercy on him!" The above text contains mistakes: the title alters the original's conjunction wa 'and' in wa-Ascdr 'and the Secrets' to the preposition fi 'concerning' and the author is misidentified as 'Umar b. Muhammad, the father of the actual author Nāṣir al-Dīn 'Abd Allah b. 'Umar b. Muhammad 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 Maḥmūd 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

توكلي على خالقى / يا حنان / يا مان / عبده سليمان

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

In the left margin is a partial ownership notice, "owned by the pauper, the sheriff..."
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The Lights of Revelation (Anwar al-Tanzil): Hizb I

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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'ān).

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Foreword

The special place and role of Qur'anic 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 Qur'anic 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 Qur'anic 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 Qur'anic exegesis while addressing the issues raised against it by its critics, some of which are indeed legitimate. The science of Qur'anic 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-mufassirûn) 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 (faṣṣalnāhū ʿalaʿīlm), 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 exeges (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 exegesis is determined by many factors, the two most important of which are the intensity of spiritual inspiration received by the exegesis is determined by many factors, the two most important of which are the intensity of spiritual inspiration
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 tawil. 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’an). Al-Baydawi referred to this science as “the queen of the religious sciences (ra’is al-‘ulam 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 (tafsīl ‘alā ‘ilm), 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’ya ("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 ‘Abbās and Ibn Mas‘ūd, but their kind of personal opinions is not to be equated with the tafsīr bil-ra’ya 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 (hawā). Quite clearly, if tafsīr bil-ra’ya is to be accepted as a valid methodological approach to Quranic explanation then it has to be in conformity with the Quranic doctrine of tafsīl ‘alā ‘ilm. Since the elucidation and exposition of the Quran is to be in accordance with true knowledge, for that is what ‘alā ‘ilm really means, only true and valid personal opinions can have any place and role in the exposition (tafsīl) 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’ya 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 ‘alā ‘ilm in the explanation of the
Quran, only those with a broad command of both naqliy (transmitted) and 'aqliy (acquired through intellect-reason) knowledge 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 (tafsir 'ilmiiy) that interprets and explains verses pertaining to natural and cosmic phenomena, that is strongly supported by the epistemological project of tafsir 'ala 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 tafsir in the history of Islam. The work in question, al-Baydawi's Anwar al-Tanzil ("The Lights of Revelation"), has also been referred to as Tafsir al-Baydawi, is noteworthy, first because of its literary and scholarly merits, and second because of the eminence of its author. Al-Baydawi was a prolific scholar of 13th-14th century Islam, authoring works in the sciences of the Sharia like jurisprudence (fiqh) and principles of jurisprudence (usul al-fiqh), dialectical theology (kalâm), Sufism and ethics (taṣawwuf), grammar, and epistemology.

Anwar 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 Tafsirs," 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, Tafsir al-Baydawi 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 (tafsir), 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
Foreword

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 taṣil ʿala ʿilm in the context of our current effort to revive and advance the traditional science of exegesis (ʿilm al-taṣīr), an effort equivalent to what is presently referred to by some scholars as al-tajdid fil-taṣīr (Renewal in Quranic Commentary). Through Dr. Haddad's present book we are able to see the relevance of both al-Baydawi the scholar and his literary output, particularly Anwār al-Tanzil, to the project. Dr. Haddad provides data and information that show how al-Baydawi understood and actually applied the methodological principle of taṣīl ʿala ʿilm to his exegesis of the Quran. Hopefully, some others will further pursue a study of this aspect of al-Baydawi’s religious thought. The Taṣīr Baydawi partially translated by Dr. Haddad is limited to the exegesis of the first hizb of the Quran, which comprises its first chapter (Surat al-Fāṭiha) and the first seventy-four verses of its second chapter (Surat al-Baqara). Concerning the value of Taṣīr Baydawi 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 taṣīr, 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-Baydawi’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-Baydawi’s taṣīr 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-Baydawi 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-Baydawi’s application of the exegetical principles all the clearer. Of special interest to us is al-Baydawi’s practice of the methodological principles of taṣīr al-Qurʾān bil-Qurʾān, which Dr. Haddad translated as “self-exegesis”20 and taṣīl ʿala ʿilm of which al-taṣīr al-ilmiyy is an important dimension. Dr. Haddad refers to al-Baydawi’s appreciation of the role of science in exegesis when he insisted on conversance with “the givens of modern science.”21 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-Baydawi interpreted these science-related verses in the light of 13th-14th
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The Lights of Revelation (Anwār al-Tanzil): Hizb I

century Islamic science to which the prominent scientist, Qutb 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 high-quality work of exegesis. Al-Bayḍāwī insisted that none should practice or undertake to speak about exegesis (tafsir) unless he “exceeds 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 (tafsil ʿalā ʿilm) 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 ʿilm in the doctrine of tafsil ʿalā ʿilm would embrace both the naqliy (transmitted) and naqliy (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-ʿulūm al-diniyya). Bayḍāwī mentioned al-ʿulūm al-diniyya in the introduction to his tafsir.23 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 Qutb al-Din al-Shirāzī’s classification of knowledge in which the term appears. His classification was treated in a Persian work titled Durrat al-Tāj.24 Al-ʿulūm 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 Qutb al-Din al-Shirāzī was an older contemporary of al-Bayḍāwī. In the usage of the term al-Bayḍāwī could not have preceded Qutb al-Din. 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 Qutb al-Din 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-Bayḍāwī 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 tawfīqī illā bi’llāh.

Brunei Darussalam
10 Muharram 1437
23 October 2015

NOTES

1 For a more recent work in English on the history of the science of Quranic exegesis, see Mahmoud M. Ayoub, The Qurʾān 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 Qurʾānic Identity of the Muslim Unmāh: 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-Aʾrāf 7:52. According to this verse, the Quran explains itself in detail “with knowledge.” The key phrase, faṣṣalnāhu ‘alā ‘īlm (“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 ‘alā ‘īlm (elucidation or exposition with knowledge) is thus of fundamental importance to Quranic exegesis (‘ilm al-tafsir).

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 Qurʾān: Al-Ghazzālī’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 Qurʾān and Its Interpreters, vols. I and II. The late Muhammad Abdul-Rauf, a modern Muslim scholar who served as professor at al-Azhār University in Cairo and as the first rector of International Islamic University, Malaysia, described ‘Ali b. Abī Tālib as the first Muslim intellectual. See his Imam Ali Ibn Abi Talib: The First Intellectual Muslim Thinker (Cairo: Al-Saadawi Publications, 1996).

5 His full name is Qāṭā 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 SOASIC is one of the few graduate centres of Islamic studies in the world exclusively devoted to producing Masters and Ph.Ds 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 SOASIC 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 ta'wil, 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 ta'wil 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 (zahir al-tafsir) to contrast it with ta'wil, which is understood to mean "symbolic or hermeneutic interpretation" or esoteric exegesis of the Book. In the eighth book of his Ihya Ulum al-Din (The Revival of the Religious Sciences), entitled The Book of Recitation and Interpretation of the Quran, al-Ghazzali used the term zahir al-tafsir to distinguish it from ta'wil. Many leading exegetical authorities, especially among the Sufis, including Ibn 'Arabi, understand tafsir and ta'wil as two qualitatively different but interdependent interpretive modes or processes of understanding the meanings of the Quran.

8 Al-Baydawi wrote: "...truly the greatest of the sciences in scope and the highest in rank and radiance (sharafan wa-manaran) is the science of exegesis (of the Quran) ('ilm al-tafsir), the chief and head of all the religious sciences (al-ulum 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: Hizb 1 of the Commentary on the Qur'an by Al-Baydawi (London: UBD Press and Beacon Books, 2015), p. 145.

9 The word "scientific" is used here in the comprehensive sense of the Arabic term 'ilm 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.

11 Muhammad Abul Quasem, The Recitation and Interpretation of the Quran, pp. 86-94.

12 Al-Ghazzali 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-Tirmidhi, Sunan, Tafsir, 1). See M. Abul Quasem, The Recitation and Interpretation of the Quran, p. 86.

13 For a detailed study of these two categories of knowledge in the Islamic tradition see Osman Bakar, Classification of Knowledge in Islam (Kuala Lumpur: Institute for Policy Studies, 1992; reprint, Cambridge: Islamic Texts Society, 1997).

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-Baydawi's writings see Gibril F. Haddad, The Lights of Revelation, pp. 13-16.

16 Dr. Haddad informs us that al-Baydawi wrote a work entitled Mawd'at al-Ulam 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 (mawdu') of a science comes under the purview of the philosophical discipline of epistemology.


20 G. F. Haddad, The Lights of Revelation, p. 49. In the practice of self-exegesis al-Baydawi claimed the superiority of his Anwar al-Tanzil to many other tafsirs, including al-Zamakhshari's Kashshaf.


24 See Osman Bakar, Classification of Knowledge in Islam, Chapter 11.
Acknowledgments

This work is the fruit of an 18-month fellowship at Universiti Brunei Darussalam. My thanks go to the Chair Professor and Director of the Sultan Omar Ali Saifuddien Centre for Islamic Studies (SOASCIS) at UBD Prof. Datuk Dr. Osman Bakar; the Privy Councillor to the State of Perak, Malaysia, and Fellow at the Oxford Centre for Islamic Studies Dr. Muhammad Afifi al-Akiti; Dr. Sayyid Hamid al-Mahdali of the Usul al-Din faculty, Universiti Islam Sultan Sharif Ali (UNISSA) in Brunei; and the Qur’ān canonist of Damascus Dr. Muhammad Samer al-Nass (I read the first rub’ of this tafsīr with the latter two), for their support and encouragement. Thanks also to Dr. Ibrahim Zayn at the International Islamic University of Malaysia who first suggested for me to translate al-Bayḍawi and to Dr. Muhammad Munir al-Hayek of Abu al-Nur Institute in Damascus for proofreading the Fatiha part of my edition. Thanks to my sharif mentors in the service of Qur’ān and Hadith, especially my beloved murshids the late Mawlana Shaykh Muhammad Nazim Adīl Naqshbandi and Mawlana Shaykh Muhammad Hisham Kabbani; and the erudite senior Hadith master and head of the Departments of the Qur’ān and Sunna in the Universities of Damascus and Aleppo, Dr. Nur al-Din ‘Iltr. The debt I owe them can never be repaid but I hope to be granted, because of them, a nisba to the Qur’ān and the Family of the Prophet that benefits here and hereafter. Lastly, thanks to the head of the Near and Middle Eastern Department at the University of Cambridge, Mrs. Yasmin Faghihi; the Department of Conservation and Digitization at the Staatsbibliothek zu Berlin—Preußischer Kulturbesitz; and my family.

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. ❞
Abbreviations

Cambridge 874/1470 ms. of Anwār al-Tanzil
Zāhiriyya 990/1582 ms. of Zakariyya al-Anṣārī, Ḥāshiya
Muḥibb al-Dīn Afandi, Sharḥ Ṣawāḥid al-Qashshāf
Maḥmūd Khālīl al-Ḥusnī, Ahkām Qirāʿat al-Qur’ān
Alukah 1067/1657 manuscript of Anwār al-Tanzil
‘Abd al-Qādir Ḥassūna’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
Çelebi and Zādah Hāshiyyas (Riyadh 1170/1757 ms.)
Deobandi ed. al-Taqrīr al-Hāwī fi Ḥall Tafsīr al-Baydawī
Cambridge 908/1502 manuscript of Anwār al-Tanzil
Fleischer’s 1848 edition of the Anwār (Leipzig)
Gujarātī’s Ḥāshiyyat al-ʿAlawi on the Anwār (2012 ed.)
Hallāq-Atrash 2000 edition of Anwār al-Tanzil
Irbil 1357/1838 ms. of the Anwār at Jāmīʿat Ṣalah al-Dīn
‘Iṣām al-Dīn al-İsfarāyīnī, Ḥāshiya on al-Baydawī ms.
Jār Allāh al-Zamakhshāri and his Tafsīr al-Kashshāf
al-Kāzarūnī, Ḥāshiyya on al-Baydawī (1912 ed.)
Khaṭṭījī, Ḥāshiyyat ‘Ināyat al-Qādī on Baydawī (1867 ed.)
Istanbul 1257/1841 edition of Anwār al-Tanzil
Ibn Ṭahlār, Lisān al-ʿArab
Mecca pre-1242/1827 ms. of Anwār al-Tanzil
Muḥammad Marʾaṣhtī 1998 ed. of Anwār al-Tanzil
ʿAbd al-Latīf al-Khaṭṭīb, Muʿjam al-Qirāʿāt
Nablus undated ms. of Tafsīr al-Baydawī, Jāmīʿat al-Najāḥ
Pakistan 2010 ed. of the Anwār with al-Kawrāʾī’s Taʿlīqāt
al-Qunawī, 2001 ed. of the Ḥāshiya on al-Baydawī
Riyadh 850/1446 ms. of Anwār al-Tanzil
al-Sayākūṭī, Ḥāshiyya on al-Baydawī (1270/1854)
Teheran 1272/1856 lithographic edition of the Anwār
ʿUthmāniyya 1317/1899 ed. of Anwār al-Tanzil
ʿUthmāniyya 1305/1888 lithograph ed. of Anwār al-Tanzil
Walters 966/1559 ms. of Ibn Kamāl Bāsha’s Ḥāshiya
Shaykh Zādah, 1306/1889 ed. of Ḥāshiya on al-Baydawī
Introduction: al-Baydawi 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 *tafsir* by the elusive Turco-Perso-Arab Shāfi’i-Ash’arī-Sufi master of Shirāz and Tabriz, Qādī al-qudāt Nāsir al-Dīn Abū Sa’īd (also Abū al-Khayr and Abū Muḥammad) ‘Abd Allāh b. ‘Umar b. Muḥammad b. ‘Alī al-Baydawi, *Anwār al-Tanzil wa-Asrār al-Ta’wil* (The Lights of Revelation and the Secrets of Interpretation). Who was Qādī al-Baydawi and why did his medium-sized 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 *Tārikh al-Islām al-Kabīr, Siyar A’lām al-Nubalā’* and *al-Ibrā fi Tārikh man ‘Abar*. Nor does Kamāl al-Dīn Abū al-Faḍl Ibn al-Fuwāṭī al-Ḥanbālī (642-723/1244-1323) document him in his *Majma’ al-Ādāb fi Mu’jam al-Alqāb*.¹

Baydawi 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 Abū Bakr b. Sa’d-i-Zangi (628-658/1231-1260). A few years after his father’s death he was appointed qādī al-mamālik of Fars then, briefly, qādī al-qudāt in Shirāz. He moved to Tabriz, Azerbaijan Province where he died and was buried in the Jarāndāb cemetery. His birthdate is unknown and his obitus variously claimed as:

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

Introduction

Baydawi and Anwar al-Tanzil in hermeneutical tradition

His teachers

Baydawi was raised in a scholarly family that counted no less than three provincial head judges: his father "qadi al-quadat, Imam al-Iqwaq wal-Din, Abu al-Qasim 'Umar," his paternal grandfather "qadi al-quadat Fakhir al-Din 'Abd Allah Muhammad b. Sadr al-Din Abu al-Hasan 'Ali" and his paternal great-uncle "Aqda al-quadat Shams al-Din Abu Nasr Ahmad b. 'Ali" as he names them in his preamble to Tuhfat al-Abrar, which no doubt motivated him to perpetuate the titular tradition. He took sacred law (fiqh) from his father through a prestigious chain of transmission.9

Qadi 'Abd Allah b. 'Umar al-Baydawi

<table>
<thead>
<tr>
<th>His father 'Umar b. Muhammad b. 'Ali (d. 673 or 675/1275 or 1277?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>His father Fakhir al-Din Muhammad b. Sadr al-Din 'Ali</td>
</tr>
<tr>
<td>Mujir al-Din Mahmud b. Abu al-Mubarak al-Baghdadi (d. 592/1196)</td>
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<tr>
<td>Abu Mansur Sa'id b. Muhammad al-Razzaz (462-539/1070-1145)</td>
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<tr>
<td>Abu Hammad Muhammad al-Ghazali (450-505/1058-1111)</td>
</tr>
<tr>
<td>'Abd al-Malik al-Juwayni (Imam al-Haramayn) (419-478/1028-1085)</td>
</tr>
<tr>
<td>His father Abu Muhammad 'Abd Allah b. Yusuf (d. 438/1047)</td>
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<tr>
<td>Abu Bakr 'Abd Allah b. Ahmad al-Qaffal [al-Asghir] (d. 417/1026)</td>
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<tr>
<td>Abu Zayd Muhammad b. Ahmad al-Fashani (301-371/914-982)</td>
</tr>
<tr>
<td>Qadi Abu al-'Abbâs Ahmad b. 'Umar b. Suraj (249-306/863-918)</td>
</tr>
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</table>

9 Baydawi, Ghyâa (1:184f.); 'Ubâdi, Dhayl Tabaqat al-Fuqahâ' al-Shâfi'iyyin (3:97).
The erudite and saintly Sharaf al-Dīn ‘Umar b. al-Zaki b. Bahram al-Būshakānī or Būshanjānī (d. 677/1279 or 680/1282) who also taught Quṭb al-Dīn al-Shirāzī. It is said all the works of the Qadi al-Baydāwī—his star pupil—were first drafts of his which the Qadi reworked and finalized. The latter wrote him a long elegy that was engraved at his gravestone then effaced.11

- Ābū al-Qāsīm ’Uthmān b. Sa’īd b. Bāshshār al-Anmātī (d. 228/843)
- Imam Abū ‘Abd Allāh Muḥammad b. Idrīs al-Shāfī‘ī (150-204/767-819)
- Imam al-Ḥaram Muslim b. Khālid al-Zanjī (d. 179 or 180/795 or 796)
- Ibn Jurayj (d. 150/767)
- ‘Aṭā‘ b. Abī Rabāḥ (d. 114/732)
- Ibn ’Abbās (2 or 3BH-68/619-688) (10BH-73 or 74/612-692 or 693)

THE PROPHET MUḤAMMAD

Also among al-Baydawi’s teachers:

- Muḥammad b. Muḥammad al-Kaṭḥīṭā‘ī (or Kaṭḥīṭānī), a Sufi scholar who was teacher to the Sultan Ahmad Āghā b. Hūlāgū (d. 682/1283). He relatedly petitioned the latter to grant Baydawi 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 judgeship.

  “When al-Baydawi 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 Subki, Tabaqāt (5:59) but paraphrased in Khvānsārī, Rawdāt (5:128-129).
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alone attributed to the Qadi a commentary on al-Ṭūsī’s *Fusūl*.

His students

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

- the hadith scholar Abū al-Qāsim Kamāl al-Din ‘Umar b. Ilyās b. Yūnus al-Marāqī al-Adharbayjānī al-Sūfī al-Dimashqī (643-732/1245-1332) the teacher of Badr al-Din al-Nābulusī, he studied *ustūl*, *fiqh* and *kalām* under al-Baydawī and read with him the *Minhāj*, the *Ghāya* and the *Tawālī* in those three disciplines respectively as well as Anwār al-Tanzīl. 14

- ‘Abd al-Rahmān b. Ahmad al-Aṣfāhānī: he read the *Ghāya* and other works with al-Baydawī. His son Mahmūd (674-749/1275-1348) wrote commentaries on al-Baydawī’s *Minhāj and his Tawālī*. 15

- Rūḥ al-Din b. Jalāl al-Din al-Ṭayyār, a Tabriz disciple who produced a commentary on al-Baydawī’s *Misbah al-Arwāḥ*. 16

- Qadi Zayn al-Dīn ‘Ali b. Rūzbahān b. Muḥammad al-Khānjī (d. 707/1308?): a Tabriz disciple who authored al-Nihāya fi Sharḥ *al-Ghāya*, a commentary on al-Baydawī’s large work on Shāfī’i sacred law; a commentary on the latter’s *Minhāj* in legal theory; a work on grammar; a commentary on Ibn al-Ḥajjīb’s Kāfiya entitled *al-Shukūk*; and a commentary on the latter’s work on legal theory which al-Baydawī also commented, *Mukhtasar al-Muntahā*, entitled *al-Muṭabar*. 17

- Qadi Rūḥ al-Din Abū Tāhir b. Abī al-Ma‘āli, a pious bilingual scholar of Tabriz who also authored a complete commentary on *Sharḥ al-Ghāya*. “He died on Laylat al-Raghbā‘ib [the night before the first Jumā’ah of Rajab] of 753 [17 August 1352]” 18

- Tāj al-Dīn ‘Ali b. ‘Abd Allāh b. Abī Bakr al-Tibrizī al-Shāfī‘ī (d. 746/1345) a student of al-Qūtb al-Shirāzī, 19 although not a student of the Qadi since “he was able to reach al-Baydawī 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 Ahmad b. Abī Ḥasan b. Yūsuf al-Jārābādī al-Shāfī‘ī (d. 746/1346): yet another famed Tabriz commentator of the *Minhāj* and the Kāfiya, part of the Hāwī (in Shāfī‘i law) and al-Zamakhshārī’s *Kashshāf* who also “reportedly met al-Baydawī”. 20

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


14 Ibn Ḥajar al-Asqalānī, *al-Durar al-Kāmina fi A‘yān al-Ma‘ārif al-Thāminā* (Hyderabad: Deccan: Matba‘at Dā‘irat al-‘Arīfī al-Ulumā‘īyya, 1350/1931) 3:156-157 and Ahmad Sardar al-Halabi, *Ṭālārat al-Nāṣirīn* (note see at the very end of this introduction). Ibn Ḥajar said al-Dhabāhī included him in his *Ma‘jam* and described him as his teacher, and this is reproduced uncritically by contemporaries such as Qarah Da‘ghī, *Ghāya* (1:65-66) and Yūsuf Ahmad ‘Ali, *al-Baydawī wa-Manhājat fi-Tafsīr* (unpub. doctoral diss. [Mecca: Jāmi‘at Umm al-Qurā, n.d.]) p. 23; however, al-Marāqī is not mentioned in the two editions of al-Dhabāhī’s *Ma‘jam al-Shuyā‘ah* and we have seen that the latter shows no knowledge of al-Baydawī at all, which would be unlikely if he studied under so close a student of his. The correct Dhabāhī is no doubt the son, Abū Hurayra Ibn al-Dhabāhī, rather than the father.

15 Cf. Qarah Da‘ghī (1:67).


18 al-Ḥirāzī, *Shadd al-‘Irār* (pp. 391-392).


21 In the entry on al-‘Ijī who studied under him: *Tabaqāt* (9:8), cf. Qarah Da‘ghī (1:68).
He reputedly took taṣawwuf in Konya from Ṣadr al-Dīn Qūnawi the stepson of Ibn ʿArabī. 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. Toward the last part of his life in Tabriz he turned to hadith—in which he narrated Ibn al-Aṭhīr’s Jāmiʿ al-Uṣūl and al-Baghāwī’s Sharḥ al-Sunna—jurisprudence, taṣawwuf and tafsīr, authoring a slim commentary on al-Zamakhshārī’s Kashshāf; and marginalia on Ibn al-Ḥājīb’s Mukhtāṣar Muntahā al-Sūl wal-ʾAmal fi Ilm 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.”

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• The precocious Qādī al-qudat of Fāris, Majd al-Dīn Ismā‘īl b. Yahyā b. Ismā‘īl al-Tamīmī al-Shirāzī al-Bālī (662-756/1264-1355) who, like the Qādi, hailed from a prestigious scholarly family and was appointed head judge in Shirāz at 15, then Baydāwī 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‘id al-Rukniyya in law, a commentary on Ibn al-Hājjī in usūl, an epitome on kalām and prolific poetry.27

• Jamāl al-Dīn Abū Mansūr al-Ḥasan b. Yūsuf b. ‘Alī b. al-Muṭahhar al-Asadi al-Hillī (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 Miṣbāḥ al-Mutahāfifīdījīdī he abridged in ten chapters, after which he wrote his own al-Bāb al-Ḥādī ‘Ashar (The Eleventh Chapter) on Imami doctrine. Like al-Baydāwī 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-Shirāzī 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: Tābṣīrat al-Mutta‘allimīn fī Ḥakām al-Dīn, Tahdīhib Turuq al-Wusūl ilā ‘Ilm al-Usūl, Qawā‘id al-Anām fī Ma‘rifat al-Halāl


Baydāwī’s Tafsir and his other works

As a revised and improved version of al-Zamakhshāri’s landmark Tafsīr 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 Qurʾān’s essential and structural inimitability (i‘jāz ma‘nawī wa-lughawi) in Sunni literature: contemporaries were already citing

wal-Ḥarām, Kanz al-Īrfān fī Fiqh al-Qurʾān, Mukhtalaf al-Shī‘a fī Ahkām 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. Tāmīyīya predictably hated him with a passion32 and wrote his four-volume Minhāj al-Sunna al-Nabawiyya in refutation of him.

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‘ah. 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-Hillī” Ayatullah Murtadha 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-murtadha-mutahhari. All URLs are are of October 2014.


31 Qarāh Dāghī, introduction to al-Baydāwī’s Ghāyat (1:69-70), cf. Calverley-Pollock, Nature, Man and God (1:xxx-xxxi). Their claim that debates took place between al-Hilli and the Qādi, appears based on Khvānsārī’s assertion in his Rawdāt al-Jannāt (5:130) of a cordial correspondence between them on the issue of istīḥād ‘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.\(^3\) Its success crowns Baydawi'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 lettereaut and historian in Arabic and Persian—the quintessence of his skills and scholarly experience.\(^3\) This comes as no surprise since tafsir, 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."\(^3\) Such a rule held especially true for the arts of language, as al-Baydawi points out:

Truly the greatest of the sciences in scope and highest in rank and radiance is the science of exegesis of the Qur'an—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.\(^3\)

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

he had aimed to in other fields with his works in legal theory (uṣūl al-fiqh), grammar (naḥw), credal doctrine (kalām), sacred law (fiqh), history and poetry, all of them well-recopied works:

- his survey of uṣūl al-fiqh 'legal theory', Minhāj al-Wasīl ilā 'Ibl al-Uṣūl, which crowns his three previous commentaries in that discipline: on al-Rāzī's Maḥṣūl and Muntakhab and Ibn al-Hājib al-Mālikī's (570-646/1175-1248) Mukhtāṣar al-Muntahā;
- his works of naḥw 'grammar' and īrāb 'parsing': a commentary on Ibn al-Hājib's Kāfīya fil-Naḥw and an abridgment of the latter entitled Lubb al-Abīb fī 'Ibl al-Irāb;
- his works of kalām 'dialectic theology': Maṭāli' al-Anzār; its commentary Tawālib al-Anwār; Miṣbāḥ al-Arwāḥ; al-Idāh; Sharh al-Muntakhab, an epitome of a work by al-Rāzī; and Muntahā al-Munā Sharh Asmā' Allāh al-Husnā, published in 2006.
- his two large reference-works of Shāfī'i fiqh 'law', al-Ghāyat al-Qawwā fī Dirāyat al-Fatwā (The Ultimate in Knowledge of Legal Responses)\(^3\) and his four-volume commentary on Abū Ishāq al-Shirāzī's (393-476/1003-1083) al-Tanbih;
- Tuhfat al-Abrār, his three-volume hadith commentary on al-Baghwī's Masābih al-Sunnā.
- his concise "history of the world" entitled Niẓām al-Tawārīkh 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."\(^3\) It went on to receive Arabic and Turkish translations—with an abundance of manuscripts in

\(^{33}\) See p. 4, notes 156 and 163 and Quiring-Zoche, "An early manuscript" (p. 38).
Baydawi and Anwar al-Tanzil in hermeneutical tradition

Raison d'etre of the present work

The aim of tafsir works was nothing less than to renew and boost the relationship of the community of Islam with its most fundamental text. That was certainly al-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 documented 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 tafsir has received as much attention.42 It is also the tafsir that has received the most editions and reprints since the 1950s—albeit none meeting modern critical standards.43

The success of Baydawi's intention can also be gleaned from the glowing testimonies of later scholars and the fact that the

Abu 'Asim Muhammad b. Ahmad al-'Abbadi, who predated Ibn Kathir and Baydawi.


Bayḍawi and Anwār al-Tanzil in hermeneutical tradition

thor and shows what made his work the mainstream analytical commentary (al-tafsīr al-tahlīli) par excellence. The present work aims to demonstrate those aspects of al-Bayḍawi’s work through a critical edition, translation and study of the first ḥizb of Anwār 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 (athar), analysis (tahlīl) and polysemy (al-wujūh wal-naẓā‘īr) in Quranic exegesis

Works of “transmissive exegesis” or tafsīr bil-athar—a genre made famous by Ibn Jarīr al-Ṭabarī (224-310/839-ca.922) with his celebrated Jāmi’ al-Bayān ‘an Ta’wil Āy al-Qur’ān (Encyclopedia of Elucidations for Interpreting the Verses of the Qur’ān)—hinged on the compilation of exegetical hadiths and reports.46 The method of Anwār al-Tanzil, however, hinges on linguistic and stylistic analysis and critique. Historians of tafsīr put it in the ineptly-named category of “speculative exegesis” (tafsīr bil-ra’y) when it would be more correct and precise to label it a linguistic-analytical exegesis or tafsīr lughawi tahlīlī.47

Jāmi’ al-Bayān itself, the greatest transmissive tafsīr, was an


analytical commentary as well, since it devotes many pages to the discussion of language and its intricacies among other issues48—as do also Ibn al-Jawzi in Žad al-Masir, Ibn Kathir in his Tafsir and al-Shinqiti in Adwâ’ al-Bayân fi Idâh al-Qurân bil-Qurân.49 Even more so does al-Baydawi’s tafsir constantly exert “proof-based preference of one of several scenarios for interpreting any given term” (tarjîh ahad ihtimâlat al-laftz bil-dalil).50

Such choices constitute ijtihâd—expert scholarly exertion51—informed by a prestigious Iraqi-Khurasanian lexicological tradition. Quranic polysemism was studied within the sub-genre of al-wujûh wal-naẓâ’ir, where wujûh or “aspects” refers to variant meanings while naẓâ’ir or “analogues” are the multiple instances of homonyms that convey them.52 After initial forays by the Successors’ Ikrîma Mawlâ lbn ‘Abbâs (d. 105/723) and the Syrian Khârijî post-Successor ‘Ali b. Abi Talha (d. 143/760) the first full-length work on the subject, al-Wujûh wal-Naẓâ’ir fil-Qurân, was penned by the exegete Muqtiil b. Sulaymân al-Balkhi (d. 150/767)—the author of the first extant comprehensive tafsir.53

Baydawi and Anwâr al-Tanzil in hermeneutical tradition

Many built on his pioneering work, notably Yahyâ b. Sallâm al-Taymî al-Bašrî (124-200/743-815)54 and the Khârijî linguist and exegete Abû ‘Ubayda Ma’amîr b. al-Muthannâ al-Taymî (110-210/728-825)—who adduced poetry for the first time—with a tafsir entitled Majâz al-Qurân, among over two dozen other studies in that genre.55 Examples of wujûh and naẓâ’ir they gave include hudâ (17 different meanings), kfîr (4), shirk (3), marad (4), sâ’ (11), fasâd (6), mashî (4), libâs (4), raḥma (14), fitna (14), dhikr (19), umma (9), salât (6), khayr (9), ṭahâ (15), du’a’ (6), etc. These works formed the basis of al-Râghib al-Asfâhâni’s (d. 502/1108) lexicon Mufradât Alfarî al-Qurân and Zamakhshâri’s tafsir and lexicons such as Asrâr al-Bâlahâ, al-Mustaṣâq maî Amîthâl al-‘Arab, al-Fâ‘îq fi Gharib al-Hadîth, etc., both of which authors are among al-Baydawi’s main sources.

Passive anonymizers qïla/ruwiya/qurî’a to cite weaker views

When presenting a variety of interpretations of the same term or passage (ranging from impeccable nuance to diatematic opposites) al-Baydawi, in keeping with al-Zamakhshâri’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-qîla ‘it is also said. The rhetorical tenor in the use of such a passive anonymizer is that the gloss,

Markaz Jam’at al-Majíd lil-Thaqafa wal-Turâth, 1427/2006).

51 See section on “ijtihâd and other qualifications” further down.
52 The similarly-termed al-asbâb wal-naẓâ‘ir also flourished in law and grammar as shown by the works of Ibl Nujaym, Ibn al-Wakîl and al-Suyûtî with that title.
53 Muqtiil b. Sulaymân, al-Wujûh wal-Naẓâ’îr, ed. Hâtim Şâlib al-Dâmin (Dubai:}
report or reading it introduces is weaker than what precedes:

Whatever he cites of variant glosses (wujūh al-tafṣīr) 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).56

For example, in his explanation of the Name Allâh in al-Fatīfa (1:1), the Qâdî first states positively that

ilâh (deity), originally, is for every object of worship; then overwhelming usage confined it to the One Who is rightfully worshipped. It is derived from ala '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 Nûh—upon him peace. It is also said they are angelolaters. It is also said they are astrolaters.57

The connection of ahruf (dialects/idioms) with polysemy

Since the Qur'ān describes the "words of Allah" as infinite (al-Kafir 18:109, Luqman 31:27) and commands reflection, thought, analysis, contemplation, study, deliberation, understanding etc. through hearts, hearing, sights and minds (e.g., Àl 'Imran 3:79, Yûsuf 12:2, al-Hijr 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

56 Hajji Khalifa, Kashf al-Zunun (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 rawâ ûdâl 'X narrates' but with râwya, yarûd (it is narrated). This tamrîd 'verbal form of dubiosity' insinuates that, in their eyes, the report is weak. This is not an absolute rule; see notes 360, 648 and Shihrî, class 9 after 21.'
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’an is tractable and bears many aspects (al-Qur’an dhaladun dha wujūh); therefore construe it according to its most beautiful aspects.”  


Introduction

Another famous typology of the interpretive facets of Qur'an was given by Ibn 'Abbás (3BH-68/620-688):

Tafsir has four different perspectives (awjüh): 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 tafsir "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'an in Damascus in his time—said his students: "You will never understand deeply until you see that the Qur'an has many different aspects/perspectives/meanings (wujhān kathira)."71

Semantic and stylistic invariables (kulliyāt al-Qur'ān)

In contradistinction to the polysemic/wujūh genre all of the above exeges also contributed to what became known as the invariables/kulliyāt genre. The most basic units of meaning in the Qur'an are words.72 Such words are either monosemic (conveying a single meaning) or polysemic (conveying two or more meanings). Ibn 'Abbas and his students divided monosemics into two types:

(i) "semantic invariables that know no exception" (kulliyāt ma'nawiyya mutṭarida), 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 sulṭān, which invariably means "authoritative proof" (hujja)75 among many others; and
(ii) "semantic invariables with exceptions" (kulliyāt ma'nawiyya aghlabiyya/ghayr mutṭarid) 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:

and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf ('umyān wa-bukman wa-summan) al-İsrā' (17:97)

and

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

- al-zulumāt wal-nūr (lit. darkness and light) always means "unbelief and faith" except in a single verse where it literally means "darkness and light".78

70 Ibn Ḥasan, al-Lughāt fil-Qur'ān, ed. Salah al-Din al-Munajjid (Cairo: Maṭba'at al-Risāla, 1365/1946) p. 44.
72 al-Bukhārī, Sahih (Tafsīr, Sūrat al-İsrā').
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-hulum).\(^7^9\)

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

The Qur’ān also contains stylistic invariables (kulliyāt al-asāli)\(^8^0\). Among them:

- the regular pairing of deterrence with encouragement; or of the divine Names/Attributes of punishment with the Names/Attributes of mercy,\(^8^1\) as in the verse:

Know that Allah is severe in punishment and that Allah is all-Forgiving. Most Merciful (al-Mā'ida 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,”\(^8^2\) 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'raf 7:187)

and

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

\(^7^9\) al-Zarkashi, Burhān (1:140), cf. al-Qarni, Kulliyāt (2:779).


The contemporary exegete Muhammad Amin al-Shinqiṭī (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 Allah wal-rāsikhūna fil-'ilmī (Āl Ḥārām 3:7) is not a conjunction of coordination (wāw al-ʿaff) but rather a resumptive (wāw isti'nāfiyya) that initiates an independent clause after a full stop. Allah thus precluded knowledge of the “actual/ultimate reference”—the literal Quranic meaning of ta'wil, otherwise conventionally defined as “the exposition of the referent of the Quranic meaning per the dictates of [linguistic and other] rules and minute investigation”\(^8^3\)—of the mutashābīhāt from other than Himself.\(^8^4\) This is the position of those who consider that the recitational pause after illā Allāh here is not merely optional but binding.\(^8^5\)


\(^8^3\) al-Shinqiṭī, Adwā' al-Bayān (1:211) cf. al-Qarni, Kulliyāt (1:121).


\(^8^5\) Bayḍāwī and Anwār al-Tanzīl in hermeneutical tradition

Bayḍāwī's synthesis of Perso-Khurasanian hermeneutics

At the same time as he produced, with Anwār al-Tanzīl, a reference-work on polysemy, stylistic registers and linguistic invariables, al-Bayḍāwī integrated in it his expertise on parsing
or desiental syntax (i'tāb), a branch of learning in which he authored, as mentioned, Lubb al-Albâb fi 'Ilm al-Itrâb, which received several commentaries.\textsuperscript{85} He also digested the literature on miraculous inimitability (i'jâz) to which he was heir through two pioneering models of tafsîr, each of which had broken the mould of the genre in its time. He integrated the sura-by-sura linguistic method the Ḥanâfi Mu'tazili Jâr Allâh Mahmûd al-Zamakhshâri (467-538/1074-1143) of Khwârizm (near Samarqand) used in his Kashshâf 'an Ḥaqqi'iq Ghawâmid al-Tanzîl wa-'Uyun al-Aqâwil fi Wujîh al-Tâwil (Laying Bare the Realities of the Enigmas of Revelation and Choicest Statements on the Various Aspects of Interpretation) with the multidisciplinarian tradition inaugurated by Fâkhr al-Dîn al-Râzî (543-606/1148-1210) of Ray—near present-day Teheran—in his large Mafâtîh al-Ghayb (Keys to the Unseen), but without the prolixity of either. As just mentioned, he also relied on the works of al-Râghib al-Âshfâhî: This tafsîr is a magnificent book that needs no introduction. He summarized in it the material of the Kashshâf related to parsing, semantics and rhetoric; from the Tafsîr al-Kabîr [of Râzî] whatever is related to sapience and dialectics, and from al-Râghib's tafsîr whatever is related to etymologies, arcane truths and subtle allusions, adding to that whatever his mind reined in of rational perspectives and plausible variants.\textsuperscript{86}

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

Muqâtîl b. Sulaymân (d. 150/767) in Balkh and Basra,
Sahl al-Tustari (203-283/819-896) in Tustar,

\textsuperscript{85} See 'Ali, al-Baydâwî wa-Manhajî (pp. 26-27).\textsuperscript{86} Mustafâ b. 'Abd Allâh, known as Hâjî Khâliq al-Kitâb and Kâtîq Câlib, Kashf al-Zunun (1:187). For examples of those main three influences on al-Baydâwî see Yusuf Ahmad 'Ali, al-Baydâwî (pp. 65-74).

Baydâwî and Anwâr al-Tanzîl in hermeneutical tradition

Ibn Jarîr al-Tabarî (224-310/839-ca.922) in Amôl,
Ibn Abî Hâtîm al-Râzî (240-327/854-939) in Ray,
Ghulâm Thâ'lab al-Zâhîd (261-345/875-956) in Baghdad,
al-Qâfî al-Shâshî al-Kâbir (291-365/904-976) in Tashkent,
Abû al-Ḥasan al-Jurjânî (d. 392/1002) in Ray and Nishapur,
Ibn Fûrak (d. 406/1015) in Ray and Nishapur,
al-Sulami (325-412/937-1021) in Nishapur,
al-Thâlabî (d. 427/1036) in Nishapur,
Abû al-Fâdîl al-Râzî (370-454/981-1062) in Nishapur,
al-Qushayrî (376-465/986-1073) in Nishapur,
al-Wâhîdî (398-468/1008-1076) in Nishapur,
Abâl al-Qâhir al-Jurjânî (d. 471/1078) in Jurjân,
al-Samânî (426-489/1035-1096) in Merv and Nishapur,
al-Ghâzâlî (450-505/1058-1111) in Tûs (near Mashhad),
al-Baghâwî (433-516/1042-1122) in Merv,
al-Taymî al-Âshfâhî (457-535/1065-1141) in Isphâhan,
al-Shahrastânî (479-548/1086-1153) in Khwârizm-Nishapur,
Bayân al-Haq al-Ghazâwî (d. after 553/1158) in Nishapur,
Râzbahân Baqî (522-606/1128-1210) in Shiraz,
and al-Khuwâyî (583-637/1187-ca.1239) in Khurasan.\textsuperscript{87}

Comparison of the Basran and Kufan schools of grammar

Al-Baydâwî also wove into the Anwâr a comparative critique of the Basran and Kufan schools of grammar and philology; a grammar-oriented review of the different narrations of mass-transmitted (mutawâtír) canonical readings of the Qur’ân and anomalous (shâdhîh), non-canonical ones,\textsuperscript{88} references to the

\textsuperscript{87} Qâdi al-qudât Abû al-‘Abbâs Ahmad b. Khalîl b. Sa’âda al-Khuwâyî al-Barmakî al-Khûrashâni thummas al-Dimashqî was a jurist, jurisprudent, and prosodist of the first rank from Azerbaijan whose great contribution was the completion of his teacher al-Fâkhr al-Râzî’s Tafsîr, cf. Nuwayhîd, Mu’jam al-Mufassîrîn (1:35) and Ibn al-Subkî, Tabaqät al-Shâfi’îyya al-Kubrâ (8:16-17). See p. 59.

\textsuperscript{88} See Muhammad Ghiyâsh al-Janbâz, al-Qir’â’î al-Shâdhîhâ wa-Tawjihâ fî Tafsîr
Three examples of Baydawi's succinct treatment of complex linguistic and theological questions

Al-Baydawi'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 Allah; the second on the Ash'ari and Maturidi doctrine that Allah may task one beyond one's strength; the third on Islam's abrogation of previous faiths:

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

When al-Baydawi states in his commentary on the first verse of the Fatiha, “It was also said Allah is a proper name for His own essence” (‘alamun li-dhatihi al-makhṣūsa) he is citing al-Razi’s terminology and definition in Maṣāḥīḥ al-Ghayb, as confirmed by his citation of al-Razi’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-Baydawi agrees with this argument can be gleaned from his autograph marginal comments on al-Zamakhshari as cited by the Shafi’i-Ash’ari author of the largest extant supercommentary on the Kashshāf, Sharaf al-Din al-Ḥusayn b. ‘Abd Allāh al-Ṭibī (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-azhār), 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-Qūnawī points out that “[al-Bayhäuser’s] intent was to disprove the claim [made by al-Zamakhshari] that [Allah] is underived—whether a proper name or a descriptive.” Al-Shawkānī in the introduction to Nayl al-Awtār labels the view that Allah is a proper name as the position of the majority then proceeds to describe it as “originating from al-ilāh,” i.e., derived. 

Al-Bayhäuser goes on to explain:

but when overwhelming usage made [the name Allah] 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-Ṣa’aq—it was treated as a proper name.

The abstruse examples of al-Thurayyā and al-Ṣa’aq are elucidated by al-Qūnawī who states in his Hāshiya that thurayyā is originally the diminutive of thurā (multitudinous)—which metonymically became the name of the Pleiades cluster of stars al-thurayyā—while the adjective ṣa’aq (thunderstruck) became

1:88, citing al-Bayhäuser’s words in the margins of the Kashshāf.

91 al-Suyūṭī, Nawādh (1:142) and al-Asbāhū wāl-Naẓīr fil Nahw, 4 vols. (Hyderabad Deccan: Dā’irat al-Ma‘ārif al-Uthmaniyya, 1359-1361/1940-1942) 4:5; al-Qūnawī, Hāshiya al-Qūnawī ala Tafsīr al-Imám al-Bayhäuser, ed. ‘Abd Allah Mahmūd ‘Umār, 20 vols. (Beirut: Dār al-Kutub al-‘Ilmiyya, 1422/2001) 1:131. Al-Suyūṭī goes on in the Nawādh (1:127) to quote al-Tahāqānī’s (772-792/1322-1390) saying: “Just as imagination is bewildered regarding His Essence and Attributes, so are they confused whether the word that signifies Him is a noun or an adjective, derived or underived, a proper name or not, etc.”


the surname of Khuwaylid b. Nufayl. The two names patently illustrate how descriptives can become proper names through overwhelming usage. Thus Bayhäuser 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-Bayhäuser brings up the familiar doctrinal issue of “tasking beyond capacity” (al-taklīf bi-mā lä yuṭāqū) 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 added 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.”

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 may task one beyond one’s capacity. Al-Bayhäuser 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 ultimer benefit, least of

93 Al-Qūnawī, Hāshiya (1:131-132).
94 Al-Qūnawī, Hāshiya (2:37).
all obedience (min haythu inna al-akhâm là tastad'î ghara'dan siyamâ al-imtîthâl)—nevertheless a review of the evidence yields no such occurrence.

“Meaning,” al-Qûnawi comments, “the legal responsibilities (takâljif) 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 (muwâjjah mu'âwwal).”

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 (takâljif) is cancelled; here, the legally responsible person (mukallâj) 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-Masâd 111:3); here, the mukallâj 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 (jabr)—the doctrine of the Jabriyya 'Determinists'—even if, ontologically, both scenarios derive directly from divine will and power.\footnote{95 Al-Qûnawi, Hâshiya (2:38).}


Furthermore, as al-Baydawî 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. Naskh: The pre-Islamic viability and post-Islamic inviability of Judaism, Christianity and other superseded faiths

Al-Baydawî 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 'Abbâs, 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 Sufyán al-Thawrī (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-Bayḍāwī 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 Ash’arism as well as other Sunni doctrinal schools without dissent from the Shi’is, Mu’tazilis, 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-A’rāf 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, Al ‘Imrān 3:109), and so until the end of times. 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 (raqib), witness (shahīd), and guardian (hāfiz); (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 (talrīf), as the Most High said: We have without doubt sent down the Remembrance; and We will assuredly guard it (al-Ḥijr 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.

Al-Ghazālī specified there is “consensus in the agreement of the entire Community that the sacred law of Muḥammad—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.” It is notewor-

98 Al-Rāzī, Mafāṭīḥ al-Ghayb (12:12).
99 Al-Ghazālī, al-Mustasfā min ‘Ilm al-Uṭūl, 2 vols. (Bulaq: al-Maṭba’a’t al-Amriyya,
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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-Shawkānī's two monographs Irshād al-Thiqāt ilā Ittiṣāq al-Sharā‘ī 'alā al-Tawḥīd wal-Ma‘ād wal-Nuwwābāt (Guiding the Trusted to the Agreement of All Sacred Laws Over the Oneness of Resurrection and Prophecy) and al-Maqaṣāl al-Fākhirā fi Ittiṣāq al-Sharā‘ī 'alā Ithbāt al-Dār al-Ākhirā (The Splendid Statements on the Agreement of All Sacred Laws in Affirming the Abode of the Hereafter). 100

Another eminent Khurasanian Shāfī‘-Ash‘arī exegete, al-Shahristānī, offered a teleological reading of naskh, which he compared to organic growth in the introduction to his tafsīr:

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 (nīsākh) of the zygote (nufūs) by the blastocyst (al-‘aqla) and the latter’s replacement with a grooved embryo (muḍgha), 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 ‘Imrān 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‘d 13:39). And He does not efface except for a perfection fulfilled, nor does He confirm but for a principle directed toward perfection. 101

Expert scholarly exertion (ijtihād) and other qualifications

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

conciliation (iktīṣār), minute precision (diqqat al-ta‘bīr), strict scholarly terminology (’ilīzām al-muṣālah al-‘ilmī) 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-Baydāwī’s achievement was an example of expert scholarly exertion (ijtihād) 103 at work and of renew-

101 Muḥammad al-Fādil b. ‘Āshūr, al-Tafsīr wa-Riḍālūh (pp. 114-115).
102 See the comprehensive definition of ijtihād and the muṣālah in Ibn al-Sabbū, 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.” Al-Baydawi himself, in describing exegesis as a sum total of the sciences for none but the most accomplished in each of them, is assimilating tafsir to full-fledged ijthad.

The 22 disciplines of exegesis, including scientific training

Ijthad, 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-Suyuti in his Ilaqān (Type 78, shurāt al-mufassir) and as summarized by Ibn Hajar al-’Haytami (909-973/1503-1565):

The tools of exegesis are fifteen different disciplines:
- philology (al-lughah),
- grammar (al-nabwah),
- morphology (al-tasrif),
- etymology (al-istiqaq),
- style/diction (al-ma’ānī),
- rhetoric (al-bayān),
- tropes (al-badī’).

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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-qasās),
- abrogating evidence (al-nāsīkh),
- abrogated evidence (al-mansūkh),
- sacred law (al-fiqh),
- hadiths that explicate the vague and the anonymous (al-ahādīth al-mubayyina li-tafsīr al-majmal 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 Anwār al-Tanzil

Our teacher Dr. Nūr al-Dīn ‘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 Anwār—to Suyūtī’s chagrin in his supercommentary—as can be gleaned from the Qādi’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...
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 uniformed” 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:

Hayâ' ‘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 hayâ‘ ‘life’, for it is a dejection that takes over the vital impulse and deters it from doing this or that. Hence it is said hayâ‘a al-ra'ju ‘the man felt shame’ just as they say nasâ‘ and hashâ‘a when one’s nasâ‘ (cistern nerves) and hashâ‘ (bowels) are ailing.

In his commentary on eternity under wa-hum fihâ khalidân (2:25) Bayḍawi 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):

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 inconceivable 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 naqil 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 Bayḍawi’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’an as speech composed of the same stuff of which its deniers compose their own speech (al-Baqara 2:1); his position that the divine khatam and ghisâ‘wâ 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 marad ‘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-Bayḍawi:] al-marad ‘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.
had achieved in his own *tafsir* 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;
- 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.

110 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.


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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-Tabari] and Ibn Abī Ḥātim narrated from Ibn Mas‘ūd, Ibn ‘Abbās, Abū al-Āliya, Mūjāhid, ‘Ikrima, al-Ḥasan, al-Rabi’ 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 [locution]! 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‘āma 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-Tībī, for he was truly, in addition to his archmastery 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 ‘alayhim wa-lāq al-dāllīn (al-Fāṭha 1:7). More to the point here, he combines such exegesis with scientific explanations which he often concludes with a fine sapiental and doctrinal observation. This method, inherited from al-Rāzī, surpasses what the latter

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al-Baydawi's main sources:

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

The Anwar has been called “the leading abridgment” of Jar Allâh al-Zamakhshari's Kashshaf (sayyid al-mukhtašarât minh) or, more precisely, “an emendation, expurgation and abridgment” (tahdhib wa-tanqih wa-ikhtisâr) and “thoroughgoing revision” of it— in either case Jar Allâh proving to be al-Baydawi'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). Jar Allâh and al-Baydawi 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 added by each in support of their respective positions (al-Baydawi 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 lâm 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 (shâdhdh) 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" (tajhîd 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.

- al-Baydawi connected Quranic proof-texts to their legal applications and rulings better than Zamakhshari, 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 Abû Isâq al-Shirâzi's al-Tanbih fil-Fiqh—which he commented in a separate work—and his Muhadhdhab; Ghazâli’s al-Wajiz; and al-Kâtâni’s (d. 587/1191) Badâ’i’ al-Sanâ’i’. He even quoted from Suhnûn’s (160-240/777-854) Mudawwana in Malikî fiqh.

115 Cf. ‘Ali, al-Baydawi wa-Manhajah (pp. 32-45 and 46-64).
116 Cf. ‘Ali, al-Baydawi wa-Manhajah (pp. 28-29).
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-Ghazâlî's Mustaṣfâ and al-Râzî's Mabsûl, which he also used in his own book on \textit{usûl al-fiqh}, the Minhâj, 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" (\textit{al-muṭlaq} \textit{wal-muqayyad}), "general versus specific" (\textit{al-`amm} \textit{wal-khâṣ}) etc. as he had already codified these categories in his works on legal theory, especially the Minhâj. This, moreover, allowed him to reference \textit{iṣâm al-Qur'ān} (hermeneutics)\textsuperscript{118} and its role in textual exposition better than Zamakhshari.\textsuperscript{118}

- al-Baydawi benefited greatly from al-Zamakhshari in explaining the huge role of rhetoric in the unfolding of the miraculous linguistic inimitability of the Qur'an, 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), Abû 'Ali al-Fârisî (288-377/901-987) and his student Ibn Jinnî (322-395/934-1005), which at times produces exegesis in isolation of established views, as if in a vacuum. Al-Baydawi, however, casts a wider net of grammatical tradition and includes into its purview many more authorities such as Khalîl al-Fârâhî (100-178/719-794), Thâlab [Aḥmad b. Yahyâ al-Shaybânî] (200-291/816-904), al-Zayjâ (241-311/855-923), Abu Mansûr al-Azhari (282-370/895-980), al-Mubarrid (210-286/825-899) and others.\textsuperscript{120} When, for example, the \textit{Kashshâf} claims that \textit{salâ}t is thus named "because the praying person moves his buttocks" (\textit{salâ}, dual \textit{salawayn}), al-Baydawi rejects that view and reasserts the derivation of \textit{salâ}t as a transference or metaphorization (\textit{naql}) of the literal meaning of \textit{salâ}, he supplants\textsuperscript{3} to apply to \textit{salât} and its forms from beginning to end, in line with past and future exegetes.\textsuperscript{121}

\textbf{Baydawi's refutation of the non-Sunni sects in his \textit{Tafsir}}

- 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];"\textsuperscript{122}

(ii) the Mu'tazili denial of intercession;\textsuperscript{123}

(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" (\textit{al-āslah/ al-ahsan}).\textsuperscript{124}

\textsuperscript{117} Cf. 'Ali, \textit{al-Baydawi wa-Manhajuh} (pp. 75-79).

\textsuperscript{118} Cf. 'Ali, \textit{al-Baydawi wa-Manhajuh} (pp. 80-83).

\textsuperscript{119} See 'Abd al-Rahmân al-Shîrîn' second audio lesson on \textit{Anwâr al-Tanzil} posted at http://ar.islamawy.net/lesson/132233, around 25'25" and 56'30". Al-Shîrîn teaches Qur'an and its sciences at King Sâ'ûd University in Riyadh and is the director of that function against al-Baydawi and al-Râzî's Ash'arism, which he objects as "meaning: the science of grammar and the science of exegesis" (third audio lesson around 16')!

\textsuperscript{119} Cf. 'Ali, \textit{al-Baydawi wa-Manhajuh} (pp. 80-83).

\textsuperscript{120} Cf. 'Ali, \textit{al-Baydawi wa-Manhajuh} (pp. 70-79).

\textsuperscript{121} Cf. 'Ali, \textit{al-Baydawi wa-Manhajuh} (pp. 317-318).

\textsuperscript{122} In his discussion of the definition of \textit{imân} under al-Baqara 2:3 and his discussion of \textit{fátiq} under 2:26. Cf. 'Ali, \textit{al-Baydawi wa-Manhajuh} (pp. 317-318).

\textsuperscript{123} In his discussion of \textit{wa-là hum yunṣārin} under al-Baqara 2:48 and \textit{khuš} under 2:25. Cf. 'Ali, \textit{al-Baydawi wa-Manhajuh} (pp. 319-321).

\textsuperscript{124} In his commentary on \textit{Mâlikî yawm al-dîn} under al-Fâtihah 1:4, the reinforcement of the unbelievers' rebellion in 2:15 and on \textit{mâdâh arda-l-Lâhu bi-hâdâh mithallâh} under al-Baqara 2:26. Also his statement in his commentary on \textit{sùdâ} Rabbakum al-lâdhî khalâqum (al-Baqara 2:21) that the obedient servant is not obligatorily entitled to divine reward and his commentary on \textit{annâ lahum jannât} (al-Baqara 2:25).
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(iv) the Mu'tazili and Qadari claim that Allah does not create the acts of evil-doers;\(^{125}\)

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

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

(vii) the Mu'tazili claim that God-given sustenance (rizq) necessarily excludes the illicit;\(^{28}\)

(viii) the Mu'tazili and Karrāmī claim that Allah creates His own will;\(^{29}\)

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

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

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

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

Also in his commentary on ma' kāna lī-yū/minā illā an yasha'a Allāh under al-An'ām 6:111, cf. 'Ali, al-Bayḍawi wa-Manhajah (pp. 323-324).

\(^{125}\) 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 mādhdh arāda-l-Lāhū bi-hādāh mussālatan under al-Baqara 2:26.

\(^{126}\) In his commentary on ilā Rabēbīhā nazarātan under al-Qiyāma 75:23 cf. 'Ali, al-Bayḍawi wa-Manhajah (pp. 323-325).

\(^{127}\) In his discussion of the Qur'an citing past historical events under al-Baqara 2:6.

\(^{128}\) In his discussion of wa-mumma tazawqāhum yunfīqun under al-Baqara 2:3.

\(^{129}\) In his discussion of shāa'ū-l-Lāh under al-Baqara 2:70.

\(^{130}\) In his discussion of a 'lādār bi-kāfīrin under al-Baqara 2:24.

\(^{131}\) In his discussion on who defines what the yādīḥāt are under al-Baqara 2:25.

\(^{132}\) Under fa-arzālakhum al-shayātīn (al-Baqara 2:36) cf. 'Ali, Bayḍawi (pp. 326-328).

\(^{133}\) In his commentary on wālīyyakum Allāhu wa-Rassuluhu wa-l-ladīnā āmantū under al-Mā'ṣirā 5:55 cf. 'Ali, al-Bayḍawi wa-Manhajah (pp. 329-322).

(xiii) the Shi'i claims that Ahl al-Bayt are Fāṭima, ‘Ali 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;\(^{134}\)

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

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

Controverted aspects in Anwār al-Tanzil

Although Qadi al-Bayḍawi aimed to expunge the Kashshāf of its “rank Mu'tazilism”\(^{137}\) he did not completely succeed, as can be gleaned from what al-Sayyuti calls “Kashshāf copyism” (see note 1174) in his erotically-entitled supercommentary Nawāhid al-Akbār wa-Shawārīd al-Af kār, 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 Nāsir al-Dīn Aḥmad b. Mūhammad b. Mānṣūr al-Jarawi al-Iskandari, known as Ibn al-Munayyir (620-683/1223-1284);
- Shaddākat al-Mu'tazila by Ibn al-'Amīd Atqānī (d. 758/1357);
- Tajrīd al-Kashshāf by Ibn Ābī al-Qāsim (769-837/1368-1434);
- al-Iḥāf bi-Tamyiz mā Tabi'a fihi al-Bayḍawi Sāhib al-Kashshāf by al-Suyūṭī's student the Mālikī Sīra historian Muḥammad b.

\(^{134}\) In his commentary on li-yuddhiba 'ankum al-rijā'a ala al-bayt under al-Abzāb 33:33 cf. 'Ali, al-Bayḍawi wa-Manhajah (pp. 332-333).

\(^{135}\) At the very end of his commentary on qāla yā Ḍāmu anbi'īhum (al-Baqara 2:233).

See our article "The title Best of Creation" at http://www.livingislam.org/en/bc_e.html

\(^{136}\) At the very end of his commentary on qāla yā Ḍāmu anbi'īhum (al-Baqara 2:233), cf. Ḥāfin al-Ḥaramayn, al-Īṣāḥād ilā Qawātī' al-Adilla (p. 256, dhimm al-qadariyya).

\(^{137}\) Kīvānsārī, Rawḍat al-Jannāt (5:128).
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Ali al-Ṣāliḥi (d. 942/1536);

- Kashf al-Aqwāl al-Muḥtadhala fi Ṣabq Qalam al-Baydāwī li-Madḥhab al-Mu'tazila by Ahmad al-Nūbī (d. 1037/1627);

- Rāf al-Iktīlah 'an Kālamay al-Qādī wal-Kashshāf by Shaykh 'Abd al-Ghāni al-Nābulusī (1050-1143/1640-ca.1730);

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

and recent studies of uneven reliability.\(^\text{138}\)

The first of the aspects mentioned in the previous section—al-Baydāwī’s greater mastery of probative exegetical proof-texts from the two main sources of the Qur’an and Sunna—shines in his Ash’ārī fine-tuning\(^\text{139}\) of al-Zamakhshārī’s over-interpretive stance on the Divine Attributes, his inappropriate take on Prophetic infallibility and his overall lack of mastery in Hadith. Yet, at times, the Qādī reduplicates those and other fallible parts and parcel, for example neglecting to inject—turn the Mu’tazili asser-


\(^\text{139}\) See the description of Ash’ārī’s “middle road” on many points of doctrine between Kadhib al-Maṣāśli, ed. Ahmad Hijāzī al-Saqqa’ (Beirut: Dār al-Jīl, 1995) pp. 150-151.

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that “kadhib ‘lying’ is categorically prohibited in its entire-
ty” into the agreed-upon orthodox position, which is that some types of kadhib are indeed established as licit. This is promptly pointed out by Suyūṭī in his supercommentary. On hadhara-l-
mawt ‘for fear of death’ (al-Baqara 2:19) Baydawi sides with the Mu’tazili 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 Ash’ārī-Sunni posi-
tion is that death is an accident (‘arad) and that it is actually created, as pointed out again by al-Suyūṭī.\(^\text{140}\) On al-hajar ‘stones’ in the verse beware the fire whose fuel is people and stones (al-
Baqara 2:24), Baydawi 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 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-Suyūṭī and al-Khafaǰi. Likewise he interprets away the kursi in al-Baqara 2:255 as imagery, not reality and again is called out by al-Suyūṭī.

Al-Baydawi also followed the Kashshaf 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”)\(^\text{141}\) and (ii) dismissing any notion of literal touch as mere takhīyil wa-tašwīr ‘imagery and visualization’ in the commentary

\(^\text{140}\) This issue runs parallel to the Mu’tazili, Bahai and Christian claim that evil and death are “insubstantial” and “do not have an objective reality” but “are only the ab-

\(^\text{141}\) al-Bukhārī, Sabīḥ (Anbiyya’, Bāb gawlihil ta’lā al-Wadkuq fil-Kitābih Maryam); Muslim, Sabīḥ (Fadā’il, Bāb faḍā’il Isr’alayhi al-Salām).
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on the supplication of Maryam’s mother at the time of her birth (Al-Imran 3:35-36). Al-Khafaji, Ibn Hajar and especially al-Suyuti142 trounced this interpretation just as al-Razi, al-Taftazani and Ibn al-Munayyir had done before them. Ibn Hajar 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-Tibi’s mus- ling 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-Hijr 15:39-40, cf. 15:42; al-Isra’ 17:65; Sad 38:82-83).143

Likewise Baydawi was seen as imitating Zamakhshari’s rude attribution of a zulma ‘lapse’ to the Prophet—upon him blessings and peace—in his sworn avoidance of his concubine Mariya the Copt implied in the verse, O Prophet! Why do you make prohibited that which Allah made lawful for you, etc. (al-Tahrim 66:1).144 The Qadi did the same in his commentary on la a’budu ma ta’budun (al-Kafirun 109:2), in the claim that in pre-Islamic times the polytheists were labeled (kani mawsumin) 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-Suyuti, Nawawi (2:522-523).
144 Al-Khafaji took Baydawi to task for this just as Ibn al-Munayyir had lashed at al- and this rudeness was the reason al-Tabi al-Sabri stopped teaching the Kashshaf.
146 Baydawi, Minhaj al-‘Abbasi ila Ibn al-Ushai, ed. Mustafa Shawkh Mustafa (Beirut: Baydawi wa-Manhajuh (pp. 249-250). These are the type of lapses implied in the gibe

2. al-Râghib’s Mufradât and his Tafsir

Next in order of importance of inspiration in the Anwâr among the books of tafsir come the works of two major Khurasanian Ash’ari authorities with a predilection for linguistics and rhetoric: al-Râghib al-‘Asfahani and al-Fakhri al-Razi.

Al-Husayn b. Muhammad b. al-Mufaddal, known as Abû al-Qâsim al-Râghib al-‘Asfahani (d. 502/ca.1108) and cited by al-Razi “among our [Shafi’i-Ash’ari] colleagues (min asbabuna),”146 produced several exegetical works, among them (i) a tafsir (yet unpublished but for Surat Al-‘Imran and two thirds of al-Nisa’);147 (ii) his magnum opus, the erudite Mufradât Alfâz al-Qur’ân, framed as a glossary of gharib or difficult terms of Qur’ân as shown by its alternate title of al-Mufradât fi Gharib al-Qur’ân—Abû Hayyân’s student the Syro-Egyptian exegete al-Samîn al-‘Halabi (d. 756/1355) critiqued it and expanded on it in ‘Umdat al-Hufûz fi Tafsir Ashraf al-‘Alfâz; and (iii) Hall Mutashabîhât al-Qur’ân, also known by the alternate titles of Durrat al-Ta’wil fi Mutashabih al-Tanzil and Kashf Mushkilât al-Qur’ân, 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.148

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 other- wise.” Ahmad b. Taymiyya, Muqaddima fi Uṣūl al-Tafsir (Beirut: Dâr Maktab al-Hayât, 1980) p. 38. The latter (661/1263/1328) had no knowledge of Baydawi.149

3. al-Ra'zi's Mafatih al-Ghayb

Another Şafi’i savant and doctrinaire (mutakallim), the Shaykh al-Islam, jurist, philologist, genealogist, heresiographer, logician and physician Abū ʿAbd Allāh Muḥammad b. Umar al-Qurashi al-Bakri al-Taymi al-Ṭabaristānī, known as Ibn al-Khaṭīb and as Fakhr al-Dīn al-Ra’zī (543-606/1148-1209), produced Mafatiḥ 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-ru'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 Shafi’i school), kalām, logic and philosophy, with frequent references to Hadith, Šira and hermeneutical literature (notably Wāḥidi’s Tafsīrs). He forwarded his doctrinal preferences in refutation of the Qur’anic commentaries of non-Sunnis (such as the Muʿtazilis al-Asam, al-Jubba’i, Qudr b. Abd al-Jabbār, al-Ḳaʿīb, Abū Muslim al-Asfahānī and al-Zamakhshāri) and non-Shafi’is (particularly Hanafis). The exegete Abū Ḥayyān al-Andalusi criticized its proximity in acerbic terms while the Hanafi Muḥammad al-ʿAlūsī gave point-by-point replies in defense of his school in his own commentary entitled Rāh al-Maʿānī. A contemporary wrote:

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[al-Ra’zī] 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.¹¹⁵

The Mafatiḥ was completed first by al-Ra’zi’s student Qādi al-Qudāt Shams al-Dīn Ahmad b. Khalīl al-Khuwayy al-Dimashqī (d. 637/1240),¹¹² then by Najm al-Dīn Ahmad b. Muḥammad al-Qamūlī (d. 727/1327).¹¹³ It has been claimed (by al-Shihāb al-Khaṭījī in Sharḥ al-Shifā and Ḥājjī Khalīfa in Khash al-Zunūn) that al-Ra’zī stopped at Sūrat al-Anbiyā’ but a study by ‘Abd al-Raḥmān al-Malāʾīmī (1895-1966) asserts that al-Ra’zī’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.¹¹⁴


¹¹³ In Ibn al-Ṣubkī, Tabaqat al-Shafshiy al-Kufrā (9:31).

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In language al-Baydawi also relies on other works according to need, such as Abu al-Baqi‘ al-Ukbari’s (538-616/1144-1219) grammatical analyses of the Qur’an al-Tibyan fi l’tab al-Qur’an and l’tab al-Qir‘at al-Shawahdah 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 tasawwuf as do the intense devotionalism and treatment of the Prophet Muhammad’s perfected attributes and intercessory status in al-Baydawi’s Tasbi’ al-Burda (“Sevening” of Būṣirī’s panegyric poem the Burda). These aspects often match it with earlier Khurasanian taṣfirs more eminently described as such—by al-Tustari, al-Sulami, al-Qushayri and Ruzbihan Baqli. In the Fātiha for example, Baydawi observes that iyyāka na‘budu wa-iyyāka nastā‘in ‘You do we worship and You do we ask for help’ (al-Fātiha 1:5) shows a grammatical shift in discourse from the third person in the first four verses to the second, the famous ilijāt ‘apostrophic redirection’ of Arabic stylistics; but his point is to introduce the Sunni and Sufi doctrine of mushāhada/ru‘ya ‘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

paraphrase two Sufi-foundational hadiths: al-iḥsān an ta‘būda Allah ka‘annaka tarā‘ (Excellence is to worship Allah as if you see Him) and layṣa al-khabar kal-mu‘ayana ‘News of something is not like seeing it directly). He then crowns his discourse with the Sufi theme of fana‘ ‘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 ihdinā al-ṣirāṭa al-mustaqim ‘show us the straight path’ (al-Fātiha 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 wayfarin 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 fana‘ as the culmination of spiritual wayfaring recurs in the commentary on la‘allakum tattaqīn ‘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

155 Cf. All, al-Baydawi wa-Mashajik (p. 86-87) and see note 120 above.
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 Zadhah and al-Qanawi which further helped clarify al-Baydawi’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-Ma’ida 5:115 (“One of the Sufis said...”) and that on the snorting coursers in al-‘Adiyat (100) as representing the perfect souls sparkling off gnoses, slaying lower desires, raising up longing and entering the gatherings on high.

The Anwar as a textbook and its scholastic marginalia

We have seen how al-Baydawi can be described as possessing the criteria of ijthid listed by Ibn al-Subki and those of tafsir listed by al-Suyuti and al-Haytami; 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 Tafsir enjoyed such success in the Muslim world from its earliest emergence—as illustrated by its inclusion in al-Nasafi’s Madarik al-Tanzil and its earliest extant supercommentary, al-Husam al-Madhi fi Sharh Gharib al-Qadi

by Abū Bakr b. Abīmad b. al-Sā‘igh al-Ḥanbali (d. 714/1314) and became required study in the madrasa curricula of Mamlūk and Ottoman Egypt, Turkey (where tafsir were mostly supercommentaries on the Anwar), Zaytuna 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 tafsir 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 ḥashīya 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 ḥizb or first juz’ which have been translated and commented on their own. Ismā‘il Bāshā al-Baghdādī (d. 1339/1921) identifies by title and author about 69 complete and partial supercommentaries (ḥawāshi, ta‘līqāt) on the Anwar in ʿIdāh al-Maḳnūn; Brockelmann lists 83. The most renowned are, in chronological order, those of Zakariyya al-ʿAnṣārī, al-Suyuti, Ibn Kamal

156 Xuwayhid, Mu’jam al-Mafassirin (1:107); al-Fahras al-Shāmil (Tafsir 1:320 §1).
158 A 2nd ed. print dated 1282/1865 is kept at the library of the University of Oxford.
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Bāshā, ʿIṣām al-Dīn al-Isfārāyīnī, Saʿdi Čelebi, Shaykh Zādah, al-ʿĀmilī, al-Saylūkī, al-Khāfījī, 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


The Anwār also received adaptations and anthologies: the qādi, hadith scholar, Propheticist, heresy-hunter and poet of Beirut and Jerusalem Shaykh Yūsūf b. Ismāʿīl al-Nabḫānī (1265-1350/1849-1932) penned the briefest tafsīr yet, entitled Qurrat al-Ayn min al-Baydawī wal-Jallāyīn, in which he epitomized the Anwār and the jallāyīn. This work received several editions. An 843-page epitome of the Anwār was also produced in 1984 by another Beirut qādi, Muḥammad b. Ahmad Kanān (1944-2011)—Mawāhib al-Jallī min Tafsīr al-Baydawī—and published, like the Qurrat al-Ayn, in the margins of the Qurʾān. The same


Gradual disuse of the Anwār

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 Qurʾān and aiming to address scientific discoveries or progressive doctrines such as Tafsīr al-Manār by the Egyptian reformist Muḥammad ʿAbdul ʿAbdah and his Lebanese student Muḥammad Rashid Riḍā who scoffed at what they called the dry type of tafsīr, alienating one from Allah and His Book, namely that wherewith one aims to analyze vocabular and parse sentences and clarify the purpose of those expressions and allusions among other artistic subtleties: such should not be called a tafsīr but is rather some kind of training in the artslike grammar, rhetoric and other than that.64

Other notable works include Tafsīr al-Jawhari by Tantawi b. Jawhari; Tafsīhīm al-Qurʾān by Abū Abī al-ʿĀlá al-Mawdūdī, who relatedly influenced Ḥasan Bānnāʾ, Ruhollah Khomeini and Sayyid Quṭb; Fī Zīdāl al-Qurʾān by Quṭb; and Marāghī’s (d. 1371/1952) Tafsīr, which the latter said he wrote “without the proud conceit of bygone times but self-explanatory, addressing the need of contemporaries in style and arrangement, easily accessible”65. Comparable shorter works today include Taysir al-Karīm al-Rahmān fī Tafsīr Ḳalām al-Mannān by Abī al-Rahmān al-Saʿdī
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The recourse to *Anwar al-Tanzil*

and other *tafsīrs* in primitive and middle Orientalism

The first two (commissioned) translators of the Qur’ān in the medieval West, Robert of Ketton (Lex Mahumet pseudoprophete), July 1143CE) and Mark of Toledo (*Liber Alchorani*, 1211CE), predated Bayḍāwī but were already making “careful use of Qur’ānic 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. Ketton had altered the meaning of Qur’ānic 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’ān. The most vivid signs of this are the numerous passages in all parts of his Latin Qur’ān where Robert has incorporated into his paraphrase glosses, explanations, and other exegetical material drawn from one or several Arabic Qur’ānic *tafsīrs* or commentaries.... [T]here is much more to [his] translation than mere paraphrasing.168

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


168 Burman, “*Tafsīr* and Translation” (pp. 705, 707, 710). He goes on to show that Ketton’s rendering conforms to Tabārī’s *Tafsīr*, Rāghīb’s *Mufradāt* (both of which were in circulation in Muslim Europe at the time) and Zamakhshārī’s *Kashshāf*. 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 Theodor Usblander, 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).
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<table>
<thead>
<tr>
<th>Date, place</th>
<th>Author</th>
<th>Title</th>
<th>Explicit references to tafsirs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1547 Venice</td>
<td>Andrea Arrivabene</td>
<td>[Italian] L’Alcorano di Macometto</td>
<td>None—translation of the Latin ed.</td>
</tr>
</tbody>
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Table 1: Appeal to tafsirs in early European renderings of Qur’ān—including Baydawi—from du Ryer (1647) to George Sale (1734).

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


Baydawi and Anwâr Al-Tanzil in hermeneutical tradition

- Yahyâ b. Sallâm al-Taymi al-Bâṣrî (124-200/743-815), Taṣârîf;
- Abû Isâq al-Thâ’labî (d. 427/1036), al-Kashf wal-Bayân;
- al-Zamakhshâri (467-538/1074-1143), al-Kashshaf;
- al-Râzî (543-606/1148-1210), Mafâtîh Al-Ghayb;
- al-Baydawi (d. 685/1286), Anwâr al-Tanzil;
- al-Fayruzâbâdî (729-817/1329-1415), Tanwîr al-Miqbâs;
- al-Maḥallî (791-864/1389-1460) and al-Suyûtî, Jalâlîn.160

Western confusion over al-Baydawi’s Tafsir

Modern Orientalism reduplicated the misconstruction of al-Baydawi’s Anwâr al-Tanzil by ‘Abduh, Riḍâ and Marāghi 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 Geschicte des Qurâns, 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 blurs. 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 Anwâr al-Tanzil that he thought the first Malay tafsir, Tarjumân al-Mustafîd, was a translation of it, misleading generations of later publishers and academies 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 Anwār, the first European edition of any tafsīr, 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 tafsīr who, in the process, sums up al-Fādil b. ʿĀshūr’s analysis of Anwār al-Tanzil as the arch-tafsīr of Islamic civilization:

If one reads the Encyclopedia of Islam’s article on al-Bayḍāwī, one can get a fair idea of the sort of judgment befuddling the field of tafsīr. 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” (El, 2nd edition, sub al-Bayḍāwī). The factual information is wrong. The work is based on more than one work; in addition to al-Kashshāf, it draws equally on al-Raḍī’s Qur’ān commentary, and the dictionary of al-Rāghib al-Asbahānī. But the work is actually a distillation of the whole tradition of tafsīr. 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-Bayḍāwī’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?...

Al-Bayḍāwī’s work is indeed a work based on a well-hewn tradition; it is a summary and a polishing of this tradition. The romantic modernist tradition damns such a work as derivative. I do believe that this knot of misguided judgment is impossible to refute simply because it is founded on so many

questionable but in our day axiomatic presuppositions vis-à-vis the medieval tradition. We as modern agents are capable 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 ʿĀshūr considers al-Bayḍāwī’s commentary to be a setting 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 ʿĀshūr 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 ʿĀshūr 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 systems were now following the Persianate method (al-ṭarīqa al-ʿajamiyya). ...

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... [1] they 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.\(^\text{171}\)

**Qur'\(\text{a}n\) translation and Post-Kemal Azhari - Salafi fatwās**

Al-Sarakhsi (d. 490/1097) in his *Mabsūt* attributes—without chain of transmission—a Farsi rendering of the Fāṭiḥa to Salmān al-Fārisī.\(^\text{172}\) Other than the 1606 “Toledo Qur'\(\text{a}n\)” in Spanish and Shāh Waliyyullāh's (1114-176/1702-1763) *Fath al-Raḥmān* (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),\(^\text{173}\) stand-alone integral Muslim translations of the Qur'\(\text{a}n\) before late colonial times are a rarity.\(^\text{174}\)


\(^{174}\) “Souvàbdà nous a laissé une autre traduction...”, yet again this is a tafsīr by Ābā Bakr ‘Āṭiq b. Muhammad al-Surhābī (mid-fifth/11th c.): explicitly listed by his own source: *Storey, Persian Literature* 1:3-11. The translation of the text of the Qur'\(\text{a}n\) into a non-Arabic medium was—according to prominent latter-day Azhari authorities—a damnable sin. Through the efforts of its erudite “Salafi” Husayni rector at the time, Muhammad Shākir (1866-1939), al-Azhar University in Cairo recommended in 1925 that English translations of the Qur'\(\text{a}n\) be burnt; Shākir also published a fatwa in the Egyptian daily *al-Ahrām* and in his essay *al-Qawl al-Fāṣî fi Tarjamat al-Qur'\(\text{a}n\) al-Karīm ilā al-Lughāt al-Ajamiyya* (The Final Word on Translating the Noble Qur'\(\text{a}n\) into non-Arabic Languages) that “all who help any Qur'\(\text{a}n\) translation project will burn in Hell for evermore.” The Lebanese “Salafi” hadith scholar Muḥammad Rashīd Riḍā (1282-1354/1865-1935) asserted the same in his 1926 essay *Tarjamat al-Qur'\(\text{a}n\) wamā fīhā min al-Mafāsid wa-Munāfāt al-Islām* (The Translation of Qur'\(\text{a}n\) and the Vices and Negation of Islam It Entails), as did another Azhari (Paris: Dār al-Nūr, 1406/1986), introduction (pp. liii-liv). He states “Au temps du Samanide Mansour ibn Nouh, un comité de savants traduisit en 345H le Coran en Persan, et y ajouta la traduction résumée du commentaire de Tabarî,” in reality it was only an oft-recopied abridged translation of Tabarî's *Tārīkh* rather than his commentary which Mansūr's minister Ābū ‘Alī Muhammad al-Balāmī (d. 386/996) had made, cf. Edward G. Browne, *Literary History of Persia* (1:11, 1:356, 1:368-369, 1:477); Charles Storey, *Persian Literature: A Bio-Bibliographical Survey*, 5 vols. in 12 (London: Luzac and Co., 1927) 1:1-2. He continues, “une autre traduction persane, anonyme... se trouve à Cambrié, que Browne a décrite,” again what Browne described was a commentary of Qur'\(\text{a}n\) rather than a translation: Browne, *Literary History* (1:477-478) and “Description of an Old Persian Commentary on the Kur'\(\text{a}n*,” *Journal of the Royal Asiatic Society of Great Britain and Ireland* (July 1894) pp. 417-524; Storey, *Persian Literature* 1:2-3. “Souvàbdà nous a laissé une autre traduction...”, yet again this is a tafsīr by Ābā Bakr ‘Āṭiq b. Muhammad al-Surhābī (mid-fifth/11th c.) as explicitly listed by his own source: *Storey, Persian Literature* 1:3. Works by the arch-‘Ash‘arī Shāhīf ‘Imād al-Dīn Ābū al-Muzaffar Tāhir b. Muḥammad Iṣfārāyīnī (d. 471/1079), Ābū Naṣr Ahmad b. al-Hasan b. Ahmad al-Sulaymānī al-Zāhīdī (d. 519/1125), and Āl-Harawi al-anṣārī are all Persian tafsīrs. See also the British Library's Delhi 1868 and 1890 Waliyyullāh Persian and Hindustani interlinear editions entitled Qur'\(\text{a}n\) Majīd and Travis Zadeh, *The vernacular Qur'\(\text{a}n*: Translation and the Rise of Persian Exegesis* (Oxford: Oxford University Press, 2012).
rector, Muhammad Hasanayn Makhluf al-'Adawi (1861-1936), in his 1932 *Kalima hawla Tarjamat al-Qur'an al-Karim*. 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-Hakim 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 al-Muhammad 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-'Ahrām had published a diatribe against it. Yet another rector (1928-1930, 1935-1945), Muhammad b. Mustafā b. Muhammad al-Marrāghī (1881-1945)—brother of the *mufassir* Ahmad al-Marrāghī and a student of Muhammad '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." Today, less

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 *ijtihad* and *tajdid* in Islamic civilization.

**Our rendering of the Magnificent Qur’ān**

The Qur’ān cannot be veraciously enough translated into any language; but Shah Waliyullah famously advocated (at the end of *al-Fawz al-Kabīr fi Uṣul al-Tafsir*) that it be, on the one hand, rendered as word-for-word and literally as possible—*verbatim et literatum*; 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 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 Taqi Usmani (b. 1943), Arthur John Arberry (1905-1969) and John Penrice (1818-1892) also deserve mention among top Qur’ān Arabists with an eye to precision, even if the latter only produced a glossary rather than a translation.


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176 See Hamidulah, introduction to his al-Qur’ān al-Majid (pp. ix-xiii).

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Baydaawi and Anwar al-Tanzil in hermeneutical tradition

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Introduction

Anwār al-Tanzil in partial translation: Urdu, French, English

Formal renderings of al-Baydawī's Taṣfīr in other languages have been rare and partial due to the inherent difficulty of the text. Many, if not most of the hawāshi themselves are partial due to the added fact that since al-Baydawī's method is encapsulated in the first quarter of his taṣfīr, a sample was enough to give an idea of the whole. Al-Suyūṭī, for example, stopped his at Sūrat al-Tawba and al-Saylūkū at al-Baqara 2:229; similarly, modern Urdu translations and supercommentaries destined for school use contain 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 Sūrat 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-lam mim. David Samuel Margoliouth (1858-1940) in 1894 brought out a translation of the commentary on Al 'Imrān for students of Arabic at the Oxford Oriental School; A translation of Baidawis Commentary on the first Sura minimalist to oversize. Of late, the 2,000-page Study Quran (2015) is a skillful apology for Perennialism, a New Age, unislamic doctrine interpolated and redacted academia.edu/2494666/The_Study_Quaran_Review_Haddad_02Mar2016_MWBR.


Baydawi and Anwār al-Tanzil in hermeneutical tradition

Table 2: Teacher-student lineages of Western Arabist scholars who worked on al-Baydawī (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 Sūrat Yūsuf, again for students of Arabic. The latter work was in fact a reworking of an earlier effort by two Glaswegian academese published in the Fifties. The above were obviously interested in Baydawī as applied grammar, not exegesis. Al 'Imrān and Yūsuf 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’an and Its Exegesis—an English version of Helmut Gätje’s (1927-1986) 1971 German anthology from Zamakhshari, Baydawi and others—aspired to precision despite a trite introduction and mediocre notes.

The Acehnese Shafii Sufi, muqaisir, Shafi’i jurist and author of 30 books ‘Abd al-Ra’uf b. ‘Ali al-Fansuri Singkol or al-Singkili (1024-1104/1615-1693) penned the first Malay tafsir, a volume in Jawi script entitled Tarjumān al-Mustafid (The Translator for the Seeker of Benefit) in which he based himself on Tafsir al-Jalālayn but interspersed hijāyāt ‘stories’ and fawā'id ‘benefits’ from Shafi’i tafsir such as Baydawi’s and al-Khāzīn’s Lubāb al-Ta’wil. 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 tafsir” 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.144


Baydawi and Anwār al-Tanzil in hermeneutical tradition

The present edition and translation of the Anwār

This edition, translation and study of Hizb 1 of Anwār al-Tanzil is based on the manuscripts and editions described in the next section. I have added vocalization to the Arabic text and my own punctuation (according to modern usage in each language), paragraph structure and bulleted/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., al-ḥāsf/-a/-/ al-ṣālāh, ‘alayhi/m al-salām), Companions (raḍiy Allāh ‘anhu/a’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.145 In his analysis of Arabic grammar


Introduction

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:

- *huda*: contingency, temporal origin; recency
- *laq*: inseparable, inevitable, concomitant
- *muqadda*: corollary, exigency, dictate, presupposition
- *shuq*: skepticism, suspicion, misgivings
- *tadammum*: a containing, entailing, implying
- *a*: literal meaning or origin, etymology, root or original case
- *kun*: totality, extent, ultimate reality

This studied disparity is validated by Quranic usage where, for example, *ishara* (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 *ful-a*: is rendered "originally" or - almost as often - "literally" (cf. "implied original wording" under *wa-ma zadam n*: (al-Baqara 2:57).

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

Baydawi and *Anwar al-Tanzil* in hermeneutical tradition

principally grammar but also rhetoric, prosody, phonetics, cre-dal 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-Baydawi as well as *tafsir* students and translators in general. The index of Quranic verses and hadiths covers not only those cited by Baydawi 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-Baydawi 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, Ash'ari culture, and the authoritative exposition of the imitable 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-Tanzil complete, very legibly written in a small naskh hand with copious voweization and rubrication of the Quranic text by Qawwām b. al-Ḥusayn b. Muhammad al-Shirāzī who completed it on a Thursday morning in Safar 758/February 1357 in the Khānqāh al-Khāṭṭānīyya in Damascus per its colophon on folio 414a. This well-preserved codex is the oldest known ms. of Baydawī’s Taṣfīr 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-Tanzil from its preamble to the end of Surat al-Kahf, 257 folios in a very legible hand by Ibrāhīm b. Muhammad, more reliably voweized than any other we have seen. King Sa’ūd University ms. Taṣfīr 1036.187

Cambridge 874/1470 manuscript (A): Commentary on the first six suras from the Anwār, entitled Taṣfīr al-Qādī al-Baydawī min Surat al-Baqara ilā Ākhir Surat al-An‘ām in 115 folios with a colophon on the penultimate folio dating the conclusion of the copy “in the mid-morning of al-ʿArbi‘āʾ (Wednesday) in the first 10 days of the sacred month of Muharram 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 voweized in places.188

Cambridge 908/1503 manuscript (e): Anwār al-Tanzil copied in full by Muḥammad b. Muḥammad b. Ḥasan b. ‘Alī b. ʿĀbdal-Rahmān b. Muḥammad al-Khalīlī al-Maḥṣūmī al-Ḥanafī 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-Ithnayn 7 Rabī‘ al-Awwal 908” although most probably Rabī‘ al-Thānī.189


Nablus undated manuscript (N): Taṣfīr al-Baydawī, 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 Surat al-Baqara verse 4, after which it

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 Muharram, A.H. 874” whereas the correct dating is actually either Wednesday 2 Muharram 874 (12

Jul 1469) or Wednesday 9 Muharram 874 (19 July 1469).
189 Browne, Hand-List (p. 17) misreads the year as 708 (thamānīn wa-salā‘imā‘atin)
but it is certain that it says 908 (thamānīn wa-ti‘s-imā‘atin). The pinpointing of the day, however, is problematic as given since 7 Rabī‘ al-Awwal 908 falls on a Saturday, not a Monday. As for 7 Rabī‘ al-Awwal 708 it falls on a Sunday. If, however, the month is Rabī‘ al-Thānī 908 then the 7th does fall on a Monday.
190 http://art.thewalters.org/viewwoa.aspx?id=2150
Introduction

jumps to verse 181.\textsuperscript{191}

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

**Ryadh 1059/1649 manuscript (Iṣ):** Ibrāhīm b. Muhammad b. ‘Arab Shāh, known as ‘Īsām al-Dīn al-Isfārāyīnī (873-945/1468-1538), who flourished in Isfārāyīn and Samarqand, authored a *Hāshiya* on al-Baydawi which was copied and wide. King Sa’ūd University ms. 6096.\textsuperscript{193}

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

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

**Riyadh 1170/1757 manuscript (CZ):** Sa‘dī ‘Alī—known as Taṣīzadeh (d. 945/1538)—and Shaykh Zādah’s respective *Hāshīyas* on the *Anwār*. King Sa‘ūd University ms. 6750.\textsuperscript{196}

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

**Istanbul 1257/1841 edition (L):** This two-volume printed edition of the *Anwār* with *Tafsir al-Jalālayn* in the margins, published at Dār al-Tibā‘at al-‘Āmira, 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 *tafsir* published in Europe—entitled *Beidhawan Commentarius in Coranum: ex cod. Parisiensibus, Dresdensibus et Lipsiensibus*,\textsuperscript{198} was based on late manuscripts (10th-11th-17th centuries) which the editor did not describe, nor did he provide a critical apparatus.\textsuperscript{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 *Hāshiya* on the *Anwār* in 1263/1847 in three volumes.\textsuperscript{200}

**Bulaq 1270/1854 edition (Sk):** This one-volume edition and supercommentary from the Fāṭiha to verse 229 of al-Baqara by ‘Abd al-Ḥakīm b. Shams al-Dīn al-Sayyālītī (d. 1066/1656), an Indian specialist of logic who taught in Shāh Jāhān Abād and authored commentaries on logic, the *Nasafīyya, Mawāqif* and *‘Adudiyya*, was prized by teachers for its concision. Reprinted Quetta (Pakistan): Maktabat-i Islāmiyyah, 1977.

193. "Prints of it are kept at Bayerische Staatsbibliothek in Munich and in Oxford."
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Teheran 1272/1856 lithograph (T): Bahá’í al-Din Muhammad b. Husayn al-‘Amili (953-1030/1546-1621) Ta’liqat Anwâr al-Tanzil is an edition of the Anwâr 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 hawâshi on the Anwâr purported to be Shi’i works and he includes Sayâkhutu’s (see previous entry), to whom he attributes authorship of a book of Rafidi creed entitled Ihbâh al-Imâma on which basis he claims to have been a crypto-Shi’i (mu’tasâdil bil-taqiyya).202

Istanbul 1282/1865 edition (Z): An edition and supercommentary by the reclusive Turkish master Muhyî al-Din Muhammad b. Mušîr al-Dîn Muṣtafa b. Shams al-Dîn al-Qûjawi al-Rûmî al-Hanâfi, known as Shaykh Zâdah (d. 951/1544), in eight volumes for beginners which he then rewrote into four.203 He said:

When I hesitate regarding a verse of the Qur’ân 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.204

Hâjî Khalîfah praised it over all other supercommentaries for its ease and clarity in its explanation of Baydâwî’s language.205

Manuscripts and editions used in this work

Many other Ottoman scholars who wrote on the Anwâr are also known as “Zâdah.”206

Bulaq 1283/1867 edition (Kh): The eight-volume Inâyat al-Qâdi wa-Kifâyat al-Râdi (The Diligence of the Judge and Sufficiency of the Appreciative) by Shihâb al-Dîn Ahmad b. Muhammad b. Ahmad al-Khaftâjî (977-1069/1569-1659) is one of the most relied-upon supercommentaries of al-Baydâwî and is prized for its clarity and balanced documentation of disputed issues by an accomplished and well-travelled Egyptian qadi and foremost philologist who mastered both the Hanafi and Shâfi’î schools of law and authored a glossary of Arabized words, Shifa’ al-Ghalîf fi mâ fi Kalâm al-‘Arab mi min al-Dakhîl.

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

202 Among them: Muhammad b. Muhammad al-‘Ântâkî, known as ‘Arab Zâdah (919-969/1513-1562); Muhammad b. ‘Abd al-Wâhhab b. ‘Abd al-Karîm, known as ‘Abd al-Karîm Zâdah (d. 975/1668), who owned a qîlî he reserved exclusively for writing the Divine Name; the exegete, judge, jurist and poet ‘Alî b. Muhammad, known as Hânîwâ’ al-Zâdah (918-979/1512-1572) who also authored marginalia on the Kasthâf, Muhammad b. ‘Abd al-‘Atîf, known as Bâkûrî Zâdah (d. 986/1578); the Constantinople-born jurist and qadi of Cairo and the Two Holy Sanhedriums Ahmad b. Muhammad b. Râma’dâm al-Rûmî, known as Nashâhî Zâdah (934-986/1528-1578) who also authored a work of parsing (Trâb al-Qur’ân); Kamal al-Dîn Muhammad b. Ahmad b. Muṣtafa b. Khalîl (959-1030/1552-1621), a foremost linguist, judge, historian, and the son of the encyclopedist Tâsh Kûbri Zâdah (901-968/1495-1561); both are known by the name “Tâshkûprimûz” which is shared by others as well; his grand-father Muḥb al-Muṣṭafâ (901-968/1495-1561) was preceptor to Sultan Selim I; ‘Abd al-Rahmân b. Muhammad b. Sulaymân al-Rûmî al-Hanâfi (d. 1078/1667), a jurist from Gallipoli who is also known as Dâmûd Shâykh al-Islam; and Muṣṭafâ b. Ahmad al-Bursawi, known as Ghâzi Zâdah (d. 1204/1790), a bilingual litterateur who authored a Hâsîhî he named Tâṣûn al-Maṣfâmah. Cf. Nuwayhîd, Mu’jam al-Muṣafarîn (2:625; 2:627; 1:385; 2:555; 1:73; 2:486; 1:277; 2:674).
Matba'at al-'Uthmāniyya al-'Āmira.  This edition was reprinted in 1329 and then again recently by Dār al-Jīl in Beirut.

Cairo 1317-1324/1899-1906 edition (U): This is a frequently republished edition of no less than four parallel-text Tafsīrs: al-Baydāwī's Anwār on top, 'Alā' al-Dīn al-Khāzinī's (d. 725/1325) Lubāb al-Ta'wil fi Maʿānī al-Tanzil—in which he said he summarized al-Baghawī's (433-516/1042-1122) Maʿālim al-Tanzil—on the bottom, al-Nasafī's (d. 701/1302) Madārik al-Tanzil wa-Haqāʾiq al-Ta'wil on the top margin and Tanwīr al-Miqābān min Tafsīr Ibn 'Abbās by al-Fayrūzābādī (d. 817/1414) on the bottom margin, at al-Matba'at al-'Uthmāniyya al-'Āmira.

Cairo 1330/1912 edition (K): This 1100-page, 4-volume edition and hashiya of al-Baydāwī's Tafsīr by the Hanafi scholar 'Afīf al-Dīn Abū al-Fadl Abūl-Ḥasan al-Khaṭīb al-Qurashi al-Siddīqī al-Hanafi al-Kāzarūnī (d. after 1102/1691) was taught to sixth-year students at al-Azhar. The author should not be confused with his namesake Muhammad al-Khaṭīb al-Siddīqī al-Kāzarūnī (d. 940/1534) the author of a Risāla fi l'jāz al-Qur'ān. Published at Dār al-Kutub al-'Arabiyah al-Kubrā. The latter should not be confused with his namesake Muhammad al-Khaṭīb al-Siddīqī al-Kāzarūnī (d. 940/1534) the author of a Risāla fi l'Jāz al-Qur'ān.

Cairo 1375/1955 edition (C): This 622-page ["2nd"] edition of the Anwār in the margins of the Musḥaf—two volumes in a single oversize tome—was meticulously published by Muṣṭafā al-Bābī al-Halabi. 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 exclamations marks.

207 http://ar.wikisource.org/wiki/صف_ال-_CHASE.pdf
208 Cf. note 159.
Beirut 1418/1998 edition (MM): By Muḥammad ‘Ābd al-Rahmān al-Maḥṣūlī at-Dār al-ʿIhya‘ al-Turāth al-ʿArabī and Muʿassasat al-Ṭarīkh al-ʿArabī in five volumes. This edition is full of the same type of errors as the previous one and, in its superfluous 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 ʿUṣbī b. Ḥasan Ḥallāq and Māḥmūd Ahmad al-ʿAtrash 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): Hāshiyat al-Qūnawi. Deemed by two successive sultans (Muṣṭafā Khān and ‘Ābd al-Ḥamīd Khān) the foremost scholar of Constantinople in his time, Konya-born ʿĪsām al-Dīn Iṣmāʿīl b. Muḥammad b. Muṣṭafā al-Qūnawi (d. 1197/1786) authored a large supercommentary which received a 20-volume edition, together with Ibn al-Tamjīd’s Hāshiya. His is among the most useful of all marginalia for a close reading of al-Baydāwī’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 Ẓādah, Khafājī and Sayālkūṭī as well as ʿAbū al-Sūʿūd, usually without naming them. If he cites “the two masters” (al-shaykhān) he means Zamakhshārī and Baydāwī (e.g. under thumma ‘aradahum ‘alā al-malāʾiša in al-Baqara 2:31 cf. Q 3:138). The edition, however, suffers from the avalanche of typos, pagenal 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 āḥāmiya entitled Nawāḥid al-Akāb wā-Shawārīd al-Ajkār (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 ʿUṣūlīrī, al-Qūnawi’s commentary of al-Tāḥātāt (722-792/1322-1390), whom al-Suyūṭī calls al-Ṣaʿdī, al-Ṣharīf al-Jurjānī (740-816/1340-1413), whom al-Suyūṭī calls al-Sayyīd), Qūth al-Dīn al-Shirīzī, Akmal al-Dīn al-Bābdī (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-Baydāwī in several places. This is an unpublished Ph.D. dissertation that is useful for its sourcing of the hundreds of materials and persons cited by al-Suyūṭī but marred by the Wahhabi dissertation’s detraction of his own material in his introduction and footnotes.

Pakistan 1431/2010 edition (P): Anwār al-Tanzīl (Juz’ I) with Taʿlīqāt by the late ‘Ābd al-Karim al-Kawārī. 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-Ḥamad 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 22x17 cm. 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-Qaṣṣās and ends with Sūrat al-'Ādiyāt.211

Figure 2: Incipit page of Berlin Hs. or. 8180 with Bayḍāwī’s title clearly stated on line 15 as Anwār al-Tanzil wa-Asrār al-Ta’wil.
Figure 3: Berlin Hs. or. 8180 folio 30v: end of Ḥizb I (below mid-page): Allah is not at all unaware of what you do.

Figure 4: Riyadh, King Saʿūd University, ms. Tafsir 1036 folio 2a: Baydawi, Anwār al-Tanzil, 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. Anwâr al-Tanzil, folio 2b: Incipit (preamble and beginning of Fatihā) with the top fifth word misspelled as Qur'ān instead of Furtān. 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 Anwâr al-Tanzil.
Figure 7: Allah is not at all unaware of what you do (mid-page): End of the first *kitab* (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 Bāshā’s (Kemalpaşazade d. 940/1534) commentary on al-Bayḍawī, Surat al-Fātiḥa. Copied 966/1559.

Figure 11: Tafsir al-Baydawi. Jami‘at Salah al-Din (Irbil, Iraq) ms. 51, folio 1: Incipit (preamble and Fatiha). Copied 1150/1737.

Figure 12: Tafsir al-Baydawi, folio 1b of ms 298 Najah National University of Nablus (West Bank, State of Palestine) from the library of the Mufti of Jaffa. Undated.
Introduction

Figure 13: Folio 1b (Incipit) of undated Cambridge ms. Add. 3179 of Tafsir al-Baydawi in nastaliq Indian script.

Manuscripts and editions used in this work

Figure 14: Incipit of pre-1242/1827 ms. 1729 of Anwâr al-Tanzil, Jâmi'at Umm al-Qurâ, Mecca.
ANTHOLOGIE GRAMMATICALE ARABE,
OU MORCEAUX CHOISIS
DE DIVERS GRAMMARIENS ET SCHOLIASTES ARABES,
AVEC UNE TRADUCTION FRANÇAISE ET DES NOTES;
PORTANT TAILLE NOIRE.

A LA CHRESTOMATHIE ARABE,
[Antoine Étienne]
PAR M. LE BARON SILVESTRE DE SACY.

PARIS.
IMPRIME PAR AUTORISATION DU ROI.
A L'IMPRIMERIE ROYALE.
1829.

Figure 15: Title page of Sacy's 1829 Anthologie Grammaticale Arabe which begins with a translation of Baydawi's commentary on Surat al-Baqara (2:1-7).

Figure 16: First page of Sacy's translation of Baydawi.
Figure 17: Title page of the earliest known edition of Anwār al-Tanzil, printed at Dār al-Ṭibā‘at al-'Āmira, Istanbul 1257/1841.

Figure 18: Incipit of the earliest known edition of Anwār al-Tanzil (Istanbul 1257/1841) with Tafsīr al-Jalā‘alayn in the margins, published at Dār al-Ṭibā‘at al-‘Āmira.
BEIDHAWII

COMMENTARIUS IN CORANUM

EX CODD. PARISIENSIBUS DRESdensibus et Lipsiensibus

EDITIT

H. G. FLEISCHER

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Figure 19: Title page of 1848 Leipzig edition of Tafsir al-Baydawi, among the very first Qur'an 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-'Āmili (953-1030/1546-1621), *Talliqāt Anwār al-Tanzil*, surrounding al-Baydāwī's text.

Manuscripts and editions used in this work

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

Manuscripts and editions used in this work

Figure 23: First page of the 1912 Baydawi/Kazarun edition with al-Baydawi's text in the box.

Figure 24: Last page of the 1912 Baydawi edition bearing a eulogy by its chief editor, the Moroccan-born Azhari Shafi'i jurist Muhammad al-Zuhri al-Ghamrawi: "By the Grace of Allah the printing of Imam al-Baydawi's Qur'an commentary is done. In addition to its extreme meticulousness, it encompasses all the excellences of other commentaries. It is named Anwar al-Tanzil wa-Asrār al-Tawil and there is consensus among the foremost authoritative scholars past and present that this tasfir gathers up the cream of exegesis and is the ultimate reference in understanding the secrets of revelation. Those who are firmly rooted in learning have competed in understanding its phrases and debates quote it verbatim. In sum, the fame of this book needs no introduction and its merit cannot be overemphasized."
Our chain of transmission (sanad al-riwāya)
to Baydawi's Anwār al-Tanzil

1. the needy pauper Abū Ḥammād Gibril b. Fouad Haddad al-Šalhibi narrate al-Baydawi's Anwār al-Tanzil wa-Asrār al-Taw'il:

1a- from my teachers the Renewer of Sunni education, Hāfiz, chair of the Departments of Qur'an and Sunna in the universities of Damascus and Aleppo and author of 50 books, Dr. Nūr al-Dīn 'Itr b. Muhammad b. Ḥasan al-Ḥusaynī al-Azhari al-Ḥanafī (b. 1356/1937) and 1b- the muqaddith of Damascus, Muhammad Sāmīr b. Marmūd b. Sharīf al-Nāṣr al-Ḥanafī, MD,

2a- the former from his teacher, maternal uncle and father-in-law Shaykh Abū al-Najīb 'Abd Allāh b. Muhammad Najīb b. Muhammad Sirāj al-Dīn al-Ḥusaynī al-Ḥalabī al-Ḥanafī al-Rīfī (1343-1422/1925-2001), the saintly Hāfiz and Shaykh al-Islām of Aleppo; 2b- the latter from our teacher the fatīh Shaykh Muhammad Adīb b. Ahmad b. al-Hājj Dīb Kallās (1921-2009),

3a- the former from his father the hadith scholar and exegete, Shaykh Muhammad Najīb Sirāj al-Dīn al-Ḥusaynī al-Ḥalabī (1274-1373/1858-1954), 3b- the latter from the Mufti of Shām, Sayyid Muhammad Abū al-Yusur 'Abidīn (1307-1401/1890-1981),

4- both Shaykh Najīb and Sayyid Abū al-Yusur from the great Muhaddith al-Akbar of Damascus, the Sayyid and Shaykh Badr al-Dīn Muhammad b. Yūsuf al-Ḥasani al-Maghribī al-Dimashqī (1267-1354/1851-1935),

5- from his main teacher Burhān al-Dīn Ibrāhīm b. 'Ali al-Saqqa al-Azhari al-Misrī al-Shāfi'i (1212-1298/1797-1881),

6- from his teacher the saintly blind imam and hadith scholar Muhammad b. Sālim b. Nāṣir al-Fishnī al-Misrī known as Shaykh Thu'aylib (or Thu'aylib) (1151-1239/1738-1824),
7- from his two erudite teachers the hadith scholars Shihāb al-Dīn Ahmad b. ‘Abd al-Fattāḥ al-Mullawī (d. 1181/1767) and Shihāb al-Dīn Ahmad b. al-Ḥasan al-Jūhari (d. 1181/1767),

8- both from the musnīd and hadith master ‘Abd Allāh b. Ṣālim b. Muhammad al-Ḥāṣib al-Makkī (1049-1143/1639-1731),

9- from his teacher the blind musnīd Shams al-Dīn Muhammad b. al-’Ālā al-Bābī al-Qāhirī al-Shāfī (1000-1077/1592-1666),

10- from the erudite hadith scholars al-Shihāb Ahmad b. ‘Isā b. ‘Allāb b. Jamīl al-Kalbī al-Malikī al-Shāfī al-Qazwīnī (d. 1027/1618) and Abū al-Najā Ṣālim b. ‘Īzz al-Dīn Muḥammad al-Sanḥūrī al-Malikī al-Shāfī (d. 1025/1616 or 1015/1606),

11- both from their teacher the erudite musnīd, ḡāfīẓ and jurist Najm al-Dīn Muḥammad b. Ahmad b. ‘Alī b. Abī Bakr al-Ghaytī al-Shāfī al-Iṣkandarī (900-982/1495-1574), the second also from the erudite arch-jurist al-Shihāb Ahmad b. Ḥajar al-Haytāmī al-Malikī al-Shāfī (909-973/1503-1566),

12- both from their teacher, the centenarian Shaykh al-Islam, jurisprudent, hadith scholar, canonist, Sufi and qādi Zayn al-Dīn Abū Yahyā Zakariyyā b. Muḥammad al-Anṣārī al-Malikī al-Shāfī (823-926/1420-1520),


from the Imam and Qadī Naṣīr al-Dīn
‘Abd Allāh b. ʿUmar al-Baydāwī,
may the mercy of Allāh
be upon him and
all of the
above.
Amin.
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; mim:

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 darknesses, sightless:

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

369 19 or as a cloudburst from the sky filled with darknesses, 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: 377 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;

429 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.

439 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.

461 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,

482 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!

488 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?

495 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.

504 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, “Extolled 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? Truly 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 Iblis: 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 Isrā‘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‘il! 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.
And when We promised Mūsā forty nights, then you resorted to the Calf after him, transgressing!

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

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

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!

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!”

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 unrightly. That is on account of their disobedience and constant transgressions.

Verily those who believed and those who Judaised 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.

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.”

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!

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

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

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?”
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.
The Lights of Revelation
& the Secrets of Interpretation

Ḥizb 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 Qahtān—until they thought they had been completely bewitched. Then he expounded for humankind what was revealed to them (al-Nāhili 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 (Al 'Imrān 3:7), which are the figures of speech through interpretation and exegesis. . .

He shed light on the complexities of great truths and the subtleties of nuances, so that the undisclosed matters of visible Sovereignty and preterital Dominion and the hidden ones in the world of Holiness and Might be made manifest 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-Alzāb 33:33). Whoever, then, has a heart or gives ear with full intelligence (Qāf 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-Inshiqāq 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 incultated his message/buttressed his edifice most firmly;


poured 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 (saḥāba) and Successors (tabīʿīn) according to Qānawi, Ḥāshiyat al-Qānawi 'alā Taṣfīr al-Imām al-Baydāwī, 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 ‘Atiyya (d. 546/ca. 1151) and Abū Ḥayyān (d. 745/1344)—among others—in the introductions to their respective taṣfīrs.
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; and those before me have brought to light among the pre-eminent 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.

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 dhât jaza’il):” “The nukta is the subtle question that is brought out perspicuously and cogitatively. It derives from him, having been the ground with his spear, leaving its trace there: the nukta was named nukta because thoughts leave their trace on it.” Al-Nabulusi said in al-Ajwiba’al-Mašar wa-Wahidin wa-Sirrīna Su’dan, ed. Imiththul al-Saghir (Damascus: Dar al-Farabi, Ila-Ma’rib, 1422/2001), Question 126, p. 301: Shaykh Khalid [al-Azhari] said in Sharh al-Qawdā’id al-Farabi: “The allusive point is the nuance of this (nukta ina’iyu ad-da’laga).” On Companions and Successors see biographical glossary.

218 All mss. and eds. of the Arabic: AQ, MM, Q: المعرفة


219 But I felt unqualified—and this unnerved me and blocked me 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 finished it, The Lights of Revelation and the Secrets of Interpretation.

Now do I begin and, asking for the best of God-given success—it is He Who is the facilitator of every good and the granter of every request!—I say:

[Fifteen names of the Fatiha]

1. The Sura of the Opening of the Book

It is also named

2. “the Mother of the Qur’an,” (i) because it is its inception and starting-point—as it were, its origin and birthplace;

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 intellectual 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.  

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

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

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14. “the Seven Oft-Repeated,” as it is formed of seven verses by general agreement—only some counted the theonymic 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.


227 The Qadhi begins with the strong gloss and proceeds with the weaker one(s). Narrated from ‘Ali and Qatāda (S) “rebuffing Muḥājir who said it is Medina” (W) cf. Tafsir Maquṣūl b. Salāmān, ed. ‘Abd Allah Shabḥāna, 5 vols. (Beirut: Mu‘āṣṣat al-‘Istiklāl, 1423/2002) i:35. Nasafi considered it both Meccan and Madīnan.

228 Because the verses that precede and follow deal with the unbelievers in Mecca “Abūs—Allah be well-pleased with him and his father—and a Companion’s statement concerning 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 ‘Abdūs, Qatāda, Umay b. Ka‘b and the majority of the scholars after them” (Q); “It is the position of Boq Abūs and the majority of the Companions and commentators of Qur’ān” (K).


230 A reply that suggests he considered the basmala part of the Qur’ān. The expression ma ‘a’un al-daffātān 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 vocalization.
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 volume while going to every length to admit only what constitutes Qur'an; hence āmīn was not written.\footnote{Basmala implies a verb standing for whatever act follows}

The bā' in bi-smi-l-Ḥalāh 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


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 (Fātihā 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], when It was made an act remains incomplete and unimportant in the Sacred Law since, the Prophet—upon him blessings and peace—said: ...

[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] Narrated by al-Khaṭīb al-Baghdādī in al-Jāmi‘ li-Akhlaq al-Rāwī wa-Adam al-Sami‘, ed. Muhammad ‘Ajā‘i al-Khaṭīb, 2 vols. (Beirut: Mu’assasat al-Risāla, 1412/1991) 287 #1323 and through him, al-Ruḥāwī in his Arba‘īn, Ibn al-Subkī in Tahqīq al-Adab fiyyat al-Kubārā and al-Sakhāwī in al-Aqwāl al-Mardiyya. Although it is a very famous narration, it is considered by general agreement an aberrant wording narrated through one of al-Awzā‘ī’s trustworthy students (Muḥāshīb ibn Ismā‘īl) while a dozen others relate from the latter the wording “that is not begun with al-hamdu lillāh.” Hence the basmala version was unanimously disauthenticated as “filsy” (wahī), cf. Ibn Hajar, Fath al-Bāri bi-Sharḥ Sahih al-Bukhārī, ed. Muhammad Fu’ad Ābd al-Bāqī et al., 13 vols. (Beirut, Dār al-Ma‘rifā, 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 Muhammad b. Ṭabarī al-Kattānī in al-Aqāwī al-Mufasāṣilat li-Bayān Ḥadīth al-Ibtīdā’i bil-Basmalah, ed. Muhammad ‘Īṣām ‘Arāf and Muḥammad al-Fāṭih al-Kattānī (Damascus: privately printed, 1419/1998), while Ibn Ṭabarī’s student, Ahmad al-Ghmūrī, demonstrated its forgery in his irate monograph al-latt‘ādha wa-sbasa‘a mmamnun Sahibat al-Hadith al-Basmalah, 2nd ed. (Damascus: Dār al-Baṣīrā‘, 1405/1985). Those who declared it false, such as al-Nawawī in his Adhkar, did so by subsuming it under the wording of hamd and in consideration of the Quranic precedent of beginning every sura thus. Al-Suyūtī’s grading of hasan for al-Ruḥāwī’s chain—which he cites in full in the Nawāḥi’d (1:91–92)—is a mistake since it contains Ahmad b. ‘Imrān al-Nahshī who is suspected of forgery and Farrūqā Muḥammad b. Ṣāliḥ al-Bāṣrī who is unknown.

Note: al-Khaṭīb’s version has “maimed” (alqāt) instead of “barren” (abatār).

[237] “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\(^{240}\)—because it alone\(^{241}\) is [both] invariably a particle as well as entailing prepositional attraction,\(^{242}\) 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.\(^{243}\)

\[^{240}\text{I.e., because fatha is the next choice as an indeclinable case (binā) after sukān, the latter being unpromimente for word initials. (Z)}\]

\[^{241}\text{I.e., among the four sorts of particles (burāq)—prepositions, adverbs, conjunctions, and interjections. Cf. Wright, Grammar (1:278 6354).}\]

\[^{242}\text{Al-Tibi said: 'The wah of oath invalidates this claim.' (S)}\]

\[^{243}\text{E.g., imperative/jussive/requisitive lām with kasra: li-yalīni uāl al-xattām wal-nuḥud; prepositional lām of (genitive) annexation with fatha: la-līutmútiq; inchoative/inceptive lām with fatha: la-Zaydūn mustaliq. The latter denominates emphasis. Cf. Wright}\
\]"\]

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 quiscent one.

Witnessing to this [derivation] is the inflection of ism into asma,\(^{246}\) asimi,\(^{247}\) sumayy\(^{248}\) and sammayt.\(^{249}\)

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

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

\[^{244}\text{This expression indicates that al-Baydāwī followed the Basrian school in grammar.}\]

\[^{245}\text{These are ibn(a), ism, ist, ilān(at)ām, umru’, imra’, and aym Allāh according to most grammarians. (S) Cf. Wright, Grammar (1:20).}\]

\[^{246}\text{i.e. instead of awsam. (S, Q)}\]

\[^{247}\text{Plural of asma}, so it is the plural's plural (jam‘ al-jam‘). (Q)}\]

\[^{248}\text{As the diminutive sumayy—originally sumayyun—instead of wusaymon (S, Q); or as samayy ‘namesake’ instead of wasimun. (S, Sk)}\]

\[^{249}\text{Instead of wasamtu. (S, Q)}\]

\[^{250}\text{Originally sumawwun and sumawwun where the final waw was turned into alf. (S)}\]

\[^{251}\text{The meters of Arabic prosody are described—with illustrative examples—by George M. Abdal-Masih and Hann George Tabri, al-Khalīl: A Dictionary of Arabic Grammar Terminology (Beirut: Librairie du Liban, 1410/1990), pp. 336b-344a.}\]
And Allah named you with a name (suman) blessed, by which He favored you, just as He favored you in other ways.  

Transposition is unlikely and irregular, rather, its derivation is from sumūw `highness`, as it [the name] constitutes eminence and an enjuy for the referent. 

The Kufans derive it from sima `brand, trace`, with wīsm as its root, from which the wāw was elided and then a hamzat al-waṣl `conjunctive compression` made up for it to minimize vowel-weakness. This [derivation] was rejected because the hamza is not a familiar replacement for initial elisions in their language. 

Also among its dialectical forms are simm and summ. The poet said: "[The Trembling]

In the name of Him Whose Name (si/sumuh) is in every surā.  

[The name is primarily other than the named] 

If, by "name" one means the vocable (laṭf), 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 acceptance 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-


253 i.e., of the initial wāw of wism `mark` into the initial hamza of ism, the etymology preferred by the Kufans. (S, Z, Q). 

254 i.e., among the Barrānis (Z). 

255 Cf. Wright, Grammar (1:71-72) and Abdul-Masih, Khali (pp. 91b-95a). 


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-Hasan al-Ash'ari—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.\(^{260}\)

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258 This is the position of the Khāṭirī linguist and exegete Abū 'Ubayda Ma'mar b. al-Muthannā al-Taymī (110-210/728-825) in his commentary entitled Majāz al-Qur'ān, ed. Muhammad Fu'ad Seržin, 2nd ed., 2 vols. (Beirut: Mu'assasat al-Risāla, 1401/1981), 716. "Bismi-l-Lāh is more literal than bi-l-Lāh because the name of something is the thing itself. Labid said..." which al-Tabarī severely rebuts in his Ta'ṣīr (1:117-120).

259 Spoken by the Companion-poet Labīd b. Rabī'ā al-'Amirī—one of the seven wished for by their father to live on—but am I sought but of Rabī'ā or Muṣṭafā? / Rize both, man who never failed a friend / nor betrayed his beloved nor cheated nor deceived / whole year is excused." (S)


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

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 īlāh 'deity', from which the hamzā '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.

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261 A second justification for the elongation of the written bā' according to al-Bulqīnī is magnification (ta'zīm), since it begins the Book of Allah. (S) See on this theme the erudite Sufi mathematician Ahmad b. Muḥammad al-'Adādī, known as Ibn Bannā' al-Marrākī (654-721/1256-1321), 'Uwān al-Dāli' fī Marsām Khattāt al-Tanzīl, ed. Hind Shalabi (Beirut: Dār al-Gharb al-Islāmī, 1990).

262 i.e. not Yalālah contractively. The latter is a colloquialism used to signify "hurry up!" further corrupted in the Maghreb into the feminine and plural verbal forms yallāhī and yallāhū respectively. It has also been claimed to be an unrelated, underived Yalālah and yallāhū respectively. Persian colloquialism: http://www.ahaladhdeeth.com/vb/showthread.php?169211.
Ilah 'deity', originally, is for any object of worship; then overwhelming usage [confined it] to the One Who is rightfully worshipped. It is derived

(i) from ala'ah363 (the worshipped)—[indefinite nouns] alâhâtan, alâhâtan and alâhiyya364—whence [verbs] ta'allah and ista'laha ['he devoted himself to worship']. It is also said [to derive]

(ii) from aliha ['he became perplexed'], because minds are bewildered when it comes to knowing Him;

(iii) or from alâhu ilâ fulâñ 'I took refuge with X', that is, I found peace with him; for hearts grow tranquil with His remembrance and souls find peace with knowledge of Him;

(iv) or from aliha when one becomes distressed at some emer-

363 Thus vocalized in M and N, while I and T have aliha which some deem the correct reading cf. َبِنَ (bân) in Ahmad b. Muhammad al-Fayyûmi, al-Miṣâbah al-Muntîr fi Gharîth al-Sharî' al-Kabîr III-Râfî'1, 2 vols. (Cairo: Mabût al-Taqaddum, 1322/1904) 1:12 but S, K and others confirm the former as the correct usage (Q). Ditto in al-Jawhari, al-Sihâb: Ta'â al-Lagha wa-Sihâb al-'Arâbiyya, ed. Ahmad 'Abd al-Ghafûr 'Attâr, 4th ed. (Beirut: Dar al-'Ilm lil-Malâyin, 1410/1990); al-Fayruzâbâdî, al-Qamîs al-Mabût, ed. Yûsuf al-Shaykh Muhammad al-Biûqî'1 (Beirut: Dâr al-Fikr, 1995/1410); and al-Raghûb, Mafûradât, entries a-l-h. Aliha comes up next but in different senses.

364 Ak, B, c, f, I, K, N, R, T. َبِنَ (bân) with alâhâ and alâhiyya as alâhâtan and alâhâtan. whereas the plural is awliha rather than awliha.

gency. Alâhahu ghayruhu means "someone gave him protection" when a refugee-seeker flees to someone who then gives him protection, whether real or claimed.265 Another use of alîha 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 waliha, "he became perplexed, bewildered;" it is as if266 its root were wilââ367 then the wâw was transposed into a hamza 'glottal stop' because of the heaviness of its kasra—in the same way the initial damma weighed too heavily in wujâh 'faces'268—yielding ilah 'deity', as in 'ilâ' and ishâh.269 This is invalidated by its plural being alîha rather than awliha.

265 Respectively corresponding to true and false belief. (Q)
266 Q. Sk: اَلِيَّةٍ لِئَلَّا يَجَرُّهُ عَلَى الْبُقَاءِ لَا يَكُنْ F. Q. اَلِيَّةٍ لِئَلَّا يَجَرُّهُ عَلَى الْبُقَاءِ لَا يَكُنْ (Q). Ditto in al-Jawhari, al-Sihâb: Ta'â al-Lagha wa-Sihâb al-'Arâbiyya, ed. Ahmad 'Abd al-Ghafûr 'Attâr, 4th ed. (Beirut: Dar al-'Ilm lil-Malâyin, 1410/1990); al-Fayruzâbâdî, al-Qamîs al-Mabût, ed. Yûsuf al-Shaykh Muhammad al-Biûqî'1 (Beirut: Dâr al-Fikr, 1995/1410); and al-Raghûb, Mafûradât, entries a-l-h. Aliha comes up next but in different senses.
267 Which became wujâh with hamza replacing the initial wâw (Q) cf. Lisân, art. w-q-t.
268 Respectively from wâlî 'vessel' and wisa'b, a wide diagonal leather chest-strap worn by women (cf. Nihâyâ, art. w-sh-h), which Reinhart Dozy both mistranslates and mistakes for a plural in his Dictionnaire détaillé des noms des vêtements chez les Arabes (Amsterdam: Jean Müller, 1845, repr. Beirut: Librairie du Liban, n.d.), art. wishâh, whereas the plural is awsiha. cf. "Whosoever straps a sword in the way of Allah, he shall have a wishâh from the awsiha of Paradise" in Ibn Hajir, al-Isâb fi Tamyiz al-Šâhâba, entry on 'Atifq b. al-Hârith al-Ansârî.
(vi) It was also said its root is làh, the infinitive noun of the verb làh—[aorist] yalíha, [infinitive nouns] layhán and làhán—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 Abū Rabāh witnessed by his tremendous god (lāhu hu).

It was also said [Allāh 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 Allāh” 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 ...
—as also took place, for example, with al-Thurayya and al-\(\text{Sa'iq}\)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 otherwise275—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'am 6:3) would not have made sense.276 Furthermore, 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 \(\text{lähā}\), Arabized with the elision of the final \(\text{alif}\) and the insertion of an additional \(\text{lām}\).277

The glottal accentuation of its \(\text{lām}\) when preceded by a \(\text{fāṭha}\) or \(\text{damma}\) is a [linguistic] tradition; it was also said [it is thus accented] in all cases.278

The suppression of its \(\text{alif}\) 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"]

Lol! May Allah [without \(\text{alif}\)] never bless Suhaayl every time that Allah shall bless men.279

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274 Originally the diminutive of tharwāl, "multitudinous"—which metonymically became the name of the Pleiades cluster of stars (al-Thurayya)—and the adjective "understruck" (\(\text{Sa'iq}\)) which became the surname of Khawwād b. Nufayl. (Q)

275 Whether intrinsic (\(\text{haqiq}\))—such as the positive, affirmative attributes (al-\(\text{sifāt}\) al-\(\text{jāhīyāt}\) al-\(\text{thubārīyyāt}\))—or unintrinsıc—such as the preclusive attributes (al-\(\text{sifāt}\) al-\(\text{salībīyyāt}\))—Abd al-Nabi b. 'Abd al-Rasūl Āhmān Nāṣrī, Mawsū'at Muṣṭalāhāt Jāmī' al-\(\text{Ulūm}\) al-Madaniyya li Dīstūr al-\(\text{Ulūm}\), ed. Rāfiq al-\(\text{Ajam}\). (Beirut: Maktabat Lubnān, 1997) art. Ḥaqqī.

276 Al-'Ațī said: "I.e., with regard to temporal-local adverbial (al-\(\text{zarrīyya}\)), which is impossible for His essence, hence it must have a meaning specific to descriptiveness (al-\(\text{waqfīyya}\)), namely, "the One worshipped in the heavens and the earth." And what he said needs reconsideration." (S)

277 Al-Buhārī considered this derivation baseless. (S)

278 I.e. even if preceded by kāfara: a weak position. (S)

279 Al-\(\text{Olā} \) bāraka Allah fi Suhaayl | idhā mā-l-Lāh bāraka fil-rījāli. The \(\text{alif}\) was dropped out of Allah in the first hemistich so that it can read "..." to match
**Anwār al-Tanzil: Ḥizb I**

[Rahmān and rahim are synonyms]

Al-rahmān al-rahim are two intensive-form nouns derived from rahima 'he showed compassion', like ghadbān 'angry' from ghadda and 'ālm 'knowing' from 'alma. Rahma 'mercy', lexically, is tenderness of the heart and a leaning that dictates the showing of favor and good treatment, whence rahim 'womb' since the latter carries around its content. But the Names of Allah are taken only in consideration of outcomes, which are acts, and not of inceptions, which are affects.


**Text and Translation**

Al-rahmān is more intensive than al-rahim—since addition in morphology spells addition in meaning, as in qaṭa‘a, 'he cut' and qaṭa‘a, 'he cut to pieces', or kūbār '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 rahim 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 rahim of this world!" because next-worldly favors are all …

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281 An upshot is that it is impossible to attribute literal compassion (haqīqat al-rahma) to Allah, therefore it is explained as that which compassion necessitates (tufasāri bi‘l-rahma) and its examples are demonstrated by Ibn ‘Ādīl, ‘Exposition of the Attributes of Allah, [literally] to Allah" in al-Lubāb fi ‘ulām al-Ilmiyya, 1419/1998 1:154-155; Ibn ‘Abd al-Salam, al-Ishāra ilā al-‘lajz fi Bā‘d Anwā’

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282 al-Maṣḥūr, ed. ‘Uthmān Ḥilmī (Cairo): al-Maṣḥūr al-‘Aṣmā’, 1313/1895 pp. 104-112 in which he states: According to the Shaykh al-‘Ashārī, rahma means Allah’s will (ri’ād), 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 (infīḍāl), need, spatiality or corporeality such as friendship (mabahha), love (wudūd), good pleasure (ri’ād), gratitude (shukr), laughter (dāhik), happiness (fārahi), patience (sabr), jealousy (ghira), blame (bayāt), testing (ibti’āl), sarcasm (sukhriyya), mockery (istiwa), scheming (makh), ruse (khid), astonishment (qi‘āb), distance (e.g. when qualified by dhikla, dhiklum), leisure (farāgh), hesitancy (taraddud), establishment (over the Throne) (istiwa), barring of the shin (kashf al-sāgh), wrath (ghadhah), resentment (sukh or sakhat), grief (ṣas), hatred and spite (qilā, maqṣ, bughd), enmity (‘adawā), and maldecition (la‘n); and our translations of al-Bayhaqī’s al-‘Aṣmā‘ wul-Ṣifāt and Ibn ‘Abd al-Salām’s al-Mubtaṣāb fi ‘ulām Ahl al-Haqq published at al-Sunna Foundation of America (Islamic Doctrines & Beliefs series).

283 Usually, but not always; in some cases the reverse is true, e.g. ḥadīth/hadīth (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 alay 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.
Or, after al-raḥmān pointed to the sublime and fundamental favors,287 He mentioned al-raḥim to address everything outside the first purview, like a complement and in tandem.

4. Another reason would be to harmonize verse endings.288

[Raḥmān cannot be pluralized or feminized]

The predominant view is that [al-raḥmān] is indeclinable289—regardless of the fact that its being used exclusively for Allah precludes its having a feminine with the forms fa’lā or fa’lāna290—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 in all matters291 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 being292 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] al-ḥamdul-lāhī Life praise be to the One God. Ḥamd is homage paid for a voluntary grace—whether a favor or something else—while 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 handsomeess,” rather, “I complimented him.” It is also said they are near-synonymous cognates.293 As for shukr (gratitude), it is the matching of favor in speech, deed and conviction. [The poet] said: “[The Long]”

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. have: fa’lāna, typo.
288 The original term is “verse headings” (ru’ūs) but it means their endings (awakhir), by their keep is meant their mutual congruence in specific fashion (tamāṣūb fī ḥayā’īn muṣḥaf), namely that the penultimate letter be a mute yaʾ preceded by a kārā. (Q)
289 The consonantal faṣāṣīt (verse endings) of Qurʾān are what is called saj (rhyming prose) in prose and qafṣiyu (rhymes) in poetry, with the categorical caveat that the Qurʾān is neither prose nor poetry. Cf. al-Suyūṭī, Itqān (Type 59).
290 i.e., raḥim or raḥmān, the putative feminine forms of raḥim and raḥmān.
291 Majāmī al-amūr primarily means “all important matters” but can also mean all matters in absolute terms, which here is more obvious. (Q)
292 Bi-sharḥ sharḥ, plural of sharḥā 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 bi-sharḥ al-khursī in the 2000 edition of the Anwār.
293 Lit. “brothers”; a lexicographical term for words sharing two of their three root letters. Linguists refer to such cases as “the greater etymology” (al-istīliṣq al-akbar)—
Graciousness earned you three things from me:
my hand, my tongue and conscience within.  
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 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].
It is of the infinitive nouns that are usually put in the accusative because of implied verbs that are almost never used with them.298

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,299 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 muntalāgūn while those of verbal sentences are renewal and novelty (tajadiyyah, hadith) e.g. Zaydun yantalīqūn. Also see notes 357, 473, 681 and Ahmad al-Hāzimi, Futh Rabb al-Bariyyah fi Shark Nazm al-Ajurrāmyiya (Mecca: Maktabat al-Assadi, 1431/2010) pp. 13-14.

Arabic philology, Ibn Qutayba's A'dab al-Katib. Another very common use of this construction is the expression shukran ("Thanks"). Al-Šāhān’s Thamarat al-Nazar fi Manāhī al-jazīli min al-nawār..."


The infinitive noun for "fasting," sawm, was used intensively to denote the person who fasts, q.v. in Ibn Sidah’s Mubkam and al-Fayrūzabādi’s Qāmūs, while the noun for "justice," adl, was used to mean the upright person, notably in hadith and law.

It was also read al-hamdi lillah with the d following the case of the l, and also vice-versa [al-hamdu lillah]300 virtually—since they are used together—as a single word.

[Rabb originally means “nurturing”]

rabbī-l ‘alamin (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.301

It is also said that rabb is a descriptive epithet from rabbahu (he nurtured him), [arist] ‘yarubbuhi, so one is a rabb ‘nurterer’, as one would say namma (he gossiped), [arist] yanummu, so one is a namn ‘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.
Most High, 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” (yuʾlam), like khātam (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 yāʾ and a nūn, as for everything else that qualifies them.

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

303 i.e. in most cases according to al-Jibrānī and others. (S)
304 Al-thaqālān, i.e., humankind and jinn, thus named (i) “because they are the earth’s burden (thuqāl al-arḍ) as it carries them alive and dead” per Ibn Qutayba, Tafsīr Gharīb al-Qurʾān, ed. al-Sayyid Ahmad Saqīf (Cairo: Dār Iḥyāʾ al-Kutub al-ʿArabiyā, 1958;

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-Ghāzālī expounded before him in his defense of his own ʾīḥāʾ ʿUlam al-Dīn entitled al-ʿIntīṣar li-mā fi-l-ʾīḥāʾ min al-ʾĀsrār, from which al-Suyūṭī quotes at length (S 1:182–185) much to the ire of the Wahhabi editor of the Nawāhil—as it is a concept inherited from Greco-Christian tradition in full, cf. George Porrigo 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-muḥḍiṯ) upon their origination, so are they utterly dependent on the Perpetuator (al-muḥquq) upon their endurance.

[1:3] al-rāḥmānī-r-rāhīmī 'the all-Beneficent, the most Merciful': He repeated it for justification in the sense we mention below.

[1:4] mālīkī yawmi-d-dīnī 'Owner of the Day of reckoning': Mālīkī is the reading of 'Aṣim, al-Kisā'ī and Ya'qūb. It is reinforced by the saying of Allah, A day when no soul shall possess anything to help another; that day the Command belongs to Allah (al-Insīfāt 82:19). The rest read mālīkī 'owner'.

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


309 See note 307.

Yawmi-d-din is "the Day of Retribution," whence "As you judge, so shall you be judged."  

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Yawm al-jāzā: "Al-Khuwāy sīd in his Tafsīr." There is a subtle difference between din and jāzā. Din is a name for (i) a computed jāzā, estimated to the amount dictated by the computation; (ii) it from the one directly concerned by the matter being required. So din is not used for someone who seeks on behalf of someone else, or gives much in return for little, but rather jāzā." (S) On al-Khuwāy see n. 87.  


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Text and Translation

wa bih al-husn: [Faza']

wa bismi al-`adwa

~ adda wa yadda kān yana

~ aff lam al-fa`āl lil-`a`āf, al-`a`dh rā bismi al-musāf bi`l-

~ al-`a`ad, akhūn: (ba ma`ruf al-līla`a `alâ al-

~ `ayn: lā yūm al-diniyy, `alî nāfriyy `awādah `āhmediyy `alā al-

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The line from al-Hamāsā: "[The Trilling]"  

And nothing's last but enmity:  

we required them (dinnāhum) as they required (dānā).  

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!" 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).  

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314 Al-`a`rāf, the Basran appellation for the mu`āf fil, defined as an adverbial noun of place or time implying the preposition fi (Lane, Lexicon), "an accusative noun indicating the time or place of the verb and invariably meaning the meaning of fi," Abdul-Muṣīṣ, Khallī (p. 264), both s.v. al-`a`rāf.  

315 Al-Tārī said: "I.e. he made the temporal-local complement (mu`āf al-fill) a virtual direct object (mu`āf illī)," (S) Namely, al-layla in the example and yawn in the Qur'anic 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.  

[Din as “sacred law” and as “obedience”]

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

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.

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 (isti'āratān), as in And the dwellers of the Garden called out” (Q)  

317 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 the all preceding definites—Allah, rabbul-ʿamīn, al-raḥmān and al-raḥim.

318 I.e. the day of recompense for obeying Allah and the rulings of sacred law. (Q)  

319 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 ʿAbd al-Salām on the hadith “I am the master of the children of Adam on the Day of Resurrection” in his Bīdāyat al-Sulūk fi Taṣādīl al-Rasāl.

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, endowment, the gift of minds and noble characters; immediate ones are this-worldly while deferred ones are next-worldly. (Q)  

321 By “the status” (al-hukm) is meant the establishment of praise for Him. (Q)
II-III. 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.

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‘ānu (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.

321 A variant yields “… entities, knowledge now pertained to a specific object; and so He was addressed” (Q, Sk). α, Ak, AQ, β, B, ÇZ, D, ε, F, H, MM, N, I, Is, K, Kh, M, P.

َلَعَلَّكَ يَعْلَمُ مِنْ عِيْنِهِ مَعْلُومٍ
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.

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324 This is the rhetorical trope called ihtfar ‘redirection’ (S 1:212-219). Al-Baydawi mentions it explicitly later on (verses 2:21, 2:28, 2:54, 2:83, 3:180, etc.). See note 803.

325 Beginning of a poem of Umru’ al-Qays narrated by al-Asma’i, Abū ’Ubayda, Abū Amr al-Shaybāni and Ibn al-’Arabi. (S) Abū al-Aswad is the name of Umru’ al-Qays’s paternal cousin so the three lines start with the second person direct address, switch to the narrative third person, then to the first whereby we learn that the subject is the poet himself. *Dīwān Umru’ al-Qays*, ed. Anwar Abū Sulaym et al. (Amman: Dār Ammār, 1412/1991) p. 238.
and they can be used independently thanks to it. It was also said that the pronoun was the whole.

A variant reading has ʿayyāka with a fatha on the glottal stop, another hayyāka with its transposition into a ḫaṭ.  

ʿIbāda ‘worship’ is the farthermost point of submission and humility—whence ṣariq muʿabbad ‘a leveled path’ that is a well-trodden one, and ṣawwūn dhīʿ abāda ‘a sturdy garment’ when it is quite thick—hence, it is not used in any other sense than for submission to Allah.  

Istiʿāna 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, 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.  

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 naʿbudu and nastaʿīn]

The covert pronoun in both verbs represents the reciter ……
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 iyyaka was put first before the verbs]

The direct object was put first for magnification, focus and the indication of exclusivity; 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'”

[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

339 See S (1:222-229) on the linguistic and Quranic proofs that exclusivity (hayta) here is not from the usage and position of iyyaka but rather from the context of the subject (min khasīs al-madda la min maqad al-'aṣiṣ).


on the object of his worship first—and for His own sake—and thence to worship, viewed not as worship that is issued from him, but from the perspective of a lofty connection to Him and a sublime link between oneself and the Real. For 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 aware of Him and connected to Him. Hence what Allah related from His Beloved—upon him blessings and peace—as saying Grieve not! Truly Allah is with us (al-Tawbah 9:40) is deemed superior to what He related from His Interlocutor—upon him peace—as saying Verily, with me is my Nurturer: He shall guide me (al-Shu'āra' 26:62).

He repeated the personal pronoun as an unequivocal text that it is He Whose help is sought and no other.

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],331 in the dialect of Banū Tamīm: they put a kasra under all aorist initials except the ā, provided the next letter does not have a damma.

331 By Zayd b. 'Ali, Yahyā b. Waththah, 'Ubayd b. 'Umayr al-Laythi, Zīr b. Ḥubaysh, al-Nakha‘i, al-Mutawwāyi, and al-A‘mash. It is a dialectical form of Tamīm, Qays, Asad, Rabi‘, Hudhayl, and some of Quraysh. (MQ)
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 intellecutive power, 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 (hadaynahu) the two roads? (al-Balad 90:10) and As for Thamud, We guided them, but they preferred blindness over guidance (Fussilat 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-Anbiya' 21:73).

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-`Ankabut 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 rank 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,"

so that we can be illumined 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 sirāt/sirāt]

Sirāt is from saraṭa al- hence it is as if it [the path] is gulping down the wayfarers. Hence it was also called laqam "mouthful" because it devours them. Sirāt is from the transposition of the sin into a sād.  

336 I.e. respectively—superiority in command and inferiority in supplication. (P)  
337 height and lowliness are intrinsic to the speaker—whence command presupposes superiority and supplication presupposes inferiority exclusively—and this is the lowliness of entreaty a matter of elective usage, e.g. intent and context, rather than the lowliness of the Sin.  
338 All mss. and eds.: لدِهُا. hence ḍa‘a‘ the imperative as entreaty, not command.  
340 In the Sihābah: al-laqām is "the middle of the road" while al-laqam is "to swallow." Al-Jawhari, Sihābah (5:2365a, l-q-m). Al-Rāghib defines sirāt as "the downslope; the road made easy" (al-ṭariq al-mustas-hal), "likewise it was named the gulped or gulping road (al-ṭariq al-laqam wal-muṣa‘am) if we consider that its wayfarer swallows it up." Muṣafādat Af‘āl al-Qur‘ān, ed. Sā‘īd Dāwādi, 4th ed. (Damascus: Dār al-Qalam, 1340/2009) p. 407, entry s-r-t. However, he defines al-laqam not as the middle but as "the far end of the road" (ṣaraf al-ṭariq): Muṣafādat (p. 745, entry l-q-m). "As if it [the road] swallows them [the wayfarers] or vice-versa" (A).
\[\text{Text and Translation}\]

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 ṣīrah man 'an'atta 'alayhim (the path of whoever You have favored).

In 'ām (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 —

\[\text{Al-munya} \text{m and vice-versa. (Z) More in al-Qūnawi (1:253-256).}\]

\[\text{343 a, b, d, t, i, l, K., M., P, Q, R, T, U, UL, Z and } J.\]

\[\text{344 al-Baydawi differentiates between submission (islām) and belief (imān) in his commentary on wa-man yulṭaghi tawārīkh al-islāmi dinān (Al I'mrān 3:85) and that on the Ihkāmat (Abū Hurayra) and Mu'jam al-Bulull (Abū Bakr ibn al-Ash'arī) in his books.}\]

\[\text{345 All other eds. and ms.}\]

(Ibrahim 14:34)—can be subsumed under two sets: this-worldly and next-worldly. The first is in two parts: gifted and acquired.

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; and the acquisition of repute and wealth.

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-maghdūbi ‘alayhim wa-lā-d-dālīna (other than those who incurred anger nor those who are astray) is a substitute for al-ladīna (those [You have favored]) in the sense that those who have been favored are those who are safe from anger and misguidance;
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 when351 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,352

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; b, Ak, D, k, H, MM, P, Sk, T: ‘اذا
352 spoken by a man of the Banu Salûl; 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 Kûhû, ed: ‘Abd al-Salam Muhammad Hârûn, 5 vols. (Cairo: Maktabat al-Khânjî, 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]353 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.354

[Emotional and physical divine attributes are metaphorical]

Ghadâb ‘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.355

353 This is also the reading of Umar, ‘Ali, Ibn Mas‘ûd, ‘Abd Allah b. al-Zubayr, and Ubay b. Ka‘b, and it is related from Ibn Muhaysin and al-A‘mash. Al-Zâjâj supported it for its grammatical validity but al-Tabari deemed it anomalous (şhadûdûh). (AQ)
354 ‘i.e., both believers and unbelievers, as if saying ‘the path of those whom you have granted this and next-worldly favors to the exclusion of those who earn anger.’” (Q)
355 In the discussion of al-rahmân al-rahîm, in his sentence, “the Names of Allah are taken only in consideration of outcomes…” See p. 168 above and p. 466 below.
I stand for the agent, unlike the first. So it is like saying

or

or

or

or

... or one of 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 la dāribin ‘(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-maghḍūbi, the latter being devoid of pronoun... Of the subtleties of this wording is that the servant addresses Allah when mentioning favor and explicitly escribes 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 unexpressed 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.'" (2:1:51)

357 i.e., other than those who earn Your anger and are astray. Redundancy typifies the position of the Bastians while the Kufans consider lā here to signify ghayr. The Qadi refers to this grammatical view very often with regard to other particles as well such as min, mā, lam, fā and bā while modernists tend to view the label of "redundancy" as an affront to the perfection of the Book, cf. Muhammad ‘Abduh as quoted in his student Rashid ‘Ald’s Tafsir al-Manār, 2nd ed., 12 vols. (Cairo: Dār al-Manār, 1366/1947) 1379 sub al-Baqara 2:88 and Muhammad ‘Abd Allah Drz, al-Nabā’ al-‘Azim: Nazarāt Iadida fil-Qurān al-Kārim, 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 mā in mathlān mā ba‘ad‘ātān (al-Baqara 2:26) and in fa-bi-mā rахamtā mīnā-l-Lāh (Al ‘Imrān 3:159).


359 From ‘Abd b. Ḥātim by Ahmad, al-Tirmidhi who declared it fair, Ibn Hibbān, and others, as well as from Abū Dhrarr, Ibn ‘Abbās, Ibn Ṭāmī’ī, al-Rabī’ b. Anas, Zayd b. ʿĀlam 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.
Ahlan, 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 (hiyâh min al-‘ajab al-‘ajab)—his weakening of the excess related from the Prophet, upon him blessings and peace, and all the Companions and Successors, and his invention of a conjectural excess which he then made the pertinent one! (wa-khtirâ‘ahu tafsîran bi-rayhi, wa-ta‘alahu amnuhu al-muttabajah)" (5). Al-Suyûti’s characterization of the Qadhi’s words as a “weakening” of the narrated excesses rests on the Qadhi’s expressions “it was said” (qâla) and “it was narrated” (ruwayna) in the passive voice which—like “it is cited” (maqula), “it is told” (hukayta), and other such terms—according to general hadithic convention, convey dubiosity (tamri’d) in the authenticity of transmission as opposed to active-voice positive assertions (zâmi) that convey certitude, e.g. “he said” (qâla), “he mentioned” (dhihârata), “he narrated” (rawâ), “he related” (akhâhar), etc. Al-Bukhârî wields this formulaic distinction with proverbial mastery in his Sahih and is subsequently cited as its archetypal master. Cf. al-Nawawi 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 Ma Tammatsu ‘Ilâyhi Hâjatu al-Qâri li-Sâhil al-Imâm al-Bukhârî, ed. ‘Ali Hasan ‘Abd al-Hamid (Beirut: Dar al-Kutub al-‘Ilmiyya, n.d.) p. 89-90, which Tâhir al-Jazîrî reproduced in full in his Tanwîr al-Nu’air ‘îd al-Shâlâ al-Athâr, 2nd ed. 2 vols. in one (Beirut: Dar al-Bashâ’ir al-‘Ilmiyya, 1430/ 2009) 2:668-669. Nevertheless this rule was not etched in stone for the early scholars, cf. Nûr al-Dîn ‘Itr, Manhaj al-Naqîf fl Ultûm al-Hadîth, 3rd ed. (Damascus: Dar al-Fikr, 1981) p. 297 (riwâyât al-‘hadîth al-‘a‘rij) and p. 377 (hukm al-mu‘allaj fil-sâlihiyât) as shown by al-Tirmidhi’s records—and Bukhârî himself using “it is mentioned” (ythâkaru) in the same way on the ceded the passive is used for both weak and sound reports, as underlined by al-Ibâqî’s al-Sâhil, ed. Muhammad Râghib al-Tabbâkh (Aleppo: Pub. by editor, 1350/1931) p. 23: “Ibn al-Sâhil never said that the formula of tamri’d 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-Biqûnî said tamri’d might indicate either rank in his Maḥâsin al-‘Ashâb, ed. ‘Abd al-Rahîm Bint al-Shâfî (Cairo: Dar al-Ma‘rifâ, 1411/1990) p. 169. As for the excesses the Qadhi forwards it is, in fairness, and just like the first excesses he cites, far from “invented conjecture” but an eminently Quranic gloss.

either his intellective or his active powers. The transgressor in deed is depraved 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-dâ’allin361 in keeping with the dialectical form of those who will not countenance any meeting of two quiescent consonants.

[Meaning and recitation of Āmin]

āmîna ‘amen’ is a noun for the verb istajrib ‘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!”362

361 By Ayyûb al-Sakhyînî, substituting a hamza for the quiescent alif to avoid the latter’s meeting with the quiescent first l. (M)Q
It has an indeclinable fatha case ending, like ayma '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 Qur'an 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 Fatihah;" and "It is like the seal over the book".

while Ibn Kathir, Tafsir (1:232) adduces another very weak chain through Jawayhim from Al-Dabbâk, from Ibn 'Abbâs. The Lisân and Tahdîth al-Lughâ include this gloss.

365 Translated as "the concurrence of vowelless consonants" by Margoliouth, Christomathia (p. 1).

366 In Dwân Mayjis Laylá, its first hemistich being ʿO my Lord! do not deprive me of her love—ever (5).

367 Spoken by Khâbîr b. Al-Adâb who had asked Fu'âlîn for a mount and was denied his request, its first hemistich being "Fathul went far from me for my asking him." (S)


369 Narrated as a saying of the Companion Abu Zuhayr al-Numayri by Abû Dâwûd 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 Wâlî b. Hajir's narration that he—upon him blessings and peace—would say āmin after reciting wa-lâ d-dâllîn and raise his voice saying it;*369 from Abu Ḥanîfa, 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 Allâh b. Mughaffal and Anas.*370
The follower says ʻāmīn together with him per his saying—upon him blessings and peace: "When the imam says wa-là-d-dālīn, let all of you say ʻāmīn; for the angels do say ʻāmīn—and if one's ʻāmīn coincides with theirs, one's sins are all forgiven."\(^{371}\)

[Reports on the immense merits of the Fātihā]

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."\(^{372}\)

It is also related from Ibn 'Abbās—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."\(^{373}\)

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

Truly, Allah might visit on a people inevitable, destined punishment, whereupon 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.\(^{374}\)

\(^{371}\) Narrated by Muslim from his Sahih (with bayanāt) and al-Nasā’i in his Sunan al-Kubrā (with bayanāt) among others.

\(^{372}\) Narrated by al-Ṭirmidhī, Sunan (hasan saḥīḥ), al-Nasā’i in his, and al-Ḥakim who

\(^{373}\) Narrated by Muslim in his Sahih (with bayanāt) and al-Nasā’i in his Sunan al-Kubrā (with bayanāt) among others.

\(^{374}\) Narrated by al-Ṭha’labī in his Taṣfīr and forged by one of two “arch-liars” connected in its chain, Ahmad b. ‘Abd Allah al-Juwaybāri and Ma’mūn b. Ahmad al-Harawi according to Abū Zur’a al-ʻIrāqī; however, it is also related—without mention
of the 40-year span—as a saying of the Successors Thābit b. ‘Allām (in al-Dāridī’s Sunan, Kitāb Fadā’il al-Qur’ān, Bāb Ta’līhad al-Qur’ān) and Malik b. Dinār (in Ahmad’s Zāhid), 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 Mūllā ‘Alī al-Qārī named Sayyid Sibghat Allāh b. Rawī Allāh b. Jamāl Allāh al-Barwajī al-Madāni al-Husaynī al-Naqqāshbandī (d. 1015/1606) declared that this hadith was forged, al-Qārī defended al-Bayḍāwī in a brief treatise entitled Sunnāt Allāh fi Sīghat Sibghat Allāh.

U. Ul. Z. ditto, without verification. R: and Al. Q: bumārāt mātākun wa-maqān usūl āyāt madīna. B: omits Ak, c, J, K, Kh, L, T, MM. 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, Fawātih (p. 219).

377 In Cachia, Fawātih: “denominates.”
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 sād (Sād 38:1) and qāf (Qāf 50:1) both there is a meeting of two quiescent consonants—and thus were not treated like aynā ‘where’ and hā’ulā‘ 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 Qur'ān defied and as an intimation that .

...
Thus, he mentioned:

I. Of the voiceless phonemes—those with a weak articulation-point, which are joined in the phrase *sa-tashhathuka khasafah* (Khasafa will implore you)—one half, namely *hā*, *ḥā*, *sād*, *ṣīn*, and *kāf*.  

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365 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-Jinni said in *Nasīr al-Snā’ā*: “Know that the symbols of the alphabetical letters and ending with *yā* if we follow the most widespread arrangement of the alphabet, except for Abū al-ʿAbbās al-Mubarrid who counted them as 28, beginning with *bā* and leaving out the *alif* at the beginning, saying it is a *hamza* which is not fixed as an *alif* depending on circumstance.” (Q)

366 i.e. the unvowelled *alif*. (Q)

367 *Voicelessness* (al-kāf) means, lexically, concealment (al-khaṣā) and in nomenclature the concealment of the phoneme’s vocalization due to its weakness... with the in the phrase *sakata fa-baḥthihuka shakhshūn* “he fell silent so some person encouraged him”; *sin, kāf, tā, fā, hā, thā, ṭā, šīn, kāf, and sād*. Mahmūd Khalil al-Ḥusāri (Shaykh al-ʿAbāsī al-Māshīyya), *Ahkām Quraṭ al-Qurʾān al-Karīm*, ed. Muhammad

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II. and of the remaining, outspoken phonemes, one half which are gathered in the phrase *lan yuqāta`a amrun* (no matter shall be decided)...

III. of the eight hard phonemes gathered in *ajādat tābaqak* (You have made a very good dish), the four that are in *aqituk* (your cheese)...

IV. and of the remaining, [21] limp phonemes, ten which are gathered in the phrase *hamusa`a lā nāshirī* (he defended him zealously)...
V. Half of the over-covered phonemes, which are sād, dād, tā', and ḍā'.

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 qād tabi'a—he finished beating the drum—the lesser half due to their scarcity;

VIII. Of the two soft phonemes the yā' because it is less heavy;

IX. Of the self-elevated phonemes—those whose sound rises up in the upper palate, which are seven: qāf, sād, tā', khā', ghayn, dād, and ḍā'—their lesser half;

X. And half of the remaining [22] depressed phonemes;

XI. Of the letters of permutation—which are eleven according to Sibawayh and as chosen by Ibn Jinni, gathered in the phrase ajdu tawayta minhā 'it bothers me that you are avoiding her'—the famous prevailing six that are gathered in the word ʾaḥtamayn 'Two Crushers', while others add seven more:

392 Over-covering (al-i ṣāq) is lexically 'fastening' (al-īṣāq) 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 sād, dād, tā', and ḍā'. Akhām (p. 93).

393 Plosiveness (al-ṣāliṣa) is lexically movement and agitation (al-taḥarrak wašīrār) 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 qālīb jādīn 'pivot of fortune' or jādīn 'earnestness', namely qāf, tā', ḍā', fā', and dā'. Akhām (p. 98). Cachia has 'resonant or movevant' phonemes.

394 Softness (al-ṣūlā) is lexically case (al-sūlā) 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 yā' following fathā, e.g. khawf and qurayṣ. Akhām (p. 103).
XII. Of the phonemes that are contracted when geminated, but not when paired with an approximate phoneme— which are......

the làm [for the final nān] in wūsáyāl,\(^{398}\) the sād and zāy in shūq and zīrāt,\(^{399}\) the fā’ [for the thā’] in ajdāf,\(^{400}\) the ‘ayn [for the initial hamzā] in d’ān,\(^{401}\) the thā’ [for the fā’] in thūrūgh al-dalwī (the emptying of the pāl), and the bā’ [for the mim] in bāsmuk?\(^{402}\) adding up to eighteen, of which He has mentioned nine: the six already mentioned then làm, sād, and ‘ayn.

XIII. Of those that are contracted in either case— namely, the remaining thirteen letters—the greater half: hā’, qāf, kāf, rā’, sīn, lām, and nūn, for the nimbleness and chasteness of contraction;

XIV. And of the four that are not contracted into their similar phonemes but into which their similar phonemes are contracted— namely, mim, zāy, sīn, and fā’— half;\(^{403}\)

XV. Since the tipped\(^{404}\) phonemes that are relied upon because of the tongue-tip— namely

\(^{398}\) Cachia’s rendering as “two with great powers of digestion” (Fawādāt p. 223), coined from the literal meaning of ḥātāma, “to digest fast” (cf. Lisān al-‘Arab, s.v. h-t-m), is unsupported by usage. Permutation (or ‘substitution”) is because hamza replaces wāw, e.g. waqīf instead of wāqāfīn as the pl. of waqīf; jīm replaces yā’, e.g. Abī ‘Alī instead of Abī ‘Alī; dāl replaces tā’, e.g. fiṣdūd instead of fiṣdūt; tā’ replaces tā’, e.g. iṣṭābir instead of iṣṭābīr; wāw replaces yā’, e.g. maqūf instead of maqīf; or vice versa, e.g. miqāf instead of miqāfi; tā’ replaces wāw, e.g. tā’a.\(^{399}\)

\(^{399}\) Diminutive form of āṣlān, pl. of āṣlā’ (dusk); āṣlān, with n-/l-permutation (S, Z, Q).

\(^{400}\) A fā’-thā’ permutation in ajdāf, the plural of jadād, “grave.” (Z)

\(^{401}\) I.e., the permutation of the initial hamzā of inna, anna, in and in into a ‘ayn. (Q)

\(^{402}\) A. B. P. F. Kh. N. P. R. S. Sk. U. Z.; H. I. K. L. MM. Q. T. Orig. ma-smūk ‘what is your name?’; a Māzīn dialect permutation (S).

\(^{403}\) I.e., the first seven mentioned, the hamza counting as an alif. Cachia renders dawgham as “[converted then] incorporated,” Sacy simply as “sinsérent.”

\(^{404}\) I.e., mim and sīn.

\(^{405}\) Al hurāf al-dālīyya al-lāti ya’tamādū ‘ilāyā bi-dulāqī l-asālīn. The bā’ in bi-dulāqī is illative (sababīyya), not instrumental (āliyya), as the edged phonemes do not
the six gathered in the phrase *rabbun munfil* (a lord lavishing spoils)\(^{147}\).

XVI. and the laryngeal phonemes—namely *hā*’, *khā*’, *‘ayn*, *ghayn*, *hā*’ and *hamza*—are used very frequently in speech. He mentioned two of them.\(^{408}\)

XVII. Finally, since the augmentative forms are at most septiliteral,\(^{409}\) He mentioned seven of the ten augmentative letters gathered in the phrase *al-yawma tansāḥ* 'today you will forget him'.

necessarily involve the tongue-tip but require its proximity. (Q) Cachia reads *dhalaqa* which he calls "liquid" and asserts they should not be confused with the *dhawlagiya*. Faulting both Baydawi and Wright [1:5] here, cf. *Fawātih* (p. 223-224n., misinterpreting previous footnote and Ahmad al-Halwani, *al-Latīf al-Bahiyya Sharh al-Minhāj al-Manṣūr* (Damascus: Maktabat al-Imām al-Awāzī, 1426/2006) p. 48: "wa tasammā... *dhāliyya wa-dhawlagiya*". Sacy has "lingual."

*Pointedness* (*dhalaqa*) lexically means the tongue's sharpness, eloquence and facility, and is usually applied to the edge of a thing and its extremity. In nomenclature their edges—upon utterance—its letters are called *hurūf al-dhalāqa, al-hurūf al-dhālqī* from the *wāṣ*'. Its letters are *fā*, *rā, mīm*, *nān*, *lām* and *ḥā*’. *Abkām* (p. 95).

\(^{408}\) I.e., *alif, lām, yā, mīm, nān, sin*, and *ḥā’. Cachia has "augmented forms of nouns or verbs’". Sacy "crémes ou lettres accessoires" by which he means incremented. On *wāṣ*’ inductive survey see the meticulous definition in al-Khāfīf (1:277).

\(^{409}\) "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 bul (rather); in verbs, with suppression, such as qul (say)\(^1\), 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 khaq (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;

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\(^1\) All mss. and eds.: بحاجن كنلم. AQ. H. MM: بحاجن كنلم. ditography.

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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 jahanjal (thick-nouted);

These [combinations] may have been distributed over the suras as opposed to being all enumerated at the beginning of the Qur'ān for the purpose detailed above\(^2\), 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 concursing on this\(^3\), by which they were named to proclaim that...

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\(^1\) 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).

\(^2\) The exact words of the Įmām [i.e., al-Rāzī in Maṭṭāḥ 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, 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, since the meaning must either be

tion of most of the theologians (akthar al-mutakallimin) and was adopted by al-Khalil and Sibawayh. And a wonderful statement that is! For ‘the majority’ (al-akthar) in absolute terms did not adopt it.” (S) It is the preferred view of ‘Itr, Ulum al-Qur’an, pp. 156-157 (“the majority of the exegetes and linguists—and others—said [so].”)

415 This statement requires reconsideration since its own words “by which they were

416 “ajoutes d’une manière explicative.”

417 “A weak view.” (Z) “He said that when the unbelievers said, ‘Heed not this Qur’an, and drown the hearing of it’ (Fussilat 41:26), Allah desired to bring up something to them which they did not know because such would be a means to silence them and make them listen to their rebuttal by the Qur’an, so Allah Most High revealed these letters. When they heard them, they said, bemused, ‘Listen to what Muhammad is bringing!’ When they listened, the Qur’an pounced on them; and so it was a means to silence them and a way for them to benefit from it.” (Q) The view that the Opening Letters are designed to catch listeners by surprise and force their attention was espoused by al-Razi, al-Khwayy, al-Suyuti in the Itqan and especially Muhammad Rashid Rida in the Manar and recent scholars such as Subhi al-Salih, Muhammad Tizai Darruzza, and ‘Abd al-Wahhab ‘Azamda although strenuously rejected by

what they originally apply to in the Arabic language—which is evidently not the case—or something else, which is false because the Qur’an descended in their language—as Allah Most High said, in a most eloquent Arabic tongue (al-Shu’ara’ 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 Qutrub 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,

I told her, "Stop!" (qif) so she said, "Qaf!" 421

Likewise it was related from Ibn 'Abbâs—may Allah be well-pleased with him and his father:

• "Alif stands for the bounties (alâ) of Allah, lâm is His kindness (lutluh), and mim is His sovereignty (mulkuh)." 422

Ramâdân 'Abd al-Tawwâb, also, as "inceptions without specific meaning" (fawâth li mu'âna lahâ) and dividers (fawâṣil), the latter being related from the linguists such as Abû Ubaydâ in Manâjî at-Qu'ârân and Ibn Jinîni in al-Mu'labtâb, on the basis of a saying to that effect by Mu'âjâd, and strengthened by al-Râzî, al-Kârmânî and al-Abîîsî although strenuously rejected by al-Tâbarî and Ibn Kathîr, cf. Sîhâm Khîdîr, al-Tâj al-Lughvâî fi Fawâthâl al-Sawâr (Beirut: Dâr al-Kutub al-Ilmyiyah, 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 Mu'tazîlî, Shi'i and others tafsîr. See also Muhammad Ahmad Abû Firâkîh, al-Mu'jam fi Fawâthâl al-Sawâr, 2nd ed. (Kuwâţ Sharîkât Maktabat al-Bukhârî, 1943-1992). 423

Iqattar in all mos., "apparently erroneously combined with the feminine ta' because it is in the passive" cf. Q. Z but this is defended by Kh as correct and legitimate usage. 424 Spoken by al-Walîb b. 'Uqba b. Abî Mu‘ây the governor of Iraq after his arrest by 'Uthmân for wine-hubbing cf. Ibn Jinîni, al-Khasâ'is, ed. Muhammad al-Najâr, 3 vols. (Cairo: Dâr al-Kutub al-Mu'riyyah, 1957-1952) 1:30, 80, 246, 2:361, with the wording, "We said to her, 'Stop for us; she said, 'Qaf!'" which Kh said was a meterless corruption. Qâf here may stand for waqfutu 'I stop!' Zajjâ' which Kh said was a meterless corruption. Qâf here may stand for waqfutu 'I stop!'. Râzî said in Mu'âni al-Qu'ârân, ed. Abû Ja'âl Shâhâbî, 5 vols. (Beirut: 'Alâm al-Kutub, 1988) 1:62: "Arabs may mention hadith 'Whoever helps to kill a Muslim even by half a word, i.e., code, a wink or gesture etc. See Muhammad Kasbâshâhî, al-Ishâra ghâyir al-Shafawîyya fil-Ahâdîth al-Nubawîyya in al-Ahâdîth 13 (Ma‘ârîm 1243/March 2003) 17-52.


422 Narrated by Ibn Abî Hâtim (also from Sâlim b. ‘Abd Allah) Ta’fîr (1:32 §46, 48) with a weak chain and, with a somewhat similar wording, al-Tabarî, Ta’fîr (Shâhîrî ed. 1:207 §241; Turki ed. 1:208); cf. al-Munâwî, Fath (1:124-125 §21); but there are many reports that the Opening Letters are Divine Names, cf. al-Suyûtî, Durât (1:121-123).

423 Narrated by Ibn Abî Hâtim, Ta’fîr (1:32 §43); al-Tabarî (also from Sa`îd b. Juwayr), Ta’fîr (Shâhîrî ed. 1:207 §238-239; Turki ed. 1:207-208); also al-Nahhâbî in Mu’âni al-Qur’ân, al-Baghawi in Ma‘âli’m al-Tanzîl, al-Thâlîhî, Ahbî b. Humayd, Ibn al-Munîr, etc. cf. al-Suyûtî, Durât (1:121) and al-Munâwî, Fath (1:125 §22).

424 Al-Suyûtî (and al-Munâwî in his wake) said "this is not related from Ibn ‘Abbâs nor any of the Salaf" but Sahîh at-Tustâri does attribute it to Ibn ‘Abbâs in his Ta’fîr as do Ibn al-Jawzî, al-Qurtûbî, Abû Hayyân and others in theirs, while al-Râzî attributes it to al-Dâhîhâkî in his. Qadi ‘Iyâd cites it from Sahîh in his Shâhî (1, 4, 6) and it is cited without attribution in several early ta’fîr such as Abû al-Muazzafîr al-Sâmî, Ibn Juzayy and others.
3. or an allusion to the durations of certain peoples and lifespans according to numerology— as stated by Abū ʿAlīya on the basis of the report that
when the Jews came to him (upon him blessings and peace) he recited to them, Alīf, 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: “Alīf, lām, mim, sād; Alīf, lām, rā; Alīf, lām, mim, rā.” They said: “You are confusing us! We do not know which one to go by”427.

426 Al-jumāl. 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), Isā (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 Sufis who deem licit the use of magic and talisman in traditional medicine and astrology on the basis of such works as Šams al-Maʿārif by the Maghbūrib Ahmad b. ‘Alī al-Būnī (d. 622/1225). Hermeneutic letterism was notoriously revived in our time by Rashīd Khālīfa (who calculated that the Day of Resurrection would take place in the Hijrī year 1710 (2280) and promoted the number 19, sacred to the Bahāʾi sect) and his epigones. See Tārīq al-Qaḥṭānī, Aṣrār al-Hurūf wa-Ḥisāb al-jumāl, unpublished M.A. diss. (Mecca: Jāmīʿat Umm al-Qūrā, 1430/19; al-Saʿānī, Riḍā al-Sharīʿa fīma Yataʿalāq bi-Aʿdād wa al-Hurūf, ed. Muḥājir b. ‘Āṣim, 1408/1997), and Khālid Ḥādī (p. 255, 265–266).


428 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 qitūṭa‘s ‘scale’,

429 Or an allusion 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\(^{431}\) make them alien to the Arabic language, because they considered it abhorrent\(^{432}\) for something to have a name made of three or more words;\(^ {433}\)

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;\(^{434}\)

because we say:


\(^{431}\) Related from al-Ḥasan al-Baṣri, Zayd b. Aslam and his son 'Abd al-Rahmān among exegetes; al-Khalil, Sibawayh, and Ibn Qutayba among linguists: "the majority of the scholars" according to J. It is Rāzī's preferred view: Khidr, Ḣayz (p. 171f.).

\(^{432}\) I. N. P. R. 5: سأَبْعَذِي أَنَّهُ بِمَعْنَى «يَقُولُنَّ لَنْ أَلْقَى مَعْنَىٰ أَكْثَرَ مِنْهُ» - أَلَّا تَرَى أَنَّهُ أَكْثَرُ مِنْ كُلِّ حَرْفٍ مِنْ كِلِّ هَمْسٍ مَّعْنَى؟ - َثَقَيْفِهِنَّ وَخَصْصِيَّ بِهِهِ مَعْنَىٰ وَمَعْنَىٰ لَفْظًا وَمَعْنَىٰ.

\(^{433}\) I.e. compound Arabic names, e.g. Sarra Man Ra'ā 'gladdens whoever sees', Shabat Qarnāhā 'her two temples grayed' and Ta'abbat Sharrān 'he took an armful of wickedness' to which are compared the three-worded, four-worded, and five-worded names: alif lām mim, alif lām mim ra and há mim 'ayn sin qaf respectively, according to the view that the Letters are the names of suras. (Z, Kh, Q) See also four notes down.

\(^{434}\) Here Cachia misunderstands rūṭha to denote rank and incorrectly faults Sacy.

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,\(^ {435}\) as there is no specifier, whether lexical or semantic.

3. Nor were they used in numerical calculations for them to be classified as Arabized items. The hadīth forms no proof, as

\(^{435}\) 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.\[436\]

5. Naming something with three names is precluded only if they are combined into a single one in the manner of “Ba’labakk,”\[437\] but if they are enumerated as discrete nouns,\[438\] then no. It is enough [proof] for you that Sibawayh made no difference between naming [something or someone] by using a sentence, a verse of poetry, or a group of the names of alphabetical letters.

[The preferred interpretation]

The first explanation is the likeliest to be right,\[439\] most in line with the subtleties of the revealed text and freest of the necessity

\[436\] A rebuttal of the claim that “it calls for the part to come second to the whole” (Sk).

\[437\] i.e., it does not necessitate the sequential priority of a thing to itself (Sk, Q, Z).

\[438\] 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’ān that “its substance is speech composed of the same stuff of which they compose their own speech.” Suyūtī objects: “His claim of the preponderance of this explanation is unacceptable; it is a view without proof (ma dhakaraḥu min tarfihihi mummu’ bannahu qawwalu la daila ‘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 Qutrub, al-Farrā’, al-Mubarrid, Abu al-Layth al-Samarqandi, al-Nasafi and, among latter-day scholars, al-Mizzi, Ibn Kābir, Ahmad b. Taymiyya, Abu al-Sa‘īd in Ḫurāṣic al-‘Agl al-Salīm, Sayyid Qūb in Fī Zhāli al-Qur’ān, al-Tāhir b. Ḳāhir in al-Tāhir wa-Tawīrīr, al-Sūbūnī in Ṣafwat al-Taṣfīrīr, cf. Khidr, Fāṣfār (p. 230-236) and our teacher Dr. Sa‘īd al-Būṭī in his taṣfīrīr lectures in the late 90s. For wild Orientalist speculations on the issue see James A. Bellamy, “The Mysterious Letters of the Qur’ān,” Journal of the American Oriental Society 93 no.2 (Jul.-Sep. 1973) 267-285.
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of metaphorizing, or the eventual sharing [by several objects] of the same, revealed by several objects temporarily.

It was also said that they are names for the Qur'an, hence the Book and the Qur'an 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 kaffa ya 'ayn sad! O ha mim 'ayn sin qaf!" and he probably meant "O Revealer of them."

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. 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.

[Note: Further notes and references are provided in the text, which are not transcribed here.]
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'an, 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 Allâha laa'âf' alanna 'I swear by! Allah I will do'; with [Allah in] the accusative; (iii) or the genitive if we imply a jurative particle.

Verbal declension is feasible, as is verbatim citation mark ers 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., usûrum bi-lâhi la'âf' alanna 'I swear by! Allah I will do'. The suppression of the particle of oath (bi) does not take place unless the verb of oath (e.g., usûrum 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-lâhi' in chaste Arabic. (Q)
450 I.e. both "verbally" (lāfzan) and "constructively" (mahâllân), the latter consisting

in the names being cited with a quasi-inherent final sukûn because that is how they are always cited (Z).

461 Such as sâd, nûn and qâf.
462 E.g., usûrum râ' or kâf hâ ya'ayn sâd being cited as is, since verbal declension is impossible for them. (Z) On their declension see more in Khîrât, Tjâz (pp. 140-143).
463 Namely in the Qâdi's commentary on Sad (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 \(\text{alif lām mim} \) wherever it occurs; \(\text{alif lām mim sād} \), kāf hā ʾayn sād; tā hā; tā sīn mim; tā sīn; yā sīn and hā mim each constitute a verse, while hā mim, ʾayn sīn qāf constitute two and the remainder are not verses.455

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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 Qurʾān, 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)

Or it points to al-kitāb ('the Book' itself, which would then be its descriptive epithet,\(^460\)) 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-Muzzammil 73:5) or (ii) in the ancient Books.

Kitāb (scripture) is an infinitive noun by which the object [itself] was named for intensiveness.\(^461\)

It was also said it is a fī'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 it was written as if its writing as it is the stuff of writing.

Kaib originally means a multitude, whence katība (batallion).\(^462\)

\(^{460}\) 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 the Arabs al-muṭṭir 'that which is described,' and the second al-muṭṭab 'the description or descriptive epithet.' Wright, Grammar (2:277 §136(b)).

\(^{461}\) I.e., instead of the objective form maktab, as in 'ādil instead of 'uddil in the expression rajul 'ādil 'a just man,' see note 302.

\(^{462}\) All mss. and editions: except AQ, H, MM: al-muṭṭir 'the description or descriptive epithet.'
of the genitive, its regent being the temporal-local vessel [fl] that comes as an attribute for what is being negated.

Rayb is originally the infinitive noun of rābāni al-shay'ū ‘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 ṣriba) 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’ī, al-Tirmidhi (hasan sahib), Ahmad and many others. Al-Bukhāri cites its first half as a saying of the Basrian Ṭahā’ti ‘Hasan b. Abī Snān. The wording of the second half is verbatim as cited by I who was critiqued for its incoherence—cf. al-Tibī, Futūḥ (1:182) and S (1:276)—since the sources have: “Verily truthfulness/goodness (al-sidq/al-khayru) is peace of mind and mendacity (al-kadhibu) is misgivings.”

Hudā is originally an infinitive noun—like sura ‘night travel’ and ṭugā ‘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 mahdī ‘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, Āl ’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 loss (al-Isra’ 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’]

Muttaqū ‘wary’ is an active participle from waqāhu, fa-taqā (he guarded him, so he guarded himself), wiqāyā being utmost maintenance. In the terminology of sacred law it is ………

465 Sacy: “des passages amphibologiques ou obscurs.”

Text and Translation

إسم البيض يبدو فضفاضاً بما يضرب الاجع.
وله ثلاثة مرايا: الأول: الالتفاق على من الغداب الخذل، والغير من الشريك، وعليه قوله تعالى (ألَمْ يَكُونَ مُرَبِّيُّ الْقُرْآنِ؟) (الに向ف 43).
والثانية: التجبث عن كل ما يؤمن - من فعلي أو ترك - حتى الصغر عند قوم. وهو التعبير باسم الفقوه في الشرع، وهو الغني به على ظلٍ (ولو أت أهل الشرع، استوا وافقو) (الأعواف 96).
والثالثة: أن يضفر عمه يسعف سرته عن الحق، ويبتئش إلى غير مثير. وهو النقوى الحقيقي، المطلوب ………

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. This is what is commonly known by the name of taqwa (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’raf 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 ………

467 Haydari and J agree taqwa 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 taqwa, the affirmation of tawhid would not be called kalimat al-taqaw” (Z)
with His statement, O Believers, beware Allah with true wariness of Him! (Al 'Imrân 3:102).

His saying a Guidance for those who beware here has been explained in all three senses.

[Parsing of verses 2:1-2]

Know that the verse supports various aspects of desinential syntax:

1. **Alif lâm mim** can be understood as an inchoative constituting a name for the Qur'an or the Sura, or it can be subauded as "whatever [discourse] is formed of these [letters];" and **dhâlika** 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-kitâb** is a descriptive epithet for **dhâlika**.

2. **Alif lâm mim** can also be understood as the enunciative of a suppressed inchoative, **dhâlika** as a second enunciative or a substitute, and **al-kitâb** as its descriptive epithet.

**Lâ rayba** 'no doubt' in the famous one [viz., canonical reading] has an indeclinable fixed case ending because it contains the meaning of **min** 'of.' It is in the accusative case as the noun of "the lâ '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 Abû al-Sha'tha', however, it is in the nominative [lâ raybûn] with **lâ** in the sense of laysa;** while**

(a) **fih** 'in it' is its [lâ's] enunciative—which was not put first the way it was in the saying of Allah Most High **lâ fihâ ghwâlun** (Wherein is no headache (al-Ŝaffât 36:46)) as the purport was not
to single it out for the negation of doubt among all the other Scriptures the way it was purported in the latter case;\(^{471}\)

(b) or [\(\text{fi}h\) is] its attribute, while \(\text{lit}-\text{muttaqin}\) is its enunciative and \(\text{hudan}\) is in the accusative as a participial state;

(c) or the enunciative is suppressed, as in the expression \(\text{lā dayrā} \text{no harm}\) (al-Shu‘arā’ 26:50). This is why recitation can stop after \(\text{lā rayb}\), in which case \(\text{fi}h\) is the enunciative of \(\text{hudan}\) 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,] \(\text{dhālīka}\) can be an inchoative of which \(\text{al-kitāb}\) 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 \(\text{al-fām mīm}\).

\(^{471}\) I.e., the way the wine of the hereafter alone was singled out among all wines as not causing illness. (Q)
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.\(^{474}\) Thus:

- the first sentence contains ellipsis\(^{475}\) and symbolism of the purport as well as its rationale;

\(^{474}\) On the mašta see note 218. Juzālā is the opposite of rakāka ‘lameness’. (S)

\(^{475}\) Hadīf/mahdīf and idmār/mudmar have both been at times translated “ellipsis”
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.479

2. or elucidates [it]480—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.


480 I.e. as a defining attribute (ṣfā kāshīfa). (Q)
3. Or it is propounded as a compliment for what muttakin 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-muttaqin a full stop.


Text and Translation

[Various doctrines on what the integrals of belief are]

Imān, lexically, expresses confirmation and stems from ann (‘safety’), as if the conﬁrmer gave the thing conﬁrmed safety from belying and perjury. It was made transitive with the ba‘t because it implies confession. It can be used to mean wu‘ūq (‘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, …


45 From this point, the Qadi paraphrases al-Raghib’s Tafsir. (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 unbeliever 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 imān to the heart and said, …………

485 In [al-Rāzī's] al-Tafsīr al-Kabīr [2:26 sub al-Baqara 2:3]: 'Imān 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-Hadīth.' (Q 3:50) See p. 481 further down for the Qadī's commentary on thereby He leads none astray save the transgressors (al-Baqara 2:26); 'and the Mu'tazila, since they said 'imān stands for...'

Moreover, the difference is minimal; for that [definition] is closer to the original meaning⁴⁸⁷ and the latter is definitely meant in the verse since the intransitive form—made transitive with bā—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 it⁴⁸⁸. The truth might be the latter;⁴⁸⁹ 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.

⁴⁸⁷ I.e., the difference between the legal meaning of īmān 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)

⁴⁸⁸ Those who defined īmān as confirmation (taslīd) with the heart and the tongue together are Abu Hanifa and the generality of the jurists.” (S) “Pazdawi in the Kashf [al-Astrar] said that affirmation expresses the heart’s content and signals confirmation. Hence it is a ‘potentially dispensable pillar’ (rukn yahštam al-suqūt)” (Q)

⁴⁸⁹ 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 īmān (‘adām kawn āl-‘qrār ruknā hawúa al-rajīh ‘inda al-Ashā’īrā). (Q)

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’am 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 (Kingley).

[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’am 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.

⁴⁹⁰ I.e., ghayb like qayy al 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 ghaṣb 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”]
wa-yuqmīnūna al-ṣalāta (‘and establish the prayer’), that is:
1. they make its integrals equal and protect it against any corruption of its acts; from aqāma al-‘īd to straighten the staff;
2. or, they perform it assiduously, from qāmat al-sūq ‘the market is up’ when it is booming, and aqamtaḥa ‘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 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 (sajdā), and glorification (tasbīḥ).

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 (a-Ma‘ūn 107:5). Hence He mentioned in a pious way the diligent (muqāmīn) in prayer (al-Nisā‘ 4:162) and in a blameworthy way those who pray (a-Ma‘ūn 107:4).

Salāt is a fa‘ala-form [stemming] from sallā ‘he supplicates’, like zakāt from zakāk ‘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-Tabari and Ibn Abī Hātim. (S)
It was also said that the root [meaning] of sallā is harraka al-
ṣalawayn 'he moved his haunches', 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 daʿī 'supplicant'
was named a muṣallī 'one who prays' by assimilation to
him, in his active humility, as one bowing and prostrating.

wa-mim-mā razqaḥāhum yunfiqūn '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 speci-
cally, whereby they benefit from it and avail themselves of it.496

[The Muʿtazila claim that rizq can only be ḥalāl]

The Muʿtazila, on the other hand, by deeming it impossible

495 '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 you perverted? (Fāṭīr 35:3)
O Qadāris!' Ibn al-Munayyir, al-Inṣāf in the margins of J. Kāshāf (1:155). See also
al-Qārī, Minhāj al-Rawḍ al-Azhār (pp. 363-364 al-harāmu rizqun).

496 "The commentator of the Mawāṣif said: ‘rizq is everything from which a living
thing derives benefit, whether shared or otherwise, permissible or prohibited.” (Q)
targets the forbiddance of what was never made forbidden; and that 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 it 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).

Anfāqa 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

498 I.e. in the context of praise. (K)

499 Narrated from Sa‘wān b. Umayya by Ibn Mājah, Sunan (penultimate hadith of the book of Hudud, bāb al-mukhammahatin) with an extremely weak chain because of Bishr (or Bashir) b. Numayr al-Baṣrī, accused of forgery and labeled “one of the pillars of lying” as well as Yahyā b. ‘Ala‘ b. Baṣrī, likewise suspected and discarded.

500 See notes 293 and 572 on al-ishṭiqāq al-akbar.
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 unspoken is like a treasure left unspent!  

This is the position of those who said [it means] "and of what We lavished on them of the lights

lest 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. Abu 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 it. 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 without a complete opening, lest you sit down rebuked, derided (al-Isra' 17:29) and the Prophet's explicit recommendations, rather than Abu Bakr's lone abnegation; hence the main-stream position is that of al-Baydawi as shown by Q (1:487) in his commentary on the same passage and as evidenced from the Qur'an and Sunna by such books as Ibn Abi al-Dunyâ's Amwal and Khalâl's Hâdhâ ilâ-Tijâra wal-Sâlâ wal-Âmal.


[Highlighted of the Jews and Christians who accept Islam]

[24]wa-l-ladhina yu'munna bi-mâ unzila ilayka wa-mâ unzila min qablika 'and those who believe in what was sent down to you and what was sent down before you': They are the faithful of the People of Scripture, such as 'Abd Allâh b. Salâm—may Allah be well-pleased with him—and his kind. They are adjoined with

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-muttaqîn. This is what Ibn 'Abbâs—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

50 The "counterparts" are the People of Scripture, who moved from one religion to another religion, not from polytheism. (Z)

50 As narrated by al-Tabârî. (S)
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 those who believed among the religious communities."

and, on the other, belief in what cannot possibly be grasped except by actually hearing about it.515

He reiterated the relative pronoun to highlight the distinction between the two sides516 and differentiate the two paths.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 Jibrīl and Mīkā'il 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']

Inzāl 'sending down' is the moving of something from top to bottom. It is annexed to meanings only after annexation to their carriers themselves.518 It may be that the descent ............

510 I.e., those who believe in the unseen, establish the prayer, and spend. (2)
512 All mss. and eds.: ننى K 426 AQ. H. MM: ننى Q 14.
515 a-sām', lit. "hearing" denotes all revealed knowledge about Allah, His Names and Attributes, angels, the Hereafter, and so forth.
516 I.e., between what can be grasped through reason and what cannot be grasped other than through revealed communication (al-sām'). (Q)
517 I.e., reason and transmission (al-aql wa-nuqūl). (Q)
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.\textsuperscript{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.\textsuperscript{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,

\begin{quote}
\textsuperscript{519} “Taken from the words of the Imam: ‘If it is asked: How does Jibril hear the speech of Allah when His speech does not consist in letters and sounds? We say: It is possible that Allah creates hearing for His speech, then empowers him to express through wordings that pre-eternal speech. It is also possible that Allah created in His Preserved Tablet His Book in this particular manner of composition, after which Jibril read it and memorized it. It is also possible that He creates discrete sounds in this particular manner of composition in a particular body which Jibril then seizes, and He creates for him a ‘\textit{ilm darāri’}\textsuperscript{521} indefinite, innate, indisputable, self-evident, imperative, intuitive, necessary, immediate knowledge as opposed to ‘\textit{ilm muktasab}, acquired knowledge or derived from discursive reasoning\textsuperscript{522} that such is the expression that will convey that pre-eternal speech.’” (Z) See also Suyūtī, \textit{Iṣābāt al-adillah}.

\textsuperscript{520} For the sending-down (\textit{al-inzāl}) includes visible and hidden revelation (al-wāhi al-zāhir wāli-khaṣīf) so it includes all the sacred law (\textit{fi-yā’um al-sharī’ah kullahā}).” (Sk)
\end{quote}

\begin{quote}
\textsuperscript{521} I.e., the Qur‘ān. (Q)
\textsuperscript{522} I.e., the previous Scriptures. (Q)
\end{quote}

We have heard a Scripture that was sent down after [the time of] Mūsā (al-Abqāf 46:30); for the jinn had not heard all of it, nor had the Book entirely been revealed yet at that time.

And \textit{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\textsuperscript{521}—and not the latter\textsuperscript{522}—in every detail, in the sense of our 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.\textsuperscript{523}

[The renouncing of Jewish and Christian eschatologies] wa-bi-l-tākhirati hum yūqinīnā (\textit{and of the hereafter they are certain}); That is, they are certain with a certitude that eradicates what they previously believed:

\begin{quote}
\textsuperscript{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)
\end{quote}
the knowledge of the Creator or to intuitive types of knowledge.

Al-akhir 'the hereafter' is the feminine of al-akhir 'the next'. It is a descriptive attribute for "the abode" (al-dār)—as evinced by the saying of the Most High, That is the abode of the hereafter (al-Qaṣṣās 28:83)—that was given prominence [as a noun] like al-dunyā 'the near to the world'.

It is related from Nāfī' that he would soften it by suppressing the hamza and displace its vowel to the lām.523

Another reading has yu'qinūn by transposition of wāw into a hamza due to the dāmma preceding it, by treating it the way of dāmma-vowelized letters in wujūh 'faces' and wuqqita 'it was timed', as illustrated in [the verse]: "[The Exuberant]"

Lovely to me were the two fire-workers (al-mu'qīdān), Muṣā and Ja'd, when their lighting up the fires illuminates them.527

523 i.e. wa-bi-lākhirati as did Warsh instead of wa-bi-l'ākhirati like the majority. (MQ)
524 Respectively the plural of wujūh—where the wāw is a transposition of the original hamza of wujūh—and wuqqita from uqqitat. (Q, Z)
525 i.e. the poet's two sons who were in charge of lighting fires for the towns. Spoken by Jarir (d. 110 or 114/728 or 732) as part of a poem in praise of the caliph Hishām b. Abd al-Malik b. Marwān al-Umawi and cited in illustration of wāw-to-hamza trans-

526 Ibn al-Qayyim documents these two issues in Kitāb al-Rūh and Ḩādi al-Arwāh.
[Highlighting of the recipients of divine guidance]

[2:5] *ul"ā'ika 'alā hudan 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-muttaqin*, 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; ........................................

The meaning of *isti'lā* (upon-ness) in *'alā hudan* (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."
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,\(^{533}\) 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!\(^{534}\)

Its magnification was emphasized again by the fact that it is Allah Himself Who bestows it and grants one success for it.

The _nūn_ was contracted into the _rā' [min rabbiham → mīr-rabbiḥim]_ with a nasal twang and without.

\(^{533}\) As if to say, "and what guidance!" or that it is unfathomable. (Q)

\(^{534}\) Cf. _Diwan al-Hudhaliyyin_, ed. Ahmad al-Zayn and Māhmūd 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-muṣliḥūn (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-`Arāf 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] conjunction.

_Hum_ they\(^{3}\) 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-Šarīf [al-`Urfānī] said: "Guidance is in the world and success in the hereafter, the affirmation of each being a desirable end in itself." (S)
(ii) or it is an inchoative with the successful as its enunciative, and the entire clause is the enunciative of *ula’ika* ‘those’.

**Al-muṣtilḥ ‘the successful’** with a *ḥā*- or a *jīm* [*muṣṭilḥ*] 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 *fālaqa* ‘cleave’, *fālahā* ‘cut off’ and *faliya* ‘be severed’—indicates slashing and opening.\(^{537}\)

The definite article in *al-muṣtiḥiyn* 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.\(^{538}\)

**[The intense Quranic valorization of the *muṭṭaqa* ‘wary’]**

Nota bene: Observe how the Most High drew attention . . .

\(^{536}\) Per 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-*ẓārī*) is named *fašālah* ‘tiller’. (Z)

\(^{538}\) Al-Tibi said: “The first gloss makes it a definite indicating previous knowledge (lit. ‘ahd), the second indicating species (lit. ‘jina),” (S)

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> to the fact that the wary alone obtain what no-one else does in many ways; how the discourse was built upon the demonstrative noun for justification together with concision; its repetition; the use of the definite for the enunciative; and the middle insertion of the distinctive pronoun, to display their immense worth and motivate people to follow in their footsteps.

**[The non-Sunni view that Muslim sinners are in hell forever]**

The *Wa’idiyya* ‘Punishmentists’\(^{539}\) cleaved to this [description] to assert the eternality 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.

\(^{26}\) *inna-l-ladhihi kafaru* (*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 Muṭṭazila and the Khawārij 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-Infítá’ 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 tremen-
dous 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
fathá case ending,\(^541\) (iii) their sticking to nouns and (iv) their
imparting the meanings [of verbs],\(^542\) especially transitive ones.

\(^{540}\) Because they have three letters or more. (Q)
\(^{541}\) Like verbs in the past tense. (S)
\(^{542}\) Such as emphasis (thqad), literalization (tahlíq), assimilation (tashbih), rectifica-
tion (istádrāk), wish (tanammú) and petition (tarajjí) just as verbs give their meanings
of helping, striking, exiting and entering to the nouns that follow them. (Q, Z)

in being affixed to two nouns. Hence they were given their sub-

sidiary regency, which puts the first segment in the accusative
case and the second in the nominative, as a signal that [the

particle] is a subordinate in regency\(^543\) and a newcomer in that.\(^544\)

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 unaug-
mented, since [the nominative case] does not accompany it in the
enunciative of káma\(^545\) 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: ..................
They will ask you of Dhul-Qarnayn. Say: I shall recite to you something about him. Verily We (inna) established him in the land (al-Kahf 18:83-84), And Musa said, O Fir`awn, verily I (inna) am a Messenger from the Nurturer of the worlds (al-A`raf 7:104). Al-Mubarrid said:

You say 'Abd Allah qa'am ‘Abd Allah is standing’ to report that he is standing; inna ‘Abd Allah qa'am ‘Abd Allah is standing’ in reply to someone asking about his standing; and inna ‘Abd Allah la-qa'am ‘verily ‘Abd Allah is standing— I swear it’ in reply to someone denying that he is standing.546

The definite article of the conjunctive noun [al-ladhina]

(i) either denotes previous knowledge, in the sense of particular individuals like Abū Lahab, Abū Jahl, al-Walid b. al-Mughira and the rabbis of the Jews;547


547 Al-Tabari narrates from Ibn `Abbas that the unbelievers among the Jews are

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(i) or it refers to an entire class that extends both to those who persist upon unbelief with deaf ears548 and the rest; then [later] he singled out those who did not persist with what was being attributed to them.549

[Definition of kufr and its vestimentary symbols]

Al-kufr lexically is "the cover-up of favor" its origin is al-kafir with a fatha, which is the act of covering,550 hence one calls the planter kafir—also night—and the husk of the fruit is called kafir.

In legal terminology it is the denial of what is self-evidently known of what the Messenger—upon him blessings and peace—brought.551 Wearing the badge and belt [of non-Muslims] ...
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'tazili (and Shi'i) view that the Qur'an is created]

The Mu'tazili 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-lázim) 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 (hu'allá) of the latter is contingent while knowledge is not." (SK) "What we call 'pre-existent without beginning' (azali) is the inward speech (al-kalám al-nafís) that subsists in the Divine Essence (al-qá'im bi-dhátih sabúnah); and it is never described as past, present or future because it is timeless." (Z) On kalám nafís see al-Qáhir, Mináh al-Rawd al-Azhár (pp. 72-76), Muhammad 'Amráwí, al-Ajwihat al-Mubahara 'un al-Ash'át al-Ashara (Amman: Dár al-Fath, 1433/2011) pp. 149-167 limábdh qastáma al-Ash'átratu al-káláma ilá qismún; and Sa'id Fóda, Tahqíq Shurt al-Sanáyya Umm al-Barúih (Amman: Dár al-Bayáríq, 1419/1998) pp. 55-60.

553 "By the 'full semantic usage' of verbs three things are meant: (i) the sense of an infinitive noun (másdar), which is the implied indication of the vocable used as a verb; (ii) the specific affiliation (al-nisbat al-mu'ákhsás) 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\textsuperscript{54} that is being signified inclusively and in a wider sense: then it is like a noun in annexion and predication, as in the saying of the Most High, and when they are told: Believe! (al-Baqara 2:13), a day their truthfullness will benefit the truthful (al-Mā‘ida 5:119)\textsuperscript{55} and their saying, “Hearing of the Ma‘add man’s reputation is better than actually seeing him!”\textsuperscript{56}

[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, and affixing the hamza and am \textit{or} to it beautifully affirms and emphasizes the sense of sameness. They \textit{hamza and am} were both stripped of any interrogative tenor for unalloyed equality, just as the vocative letters were stripped of their …

\textsuperscript{54} Ak, B, t, l, l. S, R. T.

\textsuperscript{55} The first verse illustrates how the verb is a subject \textit{or} a correlative of attribute \textit{and} 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{and} what is meant is the actual event, i.e. the day the truthful benefit’ (2)

\textsuperscript{56} “You hear” here is in the sense of hearing and is the inchoative of ‘better.’ (2) “A proverb used to refer to one whose news is more impressive than his appearance.” (S)

\textsuperscript{57} Whereas nouns suggest firmness and definiteness. See notes 298, 673, 681.

\textsuperscript{58} “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 \textit{for pinpointing} resemble vocative particles, and those names are what was stripped \textit{of their original tenor}.” (S)


\textsuperscript{60} I.e., in between \textit{alif} and \textit{hamza}. 
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the inordinate joining of two quiescent consonants;\textsuperscript{561}

(iii) with a middle alif inserted between the two of them with the full affirmation of the two hamzas;\textsuperscript{562}

(iv) with a middle alif inserted and the second hamza lightened in between;\textsuperscript{563}

(v) with the interrogative one suppressed;\textsuperscript{564}

(vi) the same, but with its vowel thrown back upon the preceding quiescent consonant.\textsuperscript{565}


da\textsuperscript{yu}\textsuperscript{-}min\textsuperscript{n}u\textsuperscript{a} '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;

\textsuperscript{561} Andhârta\textsuperscript{h}am: Ibn Kāthir, Nāf\textsuperscript{i}, Ya\textsuperscript{q}ūb, Abū 'Amr in one narration, al-Ashabā\textsuperscript{n}i, Warsh, Hīshām, Būwayh and al-\textsuperscript{A}r\textsuperscript{r}a\textsuperscript{q} in one narration. From Warsh is also narrated something similar to Qā\textsuperscript{u}l\textsuperscript{u}n\textsuperscript{i}'s reading. "The claim of solecism is J\textsuperscript{a}s but Abū Hāyān rejected it, saying it showed disrespect." (M\textsuperscript{Q}) "He followed me here and this is a mistake since that reading is well-established among the canonical seven and it is the narration of Warsh." (S)

\textsuperscript{562} A\textsuperscript{ndh}artah\textsuperscript{h}am: Ibn Abī Is\textsuperscript{h}āq. (M\textsuperscript{Q})

\textsuperscript{563} A\textsuperscript{ndh}artah\textsuperscript{h}am: Abū 'Amr, Qā\textsuperscript{l}ū\textsuperscript{m}, Ismā\textsuperscript{l} ibn Ja\textsuperscript{f}ar from Nāf\textsuperscript{i}, Hīshām, al-'A\textsuperscript{m}ā\textsuperscript{s}. Abū Ja\textsuperscript{f}ar, al-Yazı\textsuperscript{d}ī, Ibn Ṣa\textsuperscript{d}ib, and Ibn Abī Is\textsuperscript{h}āq. It is the dialect of Quraysh, the Hijāz and Sa\textsuperscript{d}ib and Bakr. This was among the choices of Sibawayh and al-Khā\textsuperscript{j}ālī, who considered it more probable than the Tunisian one. (M\textsuperscript{Q})

\textsuperscript{564} A\textsuperscript{ndh}artah\textsuperscript{h}am: al-Zuh\textsuperscript{r}ib and Ibn Muhā\textsuperscript{s}in. (M\textsuperscript{Q})

\textsuperscript{565} Al\textsuperscript{J}ayh\textsuperscript{s}ma a\textsuperscript{n}d\textsuperscript{h}artah\textsuperscript{h}am: Ubay. (M\textsuperscript{Q})

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2. or a participial state providing emphasis;
3. or a substitute for it;\textsuperscript{566}
4. or the enunciat\textsuperscript{e} of in\textsuperscript{n}n\textsuperscript{a}, and the clause before it is a parenthetical statement of the reason for their status.\textsuperscript{567}

[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 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 badal al-kull min al-kull. (Q) On this type see above, the very first sentence under al Fātih\textsuperscript{a} 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‘raf 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 ’Ata ‘Allah, Manāḥij in Ibn ’Ata ‘Allah et la naissance de la confrérie Ṣāḥīḥ: Ḥikām, ed. and trans. Paul Sweeney (Beirut: Dar al-Maḥreq, 1990) p. 221.

571 “I.e., the legal responsibilities (takālīf) have all been reviewed and followed up, but no inherent impossibility could be found among them. As for what apparently is to be a tasking with something impossible, it is subject to contextualization and reinterpretation (muwaṭṭah mu‘āwil), as will be mentioned later.” (Q)

[27] khatama l-Lāhu ‘alā qulubihim wa-‘alā sam‘ihim wa-‘alā abārihim ghishāwatin “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-katm ‘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. 572

572 Another example of the type of near-cognates called istiḥṣāq akbar following I: see notes 293 and 500. It is better to say—as in the Kāshāḥ—that they are near-cognates (akhwān) 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 Qur’an to that effect.” (Q)

573 “Istīḥṣāq is the istīfa‘ form of wathāqī ‘lying 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 (khatμa‘tu) the Qur’an,” al-Rāghib, Mufarradāt, s.v.

‘Ηηράξ is to put something in its hirāx, which is what preserves it; hence laypeople call what they hang on themselves for protection a hirāx. It means that whoever completes something has sealed it (hāzahu) through whatever means is used to seal its kind, such as memorizing the Qur’an to its end, so it is as if he tied it down.” (Kh)
Ghishāwa 'pall' is a fi’āla form of ghashshāh meaning “it covered him up” [a morphological formation] properly used for what encompasses something, such as 'isāba 'head-wrap' and 'imāma 'turban'.

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,

575) "Isāba is what is tied (yu’āb) around the head a little; increased, it is a ‘imāma.’ (Q)
576) "As per the Kashef verbatim and this is one of the [interpretive] methods of Ahl al-Sunnah: they take the creation of the condition about to be mentioned as the literal act of Allah (fi’l Allah haqiqatun) and its naming khatam and ghisha is figurative (majaz)." (S) "He wanted to invalidate the position of Zahiris 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).

577) Mushtābīr 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-Nisā' 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 end.

[Non-Sunni views of the divine “sealing” and “misguiding”]

The Mu'tazila floundered with regard to this verse 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.

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 griffin took him and flew away” to mean that he has been absent too long.

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 roots 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.

578 wakhāma is pestilence and corruption in the land. (Q)
579 “Because of their view that the qabīḥ 'ugly' cannot be ascribed to Allah.” (A)
580 “I.e. it is a proverbializing without its actual parts being [literally] involved.” (Q)
581 “In the sense of native essence (bi-mu'nā al-asl),” (Q)
There is also in that a notification of their protracted insistence on error and their complete absorption with misguided 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 blindness" (Fussilat 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.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)
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 forward 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 samʿ ‘hearing’ in the singular (i) because it is free of ambiguity (ii) and also in consideration of its literal origin.

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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.

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.

586 A rational proof, whereas what preceded was a transmissive one.

587 i.e., the perception of the person through the medium of the eye.


self-elevated phoneme due to its repetitiveness.\textsuperscript{590}

[Parsing of mass-transmitted and irregular readings]

\textit{Ghishāwatun} 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,\textsuperscript{591} a view supported by the adjunction with the verbal clause.\textsuperscript{592}

It was also read with the accusative case (i) by inferring the transitive verb \textit{wa-\'a/\'ala 'alā abṣārīhim ghishāwatun} and he placed over their sights a pall\textsuperscript{593} (ii) or by suppressing the preposition and linking the sealing with it in the sense \textit{wa-khatama 'alā abṣārīhim bi-ghishāwatun} and he sealed over their sights with a pall.\textsuperscript{594} It was also read

\textsuperscript{590} "In that the it is a repetitive letter (\textit{harf takrit}) which counts virtually as two letters (\textit{qa'im naqama harfayn})." (Z)

\textsuperscript{591} "And the Kutans 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)

\textsuperscript{592} "In the sense that \textit{wa-\'a/\'ala abṣārīhim ghishāwatun} is a local-temporal/circumstantial clause (\textit{jumla zarfīya}) with a verb inferring the vessel (\textit{zarf}), so the inference would be \textit{wa-staṣṣārat 'alā abṣārīhim ghishāwatun} 'a pall has settled over their sights', whereby there is congruence between it and the verbal clause [\textit{khatama} etc.]." (Z)

\textsuperscript{593} By al-Mufaddal al-Dabbi, Ibn Nabī\hbox{ā\hbox{ā}} and Abū Bakr from 'Āsim; a reading rejected by al-Tahiri, al-Zajayj and Abū Ḥāyān. (MQ)

\textsuperscript{594} "In the first sense the covering expressed the creating of that condition (hay'a) in

(i) with \textit{damma} and nominative case-ending [\textit{ghushāwatun}];

(ii) with \textit{fatḥa} and accusative [\textit{ghashāwatun}]—these are two daelectical variants here;

(iii) also \textit{ghishwaṭun} with a \textit{kasra} and the nominative;

(iv) [\textit{ghashwaṭun}/\textit{tan}] with \textit{fatḥa} and the nominative or accusative;

(v) and \textit{\'a/\'ishawatun/tan} with an undotted 'ayn.\textsuperscript{595}

\textit{wa-lahum 'adhābun 'ażimun} and theirs is an immense punishment: [This is] a threat and exposition of what they deserve.

\textit{The sight} just as the scaling expressed its creating in the hearts and hearing; in this sense, however, the scaling 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 observation, 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 (\textit{akima}), and over their hearing with deafness (\textit{waqr}) 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).

\textit{Ghishawatun}: al-Hasan in one narration and Zayd b. 'Ali, in the 'Uk' dialect; ghishawatun: unidentified; ghishawatun: al-Hasan and Abū Ḥaywa in the dialect of Rafa, ghishawatun: Abū 'Amr, Abū Ḥaywa; ghishawatun: Ubayy b. 'Umayr, A'mash, Abū Ḥaywa, ghishawatun: Abū Ḥaywa, Sufyān Abū Ra'i, al-'Amash, Ibn Mas'ūd, ghishawatun: Tawwus, 'ishāwatun: al-Hasan; iṣāwatun: unidentified. Also ghishawatun: Ibn Mas'ūd and his students. Furthermore, when al-Kisā'i paused, it is agreed upon that he would read it with \textit{imāla: gishāwēth}. (MQ)\textsuperscript{596} \textit{\'Ushārāt} is the infinitive noun for \textit{\'a/\'ashārāt}, 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 things through their internal aspects or next-worldly benefits, meaning they see the sights (\textit{dā'āt}) themselves and they do not see what they describe: sights of heedlessness rather than insights of wisdoming." (Q)
[Semantics of ‘adhāb ‘punishment’]

Al-‘adhāb ‘punishment’ is like al-nakāl ‘exemplary penalty’ in form and meaning;596 you say ‘adhāb ‘an al-shay’ ‘to quit/hinder something’ and nakāla ‘anah ‘to desist from it’ in the sense of abstinence, whence water that is ‘adhīb ‘sweet’, because it subsides thirst and curbs it, and that is why it was called nūqākk ‘smiter’ and furāt ‘grinder’.597 Then it was extended to apply to any sort of heavy598 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 taqḍhiya ‘removal of qadha, impurities’ and tamrīd ‘removal of marad, sickness’.599

‘Aṣῑm ‘immense’ is contrary to haqīr ‘insignificant’ and kabīr ‘big’ is contrary to saγīr ‘small’. just as the insignificant is less than the small, similarly, the immense is above the big. The meaning of its being thus qualified is that when compared to the things of the same class, they all fall short and appear insignificant next to it.

The meaning of the indefinite in the verse is that over their sights is a type of pall other than what people are familiar with, namely, wilful blindness to the great signs; and theirs is an immense type of immense pains, the totality of which none knows but Allah.

[28] wa-mina al-nāṣī man yağlūl ‘āmānā bi-l-Lāhi wa-bi-l-yawmi-l-ākhirī ‘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-Nisâ' 4:145). Their account from beginning to end is adjoined to that of the obdurate.

Al-nâs 'people' is originally unâs—just as they say insân 'human being', ins 'humanity', anâsîq 'humains'—after which the hamza was suppressed in the same way as in lâqa (<âlûqa, ghee), and the definite article made up for it. That is why they are almost never found together, as for the [poet's] saying, ['The Perfect']

Death surely keeps bursting upon unsuspecting folk (al-inâs), it is anomalous.

It is a collective name like rûkhâl 'ewes', since fu'âl is unestablished among the plural forms—taken from (i) anîsa 'to socialize', because they socialize with their likes; (ii) or ânasa 'to observe', because they are visible in full view—

600 I.e. al-lâqa is a noun stemming from a-l-q, not l-w-q, and its original form is lâqa. Hence the hamza and the definite article alif lâm are hardly found together. (Z)
601 Ibn Ya'ish said its author is unknown. (S) However, Abu Hâtim al-Sijistâni in Kitâb al-Mu'ammarin min al-'Arab (Cairo: Matba'at al-Sa'âda, 1323/1903) p. 34 attributes it to the centenarian king Dhî Jâdan al-Himyari. Ibn Sidah in al-Mukhassas, ed. Muhammad Mahmûd al-Tarkazi al-Shinâqî et al., 17 vols. (Cairo: al-Matba'at al-Amîn, 1321/1903) 17:140, 145 attributes it to 'Abû Lîthmûn' in his discussion on the derivations of the name Allâh.
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 under that species; for categories vary in additional aspects in which individual parts differ. According to this [scenario] the verse would be a subset of the second group.

[The delusions of the Israelites]

The particular mention that belief is in Allah and in the Last Day exclusively of any other is
I. to single out the greatest objective of belief;
II. to [quote their] claim that they possess faith from start to finish and now encompass its two provinces;
III. to announce that they are hypocrites in whatever they think they are sincere in, let alone that in which they intend duplicity! For those folk were Jews who believed in Allah and the Last Day in a manner akin to no belief at all, since they believed:

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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-sifāra), because the Two Shaykhs [Sibawayh and al-Khalil] use them interchangeably" (Q) as opposed to "previous knowledge" (al-’ahd).


608 "This is not part of the mīṣāq which is the third subset; for, as he explicitly said, the letter 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)

609 Such as Ibn Ubay and his party, who were followers of the Torah. (Q)
Anwār al-Tanzil: Hizb 1

(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.

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' mínina (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 āmānū (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] ba’t (=at all) and put belief in absolute terms,\(^{612}\) 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 whoeverpronounces the two testimonies of faith with a heart devoid of what conforms to it or denies it, is not a believer. The divergence \([\text{of } Ahl al-Sunna]\) with the Karrāmiyya is [only] in the latter,\(^{613}\) so [the verse] does not clinch the argument against them.\(^{614}\)

\(^{612}\) 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)

\(^{613}\) “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)

\(^{614}\) “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 [Zamakhshāri] … [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

\[^{289}\] yukhadī’una-l-Lāha wa-l-ladhina āmanū ‘they deceive the One God and those who do believe’;

\[^{289}\] Kha’u’id ‘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 khāda’a al-dabb ‘the lizard slinked’ when it concealed itself, or dabbun khādi’ ‘a slinking lizard’ and khādi’ ‘stealthy’ when it lets the baiter\(^{615}\) think it is coming its way then leaves from another exit. Its basic meaning is concealment,\(^{616}\) hence ma’u/ikhda’ ‘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:

\[^{289}\] 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)

\[^{289}\] All mss. and eds.: al-hāris al-hāris typo.

\[^{289}\] ‘He took this from the Imam [=al-Rāzi].” (S) Cf. al-Rāzi, Maṣāḥīḥ (2:62).
some textual content that was previously extracted for it.

Anwar al-Tanzil: Hisb I

(1) 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 viceroy, 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 hardiwork 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 requital of their own exact handiwork: ......................

[all this] looks like the doing of two mutual deceivers.618

It is also possible that what is meant by yukhadi'un 'they deceive' is yukhid'ain '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 fā'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 yukhadi'ān [al-Lāhal] '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 tabā'īyya tamthīliyya) according to al-Tafhāzānī. (S, Z)

As when they say tābaqūt al-nālī 'I ranged the sandals in layers' and 'aqabtu al-līs 'I punished the robber' due to the intensiveness of the act. Likewise yakhshīhi Allāh means yakhshū 'he fears! Allah greatly!' (Z)


621 i.e. it is contested and opposition takes place between it and its companion. (Q)

622 Ibn Mas'ūd and Abū Hayya. (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 yakhdā'ūna illā anfusahum** 'but they deceiving only themselves' is the reading of Nāfi', Ibn Kathir 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 yakhdā'ūna** 'but they delude not' as **mukhdā'ā** 'deceit' is inconceivable other than between two parties.624

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623 Ibn 'Adīr, `Asīm, Hamza, al-Kisā‘ī, Abū Haywa, Abū Ja‘far, Ya‘qūb, Khalaf. (MQ)
624 In the sense that the deceiver intends harm for the deceived through deceit. (Z)
wa·t3·r, 0 31 be·cau se o f its ut·mo st de·pen·den ce on it;
• op·ni·on, in their ex·pres·sion, “X is ad·vis·ing with him·self,” be·cause it pro·ceeds from it or be·cause op·ni·on re·sem·bles some·one that give com·mands and ad·vice.

What is meant by an·fus ‘selves’ right here is their per·sons, and it is also pos·si·ble to take it to re·fer to their spirits and their op·ni·ons.

wa·m4 yash’ur3·na ‘with·out real·iz·ing’: they do not per·ce·ive that [that is happen·ing] be·cause of their per·vas·ive heed·less·ness. He re·pre·sent·ed the fact that the cal·a·mity of de·ceit be·fell them and its harm re·turned back to them as a palp·a·ble mat·ter that es·cape·s only the not·ice of a sense·less per·son. Shu’‘ar meaning ‘per·cep·tion, and a hu·man be·ing’s mash‘a‘ir ‘sen·sa·tions’ are his sen·ses.

• water,631 be·cause of its ut·mo st de·pen·den ce on it;
• op·ni·on, in their ex·pres·sion, “X is ad·vis·ing with him·self,” be·cause it pro·ceeds from it or be·cause op·ni·on re·sem·bles some·one that give com·mands and ad·vice.

What is meant by an·fus ‘selves’ right here is their per·sons, and it is also pos·si·ble to take it to re·fer to their spirits and their op·ni·ons.

wa·m4 yash’ur3·na ‘without real·iz·ing’: they do not per·ce·ive that [that is happen·ing] be·cause of their per·vas·ive heed·less·ness. He re·pre·sent·ed the fact that the cal·a·mity of de·ceit be·fell them and its harm re·turned back to them as a palp·a·ble mat·ter that es·cape·s only the not·ice of a sense·less per·son. Shu’‘ar meaning ‘per·cep·tion, and a hu·man be·ing’s mash‘a‘ir ‘sen·sa·tions’ are his sen·ses.

631 ‘Su·jum’ is not lin·guis·ti·cal·ly recog·ni·zed, said Ibn al-Sa‘•igh in his ma·gil·i·a on the Kashshaf, and not found in the lexicogra·phies; what is found is nu·fas meaning ‘breath’. But this does not in·vali·date the au·thor nor the Kashshaf be·cause they are both ex·pand·ing lin·guis·ti·cal trans·fer·ence (ma·jaz lug·ha·wi). So it does not harm that it is es·test·a·hed in the lexicogra·phies. That is why he said, ‘because of its ut·mo st de·pen·den ce on it;’ he had his in·tent been to show what is es·tab·lished in lan·guage he would not have need·ed that. This trans·fer·ence is also a type of ‘inten·ding cause by men·tion·ing re·sult.’ (Q)

632 ‘A euphemism (kin‘a‘a) for hesi·ta·tion.’ (Q)

633 ‘Nam·ely, un·der·stand·ing (al-fahm) and know·ledge. One says sha‘ar bi·sh-shay meaning I am aware of it (fa·tanu la·hu); and layta shi‘ra‘i.e. would that I knew.’ (Z)

634 ‘Nam·ely, the bat·tle·stand·ard by which com·batants re·cog·ni·ze one an·other, and al·sh‘ar is al·so a clot·h worn di·rect·ly over the skin and which one feels.’ (Z)

635 ‘For a mod·er·na· paraphrase of the sim·ilar de·fin·ing prin·ci·ples of phy·si·cal and men·tal sick·ness in spi·rit·ual diag·no·sis see Rob·ert Thomson, Natural Medi·cine (New York: McGraw·Hill, 1978), par·ticu·larly the intro·duction and chap·ter 2 (pp. 21·31), The Ele·ven Principles of Na·tural Medi·cine.’

636 ‘I.e. li·ter·ally and fig·u·ra·tive·ly. (Q) See Su‘ury’s im·pass·ion·ed cri·ti·cism of Baydawi’s in·clu·sion of the lit·er·al mean·ing as a po·ssible gloss for this verse along with the figu-
gnawing the file\(^{637}\) of all that had eluded them of leadership, envious of the visibly growing empowerment and ascendance 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\(^{638}\) with unbelief, blasphemy, enmity to the Prophet—upon him blessings and peace—and so forth; then Allah increased that with a stamping\(^{639}\) or through added liabilities, successive revelations and redoubled victories.\(^{640}\)

The attribution of the increase to Allah Most High is from the perspective that it is caused by His act, ........................

637 Z: wa: 3

638 Q: تا تاق: ["scientific discourse in Anwar al-Tanzil"].

639 All mss. and eds: "a sealing (khām) (Q) in the sense of a disposition (hay'ah) that blocks them from accepting truth in their hearts and senses, increasing the sickness of unbelief that was already in themselves. (Z)"

640 All mss. and eds: "and taazagh: typo"
bi-mā kānū yakdhibūna (because they used to lie), thus read by 'Āsim, Hamza and al-Kisā'ī, whereas the meaning is "by reason of their lying" or "in exchange for it" to require them for saying We believe. The rest read yakdhibūn (to lie),

(i) from kadhdhabah (he misled him), because they used to believe 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 bāyyana al-shay' (it became crystal-clear) and mawwatat al-bahā'im (the animals died en masse),

(iii) or from kadhdhaba al-wahshiyya (the wild beast distrusted).


643 i.e. by way of hypallage or transferred epithet. "Al-Tibi said 'i.e. by way of allegorical attribution (isnād maṣād)" while Shaykh Sa'd al-Din al-Tażāzānī said "outwardly the attribution is to the infinitive noun (masdar)," (S)

644 Also Khalaf, al-Hasan and al-A'mash. (MQ)

645 Namely Nāfi', Ibn Kaḥīr, Abū 'Amr, Ibn 'Āmir, Abū Ja'far and Ya'qūb, and it is the reading of most of the Medinans, Hijazis and Basrians. (MQ)

646 Llahy al-Sūbūh min Kālīm Sayyid al-Mursallīn, ed. Muṣṭafā Muḥammad 'Umarā (Cairo: Dār Iḥyā' al-Kutub al-'Arabiyya, 1375/1955) pp. 560-566 (Kitāb al-amān ḫarnā yenā, Bah ṭahrīr 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 Bāqillānī, Juwaynī, Ibn Fāráq, Qādī 'Iyād, Ghazzālī, Rāzī "and other greats.

647 An allusion to the ba' in bi-mā kānū yakdhibūn as causative (sababiyā), (Q)

648 Since the hadiths of "the three lies" are not dubious but well-established in the two Sahīhs, this might be an example of Bāyḍāwī's use of the unattributive passive voice in introducing a report without conveying doubiouness (tamrīd)—not as assumed by Munīf in the Fāth (1:142) or per the convention of latter-day hadith scholars, but indifferently, as in al-Tirmidhī'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 là tufsidū fil-ardī (and when it is said to them: Do not spread corruption in the land); adjoined with yuкаdhībūn 'they belie' 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.

649 Narrated from Abū Hurayra by al-Bukhārī (Anbiya', Bāb qawā'ul Allah ta'āla wa-tukhā Allah Ibrāhīma Khaliqlāni) and Muslim (Fadā'īl, Bāb fudā'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 Hātim in their Tafsīrs for that verse with weak chains. See S (1:393) and al-Munāwī, Fāth (1:143-144 §36).
The corrupters protest they are in fact civilizers.

qālū innamā nahnu muṣliḥūnā (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 munṭalāquin 'Zayd alone is going' and innamā yanṭalāquq 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 its good—? (Fatīr 35:8).654

2:12 alā innahum humu{l}-mufsidūna wa-lākin lā yashūrūna (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 Raways, al-Ḥasan, al-Shanbūdhī, Nāfī'; Abū Ja'far, Ibn Mubaysin 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

(1) لِلإسْتِيِنَافِ يِهِ (II) وَتَصْدِيرِهِ يُحْرِكُهُ التَأْيِيدِ

(1) (أَلَّا) المُسْتَهِبُةُ عَلَى تَقْهِيقِهَا مَا بَعْدَهَا؛ إِنَّ هَمْسَةَ الإسْتِيِنَافِهَا (أَلَّا) لِلإِنْكَارِ، إِذَا دَخَلَتُ عَلَى النَّفْسِ، أَفْسَدَتُ تَقْهِيقَهَا، وَنُظِرُ (I) إِلَى (أَلَّا) يَقْدِرُ يَقْدِرُ (الجِبَاحُ) (القُيَامَةَ). وَلِيُذَلِكَ لَا تَكُنَّ تَفْصِيلَهُ بَعْدَهَا إِلَّا مَصْرُورَةً بِهِ يَقْدِرُ (يَقْدِرُ) بِإِلَامِرَةٍ

(II) وَقَدْ يَقْدِرُ (فَئْدَةُ) (III) وَتَعْرِيفُ الْحَجْرِ؛ (IV) وَتَوْسِيعُ الْفَصِّ لِلْجُرْمَةِ، (V) وَالإِسْتِيِنَافِ يِهِ (الكَّيْفِ)

I. by being a resumptive;

II. by being initiated with the two particles of emphasis:

1. a-lā līs 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 unquestionable 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 līs 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 yashūrūn (they do not realize).657

655 With the generic definite article (lām al-jins), not the definite article that denotes previous knowledge (lām al-aḥd). (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-IDTHA qila lahUM aMÌNU '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-ma âMANA-n-nâSU 'as human beings believe' is an annexeure to the accusative as an infinitive noun. Mâ 'what' introduces a clause equivalent to the infinitive noun; or it is a neutralizing mâ, identical to the one in ruba-mâ 'time after time' (al-Hijr 15:2).

['Human beings' as archetypes of belief or groups of converts]

The [definite article] lâm in al-nâSU is

(i) for the species, meaning thereby those of perfect humanity...
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 and oral affirmation constitutes belief, otherwise the qualification would not make sense.

The Zendik in the convention of jurists is one who conceals staunch unbelief while displaying belief to protect himself. It is also related from Shahr-al-Maqāsid that if an unbeliever (kāfir) 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 protagonist 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)  

The word imān can be applied to it. (Q) Also see note 614 above and entry "Karrāmīyya" in biographical glossary.

All mss. and eds. (A) P. AQ. H, MM: wa la jadda. wa la ka nd wa la rād.  

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-taqdīr) by itself is belief, for if it were not belief the referent of imān would not be realized unless sincerity takes place therein, in which case His saying Believe it would be enough to implement the requirement, and the additional statement as human beings believe would be pointless (lāghw). The answer is: real imān 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

It as humans beings believe. (S 1:400) "The rationale of the evidentiary nature for saying that imān is affirmation by itself whether coupled with sincerity or not, is that Allah Most High qualified it by saying as human 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 imān would not take place without sincerity; and His lone saying as human beings believe would be correcting (mustadrātk) the assumption that the belief [they were] ordered to profess with His saying Believe is— in such a scenario—confirmation together with affirmation. Therefore there would be no need for His qualifying it by saying as human 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 subsisted under required belief through its being coupled with sincerity. Hence, outwardly, [as human beings believe] is a qualifier for the absolute [command] except that, in reality, it is an emphasis (ta'kīd) for required belief because the latter is coupled with sincerity sine qua non. (Z 1:143)  

v.e. allegorically (majzūza), mentioning the result [interrogation arising from not knowing something] but intending the cause [denial]. (Q)  

667 e of fools. (Z)  

668 i.e. those meant by al-nās 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 infernal secrets." (Z)
(ii) or to belittle them, since most of the believers were poor and there were freedmen among them, such as Suhayb and Bilāl;

(iii) or to feign courage and show indifference to those among them who believed, if al-nāṣ is explained to refer to 'Abd Allah b. Salām and his faction.

Safāh ('folly') is levity and imbecility dictated by a deficient intellect. Its counterpart is him '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 ......
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 (ṣiddiq), the liegelord 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 ʿUmar—Allah be well-pleased with him—and said: “Welcome to the liegelord 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 ʿAlī—Allah be well-pleased with him—and said: “Welcome to the paternal cousin of the Messenger of Allah—upon him blessings and peace!” Then this verse was revealed.

Al-liqāʿ ‘coming across’ is happenstance. One says, Ṽaqiyahu ‘you came across him’ and Ṽaqiyahu ‘you encountered him’ when you chanced upon him and faced him, whence Ṽaqiyahu ‘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 shayāṭin ihim ‘and when they retire unto their devils’:

(i) from khalawtu bi-fidān ‘I find yourself alone with X’ and khalawtu ilayh ‘I retire to be with X’ when you alone are with him;

(ii) or from khalāka dhāmm ‘all blame has left you’, that is, it went past you and is now behind you; whence al-qurūn al-khaḥiliyya ‘bygone centuries’;

(iii) or from khalawtu bihi when you deride him.

It was transitivized with ilā ‘unto’ because it entails the sense of termination.

670 Narrated by al-Thaʿlabī in al-Kashf wal-Bayān (1:155) and al-Wāḥidī in Ashāb al-Nuzūl (Cairo: Mathāʿa Hindyya, 1316/1898, repr. Beirut: ‘Alam al-Kutub, n.d.) pp. 13-14 through Muhammad b. Marwān al-Suddi al-Saghīr (accused of forgery), from al-Kalbī (accused of lying), from Abū Šālih (weak by agreement), from Ibn ʿAbbās—“the chain of mendacity (ṣisiat al-kadhibī)” and “its text is the height of oddity” according to Ibn Hajar, respectively in al-Ujab fi Bayān al-Ashāb, ed. ‘Abd al-Hakīm Muhammad al-Anis, 2 vols. (Dammām: Dār Ibn al-Jawzi, 1418/1997) 1:236 and al-Kuṭf al-Shāf (p. 12 §22), “The marks of forgery are evident all over it; Sūrat al-Baqara was revealed very early in the Hijra, whereas ‘Alī only married Fātimah in Year 2” (S).

671 I.e. they deride the believers, conveying that derision to their own kind. (Q. Z)
The human devils

What is meant by *shayātiniyīm* ‘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 *tashayyūna* ‘he acted like the devil’; and in another deemed it an augmentative affix, whereby the original is *shāṭa*, which is *batāla* ‘to be false’; and among his names is *al-Bāṭil* ‘the false one’.⁶²⁷

*qālū innā ma’akum* ‘they say: Truly we are with you’, that is, in religion and creed.

[The 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;⁶²⁸

(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.⁶²⁹

[The scoffing of the hypocrites]

*innā nahū mustahzīlūna* ‘we only make scoff’ is (i) an emphasis for what precedes, for the one who mocks something and

⁶²⁷ As in the commentaries for the verse *Falsehood cannot come at it from before it or behind it* (Fusilat 41:42) and the hadith *Learn al-Baqara for taking it is a blessing and leaving it is woe, and the batāla are powerless against it* narrated from Burayda by Ahmad, al-Dārīmī and others cf. Muhammad b. Rizq b. Taḥrūnī, *Mawsūʿat Fadāʾ il-Sawwar wa-ʿAlār al-Qurān*, 2 vols. (Dammam: Dār Ibn al-Qayyim, 1409/1989) 1:113.

⁶²⁸ 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.

⁶²⁹ If they had said *innā muʾminīn* 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.” (Q)
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.

*Istihaž* (scoffing, mockery) is derision and slighting. One says *haza‘tu* and *istahza‘tu* (scoff/mock) in one and the same sense, like *ajabtu* and *istajabtu* (I answer). Its basis is levity, from *ahlaz*, which is speedy killing.676 One says, *haza‘a fuldun* when X dies on the spot,677 and *nahatuha tahza‘u bih*, that is, his camel speeds up nimbly.

[2:15] al-Lāhu yastahzi‘u bihim (The One God scoffs at them):

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675 *a. B. F. R. ak, β, I, T.* the root

676 "Which is light in comparison to slow killing, so the congruence between the derivative and its root is complete." (Q)

677 Cf. J and Taj al-‘Arus, under *h-z*.

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He requires 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 …………

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678 In the verse *The requital of an evil deed is an evil the like thereof* (al-Shūrā 42:40).

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-Muttaffifin 83:34).

It was made a resumptive instead of being adjoined659 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”660 to echo their own statement, is to allude to the fact that scoffing befalls in successive moments and recurs anew time after time, 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 tughyānihim 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-siraj 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 transfigured with lām, as in amla lahu ‘he gave him rein’. This is also indicated in the reading of Ibn Kathir, wa-yumudduhum.661

[Non-Sunni figurations of the divine reinforcing of tughyān]

When the Mu’tazila found it unfeasible to let this discourse run according to its manifest location,662 they said:

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659 i.e., either with They say: truly we are with you or with truly we are with you. (Q).
660 i.e. musta’zün lahim as a nominal clause.

661 See notes 298, 557 and 673 on the rhetorics of nominal and verbal clauses.

662 Ibn Kathir, Ibn Muyahisyn and Shibli. (MQ) It is shadhdh from Ibn Kathir. (Nass)
663 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-asbub) 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 latter

cried to Him since He attributed that reinforcement to their brothers when He said, and their brethren reinforce them in seduction (al-ʾArāf 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-Qārī, Mināḥ al-ʾArāf al-ʾAzhar (pp. 363 fā ḵayb aḥād Allāh ʾal-ʾArāf al-ʾAzhar, khulāsan bil-Muḥāzila). “The manifest (ẓāhir) is a word which has a clear meaning and yet is open to taʿwil [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 Gumaret’s translation of ẓāhir as “non parfaitement univoque” (Doctrine pp. 519-522).

684 “Luff is what the legally-responsible person chooses to do in an act of obedience or avoiding a sin. Whatever is conducive to acts of obedience is called ṭawfīq and whatever is conducive to avoiding sins is called ṣīma. So each of these two is subsumed under luff as specific subsets of a general whole.” (Z 1.149)

685 “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-ʾinsād) there is a linguistic transference (matāz ṭawfīq) and in the predication/inscription itself (al-ʾinsād) a cognitive transference (matāz ṣīma), because it is an ascription of the act to its causator, whereas [in their doctrine] the doer in reality is the unbelievers.” (Z)

686 a. Ak, β, B, D, t, F, Kh, P, R, Q, U, Ul, Z; b. L, Sk; t. ‘Arq, H, K, AQ.
Tughyán ‘rebellion’ is with damn and also kasr [tighyán], like liqyán and liqyán ‘chancing upon’. Tughyán 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 (tāghâ), We carried you all (al-Hāqqa 69:11).

‘Amah ‘bewilderness’ 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 ‘āmih: it has no lighthouse. [The poet] said: [‘The trembling’]

it blinds (a’mā) guidance to the perplexed (‘ummah) ignorant.

[The purchase of ruin at the price of guidance]

[2:16] ulla’ika-l-ladhina shtarawu-ḍ-ḍalālata bil-hudâ ‘those are they who purchased error at the price of guidance’: they chose the former over the latter and exchanged one for the other.

689 Two dialects. Kasra is the reading of Zayd b. ‘Ali. (MQ)

Originally691 [shirâ ‘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,692 whichever of the two instruments of exchange you construe to be the cost, the one who spends it is the mushtarîn ‘buyer’ and its taker the bâ'î ‘seller’: hence both words693 were deemed auto-antonyms.694 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’]

681 ‘I.e. here literally (bi-mu’na al-haqqa), which is one of the conventional meanings for it’ (Q)
682 ‘I.e. when one of the two instruments of exchange is not current coin; for example, they are both current coin or both ready merchandise, or plots of land, or animals, or of disparate nature.’ (Q)
683 ‘Bay’ ‘sale’ and sharâ ‘purchase’. Auto-antonyms are words found in the language of the Arabs and used homophonically for two [semantic] opposites, such as al-qrâ’ ‘period’, which is used both for menses and for purity’. (Q)
I traded in the lane for a bald-head,
the sheer incisors for toothless gums,
and one long-lived for an abortive span—
as a Muslim purchased (istitara) when he turned Christian.\(^{695}\)

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 to 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.

\textit{fa-mā rabiḥat tijāratuhum (so their trading profited nothing)} is an extended metaphor.\(^{696}\)

\(^{695}\) Meaning: I exchanged a beautiful young woman for a toothless, hairless old hog. Spoken by al-Fadl b. Qudāma al-Ijī known as Abū al-Najāf al-Rājī, one of the major poets known for their rajz. (S) On him see Ibn Qutaybah, \textit{al-Shīr wa-Sha'ārā}, ed. Ahmad Muhammad Shākir, 2 vols. (Cairo: Dār al-Ma'ařif, 1982) 2:603-609. By 'the Muslim' is meant Jabala b. al-Ayyām, 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 requisunt, 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)

\(^{696}\) \textit{Tarshīh} is a vocable mentioned together with a transferred meaning and suited to represent their behavior, He followed it up with something conformant as a simile for their loss. Likewise: \(\llbracket\text{The Long}\rrbracket\)

\textit{and when I saw the vulture beat the crow,}

\textit{and nest in its two lairs—my bosom heaved.\(^{697}\)}

\textit{Al-tijāra 'trade' is the pursuit of profit through buying and selling. Al-ribāh 'profit' is the surplus over the [outlay of] capital, hence it name of shafā 'edge'. It was ascribed to trade—when it [properly] belongs to its practitioners—metonymically,}
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 muḥtaḍīn '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 despised of reaping profit, having lost their principal.

[2:17] mathaluluhum ka-mathalī-l-ladīhi stawqada nārān '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\(^698\) as further elucidation and resolution. \(^699\)

\(^698\) "Parable: A comparison, a similitude; any saying or narration in which something

\(^699\) Al-mathal likeness\(^6\) originally means al-nāzīr 'match'. One says mathal, mithl 'like', mathl 'equal', like shabāb 'similarity', šabiḥ 'similar', šabīh 'resembling'. Then it became applied to proverbs,\(^700\) whereby the locus of coining is exemplified \(\ldots\)
by an original occurrence;\textsuperscript{701} but only what is somewhat singular is coined as one, hence it is resistant to change.\textsuperscript{702} 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’d 13:35) and His saying, and Allah owns the most sublime likeness (al-Nahl 16:60).

\textbf{[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. \textit{al-ladhi} (those)—as in the saying of Allah Most High, and you plunged like the one (kal-ladhi) they plunged [=like those (kal-

\textsuperscript{701} For example, the proverb original occurrence (maurid al-mathal) for the saying ‘In the summer you lost the milk’ is the story of Dakhtarnās the daughter of Luqāy b. Zurārā, 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 conquering (maurid al-mathal) here is the situation of someone who requests something which he previously wasted of his own doing.” (S 1:416)

\textsuperscript{702} Taftāzānī and Jurjānī viewed its being a formal metaphor as a stronger reason. (S)
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 ya’ was
suppressed, then its kasra; and finally the lâm 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-istiqâd (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.

707 “Through suppression of the nûn.” (Z)
708 “When we say al-dârîbû ahu’ Zayd ‘the striker of his father is Zayd’, its meaning
is al-ladî darâba ahu’ Zayd ‘the one that struck his father is Zayd’ as proved by
the saying of Allah Most High inna al-mu-sâdaddîqâta wa-al-mu-sâdaddîqâti wa-aqâdî Allah
qardan hasanâ ‘Verily the givers of charity male and female and loan Allah an excellent
loan! (al-Hadîd 57:18). The meaning here is inna al-ladîhina tâ-‘âdaddîqâ wâ-
aqâdî ‘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-ladî and its change to the al- form, but with the verbal sense un-
changed. 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 subordinated as a singular vocable carrying a plural
sense, such as al-jâm ‘the group’, al-faw’i ‘the throng’ and the like.” (S)

Al-nâr (fire) stems from nâra ‘to become clear’ yannûru nawrâna
when something is agitated, because it entails movement and
shaking.

fa-lammâ adâ’ at mâ hawlahu ‘as soon as it illuminated his sur-
rroundings’, that is, the fire [shining] on the surroundings of the
kindler if you treat it as a transitive; otherwise it may be predi-
cated to mâ [= 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.

Mâ ‘what, all’ is a definite conjunctive711 in the sense of loca-

tilities, in the accusative case as a local vessel; or an additive; and
hawlû ‘around him’ is a local preposition. [The word] hawl is
constituted to denote circularity.712 The year is called hawl be-
cause it goes around.

dhahâba-l-Lâhu bi-nûrihim ‘the One God took away their light’
is (i) the apodosis of lammâ ‘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-nārihim '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.  

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

[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 or rain;

(iii) or for intensiveness, hence the verb was transitized with the ba' instead of the hamza,717 due to the former's connotations of appropriation and seizure. One says dhahab al-sulṭān bi-mālih 'the ruler took away his property' when he seizes it; and whatever Allah seizes and withholds, none can release! That is why He shifted from daw' 'illumination'—which is what the wording dictated—to nur 'light'. Were it said "Allah took away their illumination" it might suggest that He took away the intensity of illumination while there remained what is called light, whereas the point is to do away with their light ............................................

713 i.e. a substitute standing for an expository adjunction (‘a’if al-bayān) to clarify the antecedent(al-mutabaa).” (Z)
714 i.e. nārihim 'their light' regardless whether dhahab 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-

717 i.e. dhahab ba‘i‘ to take away' instead of adhhaba 'to do away with.'
at once.\textsuperscript{718} Do you not see how He resolved that and emphasized it by saying,

wa-
tarakahum fi žulumātin lā yubširūna ‘and He left them in darknesses, sightless\textsuperscript{1}, 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?

Taraká ‘he left’ originally means źarahá ‘cast off’ and khalá ‘left alone’. It has a single direct object and so includes the sense of sayyara ‘he turned [s.th.] into\textsuperscript{3} and is treated like verbs that signify mental operations,\textsuperscript{719} as in the saying of Allah Most High

\textsuperscript{718} His allusion to daw\textsuperscript{1} ‘illumination’ being more powerful than nár ‘light’ was mentioned by several. The author of al-
Falak al-
Da\textsuperscript{a}r ‘ala al-
Mathal al-
Sá’ir by the Mu\- tazilé Abú l-
Hamíd b. Hībāt Allah al-
Madd\textsuperscript{3}’inî, known as Ibn Abî al-
Hadîd (d. 655/1257), written in refutation of the Shāfi‘i philologist Diyá’ al-
Din Ibn Abî al-
Hārîr al-
Azár’î (d. 637/1240) al-
Mathal al-
Sá’ir fi Adab al-
Kâtib wa-
Shá’ir'] said, ‘this is not true: we perused the books of language and did not find it as a corroborat for what they claimed, nor does current usage (al-
stilha\textsuperscript{1} ‘urf) support it. Ibn al-
Sikkit in Ilāh al-
Ma\textsuperscript{3}ṭiq said al-
nár is al-
diyá’, 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 nár (Yúnus 10:5) any indication of a difference’. Tībī replied that Ibn al-
Sikkit had expounded the literal meaning according to coinage (al-
wa\textsuperscript{2}), not usage (al-
stilha\textsuperscript{2}), but the perspective cited when differentiating is according to usage’. (5)

\textsuperscript{719} Such as sannā, qaḍāra, hasība, ja‘ala, alima, e.g. ‘They consider him the leader.

Also translated as ‘verbs of affectivity,’ cf. Antoine el-
Dahdah, A Dictionary of Un-
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 apperance (ta’salluq) 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 far 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 (jaah al-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 greatly 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.

[The loss of hearing, speech and sight as a simile of unbelief]

[2:18] ْسُمْمُونَ بَعْمُونَ ʿعَمْيَٰعَنَّ (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-Tabarî] from Ibn `Abbas—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)
With a lion full-weaponed, mammoth,
big-maned, with unpard claws.\textsuperscript{74}

That is why you see the wonder-workers and magicians\textsuperscript{75} steer clear of any semblance of comparison\textsuperscript{76}—as Abû Tammâm al-Ťā’ī said: ["The Tripping"]

And he rises until the ignorant suspects
he might be fetching something in the sky.\textsuperscript{77}

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 al-Idâh [by the Shâfî’i Qâdi al-qâdâl Jalâl al-Dîn Muhammad b. ‘Abd al-Rahmân al-Qazwînî, known as Khaṭîb Dimashq (d. 739/1339)] also followed him." (S)

\textsuperscript{74} Spoken by Zuhayr b. Abî Salmâ, cf. his Diwân, ed. ‘Ali Hasan Fâ’ûr (Beirut: Dâr al-Kutub al-‘Ilmîyya, 1408/1988) p. 108. Maqâthâl al-‘Ism was also glossed as "one who throws himself into the fray," from qadhlâf ‘propped’. The verse’s tenor is the description of Husayn b. Dâmmâm as fierce, tough, dauntless, and unyielding in combat—an example of tarjî al-sittâ ‘naked metaphor’ with its tarjîsh ‘maturation’. (S)

\textsuperscript{75} "He means the masters of wordmanship who reach the highest ranks of expressiveness which astonishes listeners and boggles the mind... allegori[es] for the apex of style as in the hadîth: "Truly some discourses are pure magic." (K) Hadîth narrated from ‘Ammâr b. Yâsîr b. Mâlik b. Mâlik b. Qâbir b. ‘Abd Allâh. (S) Al-Iqdâl, ed. ‘Abd Allâh ibn Mâlik (1934).

\textsuperscript{76} "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)


through the suppression of the inchoative, nevertheless it is virtually spoken,\textsuperscript{78} 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.\textsuperscript{79}

All this\textsuperscript{80} applies if you make the pronoun\textsuperscript{81} 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.\textsuperscript{82}

All three [epithets] were also read in the accusative\textsuperscript{83} in the sense of participial state as an object of tarakahum ‘He left them’.

\textsuperscript{79} "So it cannot be a metaphor as its precondition is no longer met." (Q)

\textsuperscript{80} Spoken by the Kharîjî warlord ‘Imrân b. Hašṭân deriding al-Hajjâj. (S) Cf. al-‘Abînî, Aghânî (18:84).

\textsuperscript{81} "I.e. his explanation ‘since they turned a deaf ear.’" (Q)

\textsuperscript{82} "I.e. their pronoun in bi-nûrîhîm ‘their light’; or they are subauded here, meaning ‘they are deaf’? (Q)

\textsuperscript{83} A, B, F, R, T; punctuated β, ε, I;

By Ibn Ma‘ûd and Hašţa the Mother of the Believers. (MQ)
Al-šamam 'surdity' is originally solidity stemming from compactness of parts, whence hajar asamm 'hard rock', qanāt šamma 'forceful spear' and sinām al-gārūra '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 if it vibrates.

Al-bakām 'dumbness' is al-kharas 'muteness'.

Al-ʿamā 'cecity' is the lack of sight of what should normally be seen. It is sometimes applied to lack of insight.

fa-hum là yarjiʿūn 'so they will not return':

I. 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-Hajj) 22:46." Ibn Taymiyya, Majmūʿ al-Fatāwā, ed. Ṣāmīr al-Jazār and Anwar al-Bāz, 3rd ed. 37 vols. (al-Manṣūra [Egypt]: Dār al-Wafāʿ lil-Tibāʿa wal-Nashr wal-Tawziʿ, 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 ḍāʾer '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-samāʾI '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-Ḥasan or Ibn Sirīn" and the saying of Allah Most High, and do not obey any felon or unbeliever among them (al-Insān 76:24),

745 "Le 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-Ḥasan or Ibn Sirīn."
which [respectively] convey parity in the excellence of frequenceation and the requirement of disobedience. His saying or as a cloud-burst is of the same type. It means that the account of the hypocrites is being compared to these 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.

ṣayyib 'cloudburst'

is a fā'āl form of sawb which means descent. It applies to rain and also to clouds; al-Shammākh said:

and a low-lying black cloud true to its thunder, pouring (ṣayyib).

In the verse both meanings are possible. It was left indefinite because what is meant by it is a kind of heavy rain.

Text and Translation

Al-samā' (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 ṣayyib 'cloudburst' of intensiveness from the aspects of root, morphology and indefiniteness. It was also said that what is meant by samā' is the cloud, so the definite article is for the definition of quiddity.

fihi zulumātun wa-ra'dun wa-barqun (filled with darknesses, thunder and lightning): if, by ṣayyib, rain is meant, then its dark-

Ibn 'Abbās, Ibn Mas'ūd, Mujāhid, 'Atā', Qatāda al-Rabī', Ibn Zayd and Sufyān without contest (S)

Spoken by an unknown. Its first hemistich is O remembering her when I remember her? cf. Jawhari, Ṣibāḥ (6:2225 'w-h) and Ibn Jinnī, Ḥaṣā'īn (3:40).

'Al-Taflāzānī said: 'i.e. from its raw material (al-muddād al-āfā) consisting of the ʿād which one of the self-elevated (mustaʿlīya) phonemes, the doubled (mushhadādā) ʿād and the ʿa which is one of the hard phonemes (al-shađād) and from its secondary material because al-sawb is intense downpour and fall.' (S)

'Because it was made in the fā'āl form, namely a quasi-participial adjective (ṣifa musḥabba) that denotes something firmly established.' (S)

'Which is used for magnification (taʿzīm) and to inspire dread (taḥwīl).'
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.754

If the cloud is meant by it, then its darknesses are its blackness and the fact that it overlays the darkness of night.755

The nominative case of the nominal vessel [fihi] by agreement756 because the latter rests on a qualified substantive.757

[The meteorological cause of thunder]

Al-ra’id (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.758

754 “A type of naming one object by the name of something near it [metonymy] acc. to Al-Tibi, which entails a metaphorical use of the ‘in’ acc. to Al-Tafzâli.” (S)
755 “Al-Taﬁzâli: Through the establishing of three types of darkness in the sayyib, which is the minimum for the plural. The darkness of the night is inferred from the saying of Allah Most High, Every time it sheds light on them (al-Baqara 2:20).” (S)
756 “Al-Taﬁzâli: i.e. agreement over its [grammatical] permissibility.” (S)
757 “It is also possible that fihi be a pre-positioned enunciatice (khabar muqaddam) with zuilmâtun as the inchoative (muqtada); and this is the author’s meaning.” (Q)
758 “He followed in this the Kashshaf and it carries no weight, because the hadiths and reports say otherwise. Al-Tibi 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 ‘Abbas by Ahmad and in the Sunan.” (S 1:440) On these reports see the latter as well as his Habîb fi Al-khâr Al-Malâ’iker and Ibn Abi Al-Dunya’s monograph al-Mutarr wa-Rad’d. Of note (i) al-Baydawi added the words “the current view is that” which are not found in and (ii) the two explanations (angels and physics) are not necessarily incompatible. Since it was already mentioned that the subjoined discourse is ‘as the likeness of these [caused under] a cloud-burst’ (ka-mathali dhawi sayyib)...so the gist relies on the fact that their meaning remains in referring the plural pronouns back to it.” (Z)
Here, the pronoun [in yuṣaffāqa] is in the masculine because the
meaning is maʿū Baradā ‘water from [the river] Barada’.

The sentence is resumptive. It is as if—when He mentioned
what intimates hardship and dread—one asked, how are
they faring in such conditions? and this answer came.

The term asābi’ (fingers) was used instead of anāmil (fingertips)
for intensiveness.

vilian astronomer, inventor and mathematician Jābir b. Aflah al-İshbili (d. 540/1145)
described various stilts for purifying water that used wick siphons—a method
that required a fibrous cord that would siphon water from one vessel to another. cf.

61 From a famed poem by the arch-poet of the Companions, cf. “Abd al-Rahmān al-
Barqūqī, Shahr Dīwān Ḥusayn b. Thābit al-Anṣārī (Cairo: al-Maṭbaʿa al-Rahmānīya,
1347/1929) pp. 307-309. “The verb yuṣaffāq in the masculine although its subject is
Barādī which is traditionally feminine, because it refers back to the suppressed con-
struct which is maʿū Barādī ‘Barada water!’ (S)” “The Barada is Damascus’s largest
river. It originates from the county of al-Zabādānī near Baalabak five parasangs from
Damascus and pours into the town of al-Fījā two parasangs from Damascus, then
another town called Dummar until Damascus where it pours into the lake of the Mas-
It is without doubt the purest river in the world.” Yaqūt al-Ḥamawi, Muʿjam al-Buldān,
Gr. paradisos > Ar. firdaws. Perhaps the reason it was named a river of Paradise is due
to the oasis (ghūṭā) of Damascus, famed for its purity, beauty, rivers and trees. Thudid the Greeks name it. They also called it Chrysochorias—the river of gold.” Ahmad
al-Ishbili and Qutayba al-Shihābi, Muʿūlim Dimashq al-Tārikhīyya (Damascus: Wizarat
in poetry suggests that [Barīs] is the name of the entire oasis [of Damascus] (isn al-
ghūṭa bi-aʿmāsh),” Yaqūt, Muʿjam 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.

mina-s-sawāʾiq [from the thunderstrokes] pertains to yafʿalūn
they put, that is, “because of them, they put” the way they say,
“he gave him to drink min al-ʾayma [from his craving for milk].”

Al-sawāʾiq ‘thunderstroke’ is a terrific clap of thunder together-
with fire that leaves nothing it touches unscathed, from al-
sawāʾiq which is a very loud noise. It can apply to any frightful
phenomenon heard or seen. One says saʿaʾathu al-sawāʾiq ‘the
thunderstroke struck him’ when it kills him by burning him or
through its loud clap.

It was also read min al-sawāʾiqi ‘from the thunderstrokes,’ which
is not a transposition of sawāʾiq, as both forms are on a
par in their employability.629 One says saqāʾa al-dīk ‘the cock
creamed’, khatīb misqa’ ‘a thunderous orator’ and saqāʾathu al-
sawāʾiq ‘the thunderstroke killed him’.

62 Ḥaṣan al-ʿAbṣrī; a dialect of Tamīm and some of Rabī’ā. (MQ)
63 And mean the same thing. “And since they are on a par in conjugability and
paradigm then each stands on its own, because deeming one to be a transposition of
the other is not more likely than not.” (Sk)
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-kāhidha ‘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;”

and I disregard the villain’s curse out of sheer generosity.”

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. 764

764 Rather than “for future use of him” (li-‘iddikāhirih li-yawmin abtāt 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 Kashshāf on this issue, to the point of going along with his madhhab. Al-Mazāri said in Sharh Muslih: “Death according to Aḥl al-Sunnah is an accident (‘arrad) and according to the Mu’tazila pure inexistence (‘adam muhād).’ 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 Aḥl al-Sunnah in second place and in dubitative terms (bi-zīghat al-tamrīhī). 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:1450) See note 140 also.

wa-l-Lāhu muḥṭun 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] yakādū-l-barqu yakhtafu abṣārahum ‘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] ‘asā ‘it may be that’ was coined to denote its expectation.
Thus, [kāda] is pure enunciation,\textsuperscript{767} and that is why it is declinable,\textsuperscript{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;\textsuperscript{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.\textsuperscript{770}

\textit{Al-khatf} 'snatching' is to seize swiftly. It was also read

(i) yakhtīfu with a kasra under the fā';\textsuperscript{771}

\textsuperscript{767} "As opposed to being originative (inshā')." (Q. Z)

\textsuperscript{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 (akkhār)." (Q)

\textsuperscript{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 yāri wa-rākham it was almost fact that Zayd came, and that he came riding it means that his coming was imminent. The reason the aorist (al-mudārā) serves notice of that is because it indicates recency (al-hudūth) together with the absence of actuality in the past (al-tahāqquq fil-mādā)." (Sk)

\textsuperscript{770} "This suggests that the author considers that there is a sense of imminence in 'asā'

Adā'a ‘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 azlāma ‘to darken’,[777] which came as a transitive and was transferred from zalima[779] al-layl (the night is dark).[780]

[**Linguistic precedents and the diachronic status of poets**]

Attesting to the latter are the reading uzlāma ‘it was made dark’[779] in the passive voice[779] and Abū Tammānī’s saying, ([The Long])

Both darkened (azlāmā) my two states then lifted their two palls from the face of a grizzled youth;[780]

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[777] "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 [azlāma] in its intransitive use as it is obvious." (Q)


[780] "Al-Khaṭṭāṭ al-Tabrizi, Sharh Diwān Abū Tammān (1:150). The two darkeners are his mind and era as indicated in the previous verse; Are you [singing] trying to guide me? My mind is my guide, or do you strive to tutor me? My times are my tutor. (Q. S) Al-Qubāl, al-Zaḥāzānī and al-Sharīf said that the attribution of darkening to the mind is
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 qâmū 'they stand', is waqa‘ū 'they halt', hence qama‘at al-sūq 'the market stood', when it stagnates783 and qama‘ al-mā‘ 'the water stood' when it freezes.

[Effects are tied to causes yet befall only through divine will]

wa-law ša‘ā-l Lāhula-dhahaba bi-sam‘ihim wa-abṣārihim (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 ša‘ā 'to will, wish' and arada '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-yuqītman al-sūq) that qama‘at al-sūq means 'the market is up/busk' it follows that this expression is one of the addād 'auto-antonyms' (Q. S. Z). cf. note 694.
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

\textit{Innā-l Lāhā `alā kulli shay`īn qadīr `truly the One God is over all things almighty"} is like an explicit declaration to that effect and a resolution of it.

\textbf{[For Ash`aris the term \textit{shay`\textsuperscript{a}} applies only to existing entities]}

The term \textit{shay`\textsuperscript{a}} (thing) is exclusive to existents\textsuperscript{780} because it is originally an infinitive noun for \textit{shā`a} (to will) used (i) in the sense of \textit{shā`īn}\textsuperscript{780} (willed)\textsuperscript{781} at times—whereupon it refers ...........

to the Exalted Creator, as He said, Say: \textit{what thing (ayyu shay`īn) is greatest in witnessing? Say: Allah is all-witnessing (al-An`ām 6:19); and (ii) in the sense of \textit{mashi`īn} (willed) other times, that is, something willed into existence.\textsuperscript{791}

Whatever Allah Most High wills to exist exists in unqualified terms as understood from His saying \textit{truly Allah is over all things almighty (al-Baqara 2:20) and Allah is the creator of all things (al-Zumar 39:62).}\ These [verses] are both [understood] in comprehensive terms without exception; but the Mu`tazila—who defined \textit{al-shay`} as (i) what properly exists, which includes the necessary and the possible, or (ii) what can properly be known and accounted so that it also includes impossibles—were forced to

\textsuperscript{780} \textit{shay`īn} is disposed of by the Ash`aris; cf. \textit{shay`īn} by Ibrāhīm a. S. Mo`in A. S. R.\textsuperscript{781} In the latter scenario the meaning becomes generic self-destruction instead of self-imposed passivity that leads to destruction.

\textsuperscript{782} This is the Ash`ari position contrary to the Mu`tazila and Qadariyya, who apply the term \textit{shay`} to non-existents as well, then proceed to restrict it to possibilities. See Kh (1:412-413), Ibn al-Munayyir\textsuperscript{\textsuperscript{7}}'s critique cited in the margins of J (1:209 n.1) and Ibn al-Tamjíd\textsuperscript{\textsuperscript{7}}\textsuperscript{8} Hashiya in the margins of Q (1:322).


\textsuperscript{781} It is singularly set on the basis that existence is nobler than inexistence, as [Divine] will appertain to inexistence when it is supervenient to existence (\textit{al-adam al-tārīf `ala al-wajūd), thus inexistence is also willed since it is \textit{maj`īl} (disposed/made) as he explicitly states toward the beginning of \textit{Sūrat al-An`ām}. What [Divine] will does not appertain to is primeval and beginningless non-existence. (Q)

\textsuperscript{782} Ash`aris and the rest of \textit{Ahl al-Sunnah} applied the name \textit{shay`} to existents exclusively of existents and impossibles whereas Mu`tazilis applied it to “anything that
restrict the meaning to possibilities in both places through rational proofs.

[HUMAN ENABLEMENT AND DIVINE OMNIPOTENCE]

Al-qādira ‘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-qādira ‘the potent’ is he who, if he wishes, acts, and if he does not wish, does not act. Al-qādira ‘the almighty’ is the effective

extracted from a whole of which the parts came together and coalesced into a single body, to another identical [modality].

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 them of the Torah with the state of an ass in its ignorance of what it carries of the books of wisdom. The goal in both is to allegorize the state of the hypocrites—as caused by confusion and hardship—as something one endures when his fire goes out after he kindled it in pitch darkness, or as the state of one whom the sky caught on a dark night with shattering thunder and raptor 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,...

797 Divan Umar’ al-Qays (p. 114), “He is describing the hawk (al-‘ugāb), which does not eat the hearts of birds.” (S) Cf. Kamal al-Din Ilyās b. ‘Abd Allah al-Damišt, Hayāt al-Haywān al-Kabira, with Zakariyya al-Qazwini’s Kitāb ‘Ajā’ib al-Makhluqāt wa-
Hayāwānāt wa-Ghara’ib al-Mawjudāt, 2nd ed., 2 vols. (Bālāq: Dār al-Tibā‘at al-
consensus of the narrators, the best ever to compare an object in two different states
in two different things.” (S)
(iv) of the imminent disappearance of all that with their destruction\(^\text{798}\) or the exposure of their state, and their being made to abide\(^\text{799}\) 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

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\(^{798}\) "i.e. through the destruction of some of them with death, not killing, as there is no report of their being killed or combating." (Q)

\(^{799}\) a, Ak, AQ, B, D, F, H, L, MM, P, Q, Sk, T, U, L:\text{ وَبَعْضٌ هُمُ الْكَافِرُونَ، وَبَعْضٌ هُمُ الْمُلْمِدُونَ، وَبَعْضٌ هُمُ الْمُحِيطُونَ، وَبَعْضٌ هُمُ الْمُوَتِّمُونَ.}

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Text and Translation

من قُدْرِ اللَّهِ الْعَظِيمِ. وَلَا يَجْعَلُ نَفْسِكَ عَمَّا يَبْعَثُهُ مِنَ الْمَطَامِمِ. (٥) وَتَأْخُذْ رَبُّكَ عَلَيْكَ مُثْلَ عِينٍ كَمَا قَدْ أَنْسَكَ مِنْهَا. (٦) لِيَتْخَفَّضَ الآمِرُ وَجَهَّلَهُمْ بِهَا يَأْتُونَ وَيَذُورُونَ. يَتَحَبَّسُ كَثِيرٌ مِنَ الْمَهْدِهِ فِي حَيْثُ وَقَدْ أَطَفَأْنَهُمْ. فَخَطَّطْنَ أَنْ يُخْتَبِئُوا فِي الْفَوْقَ. فَمَنْ أَخْرَجَهُمْ مِنْهَا إِنَّهُوَ عَفْرَةٌ. (٧) مَثَلُهُمْ إِذَا حَفَظَنَّهُمْ وَقَرْرَ مُنَاعَةٍ. بَقُوا مُتَقَبِّلِينَ. لَا حَرَكَنَّ يِمَٰهُمْ. (٨) وَقَبْلُهُ: (١) شَيْبَةَ الْإِيَّامِ وَالْقُرُونِ وَسَاءَتَهُمْ سَيْسَةُ اَلْإِنسانِ مِنَ السَّيِّبِ. (٩) لَيْسَ حَيْثُ يَتَحَمَّلُونَ. (١٠) الْصَّبِيرُ الَّذِي يَحْيَا حَيَاةً عُمُرًا. (١١) فَزِدْنَا بِهَا مِنْ الْشَّهَابِ السَّمْطِيَّةِ وَأَعْفَرَضْتُمْ دُونُهَا مِنْ الْأَغْيَابِ. (١٢) قَرْنَاءُ (الْفَلَكَ).

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'an 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\(^\text{800}\) with mortal misgivings and confronted with doubt-provoking objections is compared to the darknesses;

\(^{800}\) All mss. and eds.: اَرْتِبْتُ زَنَىٰ مِنْ الْبَيَّنَةِ السَّمْطِيَّةِ وَأَعْفَرَضْتُ دُونُهَا مِنْ الْأَغْيَابِ. اَرْتِبْتُ زَنَىٰ مِنْ الْبَيَّنَةِ السَّمْطِيَّةِ وَأَعْفَرَضْتُ دُونُهَا مِنْ الْأَغْيَابِ.
(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 thunderstrokes 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.

801 Q. 'Umayr ibn al-Harith ibn al-Shaibah

Allah Most High drew attention, when He said *and if Allah willed He would take away their hearing and their sights*, to the fact that He had given them hearing and sights for them to use as means to guidance and success; but they applied them to ephemeral trappings and blocked them from next-worldly benefits. If Allah willed, He would have made them in the very state which they make for themselves, for truly He is over all things almighty.

[Stylistic alarm through ilitation 'apostrophic redirection']

[2:21] *ayyuhā-n-nāsu 'budū rabbakumu 'O you people! worship your Nurturer*; after enumerating the categories of those who are legally liable and mentioning their characteristics and main activities, He apostrophized them through redirection in order to jolt the listener, stimulate him, apply attention to the matter of worship,"
amplify its importance and compensate for the trouble of worship with the pleasure of direct address.

Yaʿ is 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 Allāh 'O Allah!' when He is actually nearer to him than his jugular vein (Qāf 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-Nūbūlūs 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, Chromatostia p. 127) is partial.

49 As in, ‘O needless 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.”

50 See Shaykh Zadah’s (1176-1777) luminous 26 lines on the meanings and uses of ya and his caution against anthropomorphism within the context of “distance.”

51 A more precise translation than “independent/simple sentence” since the latter includes questions and commands.

52 In the sense, “I call you all (adīkum)” (Z)

53 “What is meant by status here is consequential effect, that is, indeclinable damm case-ending and being suffixed by the particle of indeclinability (harf al-bīnā).” (Q)

54 ‘l. al-īsās.

55 ‘l. between ayyu and al-īsās.

56 “Namely, using the vocative ya that was coined for the distant callee, anonymizing the latter and describing him with a generic name that serves to identify and explain

Ayyu serves as a connective to the calling of the definite article carrier, since prefixing the latter with ya is unfeasible for the same reason that joining together two definite articles is unfeasible, as they are quasi-identical. It was given callees status and the actual purport of the summons—received the same desinential place as a descriptive of vividness for it. It invariably has to be put in the nominative case, to announce that it itself is the purport. The admonitory ha was intercalated between the two for emphasis, and in replacement of what ayyu deserves as a governed annex.

[The frequent Qur’anic summons ya ayyuhā]

This style of summoning abounds in the Qur’an because it uniquely possesses various emphatic senses.

.......

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Indeed, everything to which Allah calls His slaves—from the perspective that they are grave matters that merit their full awareness 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] لام denote universality as there is no previous knowledge. This is shown by

(i) the validity of their exceptive subsets;
(ii) emphasizes that convey universality, as in the saying of Allah Most High, so the angels prostrated one and all, the whole lot of them (al-Hijr 15:30; Sàd 38:73);
(iii) and the fact that the Companions extensively and famously adduced it as evidence in its universal meaning.

Thus, al-nâs ‘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 and endure to the rising of the Hour, except for what the evidence specifies.

As for what is narrated from ‘Alqama and al-Hasan stating that everything in the revelation that has O you people is Meccan while [everything that has] O you who believe is Medinan—
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. In actuality what is being ordered is the common denominator 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 Maket. For among the inseparable accompaniments of an obligatory matter

that it is a restrictive qualifier and one of vividness if the address is specifically directed to idolaters—in which case by *rabb* 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'il* for measuring out the sandal [pattern] and making it symmetrical with a ruler.

*Wal-ladhina min qablukkan* '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-ikhtira'), origination (al-iya'd) and creation (al-khalq) are verbs that share a common meaning and differ in several meanings. The shared meaning is that something is existentiated ex nihilo which did not exist before, and it is more specific in its appurtenances (ta'alluqan) than *qubra* 'power'.


823 The author of the *Irshâd* [Abû al-Su'ûd] did right to leave out essential prece-
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'būdā (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-Isra' 17:57).

II. Or [it is a participial state] of the object of khalaqum (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-Dhariyāt 51:56). This is a weak view, since its like has no firm precedent in the language.

This is called sā'ir ‘journeying’ while sulāk ‘wayfarer’ 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 mantuha ‘accomplished’ for as long as he is journeying.” (Kb 2:12).

828 Ak, B, R, F, L, I, A, H, I: the verb a: Sk: the verb e; the verb a: a, B, I, R: the verb a; al-ṣīlahā (real sincerity) in al-Fayruzābādī’s Bahā’r al-Dhāri al-Tammīzī fi Lutā’af al-Kitāb al-‘Azīz as cited by al-Zabidi in Tāj al-‘Arūs (entry Kh-I-4). “The expression rājih ‘ardently hoping’ hints that it is a tremendous level, because the seeker of truth never ceases to rise from one state to another.
[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.\textsuperscript{833}

[2:22] \textit{al-ladhī ja'ala lakumu-l-arda firāshan} ('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;\textsuperscript{834} (iii) or an inchoative of which the enunciative is \textit{fa-lā taj'ālī} 'therefore do not make'.

\textsuperscript{833} A rebuttal of the Mu'tazila, cf. the Qadi's explanation of the Sunni understanding of the believers' 'deserving' in \textit{lahum jamāt} 'for them are gardens' (al-Baqara 2:25); see note 926.

\textsuperscript{834} See under verse 2:3 above, the gloss beginning "Or in the sense of a compliment in the accusative or the nominative..."
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.” (K)

\textsuperscript{841} The vocalization of كُرَمْ خِمْسِي (مذك) was defined by Ahmad al-Fayyūmī in al-Musḥab al-Musht (2:51) as كُرَمْ خِمْسِي (مذك) meaning “conforming to the pronunciation of كُرَمْ خِمْسِي,” i.e., كُرَمْ خِمْسِي, as in the definitive edition of Abd al-‘Azm al-Shinnawai (Cairo: Dar al-Ma‘arif, 1977) p. 531 and the Beirut: Maktabat Lubnān, 1987 ed. (p. 203), and not كُرَمْ خِمْسِي as given by H and the Beirut: al-Maktaba al-‘Ilmiyya ed. (2:532) of the Misbah.

\textsuperscript{842} “Rotundity is the philosophers’ position and seems to be the author’s choice, following al-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. al-Fiqh fil-Milal wal-Ahwa’ wal-Nihal, 4 vols. (Cairo: al-Matba‘a al-Adabiyya, 1317/1899) 297.

\textsuperscript{843} “Al-samā’ is a common noun denoting units and collectives, like “dinar” and “dirham.” It is also said to be the plural of samā’.”\textsuperscript{844}

\textsuperscript{844} 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’ādīma’āthī he built over his wife=consummated the marriage, because whenever they married they would pitch a new tent over her.

\textsuperscript{845} wa-anzala mina-s-samā’i mā‘an fa-akhiraja bihi mina-thamara rizqan lakum (‘and sent down, out of the sky, water whereby He produced some fruits for you’ is an ad- junction to ja‘ala’ (has made).

wa-s-samā’a binā’ān (‘and the sky a building’): a dome pitched over them.
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 ...........................................

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444 “Namely water admixed with soil” (Q)
445 a, Ak, b, D, i, Kh, l, P, R, Q, Sk, T, U, Ul, Z; e, F, H, K, MM. Is: a, b, c = “He stored/deposited.” The first reading is Sunni, the second Mut'azili. e: Ba'al error.
446 “Meaning, the ba’ whereby according to the first view is per the position of Ahl al-Sunnah wal-Jama’a and stands for customary causality (al-sababiyya al-adiyaa) or, according to the second view, per that of the sages (al-hukama) [and the Mut'azila] and stands for real causality (al-sababiyya al-haqqiyaa),” (Kh) See also Q (2:285-386).

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Text and Translation

وَجَعَلَ جَنُّرَهُ أُولَٰئِكَ اللَّهُ نَعَالٌ وَجَعَلَهُ أُولَٰئِكَ بَيُوتٌ فَبِالْيَوْمِ الْيَمَانِ... (2:285)

Text and Translation

The first min ‘out of’ is inceptive—whether by sama’ ‘sky’ is meant al-sahāb ‘the cloud’—since whatever is above you is the sky 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, (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 (Fātir 35:27). Its being sandwiched between two indefinites—I mean mā‘ān and rizqan—is as if He were saying: ...........................................

447 “I.e. the manifest locutions (zawāhir) of Quranic verses and reports.” (S)
448 “Shaykh Sa’d al-Din [al-Tafzānī] said: The indefinite, especially in the plural of paucity (jam’ al-qilla), intimates partitiveness (ba’diyya),” (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,⁴⁴⁹ as when you say *anfaqtu min al-darâhim alfân* ‘I spent, of the dirhams, a thousand.’

**[The plural of paucity standing for collectivity or abundance]**

The reason why *al-thamârat* ‘some fruits’ is apt⁴⁵⁰—when the context is one of abundance—is (i) because He meant by *thamârat* the collectivity of *al-thamâra* which you use when you say, “The thamâra ‘produce’ of his orchard has matured.” This is supported by the reading of those whoever reads it as *min al-thamârât* in the singular.⁴⁵¹

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⁴⁴⁹ *I.e. He brought out a certain provision for you which consists in fruits* (akhrîs marzâqan lakum huwa al-thamârat). (Q, S)

⁴⁵⁰ *I.e. the plural of paucity instead of that of abundance* i.e. *thamar* and *thimâr* (Q), also *thumâr* and *thimar* (Nass).

⁴⁵¹ *Namely Ibn al-Sumayrī*—but in the sense of the plural like the mainstream. (MQ)


(ii) or a negation put in the accusative by an elliptic an ‘that’, as its apodosis.  

1. or to la’alla ‘perhaps’ in the sense that the accusative of taj’alā ‘set up’ is the same accusative as fa’attalā‘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 (Ghafir 40:36-37), if we sort it [la’alla] as belonging with “the six things” with which it shares non-positiveness. 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’alā] is a prohibition standing as an enunciative adjective if interpreted as a statement whose content is “Do not set up.” The fa’ ‘therefore’ denotes illusion and was affixed to it because the

654 “As an assimilation (tashbih) to the apodosis of a command in light of its coming right after the command Worship!—not as its apodosis meaning-wise.” (Q, Z)

655 The six things are command (amr), prohibition (naḥy), interrogation (istiḥām), suggestion (wazīh), wish (tawāmini) and negation (naḥf). Non-positiveness means nothing is being positively affirmed (‘adam al-thābāt). See ‘Abdul-Massih, Khalīl (p. 120, al-fāhil; p. 236 al-sāṭir al-ahyāh) and K (1:110).

656 The illative fa’ 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-nmidd ’peer’ is the coequal rival—Jarir said: [“The Exuberant”]

What! Taym you dare claim as my peer (ilayya niddan)?

—Taym, unfit to peer highborns! 857

It stems from nadda, [aorist] yaniddu, [inf. noun] nudādan to denote fleeing. Nādaddu al-raju’ā means “I opposed the man.” It was made specific to an opponent co-equal in essence just as al-musawwir ‘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 andādan—although they did not claim that they 858

effect of a preceding clause” Wright 2:30 C.

857 Dīwān Jarir (1:331) as part of a long lampoon of the Taym.

858 “I.e. in general convention or in sacred law, which is what is meant here.” (Q)

859 Or “his co-sharer in substance” (musāhirah fil-jawhar) per al-Rāghib, Mufradāt (p. 796, art. n-d-d). “Even if he differs from him in quantity and quality” al-Rāghib, Tafṣīr (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 Jahlityya, 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-Lat and al-'Uzza 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 taj'alā ‘therefore do not set up’.

860 Narrated from 'Amr b. 'Asakir by Ibn 'Asakir, Tārikh (19:513-514).

The object of ta'lamūn is

(i) discarded, 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.

861 "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 (ittiṣāfūh bih) as a pretended hyperbole (Rūmān lil-mubālāgha) in that characterization. That is why he said, "when you are supposed to be knowledgeable, etc." (Z)
[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 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).”

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62 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)

63 A Prophetic hadith narrated from Ibn Mas'ud by Abū Ya'la in his Masnad, ed. Husayn Salim Asad, 14 vols. (Damascus: Dār al-Ma'mūn lil-Turāth, 1407-1987) 9:80-
Anwar al-Tanzil: Hizb I

[2:23] *wa-in kuntum fi raybin mimnā nazzalnā 'alā 'abdīn fa’tū 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 Muhammad—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 champion of eloquence among pure-blooded Arabs—despite their numbers, extreme antagonism, malignity and zeal for strife and defamation—and He defined that by which its inimitability is recognized and its Divine origin ascertained just as it claims.

The reason he said *mimnā nazzalnā* 'of what We brought down' is because its descent piecemeal⁸⁵ 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’ān was sent down on him all at once* (al-Furqān 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.

⁸⁴ All mss. and eds.: ÅQ, H: مَزَّ عَذَّبٍ مُّضَيِّعٍ

⁸⁵ All mss. and eds.: ÅQ, H, MM: وَهَا نَسْجَى
Anwar al-Tanzil: Hizb 1

It was also read 'ibādīnā 'Our slaves', by which He meant Muhammad and his nation.

Al-sūra 'sūra' 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-Nabigha said: ['The Perfect'] And the band of Harrāb and Qadd possess a rank of glory, its flocks of ravens unruffled.

866 As in I—by unidentified readers. (Mq)

867 "Respectively pertaining to creed, transactions, morals, stories and parables." (Q)

868 Harrāb b. Zuhayr and Qadd b. Malik were two men of the Banū Asad. Dhwān al-Nabigha (p. 56). "An istiṣāra tashthiyya '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)

Text and Translation

لأن السُّورَ كَلَّامُ النَّازِلِينَ، يَزَٰلُهُمُ في حَيَاةٍ، أوُّمَ ما زَٰبَ في العِطَالِ وَالْمَغْضِرِ، وَالْفَضْلِ وَالْفُسْفُرَ، وَتَوْابَ القَرَاءَةِ؛ (۱) وَإِنْ خَلَقَ

مَبْدِلًا مِنَ الْفَصْلِ، فِيَنَ (السُّورَةِ)، الْأَلْيُ الْأَنْفُجِ، وَالْفَقْهُةَ مِنَ الْأَرْبَعِ، وَالْحِكْمَةَ فِي تَقْصِيرِ الفَقْهُ، سُورَةً إِلَّا أَنْوَاعٌ، وَتَلَامِحُ الأَنْفُجِ، وَتَجْوَابُ النَّطْمِ، وَتَسْتَبِيْثُ القَرَاءَةِ، وَتَوْهِيْهِ اللَّطِيفِ، وَالْجَنُوحِ فِيْهِ إِنَّما

خَحَّمَ سُورَةً فَنَسِّ ذِكَرَ عَنْهُ، كَالْمَسْفَاقِ إِذَا عَلِمَ... (۲) أوِّمَ ما زَٰبَ في السُّورَةِ الَّتِي هِيَ

ورَهْطُ حَرَابٍ وَقَدْ سُورَةٌ، فِي الْمَجِيدِ لَنِسَ غَرَابَهَا مِمَّاْيَزَرَ

For the suras are like way-stops and levels by which the reciter progresses upwards, the first of which being levels in length and brevity, merit and honor and the reward of recitation.

II. Or, if [the wāw of sūra] is deemed to be a substitute for the hamza, then [the word comes] from al-sūra 'leftover', which is the remainder and portion of something.

[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 traveler is when he knows...
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’ān 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 its like} is

1. a descriptive for suratin ‘a sura’, that is: “a sura that would be of its like,” the pronoun referring

1. to mā nazzalnā ‘what We brought down’, min {of} denoting division into parts or explication—it is redundant according to al-Akhfash{871}—that is, “a sura matching the magnificent Qur’ān in eloquence and beautiful structure;”

2. or to ‘abdīnā ‘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. Hūdā Māhmtūd Qarā’a, 2 vols. (Cairo: Maktabat al-Khānji, 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 revelation873 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 I.2 and II the pronoun in mithlihi 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 or 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,\footnote{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.} since Allah Most High said, Say: verily, if mankind and jinn united to produce the like of this Qur’ān 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.

\textit{wa-dū} shuhadā’akum min dūnī-l-Lāhi \textit{(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.

\begin{itemize}
  \item[(i)] an attendant,
  \item[(ii)] or a standing witness,
  \item[(iii)] or a helper,
  \item[(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 [\textit{sh-h-d}] is for “presence”\footnote{“But with slight physical lowness (inhištāt qalīl),” (Q) \textit{Q})}—either in essence or conceptually.\footnote{“Presence in essence” and “in person” is self-evident, as in \textit{shahidu 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 witnesses} (Al-\textit{Imrān} 3:70), i.e. when you know.” (Kh)} Hence (v) “the one killed in the path of Allah” is named \textit{shahid} because he attended what he was hoping to, or because the angels attended him.

[Meanings of \textit{dūnī} in Arabic usage]

The meaning of \textit{dūnī} ‘beside’ is “the nearest point to something”\footnote{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{4}} whence \textit{tadwīn al-kutub} ‘composing books’ because it consists in bringing them close to one another, and \textit{dūnaka hādīha} (this is right before you), meaning: “Take it from the spot nearest to you” \begin{itemize}
\item[(i)] the plural of \textit{shahid} ‘witness’ in the sense of \textit{shahid} ‘attendant’; \textit{(ii)} the plural of \textit{shahid} ‘witness’ in the sense of \textit{shahid} ‘attendant’; \textit{(iii)} the plural of \textit{shahid} ‘witness’ in the sense of \textit{shahid} ‘attendant’; \textit{(iv)} the plural of \textit{shahid} ‘witness’ in the sense of \textit{shahid} ‘attendant’; \textit{(v)} the plural of \textit{shahid} ‘witness’ in the sense of \textit{shahid} ‘attendant’.\footnote{“Presence in essence” and “in person” is self-evident, as in \textit{shahidu 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 witnesses} (Al-\textit{Imrān} 3:70), i.e. when you know.” (Kh)}\end{itemize}
Then it was borrowed to denote rankings, as in Zayd düną 'Amr (Zayd is below 'Amr), meaning in eminence; whence al-shay al-dünı́ 'trivial thing'. Finally the sense was extended to apply to any one matter 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 dān) Allah, any protector.878 that is, "when you overpass the protection of Allah, no one else will protect you."

Min 'of, from' pertains
I. to ud'ā (call), where the meaning is,
(i) "and call in opposition whoever is present with you or whose

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 shuhadā'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-ʾAʾshāʾs saying "[The Long], She shows the speck in front (dūnāhā) but she's before it (dūnāh)"879— in order to help you"

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879 Spoken of al-ʾahbāʿ 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 dūnī-l-Lāḥ ‘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 kūntum ẓādiqina ‘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-ʿAshā (p. 219 §33). “Al-Shārīf: he does not mean to say that there is a speck but to vaunt the bottle’s transparency hyperbolically, and there is in it ṭajawwūʿ ‘tropology’ and a subtle istikhdām ‘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) “Iṣīkhdām 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).

60 I.e. their idols. (Is) Or their gods: al-Farrāʾ, Maʾānī al-Qur’ān (1:19). Cf. below.

61 I.e. the apodosis of a conditional sentence introduced by in ‘if’ of which the prota-

[Truthfulness is to report accurately what one knows]

Al-sīdq ‘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-Munāfīqūn 63:1) when in fact they did not consider it accurate, and He rebuffed with a peremptory denial their statement we bear witness (al-Munāfīqūn 63:1)). For bearing witness is to report what one knows, whereas they did not know it.

[2:24] fa-in lam tafaʾlū wa-lan tafaʾlū fa-t-taqū-n-nārā-l-latī waqūdūhā-n-nāsū wa-l-bījārātu ‘but if you do not—and you will not—then beware the fire whose fuel is people and stones’: after He exposed for them that by which they could recognize the mission of the Messenger and what he brought, and He discerned

60 61
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 believe."

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 because 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

883 The apodosis’s inseparable concomitant (lazeem al-jaza’) 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)
ever, it is more assertive.\textsuperscript{887} Further, it is an improvised particle\textsuperscript{888} according to Sibawayh and al-Khalil in one of two narratives related from him;\textsuperscript{889} the other says its origin is lā an 'not that'. Al-Farah\'s said it is a lā whose alif was substituted by a nūn.

\textit{Al-waqād} 'fuel' with a fathā is what is used to kindle a fire, and with dāmm it is the infinitive noun. The latter also comes with fathā—Sibawayh said, "We have heard it said waqādatu al-nārā waqūdān 'alīyan 'I kindled the fire into a fierce flaming'—and the name with dāmm. The latter is probably an infinitive noun used as a noun, the way one says 'X is faḥrā qawmīh 'the pride of his folk' and zaqynu baladīh 'the adornment of his country'\textsuperscript{1};\textsuperscript{890} and there is a reading to that effect.\textsuperscript{891}

\textsuperscript{887} See http://arabic.tripod.com/Negation5.htm "Future Tense Negative Sentences."
\textsuperscript{888} "I.e. cut off from others and not transferred from them. This is what was meant by those who call it murtajā wudāa tībaḍān 'extemporized, coined out of thin air'." (Q)
\textsuperscript{889} "It is also the preponderent position among latter-day authorities. Abū Hayyān and Ibn Hishām." (S)
\textsuperscript{890} "Linguistic transferences that mean ṣīḥār 'taking pride' and zaqin 'adorning' then they were both used in the sense of what one takes pride in and what one adorns oneself with." (Z)
\textsuperscript{891} Waqūdāba by ʿĪsā b. ʿUmar al-Hamdānī with the suppressed governing annex dīhā.

It appears the noun is meant; and if what is meant is the infinite noun then it is so with a suppressed governing annex, that is: its fuelling is the combustion of \textit{people and stones}.

The latter is the plural of \textit{hajār}, as \textit{jimālā} 'camels' is the plural of \textit{jamāl}—a rare [form] undeniable from any standard.\textsuperscript{892}

\textbf{[The meaning of \textit{hijārā}]}

What is meant by the stones is

I. the idols they carved, made their familiars and worshipped, expecting them would intercede for them, benefit them and repel harm from them through their standing.\textsuperscript{893} This is indicated by the saying of Allah, \textit{Truly you and what you worship apart from Allah are the firebrands of Gehenna} (al-Anbiyā'	extsuperscript{21:98}): they were punished with the resource of their crime—just as the hoarders\textsuperscript{894} in the sense of "the ingredient (dīhā) of its kindling" according to Abū Hayyān. (MQ)

\textsuperscript{892} "The Sīhā says 'the plural of \textit{hajār} is \textit{hajārā} for paucity, and for multitude \textit{hijār} and \textit{hijārā} as you would say \textit{jamāl} and \textit{jamālā}, dāhkar and dāhkār and it is rare.' (Sk)
\textsuperscript{893} a. Ak, b. D, c. F, i, P, Q, R, Sk; b. ʿAkā, f. L, U1, Z; c. AQ, H, K, Kh, MM, U, ʿAl.
\textsuperscript{894} cf. al-Tibā, \textit{Futūḥ} (1:414), "I.e. their [supposed] nearness and position in the divine presence." (Z)
\textsuperscript{895} a. Ak, b. D, c. F, i, P, Q, R, Sk; b. ʿAkā, f. L, U1, Z; c. AQ, H, K, L, MM, U, ʿAl. ʿAl.
were punished with what they hoarded—or with the diametrical opposite of what they were expecting, to increase their sorrow.

II. 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.

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.

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895 Used to hoard i.e. they used not to remit its zakāt as the Qādi explicitly states under Sūrat al-Tawbah [9:34]. . . Gold and silver are called ḥuṣnā 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 Condemns the Qādi’s words here as mere opinion flying in the face of transmitted evidence—as he did before for the gloss of ghayr al-maṣlahāt al-iḥlām (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 ḥiṣārā there as brimstone (ḥiṣār al-kibrīt) is well-established as transmitted evidence and no other gloss is known of in Qānūn commentaries.” (S 2:116) Kh supports this criticism: “No other kind of stone is inflammable. . . and 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

conclusive. They explain it as denoting more intensive heat, more flames and faster combustion together with its stench, abundant, thick smoke and tenacity to human bodies. So its pinpointing makes sense or rather many true senses both transmission-wise and explanation-wise.” (Kh 2:53) But Q rejects S’s characterization and Kh’s reasoning as the Qādi’s position is a strictly Qānūn intertextual gloss which is not to be gain-said by non-mutawātīr reports: “This report’s soundness is not known [i.e. as categorically established knowledge] and even if its soundness were conceded it must necessarily be interpreted figuratively as ‘all stones (i.e. the stones they worship) stand in relation to that fire as brimstone stands etc’ and the motive for such interpretation is that the first two meanings are supported by Qānūnic verses as you know. As for saying that ‘the Companions’ statements regarding the hereafter have the status of Prophetic reports, it is most; lone-narrated reports cannot supplant Qānūnic verses. Likewise to say that ‘many of the commentators consider it conclusive, etc. both transmission-wise and explanation-wise’ is weak in light of what you already know, which is that such an objection does not stand up to the author’s Qur’ān-supported arguments and his descriptive comparison of all stones in the hereafter to brimstone. I find it odd that some who, even after the author has ascertained his point in undeniable fashion, still relate these statements to suggest some problem.” (Q 2:459-460)

897 Narrated maṣwiy’ by al-Ṭabarī (1:404) from Māsā b. Harūn (ṣaṣiq), from ‘Amr b. Hāmīd [al-Qānnād] (ṣaṣiq), from Abī ‘Uṣayfī al-Suddī (ṣaṣiq), from Ḥabbā’s students Abū Mālik Ghażwān al-Ghūfārī (ṣaṣiq) and Abū Sāliḥ Badhām Māwāl Umām Hānī (ṣaṣiq), from Ibn ‘Abbās in the wording ʿaṣrā y tābūtan fil-nār min kibrīt awsad but Ibn Abī Hāmid narrates it in his Tafsir (1:64 §245) with his chain through ‘Amr as the maṣwiy’ saying of al-Suddī (d. 128/746) as confirmed in the printed edition of the latter’s Tafsir, ed. Muhammad ‘Abbās al-Masyūr (Dār al-Wafā’, 1414/1993) p. 457 under al-Tabarī 666. The same is also narrated as a saying of Ibn Masʿūd, Ibn Jurayj, Muḥājīd and Muḥāmād b. Abl while several other glosses—contrary to al-Suyūṭī’s claim—do not mention kibrīt cf. Anas, Abū Hurayra and ‘Amr b. Dinar: see al-Ṭabarī (1:403-404). Ibn Abī Hāmid (1:64 §65) - al-Suyūṭī, Durr (1:191-192). One gloss has “and these stones are under the second earth, like brimstone” (miḥāta al-kibrīt); Tafsir Muṣaddir (1:94).
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.\footnote{\textit{Ibn`Abba`s statement that they are brimstone is understood as an arch-effective simile (`mahmû`al-tadhib al-balgh`):} (Z)}

Since the verse is Medinan—revealed subsequently to the Meccan revelation of the saying of Allah in Surat al-Tahrim, a fire of which the fuel is people and stones (66:6),\footnote{\textit{This is a misapprehension on }l\textit{`}s part by general agreement as exegetes all agree that }Sûrat al-Tahrim is Medinan. It would have been enough for him to say that the latter was revealed before this verse, both of them in Medina.\footnote{\textit{`Except for a narration from Qatâda that its first ten verses are Medinan and the rest Meccan, thus stated in the }Iq`a\textit{.} (Sk)} 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-Talfazâni leans to.\footnote{\textit{`i.e. it is impermissible for the sentence to be a participial state of the annexed pronoun in }waq`l\textit{ al-nâr.` (Z)}}

\textbf{u`iddat lil-kâfirin (`it was readied for the unbelievers`): it was prepared for them and was made a provision for their punishment.}

It was also read \textit{u`iddat} (`it was outfitted\footnote{\textit{By Ibn`Mas`ûd cf. al-`Ukbari, }F\textit{râ`al-Qir`at al-Shawâdah, ed. Muhammad `Azzûr, 2 vols. (Beirut: }Alam al-Kutub, 1417/1996) 1:137-138, \textit{`also u`iddat and a`taddu.`}}\footnote{\textit{This shows the inadequacy of translating }u`iddat\textit{ merely as an adjective (e.g. }prepped\textit{`ready`)--not to mention a relative clause (`}which awaits`\textit{,`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-Talfazâni leans to.\footnote{\textit{`i.e. it is impermissible for the sentence to be a participial state of the annexed pronoun in }waq`l\textit{ al-nâr.` (Z)}}\textit{ in the sense of }udda\textit{ (`gear`)}.

\textbf{The sentence is resumptive.\footnote{\textit{Alternately, it is a participial state with an implied }qad\textit{ `already` for al-nâr--not for the pronoun in }waq`l\textit{ al-nâr, even if you consider the latter an infinitive noun, because they are separated by the enunciative.\footnote{\textit{By saying call your witnesses apart from Allah.} (Q)}}\textit{ even after that, despite their numbers, famed elo-}}

\textbf{[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\footnote{\textit{By saying but if you do not—and you will not.} (Q)}} 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`ân.\footnote{\textit{Yet even after that, despite their numbers, famed elo-}}

\footnote{\textit{As }al-nâs\textit{ and its adjunct }al-hijârâ\textit{. The infinitive noun becomes inoperative (la }ya`mal\textit{) when something extraneous crops up between it and its regime because it is a weak-operant noun (}ism \textit{da`if al-}ya`mal\textit{).} (Z)}
...and fierce antagonistic zeal, they could not put up any resistance against it, resorting instead to ostracism and bloodshed. Second, they entail information about the unseen in precise terms. Had they opposed it in any way, it would be typically unthinkable for such to remain hidden, especially when its would-be critics number more than its defenders in every era. Third, had the Prophet—upon him blessings and peace—been in any way uncertain about his own status, he would have never summoned them to oppose him with such intensity lest he be opposed and his proofs be dashed. 

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. 

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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 (taṣdiq) on the part of Allah; and that is the meaning of the confounding miracle ... He said this to clarify the Prophet—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 wādud 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 ... and peace—boldness toward them." (Q)  
909 "Or [it is adjoined] to fa-t-taqua 'then beware', because once they could not produce anything to counter it after being chal-
لتمثال، إعجازه، وإذا ظهر ذلك، فمن كفر به استوجب العقاب، ومن أمن به استحقاق العفاف، ومن آمن به استحقاق العفاف، ومن آمن به استحقاق العفاف.

وذلك يستدعي أن يغفو هؤلاء ويستر هؤلاء، أو إذا آخر الزمان، أو عام كل عصر، أو كل أحد يقدر على البشارته أن يبهرهم، ونمت بطلانا عليهم بالبشارته كخاطب الكفرة، نمت بطلانا عليهم بالبشارته كخاطب الكفرة، ونمت بطلانا عليهم بالبشارته كخاطب الكفرة، ونمت بطلانا عليهم بالبشارته كخاطب الكفرة.

ووبه (وسن) على البشارة للمفعول عطفاً على (عِدَّة)، فيكون استفاضاً، و(البشارته) الحبر التذار، فإنه يظهر آخر السفر في البشارة، وليذك قال المفعول: البشارته هي الحبر الأول، ولذلك قال المفعول: البشارته هي الحبر الأول.

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-salihat is the plural of salihah (righteous deed), one of the predominantly substantial epithets that are treated exactly as nouns such as al-hasana (excellent deed).الـىـحـات، قال الحكمة، قال الحكمة (شبيه)

Like al-ṣujja(gored beast)! (Z)

Spoken in praise of the poet Haritha b. La'm al-Ta'li, known as Ibn Suda, after

910 By Zayd b. 'Ali (M.Q).
They are the types of acts which the sacred law has validated and approved.\textsuperscript{914} The word is in the feminine in the sense of the \textit{khu\'sla} 'characteristic' or \textit{khal\'la} 'trait',\textsuperscript{915} while the [definite article] \textit{līm} in it denotes species.\textsuperscript{916}

He adjoined deeds to belief by making the stipulation\textsuperscript{917} sequentially dependent upon the two of them, as a proclamation\textsuperscript{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\textsuperscript{919} to have a foundation with nothing built on it;

\begin{itemize}
  \item [1] in the accusative through (i) the removal of the genitival operative\textsuperscript{921} and (ii) the reaching up of the verb to it;
  \item [2] or in the genitive through ellipsis [of the operative]\textsuperscript{922} as in \textit{Allāh i-l-af\'alāmā} ['I swear by] Allah I will certainly do it!\textsuperscript{923}
\end{itemize}

[Means of the word \textit{janna} and the names of paradise]

\textit{Al-janā} 'garden' is a specimen of \textit{jann} 'over-covering' which is the infinitive noun for \textit{jannah}, "it covered him" — the whole to say \textit{ghunā} with \textit{fish} 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)

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 rebuke of some of the Mu'tazila who said that all deeds are part of it." (Q) "When he says 'in principle' (\textit{fil-\'asl}) he alludes to the fact that such an adjudication can happen contrary to principle as a subtle point, as in the adjudication of \\textit{jann} to the angels [in Surah al-\textit{Haqqār} 2:97], which is much better known to need mention." (Kh)

The accusative is the position of Sibawayh and al-Farā\'ā. In principle, it would be by \textit{anā lāhām}, so the annexing particle (\textit{harf al-jarr}) is suppressed." (Q, Z)

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stem-form revolves around covering over 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, 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).

They are in the plural and the indefinite because paradieses, according to what Ibn 'Abbás—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’wá ‘settlement’,
6. the Abode of Peace,
7. and 'Illiyyín ‘highmost’.

...and in each of them there are vastly differing ranks and levels corresponding with vastly differing deeds and their authors.

The lám in lahum ‘for them’ indicates their deserving it be-

923 The Qadi took this report from al-Rāghib’s Tafsir as did al-Qurtubi in al-Tadhkira (with Dār al-Jalāl instead of ‘Illiyyín), Ibn ‘Adil, al-Shirbini, Abū al-Su’d and others in their Tafsirs but it is undocumented as stated by S and al-Munawi in the Fath. All of the above are among the thirty-odd established names for paradise in the sources but they may all be synonymous collective names for paradise rather than referring to different places. For comprehensive references see Ibn Abi al-Dunyâ’s Sifat al-Janna, Abū Nu‘aym’s Siyafat al-Janna, Ibn al-Qayyim’s Hadî al-Arwâh ila Bilâd al-Afrâh and in the last part of al-Mundhirî’s al-Targhib wal-Tarhib.

925 A preamble to the author's rebuttal of the Mu'tazila who posited that belief and good deeds in themselves made it rationally incumbent upon Allah to bestow reward
cause of the immediately preceding sequence of belief and good deeds, not in themselves—for they hardly repay past [divine] bounties, let alone oblige 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’allahum tattaghdin [see note 833]. (Kh, Q.2)

927 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-Mâ’ida 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-Mâ’ida 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-Nisâ‘ 4:122). The scholars have described the former evidence as a reason-based proof (dâlil ‘aqlî) and the latter as a law-based proof (dâlil sharî‘î), noting that it is the latter which takes precedence over the former, cf. Muhammad Sa’îd al-Butî, Kadrâ al-Yaqiniyyât al-Kawniyya, 8th ed. (Damascus: Dâr al-Fikr, 1982, reprinted 1417/1997) p. 149.

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]

tajirī min taḥthithâ l-anhâr ‘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. Masrûq said: “The rivers of Paradise run without river-beds.”

The [definite article] lâm in al-anhâr 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.

Euphrates. The stem-formation that a stream but smaller than the sea, such as the Nile and the is all that means 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).

kullamā ružiqū minha min thamaratīn rīzqān qalū hādhā-l-ladhi ružiqnā '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 jannātīn (gardens), (ii) or the enunciative of a suppressed inchoative, (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 anharat al-ta'nu when you make a vast cut; istanharat al-shay' means something became large; and anharat al-damm means you shed a lot of blood." (Z) "Manārah 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 nahār in the sense of censoring, what is meant by it is a harsh rebuke as al-Raghīb explained: so it entails moral vastness." (Q)

930 — "i.e. a second complimentary epithet, the first being tajrī, so it is desirably accusative." (Q)

931 — "i.e. 'Those who (al-ladhina), whenever they are provided,' or 'that which (hiya), whenever they are provided..." (Q)

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. Rīzqān 'as provision' is a direct object. The first and second min are both for [ab quod] commencement and come as participial states. 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 starting from the gardens and its start from the latter is by starting from fruit. So the actor of the first participial state is rīzqan while that of the second participial state is the covert personal pronoun [standing for rīzqan] within the [first] participial state.
It is also possible that min thamara'tin (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 providing, as when you say, pointing to a running river, “This is water! It never ends,” whereby you do not mean 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 Yusuf is Abū Ḥanifa.”

933 “Making it a min tajridiya ‘abstractive, highlighting a single quality.’” (Q) “He put the explicative ahead of the thing being explicated, namely ricayn, 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-Radiyy said: It is permissible to propose the explicative min ahead of the unidentified object, similar to when you say ‘I have of property what suffices’ (‘nadi min al-māl mā yakfū), because the unidentified object is 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-naww) and by jannār the specimen (al-walīda).” (Sk)

934 “In that they share one and the same generic quiddity (al-mahiyya al-nawwiyya).” (Z)

Text and Translation

(مُقِلّبَة) من قبل هذا (I) في الدنيا، جعل جَمِّرَ الجَمِّرَ من يَضرِّب الدُّنْيَا، (I) ليجعل النَّقْسَ إليه أول ما يبرى... فإن الطَّباعٍ مَّالاءٌ إلى اللِّهُ، متفقّةٌ على غُرِّيْبٍ (ب) وَبَنَىَّاها مَرْنَانُهُ وَكُلَّهَا النَّعمةٌ فيهِ، إذ لو كان جَنَّا مَتَّى، فَلا أَلَوْنَة. (II) أو في الجَنَّةِ، لأن طَعَامَها مَتفقّةٌ في الصَّورَةِ، كما حُكِي عن الحسنِ: (أَنْ أَخْتَهُم بِفُؤُودِهِ السَّبِحَةِ فَيَكَلُّتُنِي، فَلَمْ يُؤْتَى بِأَخْرَى فِيْهَا مِثلَ الأولِ، فَقَبْوَلْ ذَلِكَ. (I) مِثْلَ الدَّينِ (II) وَكَيْفُوَلُ المَلَكُ...:...
A n wār al-Tanzil: Ḥibz I

Text and Translation

‘Eat! the hue is one but the savors differ,’

(ii) or as narrated from him—upon his blessings and peace:

By Him in Whose Hand rests the soul of Muhammad! 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.

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. What impels them to do that is the great astonishment and exultation when they experienceAccount for several hadiths narrated by al-Tabari, al-Mas'ūd, Abīs, Ibn Mas'ūd, Abīn al-Ábāya, Muhammad, Abī al-Rahba b. Anas, Abī al-Su'dī, and others from Ṭūsfīr (1:410-1415) and Ibn Kathir, Ṭūsfīr (1:321-332). None of them mentions al-Ḥasan other than Ṭalīṣūd and al-Rāghūbī.

945 Narrated from Thawbān b. al-Abdār, Musnad (10:236-341); Ḥākim, Mustadar (4:497 salmon ‘alā šart al-salākhīn); al-Ṭabārānī, al-Muṣ'ūm al-Kabīr (2:102 §149) through trustworthy narrators according to al-Ḥaythamī, Majma‘ al-Zawā'id (10:414).

946 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.” (5)

such a vast difference in pleasure despite extreme resemblance in form.

wā-ūt bihi mutashābihan ‘and they are supplied with it, all looking similar’ is a parenthesis that resolves that.

The personal pronoun [in bihi],

(i) according to the first explanation, refers to what they were provided in the two abodes. 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 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.

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 qabāl 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)

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If someone asks, “Tashābuh ‘similitude’ is ‘identity in character’ which is missing between the fruits of the world and those of paradise, as Ibn ‘Abbas 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.

946 AQ: H: missing—lacuna.
947 Narrated by al-Tabari, Ta’ṣīr (1:416). Waki’ and Hannâd’s zuhd books and others.
948 “I.e. the difference of the types of learning and acts of worship in their increase or decrease in quality and quantity.” (Q)
949 “I.e. that which is being provided in the hereafter is the reward of that which had been provided in the world.” (Q)

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-‘Ankabût 29:55).

and wa-lahum fihā azwājūn muṭaḥharatūn ‘and they have therein spouses immaculate’ from what is considered dire 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) muṭaḥharatūn ‘fem. pl. form.’. Both [w. muṭaḥharatun] are chaste dialectical forms. One says “the womenfolk fa’ālat ‘did [sing.]’ and fa’ālāna ‘did [pl.]’; they are fa’ilātun ‘doer(s)’ [fem. sing.] and fawā’il ‘doers [fem. pl.]’.” [The poet] said: “[The Perfect]

And when the virgins wore masks (taqānnā’at) of smoke, too impatient to set up pots, and grilled on cinders.

950 by Zayd b. ‘Ali. (MQ)
951 Spoken by Sulmiyy b. Rabī’ of the Banū al-Sid b. Dabba in reference to young
So the plural reflects the letter of the text while the singular reflects its sense of a group.

(ii) and muttahhiratun\textsuperscript{952} with a double tā' and a kasra under the ha' in the sense of mutatāhhira 'self-purified'.

Mutāhhira is more expressive than tāhira 'pure' and mutatāhhira, 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, Sharh Dīwān al-Hamāsî (1:393), "The point was to show the use of taqāma‘at ‘wore masks’ in the singular [rather than taqāma‘an] although it is understood that they are a group" (Q).

\textsuperscript{952} By ‘Ubayd b. Umayr, based on the ṣīdām of the original mutatāhhiratun. (MQ)

the species; but such is dispensed with in paradise,” I say: the fire 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 khālidūna (and they will be therein, perduring): everlasting.

[The Sunni understanding of khulud is literally “a long time”]

Khulūd and khulūd ‘perpetuity’ originally mean “long-standing fixity”—everlasting or not—whence headstones and rocks are referred to as khawālid ‘durables’,\textsuperscript{953} and the part of a person that remains unchanged for as long as he lives as the khulad ‘heart’.\textsuperscript{954} Had it been coined to signify everlastingness, qualify-

\textsuperscript{953} Because the tripodal headstones (athāf) according to the Sīhāf—endure even after houses have turned to ruins. (S)

\textsuperscript{954} Because it is described as “formed first and last to stop working” in The Works of
By adding it as eternal in the saying of Allah Most High, perduring (khālidīna) therein eternally (al-Nisā’ 4:57, 122, 169; al-Mā‘ūdī 5:119; al-Tawbah 9:22, 100; al-Ahzāb 33:65; al-Ṭāhātun 64:9; al-Ṭālāq 65:11; al-Jinn 72:23; al-Bayyina 98:8) would have been idle talk.\(^{955}\) As for its usage when there is no everlastingness—for example in the term waqfı̂n mukhalldun ‘perpetual endowment’—such would require it to have more than one meaning or to be used figuratively; but the original term precludes\(^{956}\) 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.

Aristotle, vol. V: De Generacione 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 khālid to be everlastingness and therefore claimed that whoever commits grave sins and dies without repentence is forever damned in light of the saying of Allah, and whoever kills a believer unjustly, his recompense is Gehenna, perpetually therein [khālidīn fihi] (al-Nisā’ 4:93), on the basis that khālid literally means dawār ‘everlastness’, which is rejected in light of what the author mentioned; so khālid in the latter verse [4:93] means a long period of time [for the Muslim]” (Q) Some of the Khawārij such as the Ikhāsiyya held the same views as the Mu'tazila on this issue but the former pronounced takfir while the latter only pronounced tafsīf; see p. 260 above.

\(^{955}\) “In the sense that it offers no new information.” (Z) Aḥ b al-Sunna consider abudan ‘eternally’ in those verses to constitute tā’sī ‘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)

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**Anwar al-Tanzil: Hizb I**

**Text and Translation**

for example, when Allah Most High says and We did not appoint perpetuity for any human being before you (al-Anbiya’ 21:34).\(^{957}\)

However, what is meant by it right here is everlastingness according to the vast majority\(^{958}\) as witnessed to by several verses [of the Qur‘an] and [haddiths from the] Sunan.

**The perfection of resurrected bodies: rebuttal of materialists**

If someone says: “Bodies are made up of components that are mutually exclusive in their respective qualities\(^{959}\) and are prone

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\(^{957}\) “This is an example demonstrating that the word khuld was coined to mean something more general than everlastingness but was used to denote it—not in light of its specificity but rather in light of its being one of the subsets of the whole, for [as the Q. said] the term was coined ‘originally to mean long-standing fixity—everlasting or not’.” (Z 1:214)

\(^{958}\) I.e. most of the Muslim sects at the exclusion of Jāhmi b. Sa‘wān and his followers who held that Paradise and Hellfire are finite because they are created (Kh, Q, Sk, Z). Among latter-day scholars Ahmad b. Taymiyya also affirmed that the punishment of hellfire is finite, its people would be brought out of it and it would be extinguished, and he attributed this position to some Companions such as 'Umar b. al-Khattāb, Abu Ḥārāya, 'Abd Allāh b. Mas‘ūd, Abu Sa‘īd al-Khu‘rī and others. His student Shams al-Dīn Ibn Qayyim al-Jawziyya defended him strenuously in the discussion on Hell in his books Hādi al-Ārwiḥ, Shīfā al-Aḥl and al-Sahāwī al-Mursāl but they were both dismissed as holding “a rejected, sickly position, which the Suḥūk the father showed at length to be untenable [in the third epistle of his book al-Durrat al-Ma‘ṣūmat al-Geṣrī, Ṣīlit al-Imam al-Tirmizī, entitled al-Tibrīq bi-Baṣṣār al-Jannat al-Wālīn] and he did so excellently” by Ibn Hajar in Fath al-Bārî (11:422). Another full-length refutation of Ibn Taymiyya and the Jahniyya was penned by Muḥammad b. Ismā‘īl al-Sārī, entitled Ṣaf al-Aṣrār li-Ṭālīl Adlīl al-Qā‘īlīn bi-Fa‘āl al-Nār.

\(^{959}\) “He means the four humors of the ancient philosophers” (Q) namely water, earth, wind and fire.
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 other 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-Lähā lā yastahiyī an yādrība mathalan mà ba‘īdatan ‘verily the One God is not ashamed to strike some similitude—of a gnaw’; after the previous verses had various examples of simile,862 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

860 All ms. and eds.: للاستحالات للكتاب. All ms. and eds.: lacuna.
861 All ms. and eds.: AQ, F, H, K, MM: كان lacuna.
or worthy, but without respect to the assimilator's identity. 963

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 964 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 ms. and eds.: المثال AQ, H, MM: المثل typo.
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, 

\[\text{Hayā' (shame) is the psyche's aversion to reprehensible matters out of fear of blame. It is an intermediate between waqāba (impudence), which is the audacity to do reprehensible matters with utter disregard for consequences, and khajal (timidity), the cowing of the psyche into complete inaction. It stems from hayā' (life), for it is a dejection. }\]


Text and Translation

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 nasyya and hashiya when one's nasā` (sciatic nerves) and hashā '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”\(^869\) 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”\(^870\).


\(^870\) A fair hadith narrated from Salmān by Ahmad and in the Sunan as well as al-Ḥakim.
The above [understanding] is illustrated by the following description of camels:


As already discussed under the glosses of mercy and anger in al-rahmān al-raḥim and al-maghdūb ʿalayhim (see pp. 168 and 205 above).

 Var. karnā bi-shīḥīn, "theygulp it down with slurps." Declaimed in 354/965 in a panegyric for the erudite Buwayhi vizier Abū al-Fadl Muḥammad b. al-Husayn b. al-ʿAṣāmīyya by al-Mutanābī of Abū al-Rahmān al-Barqī. Sharḥ Dīwān al-Mutanābī, 2nd ed., 4 vols. (Beirut: Dār al-Kitāb al-ʿArabī, 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 ḥayād 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 Qurʾān without difference." (Q 3:17)
book), 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 'Imran 3:159).

["Additive" particles in the Qur'ān play a stylistic role]

Nor do we mean by "additive" gratuitous idle talk—nor verily the entire Qur'ān is guidance and exposition!—but rather that mà 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 solidarity and strength. This is addition in guidance and does not detract from [the Qur'ān].

Ba'udatan 'gnat' is (i) an explicative apposition for mathalan 'similitude'; (ii) or the object of yadrība 'to strike' with mathalan as a participial state positioned ahead of it because it is indefinite; (iii) or they [mathalan and ba'udatan] are both its objects, as it also implies the meaning of "making."

77 It was also read [ba'udatan] in the nominative, in the sense that it is the enunciative of a suppressed inchoative. According to the latter scenario, mà 'some' can have other senses as well:

(i) it could be a definite conjunctive of which the forefront was suppressed the way it was suppressed in tamāman 'alā al-ladhi aḥsanu 'as a completion for that which is best';

(ii) It could be an indefinite conjunctive likewise, its virtual case-ending is accusative as a substitute in both cases.

(iii) It could be an interrogative which is itself the inchoative, as

76 Cf. S 2:152-153 and see note 357 above on the additive là in wa-là-d-dillīn.
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?" 982

Ba‘ād ‘gnat’ is the fa‘āl form of al-bu‘d, which is al-qat ‘cutting off’—likewise al-bq‘ and al-‘ad: that [meaning] became prevalent for those stem-letters—like khamâṣh ‘scratchy’.981

fa-mâ fawqâhâ ‘or what is more than that’ is an ad junct94 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 riba ‘usury’ is categorically prohibited in every foodstuf, whereupon someone else asked, 'what about quince? apples? almonds?' and you reply to him: it is categorically prohibited in every foodstuf, so what is the sense of your asking about apples and the rest?' (S)

983 ‘Because the root letters b-‘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 khamâṣh is originally an epithet stemming from al-khamâṣh, which is al-baq‘ and is not used for other than the face, then it became used mostly for the gnat’ (Z) ‘Khamâṣh is a Hudhayl name for the gnat.’ (Q)

984 ‘Through the operation of the fa‘āl, considered a ‘āstâfa lil-tarakhkhi al-rutb’ adjective operator denoting decreasing order of importance whether what is intended by whatever is bigger than the gnat’ something lower than it and even more insignificant, or something lower than it and greater in mass.” (Z)

ba‘ādaitan or to mā if we consider the latter a noun.985

[Sizes great and small are all relative in the divine sight]

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 whatever is bigger than that;

(ii) or in the meaning for which it was paradigmized, namely minuteness and insignificance, like its wing—which the Prophet (upon him blessings and peace) made an allegory for the world.986

An illustration for it in both scenarios is the narration of the man in Minâ who fell on the rope of a skin-tent,987 whereupon ‘A‘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 was upon him blessings and peace—said,

Whatever trouble affects the believer, such will surely be an expiation for his sins—even an ant-bite.

\textit{fa-ammā al-ladhīnā āmānū fa-yā’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; 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 fi-mā yaṣfi‘ahu) and in Bukhari, Sahih (al-Mardūqī, bāb mā já’a ʿa kaffārat al-maraḍ) and al-Tirmidhī, Sunan (Tafsir, surat al-Nisā’), the latter two from Abū Hurayra.

990 Narrated through many routes without the words “even an ant-bite” according to Ibn Hajar, al-Kaft al-Shāfī (p. 14 §29), which makes the hadith gharīb jīdān according to al-Zayla’ī, Taḥārīj (1:58 §37) and “nowhere to be found in such a wording” according to al-Tibī and Wāli al-Dīn al-ʿIrāqī, (S). It is one of the forgeries which I alone aduces both in the Kashshāf and in al-Fā’lā’ī fi Gharīb al-Ḥadīth, ed. ‘Ali al-Bijāwī and Muhammad Ibrahīm, 2nd ed., 4 vols. (Cairo: Iṣā ʿal-Bābī al-Ḥalabī, 1390/1970, rep. Beirut: Dār al-Fikr, 1414/1993) 3:415 but its meaning is confirmed by the preceding.
In the fact that He initiated the two sentences with [amn] 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 is' stands for the mathal 'simile' or for an yadribat (to strike).

[Definition of haqq]

Al-haqq 'truth' is what is firmly established and unquestionable. It extends to individuated concrete objects, valid deeds and truthful statements, as when they say haqqa al-amr 'the matter has taken effect' when it becomes established, and thawbun muhaqqaq 'an accomplished garment', perfectly woven.

wa-amn-l-ladhina kafaru fa-yaquluna 'but as for those who disbelieve, they say': normally it should be wa-amn-l-ladhina

serve as replacement for the suppressed conditional—i.e. mean maima 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-amn al-yatima fa-la taqhar 'as for the orphan, do not crush him' (al-Sharh 93:9). (Kh)
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

was objection, not enquiry.” (Q) “Accordingly it is incorrect to make yadīla bi kathīra the reply.” (Is)

995 “Propensity is like the explanation of pining and the benefit of adorning them is to suggest that will is an involuntary propensity (mayi ghuwar ikhtiyārī)” (Sk p. 268) and Muhammad ‘Ali al-Tahānawi, Mawsū‘ut Kashshāf-Iṣlahāt al-Furūn wal-‘Ulam‘ ed. Rafīq al-‘Ajam et al., 2 vols. (Beirut: Maktabat Lubnān, 1996) p. 132, art. ‘irāda. The phrase became corrupted to “the benefit of adorning them is to suggest that will is a voluntary propensity (mayi ikhtiyārī)” in the marginia of P (p. 224).

996 “This is the position of al-Najār—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 la al-amr al-takwini), 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.999

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;1000 (ii) or a meaning that compels this giving of preponderance.1001

It is more general than choice, which is propensity together with preference.

Hadā‘ ‘this’ connotes disparagement and contempt.1002


996 “This is the position of al-Jāhiz, al-Ka‘bī [Abū al-Qāsim al-Balkhi] and Abū al-Hasan al-Baṣrī, who belonged to the Mu‘tazili sect.” (S)

1000 “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)

1001 “This is the position of the Ash‘arīs, as it is a pre-eternal essential attribute that is differentiated from knowledge.” (S) See on all the above positions the Qadī’s own summaries in Taqwā‘ al-Anwār, cf. Calverley and Pollock, Nature, Man and God (pp. 868-870 God’s will) and Abū Mansūr al-Baghda‘di, Uṣūl al-Dīn (p. 102).

1002 “Because the demonstrative noun can be used for diminution [cf. Lat. init] just as it can be used for magnification [cf. Lat. ille] according to context. The way it points to diminution is that when something is near it is easy to grasp—a quality which breeds contempt in most cases.” (Q)
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-A'raf 7:73).

*yudillu bihi kathiran wa-yahdi bihi kathiran* (He misleads many thereby and He guides many thereby) is

(i) the answer to *mādha* (what); that is, “the misguiding of many and the guiding of many.”

(ii) 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 claus is inherent

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1003 Ak. b. e. f. i. R. T: أ encryption of the noun as a constituent of a phrase. See note 298.

1004 "Ignorance...and denial: this is an allusion to the fact that the question might actually be literal or it might be for denial." (5k)
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...


...verily the hypocrites—they are the depraved (al-Tawba 9:67), from their idiom fasqat al-rūtaba ‘an qisrihā ‘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 (fawāsiaq) from their straight path, errant.

[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.

The fact that their being subjects of misguidance is specified...
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-fasiqun ‘the depraved’ in the nominative.\textsuperscript{1011}

[2:27] al-ladhina yanqūdūna ‘ahda-l-Lāhi ‘those who breach the covenant of the One God’ is a descriptive for al-fasiqun ‘the depraved’ for condemnation and the determination of depravity.\textsuperscript{1012}

\textit{Al-naqd} ‘breach’ is the dissolution of an aggregate. Its orig-

\textsuperscript{1012} Lit. "turned away the faces of their thoughts," “an implicit and conceptual/associative metaphor” (ittā‘a mukanniyawat-takhlīiyya). (Q)
\textsuperscript{1011} By Zayd b. ‘Ali for all three verbs. (MQ)
\textsuperscript{1012} It is also considered possible that it is disjoined from what precedes and that it is an inchoate of which the emunctive is the clause of ulā‘ka.” (Kh)
[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 'Imrân 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
[Types of breaches condemned by Allah]

wa-yaqa‘ūna mā amara-l-Lāhu bihi an yūsala ‘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; 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’

Al-amr ‘command’

is also said, together with [the commander’s actual] superiority; or together with assumed aboveness. Then it came to also de-

"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." (Kl, Q)

1018 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 takfurūna bi-l-Lāhi '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 atakfurūn '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 amwātan 'when you had been dead', that is, lifeless bodies—elements and nutrients and humors and zygotes and morsels of flesh, formed and unformed.

fa-alyākum '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 subjunctive clauses].
thumma yumītukum ‘then He will make you die’ when their life terms are concluded.

thumma yūhiyikum ‘then He will give you life’ with resurrection on the day the horn is blown (al-An‘ām 6:73 etc.) or for the questioning in the grave.

thumma ilayhi turja‘ūna ‘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 life 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 — in light of the proofs He set up for them—is virtual knowledge on their part, so that it eliminates any excuse. This is even more the case when the verse draws attention to what shows the soundness of both\(^\text{1021}\) — namely, that since Allah Most High had power to and gave them life\(^\text{1022}\) in the first place, He has power to give them life a second time; for the producing of creation is not easier for Him than restoring it.\(^\text{1023}\)

II. Alternately, the discourse addresses both parties.\(^\text{1024}\) After Allah Most High clarified the evidentiary proofs of divine oneness and prophethood, promised them [Paradise] for belief and threatened them [with hellfire] for unbelief, He ascertained all that, by enumerating for them [His] general and specific favors. He then decreed any show of unbelief from them and declared it improbable in light of those considerable favors; for the immensity of the favors spells the enormity of offending the Favorer.\(^\text{1025}\)

\(^{1021}\) “I.e. the soundness, not their actuality.” (Q)

\(^{1022}\) “I.e. the believers and the unbelievers.” (Z)

\(^{1023}\) All mss. and eds. المعلم Q: المعلم typo.
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 distanciation of unbelief far from them. The sense would be: “How can anyone imagine

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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 immutativeness (garinat al-jamādiyya) and his gradual elevation to the apex of bliss, which is to connect with the divine” (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-Jāthiya 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 hayāt '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,103 or a meaning inherent in His essence

103 The induction "origination<=>(power+knowledge)<=>life" is the three-tiered argument of ʿImām al-Ḥaramayn in al-Shāmil fi ʿUṣūl al-Dīn, ed. ‘Allān Sāmī al-Naṣḥshārī et al. (Alexandria: al-Maʿārif, 1389/1969) pp. 621-622. Others also add will such as al-Qushayrī in al-Fāṣil (5:28); and ʾirdāk: "All that is soundly [described] as possessing life is soundly [described] as possessing knowledge, power, will and per-

Text and Translation

أَرْ مِنْ قَائِمِهِ بِذَاتِهِ يَقُلِّبُ ذَلِكَ عَلَى الإِسْتِحْيَاةِ.

وقَرُّبٌ ٌؤُلْفُ (تَزِمِّجُونَ) يُقْفِنَ النَّازِلَ فِي جَمِيعِ الْقُرْآنِ.

(هَوَاهُ ٌؤُلْفُ كُلَّ كَثْمَ مَا فِي الْأَلْفُ السَّحِيمِ) : بِيَانَ بَعْضٍ آخِرِ

مرْتَبٍّ عَلَى الْأَوْلِي—إِنَّهَا خَلَقْهُمَا أَحْيَا، قَادِرُونَ، مَرْتَبَةَ بَعْضَهَا أَخْيَا.

خَلْقُ مَا يَنْتَوَفُ عَلَيْهِمْ عَلَى هُمْ وَتَمَّهُ مَعَاهُمْ وَمَعَانِيهمْ، وَمَعْنَى (كَلِمَةٍ) أَنْ لَكُمْ

إِنْ تَفْعَلُوكُمْ (1) فِي ذَنَبٍ، يَاسْتَفْعَعُوكُمْ بِهَا فِي مُضَالِعِ أَنْبَابِكُمْ—بُصُورَ أَن

that presupposes that—metaphorically [either way].

Ya&qub read it tarjiʿan 'you shall return'102 in all of the Qurʾan.

[2:29] huwa-l-ladhi khalaqa lakum mā fi-l-ardi 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 obtainment of benefit, through them, toward the interests of your bodies—with or
without intermediary\textsuperscript{1036}—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{1037}—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{1038}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{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 poison 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}‘Le the ‘tor’ of causality (‘iljyaa) is metaphorical and stands for wisdom and welfare in such verses as this or I did not create jinn and human beings for any other reason than for them to worship Me (al-Dhāriyāt 51:56).’ (Z) This is an Ash’arī rule.

\textsuperscript{1035}‘Meaning that the default (al-asl) in all things is licitness (al-hilli)..., as is the position of Hanafis and Shafi‘is, and the preference of Imam al-Kazī in al-Muhkil where he made it an invariable rule.’ (Q)

\textsuperscript{1036}‘Non-essential reasons validated by the Lawgiver such as marriage, purchase and sale, gifts, leases and loans, all of which indicate that ‘all’ meaning all that is on earth, is 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 belicit for others as claimed by the libertines—Allah confound them! How they are perverted’ (al-Manfūqūn 63:4).’ (Q)

\textsuperscript{1037}‘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 [and=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 (mustaf’ lāyiḥ) by only citing the governing annex (mustāf) but meaning both in actuality, as in rākhī al-nāqī tāliḥān ‘the rider of the camel—both exhausted... likewise in the verse His saying mi fi ard stands for the earth and what is in it’ (S) cf. Ibn Jinnī, Ḥaṣa‘a‘ (1:289-293) and below; note 1272. A locus classicus of this famous figure is verse 882 of Ibn Mālik’s Al-Jāhirī, where the words bayna al-khayr ‘between goodness’ elliptically stand for ‘between goodness and me.’ The figure is also known as rākhī al-ba‘ir tāliḥān cf. Ibn Mālik, Shawāhid al-Tawāfī al-Maṣḥikāt al-Jāhirī al-Sābīh, ed. Ṭahā Mutbīn, 2nd ed. (Cairo: Maktabat Ibn Taymiyya, 1413/1993) p. 152. The figure sheds light on many concise and elliptical passages of Qur‘ān and Hadith.

\textsuperscript{1038}‘I.e. mi in the sense of kull ‘everything’... as opposed to lākum ‘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 (imtānā) can show only by exposing the abundance of favors, not the multitude of those favored.’ (S, Z)
Thumma-stawā ilā-s-samā’ī (further, He proceeded to the sky):
(1) He directed Himself to it with His will, from their saying istawā ilayhi kas-sahm al-muršal ‘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. It’s use to denote erection 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 istawlah ‘capture’ and malaka ‘take possession’, [the poet] said: “[The Trembling] Bishr has taken over (istiwā ‘ala) Iraq without any sword or swordshed.”

The first1043 is more congruent with (i) the root meaning, (ii) the conjunctive clause by which it was transitivized and (iii) the levelingization that is made to follow it sequentially with āt ‘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 creations1044 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 96:17)—rather than temporal subsequence, which would contradict the manifest location of the statement of Allah Most High and the earth, after that—He spread it out (al-Nāzī‘at 79:30),1045 in first place forever; as for al-Farazdaq he comes sometimes first and sometimes second; and as for Jarir he comes sometimes first, sometimes second and sometimes last.” Ibn Qatayba, al-Shir‘ wil-Shar‘a’, ed. Ahmad Muhammad Shākir. 2nd ed. 2 vols. (Cairo: Dār al-Ma‘ārif, 1386/1967) 1:483–496. Cf. Shīr‘ al-Akhtāl, ed. Fakhr al-Dīn Qābāwī, 4th ed. (Damascus and Beirut: Dār al-Fikr, 1416/1996) p. 357 S267.

1043 “In al-Tibī’s Ḥāshiya: ‘Istiwa’ literally means erection, straighness and fullness of development and faculties.” (S)

The Qadi goes on, in his commentary on Who created the earth in two Days...
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 ḍahāhā ‘He spread it out’ a resumptive, subauding another verb—indicated by Are you the harder to create? (al-Ẓāri’ī at 79:27)—to make al-arḍa ‘the earth’ accusative, like “he learned the lay of the land and administered its affairs after that” but it contravenes the manifest location.

fa-sawwāhunna ‘and He levelled them’: He proportioned and fashioned them exempt of crookedness or gaps.

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.

Otherwise it is an unidentified [pronoun] explained by what follows, as in their saying rubbahu rajulan ‘many a one—a man’. sab‘a samāwātin ‘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‘in ‘alimun ‘and He is most knowing of all things’ expresses (i) causation, as if He had said, “Because He is...”

1046 This makes the clause ‘seven heavens’ a tāmīyī ‘specificative’ for “them.”

1047 ‘Rāzi in his Tafsīr (2:170-171) on this verse and again (4:199) for al-Baqara 2:164 addsuces the post-Aristotelian model of the nine spheres of Arab cosmogony in ascending order of remoteness from the earth as the moon (al-qamar), Mercury (‘Ujairād), Venus (al-Zubra), the sun (al-shams), Mars (al-Marrīk), Jupiter (al-Mushtari), Saturn (Zuhāl), the sphere of the fixed stars (al-kawākhīb al-tāḥābi) and the Greatest Sphere (al-falak al-‘āzam) which S (2:180) rejects as the unprophetic speculations of Greek philosophy and excludes from his book on astronomy, al-Hay‘at al-Sunnīyya fil-Hay‘at al-Sanīyya. See also on the Greek model al-Barjandi’s Sharḥ Risālat Naṣīr al-Dīn al-Tūsī fil-Hay‘a and http://starsandstoncs.wordpress.com/2010/07/16/on-the-nine-spheres-of-heaven/
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, joining whatever [elements] share their qualities,” 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 (Yāsîn 36:79).

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 disjoiniture, 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!

Nāfī', Abū 'Amr and al-Kisā'ī put a sukūn on the ḥā' in the like of fa-hwa and wa-hwa, in emulation of 'uddīn.102

[The superiority of human beings to angels]

[2:30] wa-īdh qāla rabbuka li-l-malā'ikati inni jā'īlun fi-l-ardi khalīfatan '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.103 For the creation of Adam and his

102 Also Qālin, Abū Ja'far, al-Hasan and al-Yazidī. It is the dialect of Najād as opposed to that of the Hijaj. (MQ) "It is possible to put a sukūn on the ḥā' in hāw and hāy when they are prefixed with waw, fa', the inceptive lám and thamma such as in fah-yu kai-hajra, wah-wa bi-kulli sayin 'ālim, lah-wal-ghaniyyal-hamid, lah-yu-lukayyumān, and thamma h-wa yawanal-fattāyati min al-maṣbūhān, as in 'addal 'addāl for hāw and karif [kaf] for ḥāy." (Z) "And rasul 'rūf." (Q)

103 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'1 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 conjunctions;104

(iii) they are used causally and consequentially [respectively].105

104 "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)

105 "There is here kaff wa-nashr mujmāl 'indeterminate [verbal] inversion and evolution', for it is idh that is used causally and idhā that is used consequentially, never the reverse." (S 2:181) Even so, Abu Hayyān did not recognize any instance of idh used causally while Ibn Hishām said in al-Maghrib that the majority do not affirm it and that idhā does not effect apocope (jazm) except in extreme cases of need;

(5) Nevertheless the usages of idh and idhā are listed respectively as "zajjīyya, bīyāyya, 'aujīyya, tashfīyya, tashfīyya, wa-tashfīyya, wa-fijāyya... wa-lā ta'mal idhā al-imāna ilā al-dhārī il-dhārīn" in al-Dāqr, Muṣjam al-Qawā'id (pp. 22-24). Cachia translates kaff 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 undeclinable temporal-local 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-Abqâf 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) qâlû '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'an; (iii) or [another] implied [verb] indicated by the previous verse, such as wa-bada'a khalagakum idh qâla 'and He began creating you, whereupon He said1. Accordingly, the sentence is adjoined to khalâqa lakum 'created for you' and is tantamount to a relative clause.

145. Al-Ma'âmî considered it an additive.1457

The angels: name, nature and functions

Al-mâlîka 'the angels' is the plural of mâlîk—originally—whereas shâmâil is the plural of shâmâ 'north wind',1458 and the [final] tâ' is to feminize the plural.1459 It is the inverted form of mâlîk1460 from alâîka, which means "message" as they are inter-

1457 "Al-Zajja' discredited this interpretation and said that when a particle imparts a valid meaning it is impossible to deem it an additive." (Z) Shah Waliyyullah 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 nor governed by an implied regent (âmîl) nor additive but a transference or metaphorization (naqal) to a meaning of threat and intimidation (takhwif wa-tawâhid), as it were a stand-alone euphemism or 'exclamatory phrase' used for pathos when remembering and listing tremendous events: al-Fawâ'îl al-Kabîr fî Utâf al-Tadhîr, trans. from Persian by Sai'd Ahmad al-Bahânî (Damascus: Dâr al-Ghâthân, 1989). See p. 87 (section entitled lâ hâjata ilâ tadhîr al-âmîl fî kalimah idh); translated by Tâhir Mahmood Khânî as The Great Victory on Qur'anic 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.

1458 B. R. E. N. Alâîka, b. lâîka, lâîka, lâîk, lâîka, lâîk. Alâîka in plural, as in lâîk, b. lâîka, b. lâîka, etc. Also see note 357.

1459 Namely, the mâjâr form of the root verb 'î.l.k 'to chew', aorist yâlîka, infinitives mîlak and alâîka, the nouns alâîk(a) and mîlak(a) signifying message, indicating the aural nature of messengership, cf. al-Fârâhîdî, 'Ayn (5:380) and Lisân s.v. 'î.l.k.

1460 Their being named mâlîka is due to their extremely great strength, all of the cognates of mîl.l.k revolving around the senses of strength and toughness such as mîlîk 'king', mîlîk 'owner', mîluktu 'alajin 'I churned the dough!'... It is enough for you that Allah Most High said of them they laid night and day, they never went al-Andîbâ' 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 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-Anbiyaʾ 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-Tahrim 66:6); these are the "executors of commands"

Thus some are heavenly and some earthly, per the scheme I finalized in Kitab al-Tawāliʾ (Book of the Rising Stars)

1061 'Angels are spirits subsisting in subtle bodies of light, able to take on various forms by Divine permission, and not to be described as male or female.” Abūd Allah b. Najib Shibl al-Din al-Hasayni (1343-1422/1224-2002), al-Imām ibn-Malāʾika (Aleppo: Pub. by author, 1391/1972) p. 19.

1062 Elsewhere the Qadi attributes the very same definition to "the majority of theologians" for "angels, jinns and devils." Baydawi, Tawāliʾ al-Anwār min Matāʾil al-Aṣ-Sāliḥ ed. 'Abbas Sulaymān (Beirut: Dār al-Ibā: Cairo: Maktabat al-Ḏahrāʾliyya lil-Turāth 1411/1991) p. 147. “In Sharh al-Maqāṣid: 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 allies dominated by earthiness 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-ḥukamāʾ) in the Tawāliʾ (p.
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 jinn. 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‘ilūn is from jā’al ‘to set’ which has two objects—namely fil-ardī khalīfatan ‘on earth a successor’—which it was made to govern, because it has a meaning of future and depends on a correlative of attribute. It is also possible that it means khāliqun ‘creating’.

[Hierarchical intermediacy of prophets and angels between Allah and creation]

Al-khalīfa ‘successor’ is one who succeeds someone else and acts as his deputy. The [final] hā in it is for intensiveness.

What is meant is:
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,1066 but rather due to the unreadiness of the recipients of succession to accept His outpouring and re-

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1065 Al-Tabari narrated in his Tafsīr (under al-Baqara 2:34) and his Tārīkh al-Raqī‘ wal-Ma‘līk, ed. Muhammad Abu al-Fadl Ibrāhim, 11 vols, 2nd ed. (Cairo: Dar al-Ma‘rīf, Beirut: Maktāb Sawāydan, 1960-1977) 1:81-82 from Ibn ‘Abbas that Allah Most High created the jinn and ordered them to inhabit the earth. They worshiped Allah until time lasted 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 jinn’s offspring from the earth and sent them into exile to the islands of the seas. 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-Shibli, Akām al-Marjān fil-Imām al-Ja‘fari (Cairo: Mināb al-Sa‘āda, 1326/1908) pp. 155-156; al-Suyūtī, La‘lāt al-Marjān fil-Imām al-Ja‘fari, ed. Muṣṭafā ‘Ashūr (Cairo: Maktūbat al-Qur‘ān, 1408/1987) p. 189-190 and Q (3:109). Also see notes 1103 and 1127.

1066 “Contrary to all other successorships, which are born of the absence, weakness or deficiency of the one being succeeded.” (kh)
The divine disclosure and the angels’ verbal engagement

The benefit of Allah’s saying this to the angels is

1. the teaching of consultation;

2. the magnification of the appointee’s status through Allah’s glad tidings of his existence to the dwellers of His dominion and His titling him “successor” …………………


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 khalīfa 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 “Muṣār” and “Ḥāshim”; (ii) or in the sense of “someone/those who will succeed” or of “successors succeeding.”

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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 fihā man yusfidu fihā wa-yasfikū d-dimā'a '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 misgivings, 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 aspersion 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 Ones1071 to the other.

1071 See note 304.
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 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 successorship 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
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 successorship.  

qāla inni a’lanu mà là ta’lāmūna ‘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 palpitatory 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 (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 successorship, 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)
from sins for Your sake," as if they had countered
(i) fasād 'corruption'—which is glossed by some1079 as shirk 'polytheism'—with tasbiḥ 'exaltation',
(ii) and bloodshed—which is the gravest of abominable acts—with the purification of souls from offenses.

It was also said [that it means] muqaddisuka 'we hallow You', with the lam 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.1080

‘aṭlim 'teaching' is an act usually followed in sequence by knowledge, whence the expression ‘'allamtu hu fa-lam yata‘allam 'I taught him but he learnt nothing'!.


A rebuttal of the Mu‘tazila. (Q) as that would necessitate circularity. (Ž)

Text and Translation

(Adam) is a non-Arabic name like Āzar1080 and Shalakh 'Shiloh'. Its derivation is

(i) from al-udma 'swarthiness';
(ii) or from al-adama 'paragon' in the sense of an exemplar;1081
(iii) or from adim al-ard 'the face of the earth',1082 in light of what is related from him—upon him blessings and peace—that

1080 Āzar is considered to be the father of Ibrāhīm—upon him peace—"named Ĥarib in the histories, the two being different proper names for him, like Isrā‘īl and Ya‘qūb; or Āzar could mean ‘the old man’ or ‘the cripple’... or it was the name of an idō it was named after for worshipping it assiduously" acc. to the Qadi ibn An‘ām 6:74. Āzar could also be Ibrāhīm’s paternal uncle, one of the many brothers of Terah left unnamed in Genesis 11:25: ‘And Nahor lived after he begat Terah 119 years, and begat sons and daughters,’ as the Qur‘ān makes the father and the uncle synonymous and explicitly names both Ismā‘īl and Ḥāshāq among Ya‘qūb’s fathers in al-Baqara 2:133, of the Prophetic hadith, “One’s paternal uncle is the twin trunk (šinā) of one’s father” (Al-Tirmidhī from Abū Hurayra, sahib) and ‘Ā‘isha’s tekonym ‘Umm ‘Abd Allah after her sister Asmā‘s eldest son.

1081 Ādama is also "the inside of the skin (ḥātan al-jīlād, hypodermis) which is next to the flesh while the epidermis (ḥabara) is its exterior." Sīlah, s.v. 'd-m.

1082 It is authentically established that Ibn Ḥibbūs—Allah be well-pleased with him and his father—said Adam was thus named because he was created from adim al-ard 'the surface of the earth', narrated by al-Fārābī, Ibn Ṣairīn, Ibn Abī Ḥātim, al-Hākim—he declared it sahib—al-Bayhaqī in al-Asma‘ wal-Sifāt. Something identical is related from 'Ali b. Abī Ṣā‘īd and Ibn Mas‘ūd—Allah be well-pleased with them—by Ibn Ṣairīn, and this strengthens the fact that it is an Arabic word, which is what [the linguist] Abū Mansūr Mawhūb b. Ahmad al-Jawlabī (465-540/1073-1145) explicitly said in al-Mu‘arrad [min al-Kalām al-Aṣam], ed. Ahmad Muhammad Shākir, 2nd ed., (Cairo: Ma‘ṣūba‘at Dār al-Kutub, 1389/1969) p. 61]; the names of the prophets—upon
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 *ufa* '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 all of them the blessings of Allah—are all non-Arabic except four: Ādām, Sālih, Shū‘āy and Muḥammad." (S. 2:189-190)

\(^{1083}\) "Narrated by Ahmad, Abū Dāwūd, al-Tirmidhī—he declared it sahīh— Ibn Jarīr. Ibn al-Mundhir, Ibn Mardāyah, al-Ḥakīm—ditto—and al-Bayhaqī in al-Āmid' wal-Sīfāt, from Abū Mūsā al-Ash'arī." (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." Akhīyā' also means sons and daughters of the same mother from different fathers.\(^ {1084}\)

\(^{1084}\) *Udm* and *udma* are *muwafaqa* 'congruity' and *ufa* 'congeniality', as taken from the *ādām* 'condiment' of food. It is strained in light of what is already mentioned. *Idris* is from *dars* because of his abundant study of the sciences; *Ya'qūb* from *'aqb* because he comes after *Ishāq*; and *Iblis* from *iblās* because it desairs of the mercy of Allah, according to which scenario it is an Arabic name. (Ks) "In the *Ṣūhāb al-ādm* is *ufa* and *itṭaql* 'agreement'. One says *adāma Allāhu buynahumā* 'may Allah harmonize their hearts', that is, concise and accord, likewise *adāma Allāhu*. A hadith states, 'You might look at her, for it is more conducive to harmonize (am *yu'dara*) between the two of you' in the sense of there being between you love and agreement. So Adam was named after it because Allah made him congenialize with Eve." (Z. 2:147)

\(^{1085}\) See the qādī's previous discussion on *ism* 'name' deriving either from *numan* for something and its indicator, raising it up to the intellect; namely\(^{1086}\) vocabularies, descriptives and operations.\(^ {1087}\)

2. In common parlance it is a vocable coined for a meaning—whether composite or simple, inchoative or emotive, 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 tenses.

[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 vocabularies as being indicative of something hinges on knowledge of meanings.

The sense is that Allah Most High created him out of various

\(^{1086}\) height or from *sinna* 'brand', respectively the Basri and Kufan views.

\(^{1087}\) *I.e. ism* is a vocable opposite a thing, a descriptive or state qualifying it as to its benefit or harm, sweetness, whiteness and all its sensory, intelligible, imaginative and estimative modalities, or of one of its operations such as 'reading it,' 'writing it,' 'sewing it... All that constitutes marks pointing to that thing and its essence." (Z)
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 implementations.1088

thumma 'aradahum 'alā-l-malā‘ikatī '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 asmā‘ al-musammayat ['He taught him] the names of the referent-objects1, but the governed annex was suppressed because the governing annex was pointing to it and was compensated by the [definite] lām 'the' as in the saying of Allah Most High and the head is ablaze with white hair (Maryam 19:4)1089—

1088 In the Ḥāshiyya [of al-Ṭabarī]: '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 ‘Abbâs [in al-Ṭabarī].' (S)

1089 Since his statement 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 lām was
in the sense that He displayed their referents [as rational and impersonal feminine plurals respectively].

[The divine silencing of the angels’ misassumption]

fa-qāla anbī‘aṁ bi-asma‘i ha‘ulā‘i ‘and He said: inform Me of the names of these’: a silencing of them and notice of their impotency in the matter of succession. For managing and administering [creation] and establishing equity 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-inba‘ (informing) is a reporting that contains a notification, whence it can mean either one of the two meanings.

in kuintum sādiqina ‘if you are truthful’ in your claim (i) that you are more deserving of successorship because of your infallibility

or (ii) that “creating them and appointing them successors—when such is their ilk—is unbefitting the Most Wise” which, although they did not actually say it, is nevertheless the inescapable conclusion from their statement.

Taṣdīq ‘avertment’, just as it is applicable to discourse in the sense of its verbatim content, may also apply to it as the assumed factual reports that are the inescapable conclusion of its signification; in view of this it therefore covers originary sentences.

[2:32]qālū subḥanaka la ‘ilma lanā illā mā ‘allamtanā ‘they said, Exalted are You! We know nothing except what You taught us’ is L an admission of helplessness and inadequacy;

1096 i.e. their assumption that human beings are merely defined by corruption and bloodshed and are devoid of factors that would justify their successorship. (Kh) “It would be more appropriate to understand it differently: Ibn Jarir narrated from Ibn ‘Abbās, al-Hasan al-Basri, Qatada and al-Rafi‘ b. Anas that the angels said: ‘Our Lord did not create any creature He prizes more, more knowledgeable’ and al-Wahidi endorsed it” (S).

1097 i.e. sentences that express interrogation, command or wish as opposed to fact. “An implied response to the possible objection that the angels’ statement was only an interrogative proposition qualified by a participial-state clause—namely, 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? whereas averment and information do not apply to originary sentences, so what is the sense of asking them, if you are truthful?” (Kh)
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.

Subhan 'extolment' is an infinitive noun like ghufran 'pardon'. It is hardly used other than as a governing annex, made accusative by its implied verb as in ma'adha-l-Lah '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 (subhana min) 'Alqama the boastful'.

Text and Translation

And consider the speech: It is a declaration of the exalted and the solemn, in the name of Ibrahim (peace be upon him), that those (people) have been led astray (i.e. the Jews and the Christians) of the bounty of their Lord, for a remembrance of the bounty of the Lord, and to warn [of the Day of Judgment].

I have made you the most knowing, and You alone are the most knowing. When the knot is loosed and the seal is removed, you are the most knowing. [Surah Al-Imran 3:18].

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. Musa 'Moses'—upon him peace—said extolled are You! I repent to You (al-A'raf 7:143) and Yunos 'Jonah'—upon him peace, extolled are You! Truly I was an oppressor (al-Anbiya' 21:87).

Innaka anta al-'alimu 'truly You—and You alone—are the most knowing'. Whose notice no hidden thing escapes, al-hakimū '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] kaf [in innaka], as when you say marartu bika anta 'I passed by you yourself', ....


100 See hum in the tafsir for wa-ala'ika humu-l-mustibān (al-Baqara 2:5).
although you cannot say mararatu bi-anta, as what is permissible for the appositive is not permissible for the antecedent. Hence it can be said yā hādhā 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 anbi’hum bi-asma’ihim '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 ya’ [=anbihum]; and
(ii) with suppression of the hamza and kasra inflection of the kā’ [=anbihim]
(iii) in both instances [anbihum].

fa-lamā anba’ahum bi-asma’ihim qāla alam aqlum innī a’lamu ghayba-s-samawātī wa-l-ardī wa-a’lamu mà tubdūna wa-mā kuntum taktumūnā ‘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!': 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 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 mà tubdūna ‘what you disclose’ is their saying. Will you set in it those who will spread corruption in it (al-Baqara 2:30) while taktumūnā ‘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-


\[102\] b, e, T: ليكون Ak, B, F, I, R: ليكون
ever obedience they displayed and whatever Iblis concealed from them of his [planned] disobedience.\footnote{103}

The hamza [in alam] is for disavowal: it was affixed to\footnote{104} the negatory particle and therefore came to denote affirmation and resolution.

[Nine fundamental lessons in the khilâfa and asma' verses]

Know that these verses show 1. the nobility of human beings;

\footnote{103} In the sense that Iblis was an angel among them as narrated from Ibn 'Abbas and Ibn Mas'ud among other Companions, Mujâhid, Qatâda, Ibn al-Mas'ūd, Ibn Ishaq and al-Ḍabbâk by al-Ṭabarî (1:486-488; 1:507-511; 1:535-539), Ibn Abi Ḥâtim. Ta'fīr (1:79 §533-534; 1:84 §361-362) and al-Qushayrâ, al-Ta'fīr fi 'Ilm al-Ta'fīr, ed. 'Abd Allah al-Muṭayyir, unpublished Ph.D. diss. (Mecca: Jam‘at Umm al-Qura, 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 finin lazib 'packed mud' (al-Ṣafât 37:11) then hamâ‘ in masnân 'moulded loam' (al-Ḥijr 15:26, 28, 33); then saqâl ‘clay’ (dâta and al-Rahmân 55:40) and that he fashion it 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 jinnâ because they were the custodians of Jannâ, and he was called al-jannân as a man is called Makkî, Madâni, Kûfî, Bâṣrî. Every time he passed by Adam he would say: ‘For some reason you were created,’ and he would strike it with his hand so that it 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. Abu al-Shaykh, al-'Azâma, ed. Râdî Allâh Muḥâtrakî, 5 vols. (Riyadh: Dâr al-'Âṣima, 1418/1998) 5:1679-1680 §1125-1128 and Ta‘fīr (1:486-488) from Ibn ‘Abbas, Ibn Mas‘ūd etc. Also see notes 1065, 1127.

\footnote{104} All mss. and eds.: دخلت على حرف: Ak. Q: دخلت على 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.\footnote{105} for names point to vocables specifically or generally,\footnote{106} 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
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, ad
ducing to that effect the saying of Allah Most High, And there is none of us but has a known station (al-Šaffat 37:164);
8. that Adam is better than those angels 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.107

107 Al-Razi in al-Šarh al-Fiqh of al-Din, ed. Ahmad Hijazi al-Šaqqu, 2 vols. (Dar Maktabat al-Šulliyati al-Šarhī, 1986) 2.177 Mas'ala 33 attributes to Sunni and Shīʿī the position that prophets are superior to angels, while “the philosophers and Mutaḍić said the heavenly angels are superior to human beings and it was the preference of al-Šaqqī and al-Шalī among our [Ashʿarī] 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.com/#/bc_c.html. Also see notes 1118, 1121 and 1126.

[The angels’ prostration to Adam]
[2:34] wa-idh quña lil-malāʾikatī sjudū li-Adam (‘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 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, He 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 appearance and the attributes (al-ta’lāa wal-taḍāfūṭ). Hishām b. al-Ḥakam claimed that Allah 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 quḍāt “When My slave wants to do an evil deed, do not record it against him until he does it, etc.” (al-Bukhārī, Sahih, Tawāhid, qawāl Allah yuridāna an yubaddillu kalām Allāh; Muslim, Sahih, Imam, idhā hamma al-ʾabdu bi-ḥasanā cf. Sirāt al-Dīn, al-İmān bil-Malāʾika 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 buffalo there bowing (sujjādan) to the hooves"

and he said: "[The Long]

And they told it: “Bow (asjid) for Laylā!’ so it bowed, 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.

[Adam as archetype of everything in existence]

It is as if, once Allah Most High created him to become ......
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 َلَمْ tōf in it is …………

(i) an archetype\textsuperscript{117} for all ex nihilo designs—or even for existents in their entirety;\textsuperscript{118}  (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{119} (iv) and a link to the manifestation of the disparity between all their [respective] ranks and levels:

\textit{Kalâm} in َفِوْلُ خَلَاقِ رِضْيِهِ اللَّهُ تَعَالَ عَلَهُ، (the Seer)

117. All mss. and eds.: AQ, C, H, K, L, MM: خَلَا. (both are lexically correct).

118. "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. It is well 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 Serat al-Dhāirīyāt." (Q 3:165) See note 305 above. "We say, when He taught him the names—all of them in the sense that we have shown previously [P100], 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 (wz-ṣāri bi-in-bulliyāṣati al-rabbu ta’dālu!, the angels were ordered to prostrate to him as a prostration to Allah." (S防范 102a)

119. 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)

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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.1121

Iblis's refusal to use Adam as a means to Allah

fa-sajadū illā Iblīsa ʿabā 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;1122

(ii) to magnify him and welcome him with greetings;1123

(iii) or to serve him and do everything necessary wherein lie his

1121 "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 jinn.' So the definite article in li-malā'ikātī is here 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 exegetes consider that all of the angels were ordered to prostrate to Adam, including the angels brought near, especially since He emphasized it, saying kūllahum ajrīna bi 'in one and all, the whole lot!' (al-Hiṣār 15:30; Sūd 38:73)." (Z. 1:258)

1122 "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)

1123 "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.

Ibā' refusal is wilful non-compliance. Takabbūr 'pride' is to consider oneself greater than others while istikbār 'arrogance' is to pursue the same through tashabbūr 'presumption'.1124

wa-kāna mina l-kāfirīn ('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 intimated by his saying I am better than him (al-A’rāf 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 Tashabbūr is literally feigned satisety. The Sīhah defines it as "adorning oneself with more than one actually has, whereby one pretends plentifulness 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.
Iblis—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 Iblis 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.

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1125 “For the latter does not spell unbelief for 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 in this sense we understand the author’s statement under Sārat al-Nabā’ [concerning angels]: ‘For these are those that are the most preferable of creatures and the nearest to Allah Most High.” (Q) "For Adam is better than them in his knowledge of the names and his attitude through the qualities and special perfections embodied 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, sublime form and immateriality’” Ibn al-Tamimi’s Ḥadīth in the margins of Q (3:170).

1127 Ibn ‘Abbas said, “His name was ‘Azāzīl [or ‘Azāzīl] and he was among the nobility of the angels; he possessed four wings. After that he despaired (abās). Then he was a sub-group or tribe of the angels called al-jinn, they were created from the fire of samān among the angels, Iblis being one of them, and his name was al-Hārīth.” Ibn Abī Hātim. Taṣfīr (1:84 §36); al-Tabarī, Taṣfīr (1:486-488, also from Ibn Mas’ūd and others; 1:335-339); Abū al-Shaykh, al-ʿAzāma (5:1676-1677 §1118-1119); al-Qushayri, Taṣfīr (pp. 532-534); Ibn al-Anbā’ī, Kitāb al-ʿAṣāṣ, ed. Muhammad Abū al-Fadl Ibrāhīm (Sidon: al-Maktabat al-ʿArabiyya, 1407/1987) p. 336. “Iblis was one of the angels according to the vast majority including Ibn ‘Abbas, Ibn Mas’ūd, Ibn Jarāj, Ibn al-Musayyib, Qatāda and others; and it is the preferred position of Shaykh Abī al-Ḥasan [al-ʿAshʿarī], al-Taibārī considered it the prevalent one and it is the apparent meaning of the verse. Ibn ‘Abbas said: ‘His name was ‘Azāzīl, etc.’” al-Qurtubi, al-Jāmiʿ al-Bukhari al-Qur’ān li-ma Tadhāmmanahu min al-Sunna wa-l-Fanūq, ed. Abū Allāḥ al-Turkī et al., 24 vols. (Beirut: Muʾassasat al-Riāsā, 1427/2006) 1:440 (al-Baṣrāq 2:254). 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 “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 ‘Abbas and al-Saddīq by Abū al-Shaykh in al-ʿAzāma (5:1676-1677 §1119-1120). 1:682 §113 cf. J; al-Kahf 18:50. Taking the opposite position, Ibn Kathīr in his Tafsīr added Tabarī’s report from al-Ḥasan al-Baṭrī that “Iblis was not in the least an angel” since the latter himself says he was created from fire (al-Aʾrāf 7:12, Sād 38:76), while Abū al-Qāhir al-Baghdādi in Uṣūl al-Dīn (pp. 296-297) considered the exceptive particle illī in the verse to denote what the grammarians call a “disconnected exception” (ittaftah mawqūf), 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.

1128 “Because the ground rule (al-aṣl) in exceptives 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 exception 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 contravene the ground rule and so they do not take place in chaste speech.” (Z)

1129 Cf. Ibn al-Anbā’ī, Addād (pp. 337-338).
are a kind that procreate: they are called al-jinn, and among them is Iblis."\(^{1130}\)

Those who claimed that he was not an angel\(^{1131}\) 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];\(^{1132}\)

(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;

\(^{1130}\) 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.

\(^{1131}\) This is the position of most theologians (mutakallimin), especially the Mu'tazilis among them, and is narrated from Ibn 'Abbás, Ibn Zayd, al-Hasan, Qatada and Abu Bakr al-As'ām. They said he is the primogenitor of the jinn as Adam is the primogenitor of human beings." (Z) Cf. Abu al-Shaykh, al-'Azama (5:1645 §1088)

\(^{1132}\) It is narrated [from Ibn Mas`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 cons; so he became of the angels virtually (hukman) per the hadith "The disease is part of the tribe (inna mawla al-qawmi minhum) even though he was a jinn by lineage." (Z 1:260, cf. al-Qushayri, Tuyār p. 519; al-Qurtubi, al-Baqara 2:34)
utes—like the virtuous and wicked among humans—and the jinn comprise both [aspects], Iblis being of this type, as stated by Ibn 'Abbas.

1134 “He is reconciling between his words that Iblis was an angel who disobeyed and committed unbelief and that not all angels are invariably infallible but only their majority, and the words of the Imam [al-Rāzī] who had said in Mafāth al-Ghayb 1:260 under al-Baqara 2:30], ‘the massive majority of the religious scholars concord on the infallibility of all the angels from all sins, but some of the Hashwiyah ‘vulgar 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 2:165) “In al-Tafsir [i. Ibn al-Tafsir by Najim al-Din Umār Ahmad al-Nasafi] ‘The description of the angels as not disobeying (al-Tablīm 666) and not acting arrogant (al-‘Aṣbā‘) 21:18) indicates that sin is conceivable for them. Were it not, they would not have been complimented with it. However, the error is their nature while their disobedience is a burden, while human beings’ obedience is a burden and their hawkering after lust is their nature. Nor is the commission of sins by angels completely disclaimable in light of the story of Ḥarūt and Maṣūl.” (Kh 3:134) “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 imbibing oneself with hadiths and transmitted reports! What the latter indicate is that Iblis is the primogenitor of the jinn just as Adam is a human angel; that he was never for a moment an angel; and that the sound explanation of the exceputive is predominance since he was among them, or disconnection” (5 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 hid themselves from people—‘Ibn Ishaq said al-jinn is whatever is invisible to people… Also showing that the angels are called jinn is al-Aṣha’s saying in mention of Sulaymān b. Dāwūd—upon both of them peace—and He subjected from the jinn among angels (min jinni al-malik bi‘ahcir’ta) and // who stood at his neck and call working without pay.” Al-Anbār. Addād (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 Iblis—he was of the jinn, so he reached 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 whether he is essentially good—without aptitude for evil whatsoever such as the Karāyṭi bābī ʿerub— or accidentally good with essential aptitude for evil. Thus it is valid to count Iblis among the angels, the jinn, and the devils without contrivance (falsafiyah) nor figurative interpretation (ta’wil).” (Sk p. 307)

1136 Narrated by Muslim, Sahih (al-Zuhd wil-Ra‘dāt), bāb fi ahadith mustafarrig and others, all with the continuation, “and Adam was created from what was described to you.”

1137 “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.

creation as a representation? and that he was not really created from soil as per the verses manifest location? This is a diversion of the texts from their manifest locations so let us beware of that path. For the Mu'tazila chiefly depend on it and are the first sect that did so in abundance, to the point they denied the questioning of Munkar and Nakir, the punishment of the grave, the Balance, the Bridge, the Basin, intercession and the beast of the earth, construing all the hadiths to that effect as representations. Then they went and applied that to hadiths whose figurative interpretation does not impugn doctrine, such as the hadith of the fires complaint and its breathing twice every year, the complaint of the wombs and others, and they were followed in that by all those who drank deep from the philosophical and rational disciplines without becoming accomplished in hadith, after which they applied this figurative interpretation to every verse and hadith without regard and externalities, and this is inadequate—Those who do that and remove those hadiths from their external meanings, deem that such betokens verification and discernment and that taking external words goes against verification and discernment. (S 2:199-201) It can be replied that (i) "representation" is not mutually exclusive with the literal sense (cf. Q 5:176); (ii) although the Qadi is not a hadith expert, yet his sense of the evidence is more thorough than S admits; and (iii) to relegate his integrative approach to the Mu'tazila's partial and tafsiri 'diverse' approach is rash. This is one of several unfair over-generalizations and misinterpretations found in Nawâlid al-Akhâr. And Allah knows best.

Thus the latter seems like the most correct view and the best suited to make the texts consistent with each other; and knowledge is with Allah—may He be exalted and exalted!118

[Ash'aris define “the believer” as one who dies as a Muslim]

Among the benefits of this verse are (i) the condemnation of arrogance; (ii) the fact that the latter might lead one to unbelief; (iii) the exhortation to obey His order (iv) and refrain from probing its hidden aspects; (v) the fact that command constitutes obligatoryness; (vi) and that someone whom Allah Most High knows—right then—will eventually expire as an unbeliever: that is the true unbeliever; for what matters is the final moments,119 even if his status at that time is that of a believer. This is the "Ultimate Arrival" attributed to our teacher Abû al-Hasan al-
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Ash'ari—may Allah Most High have mercy on him.110

[2:35] wa-qulnā yā Ādamu skun anta wa-zawjuka-l-jannata ‘and We said: O Adam! inhabit the Garden—you and your wife—;

[110] This is the Ash'ari rationale for adding the dubitative "if Allah wills" to the affirmation "I am a believer" (and mu'min in shī`a Allah)—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 'Isām, Imān. Ilīs' is translated in full in our Sunna Notes III; and Gimaret, Doctrine (pp. 479-483).

[111] On this issue see further down, commentary on fa-taḥa 'ilāyhi (al-Baqara 2:37).

[112] 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 Faraq who

[113] "I.e. kuḍā akīlān raghadān 'eat food in abundance'?" (Q) Cf. below, verse 2:58.

Those who claimed that it had not been created yet113 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-ihbāt 'the casting down' as a move thence to the land of India,114 as in the saying of Allah Most High, alīght (ihbītā) in a city (al-Baqara 2:61).

wa-kulā minhā raghadān ('and eat from it in plenty'); in abundance, at leisure; an epithet for a suppressed infinitive noun.115

haythu shī'ptumā ('wherever you both wish'); wherever in the Gar-

said: Vioirs differ regarding it, on group saying that there is no legal tasking in it at all, and whatever is supposed 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)

114 "Namely the Mu'tazila and Abū Muslim al-Asfāhānī; they claimed that (i) if Adam had been in the abode of eternity, Iblīs'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 added here." (Sk)

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 haleness]

wa-lā taqrabā hādhīhi-sh-shajarata fa-takūnā mina-z-zālimīna '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.1146

1146 A Prophetic hadith narrated from (1) Abū al-Dardā' by Abū Dāwūd in his Sunan (Adab, bāb fi-hawā) and others such as Ahmad, al-Ṭabarānī in al-Muжал al-Awāl.

Therefore they must not hover about what Allah has made categorically prohibited for them both, lest they fall in it.

II. It made proximity an avenue for them to be of the wrongdoers—those who wronged themselves (i) by committing sins,1147 (ii) or by diminishing their share through doing what compromises honor and bliss.1148 For the fāl 'lest' communicates causality whether it is used as an adjunct to a prohibition or its apodosis.

[The Forbidden Tree]

Al-shajara 'the tree' is wheat, or the vine, or the fig-tree1149 or


1147 "If His saying and do not approach this tree is construed as a forbidding of categorical prohibition (nabū tahrim), because proximity to it would be categorically prohibited and the commission of the categorically prohibited is a sin" (Z).

1148 "If the forbidding is construed as one of preference (nabū tanzil), in which case proximity to it, even if it is not categorically prohibited or a sin, nevertheless, because it leads to their expulsion from the Garden, it compromises the honorific gifts they obtained in paradise. Picking from it in the first scenario has to be before prophethood while in the second it can be either before it or after it, for there is no proof of the necessity of infallibility before prophethood." (Z 1:263)

1149 For an anthology of the reports describing the wheat-tree's mind-boggling beauty
a tree that caused whoever ate from it to lose their ritual purity.\textsuperscript{1150} 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, iqtara with one under the ta`, and ḥaddhi with a yā.\textsuperscript{1151}

[How Satan duped Adam and Eve]

[2:36] fa-azzalhamummâ·sh-shaytânû `anāhâ `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 amrī `I did not do it of my own command` (al-Kahf 17:82);


\textsuperscript{1150} "I.e. to defecate, and there is no loss of purity nor defecation in paradise. The verbal opposition (muqâbalat) suggests that eating from the wheat, the vine or the fig tree did not cause one to lose one's purity or defecate; and this requires reflection." (Q)

\textsuperscript{1151} Respectively: (i) by Ḥârûn al`Awâr, a dialect of the Barû Sukîyam; (ii) Yâhû and Wathilîb as done by some of the Hijâjâzî and (iii) Ibn Mu`ayyisîn and Ibn Kâhirî. (MQ)
a tree that caused whoever ate from it to lose their ritual purity.\textsuperscript{1130} 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 [\textit{shijara}] with a \textit{kasra} under the \textit{shin}, \textit{tqarah} with one under the \textit{tā'}, and \textit{hādhī} with a \textit{ya‘}.

\textbf{[How Satan duped Adam and Eve]}

[2:36] \textit{fa-azallahumā sh-shayṭānū ‘anahā ‘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 \textit{‘an} is in the saying of Allah Most High \textit{wa-mā fa‘ allahu ‘an amnt} (i) \textit{I did not do it of my own command} (al-Kāfī 17:82);


\textsuperscript{1130} 

\textsuperscript{1130} i.e. to deceptively, and there is no loss of purity nor deception in paradise. The verbal oppositeness (\textit{muqābala}) suggests that eating from wheat, the vine or the fig-tree did not cause one to lose one’s purity or deceptively; and this requires reflection." (Q)

\textsuperscript{1135} Respectively: (i) by Hārūn al-A‘war, a dialect of the Banu Sulaym; (ii) Sābi‘a b. Wathibah as done by some of the Hiżjāzī and (iii) Ibn Mu‘āṣir and Ibn Kathīr. (MQ)

(ii) or he caused them to slip from the Garden\textsuperscript{1132} in the sense that he made them go away, which is supported by Hamza’s reading \textit{fa-azālahumā}.\textsuperscript{1133} They are closely similar in meaning except that \textit{azāl} presumes a stumbling down as well as removal.

His tripping [of them] is his saying \textit{shall I point you to the tree of immortality and a kingdom that never fades?} (Tāhā 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-A‘rāf 7:20) and his solemn oath to both of them\textsuperscript{1134} when he said, verily I am to both of you of the most faithful counselors (al-A‘rāf 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;\textsuperscript{1135}

\textsuperscript{1132} "As witnessed by the verse just as he brought out your two foreparents from the Garden (al-A‘rāf 7:27)." (S)

\textsuperscript{1133} By al-Hasan, Abū Raj‘ā, Hamza, ‘Aṣim and al-A‘mash. (MQ)

\textsuperscript{1134} All ms. and eds.: \textit{قَدْ أَخَذْنَكُمْ} AQ, H, MM; \textit{قَدْ أَخَذْنَ} typo.

\textsuperscript{1135} 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)
II. and how could he arrive at tripping them after being told. So get out from it, for you are repudiated (Sad 38:77)?

(i) Some said he was barred from entering in a priviledged way—as when he used to enter with the angels—but he was not barred from entering for whispering, as a test for Adam and Hawwâ ‘Eve’; (ii) others said he stood at the gate and called out to them; (iii) others said he disguised himself as an animal, entering unbeknown to the custodians; (iv) others said he lodged himself in the snake’s muzzle until it entered with him inside.1134 (v) others said he sent one of his followers and the latter tripped them both—and knowledge is with Allah—may He be exalted and exalted!

[The fall from paradise to earth]
fa-akhrajahumâ mimmâ kânâ fihi ‘and he drove them out of what they were both in’, that is, of honor and bliss.

wa-qulnâ hibû ‘and We said: All go down’ is addressed ……………

II. Alternately [the address is to] both of them and Iblîs.1139

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;1140 (iii) or from the sky.

ba’dûkum li-ba’dîn ‘aduwwun ‘one another’s enemy’ is a participal state where the wâw was dispensed with through the personal pronoun. The meaning is muta‘ādin in a state of mutual enmity, each oppressing the other with his misleading.

La’dâm wâhâwâ’ ‘Allahumma salâm – la’îbâlî: ‘Qul, ‘Abîthî ‘damnâkhî’1137 (Q 38:92). And the saying of Allah Most High He said: Both get down (bihitâ) hence—all of you! (Taha 20:123). The personal pronoun in bihita was put in the plural because they both are the two origins of human beings, and it is as if the two of them1138 make up the species in its entirety.

[Al-Razi] says: to Adam—upon him blessings and peace—and Hawwâ ‘Eve’ per the saying of Allah Most High He said: Both get down (bihitâ) hence—all of you! (Taha 20:123). The personal pronoun in bihita was put in the plural because they both are the two origins of human beings, and it is as if the two of them1138 make up the species in its entirety.

1134 Narrated from Ibn ‘Abbâs and Ibn Mas‘ûd among other Companions as well as Wahâb b. Munabbih, Abu al-‘Âliya and Muhammad b. Qays (1:561-563, 566-567 al-Baqara 2:36) but al-Razi rejects its authenticity on rational bases. (Z)

1139As it was said, namely in the form of an animal, unrecognized, or in the snake’s muzzle. (Z)

1140“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)

1141This is the relied-upon position, as narrated from Ibn ‘Abbâs and others.” (S)
wa-lakum fil-arḍī mustaqarrun (‘and you can have in the earth a settlement’): a place to settle or [the act of] settling.
wā-maṭā‘un (‘and some benefit’): enjoyment.
ilā ḥinīn (‘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 kalimātīn (‘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 kalimātīn 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-ʿAraf 7:23) to the end of the verse.

(i) It was also said they are:

Exalted 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.

(ii) [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?” He said yes. He said: “My Nurturer, if I repent and do good, will You be returning me to paradise?”
He said yes.\textsuperscript{1167}

The root of kalima \textit{‘word’} is al-kalma \textit{‘slashing’}, namely, an impact perceptible through one of the two senses of hearing and sight such as speech and wounding [respectively].\textsuperscript{9}

fa-tāba alayhi \textit{‘whereupon He relented towards him’}: He turned back to him with mercy and the acceptance of repentance.\textsuperscript{1168}

The reason He put it—by using the fā—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.

\textit{F:} 

باب لم تقع في الروح من روحه، قال: بل، قال: يا رب لم تسكن حكماً، قال: بل، قال: يا

\textit{A:} 

كلمة لم تقع في الروح من روحه، قال: بل، قال: يا ربي لم تسكن حكماً، قال: بل، قال: يا


\textit{It is narrated from Shahtar b Hawshab that Adam’s gaze for 300 years remained downcast out of shame. Ibn `Abbās said Adam and Hawwā’ wept for that long over what they had lost of the bliss of paradise, and they did not eat or drink for forty days and Adam did not approach Hawwā’ for a year. It is also narrated that the Prophet—upon him blessings and peace—said, ‘If the weeping of the people of the world, that of Dāwūd and that of Nāh were put together, that of Adam would exceed it.’} (Z)
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] quīnā hābitū minhā jami'ān (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 (jāma')." (Z)
Mā [in imnā] 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 added—although the coming of guidance will take place—is because the latter is inherently supposable and not rationally necessary.

He repeated the vocable for ḥudā (guidance) instead of pronomination 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 text.

1172 All mss. Sk. T: كن لا ماله see next note.
1173 In rebuttal of J who had said "the bringing of guidance will take place and is inevitably necessary" (ṣīṭān al-ḥudā kā'in, lā mahālata-li-wajžabih); Kashâf. (1:257).
This is the Mu'tazīli belief in the law-making capacity of the mind through taḥṣīn and taqīb, (declaring this and that excellent or ugly) while the doctrine of Abī al-Sāmīa is that nothing is necessary nor compulsory upon Allah Most High, cf. Ibn al-Munayyir.
Intiṣār as quoted in al-Ghāzīmī, al-Masâ'il al-Tiẓā'īyya (p. 213).
1174 "This [rational stipulation] and its like in this work are all Zamakhsharian copyisms (mashīyat qālāt mimmā jī-i-Kashâfī), as that is definitely not our madkhalbat" (S)

Text and Translation

The text states that if guidance is brought to them, 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 ḥudayyī after the Hudhayl dialect and lā khanfa with a fatḥa. 1176

[2:39] wa-l-ladhīna kafārū wa-kadhūbū bi-ayātīna ulā'ika ašhābū-n-nārī hum fihā khālidūna 'as for those who disbelieve and belie Our signs: those are the dwellers of the fire; they will abide therein forever' is adjoined to fa-man tabī'ī (then whoever follows) 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-ayātīna].

1176 By al-Zuhri, 'Isā al-Thaqafī and Ya'qūb, cf. Abū Hayyān, Bahr. (MQ)
Anwār al-Tanzil: Hizb 1

Text and Translation

[Meaning, etymology and interpretation of āya]

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‘an that are set apart from the rest with a divider.

Its derivation is from ayy ‘what/which’ because it distinguishes which from which; or from awā ilayh ‘he sought shelter besides him', its origin being [respectively]
1. āyat1178
2. or āyya—as in tamra ‘date’—then its middle letter was changed into an alif irregularly;1179
3. or āyya—as in ramaka ‘draft horse’—where it was impaired;
4. or ā‘yaa—as in qā‘ila ‘speaker [f.]’—then the hamza was suppressed to make it lighter.

What is meant by āyātina ‘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).

Objections and rebuttals are abridged from Rāzī’s Tafsīr and Tafsīr al-Anbiyya'.

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 (Yāsīn 12:105).” (Z)
1178 a. Ak, B, D, i, Kh, f, MM, Q, R, S, Sk, U, Ul, Z, [I: 1, I: 1, A Q, C, H, K, M, S, Sk, Z], b. “Because when two weak letters are joined, normally the second one is changed, as in jāwān and hāwān,” (Kh)
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; whoever claims

113 "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 (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, 'Ghuwâ 'he erred', that is, he strayed from his objective and repudiated 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 dissonance 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 (khilafa)
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 (tahrim), 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.

> "Nor were the previous communities in their entirety, for the lack of liability for forgetfulness is among the exclusive characteristics of this Community." (S)

This is the wording cited in the *Tafsîr* of al-Qushayrî and al-Râzî as well as the works of al-Ghazâlî whereas the established wordings are: (I) "The people tested with the severest hardships are the prophets, then those with most merit, then those with most merit," narrated from Sa’d b. Abî Waqâs by al-Tirmidhî, Sunan (Zuhd, al-sab’i‘a al-bala‘a, hasan sahih); al-Dârîmî, Sunan (Riqaq, ash’ad al-nâs bala‘în); Ahmad, Musnad (3:87, 128, 159 §1494, 1555, 1607); Ibn Mâjah, Sunan (Fitan, al-sab’i‘a al-bala‘a); al-Nasâ’î, al-Sunan al-Kubrâ (Tibb, nyy nûs ash’ad bala‘în); al-Tâhâwî, Sharh Musnad al-‘Athâr (5:456 §2207) and others; (II) "the prophets then the righteous (al-ṣâlihûn) then those with most merit, then those with most merit," narrated from (i) Sa’d b. Abî Waqâs (3:78 §1481 imdâd hasan); (ii) Fâtimah bint al-Yamân al-‘Absiyah by al-Tabârânî, al-Mujâm al-Kabîr (24:245 §629) with a sound chain according to al-‘Iraqî in his documentation of Iyâd’s *Ulum al-Dîn*; and (iii) Abû Hurayrâ according to al-Tirmidhî; (III) ditto, without the phrases "then those..." from Abû Sa’d b. al-Khdri by al-Bukhârî, al-Ahâb al-Mu‘addîd (p. 134 §510 hal yakun qaww al-miṣr inna wa‘jîd shâijyâ); Ibn Mâjah, Sunan (Fitan, al-sab’i‘a al-bala‘a) with a fair chain; al-Tabârânî, al-Mujâm al-Awâsit (9:31 §9047); al-Hâkim, Mustadrâk (4:307) and others; and (IV) "the prophets, then the knowledgeable (al-‘ulamâ‘), then those with most merit, then those with most merit," narrated from Sa’d b. al-‘Hâjîm, Mustadrâk (1:99).
then the impediment disappeared and his inclination drove him to do it.

* Fourth, he—upon him peace—ventured it due to judicial 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;¹⁸⁹

and what happened to him happened only as an emphasis of the gravity of sin so that his children would avoid it.¹⁹⁰

¹⁸⁹ 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 wuḍū’ without which Allah accepts no prayer.” (Z)

¹⁹⁰ “Even though error in juridical exertion is forgivable; but as a horrifection of the gravity of sin, as it draws attention to the fact that if he is rebuked for it in the context of juridical exertion, what about when there is no juridical exertion to begin with?... Do you not see that the verse was revealed to the Prophet—upon him blessings and peace—were it not for a writ of Allah foreordained you would have all incurred an awful punishment” (al-Anfal 8:68) although the taking of ransom from the prisoners was through judicial exertion? The author’s preference is that prophets practice that and that they may be mistaken in it both issues are disagreed upon among scholars but his is the correct position. However, prophets are not maintained for long in a mistake but are quickly notified of it, and the notification here consists in being brought down from the Garden... The upshot of his words is that his preferred position is that Adam—upon him peace—was a prophet before coming out of the Garden and that the prohibition can be either categorical or preferential, but the former is the prevalent and chosen position as he himself explicitly said in his commentary on but do not approach this tree etc. (al-Baqara 2:35) As Allah is my witness, what a marvelous exclamation of the pros and cons, in which he first rejected, then conceded what he had rejected as is the right way in sound dispositions and rightful scrutiny” (Q 3:2:13)

¹⁹¹ Contrary to the doctrines of the Mu‘tazila and Khawārij in this respect.
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] ya bani Isrā‘îl ‘O sons of Israel’: that is, the children of Ya‘qūb ‘Jacob’.

Al-‘ibn ‘son’ is from al-binâ ‘building’ because the son is his father’s edifice. Hence one attributes the handiwork to its worker with expressions such as ābū al-harb ‘father of war’ and bintu fikrin ‘daughter of thought’.

Isrā‘îl ‘Israel’ is the surname of Ya‘qūb ‘Jacob’—upon him peace—and its meaning in Hebrew is sa‘fwaṭ Allah ‘elite of Allah’. It was also said it means “slave of Allah”

1192 ‘Them’ meaning all human beings. “He adjointed 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, B, E, F, L, T; Bayt al-fikr. All eds: Bayt al-fikr all-lam diphtong, modernism.

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

Next page:

Anwār al-Tanzil: Ḥizb 1

Text and Translation

العلم والكتب بنهم، وأمرهم أن يذكروا بسم الله تعالى عليهم، وروا

بعمد في الأتباع الحق واتقان المجمع، ليكونوا أول من آمن بمضمون

وأول أهل عليه، قال:

(تهيأ الطابع) أي أولاد يغفوون.

(اللدناء) لأنها من أمين، ولذلك ينصب النصوف إلى

بيانه، فقيل: (أبو الحكم) و(بنث فكري).

و(إسحاق) نصبه يغفوون - عليه السلام - ومنعنة بالعبرة: صنم

الله، وقيل: عبد الله.

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It was also read
(i) Isrā’il with the ya’ suppressed;¹¹⁹⁴
(ii) Isrāl with both [the ya’ and the hamza] suppressed;¹¹⁹⁵
(iii) and Isrā’yil with a transposition of the hamza into a ya.’¹¹⁹⁶
\[\text{dhkurū ni ‘matiya-l-lāti an’amatu ‘alaykum ‘remember My favor which I lavished on you’,}\]
that is, by reflecting on it and showing deep gratitude for it.

The restriction of favor to them¹¹⁹⁷ 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 satisfaction¹¹⁹⁸ and gratitude.

¹¹⁹⁴ By Warsh from Nafi’ (MQ)
¹¹⁹⁵ By Karahj from Nafi’ and it is al-Hasan’s reading. (MQ)
¹¹⁹⁶ By Abu Ja’far, al-A’kashi, Isâ b. ‘Umar, al-Hasan, al-Zuhri, Ibn Abi Ilibiq. (Knl)
¹¹⁹⁷ ‘Ala’-n-Nafi’, al-Azraqi and al-Mu’atta’i. There are many other readings such as Isrā’il, Isrā’il, Isrā’l with imāla, Isrā’tin, Isrā’yil, Srāl etc. (MQ)
¹¹⁹⁸ ‘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 ni’ma ‘favour to the personal pronoun ya’ ‘my’ imparts totality (istitghām).” (Q)

\[\text{wa-awfū bi-‘ahdi ‘and fulfill My covenant’ of belief and obedience.}\]

\[\text{ūf bi-‘ahdikum ‘I shall fulfill the covenant made to you’ of an excellent retribution.}\]

¹¹⁹⁹ Cf. further down on al-Baqara 2:50.
¹²⁰⁰ By Ibn Mas‘ūd and Yahyā b. Wathilhab. (MQ)
¹²⁰² By Ibn Mahaysin, al-Hasan and al-Mufaddal from ‘Ashim. (MQ)
¹²⁰³ ‘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 to 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.

\[fn\]That is, many levels characterized by disparity on top of one another (Q)
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 Surat 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 wu‘āfī — with a double consonant—for intensiveness.

[The divine reminder to the people of the Covenant]

wa-iyyāyā fa-rhabūnī ‘and Me alone do dread’ in all that you execute or leave out, particularly in the breach of the covenant; and

it is even more emphatic in its particularization than iyyāka na‘būd ‘You do we worship’ because—together with being put first—it contains a repetition of the object, and because of the ʿal of apodosis, which indicates that the discourse implies conditionality, as if the statement were: “If you are to dread something then dread Me!”

Al-raḥba ‘dread’ is fear together with guardedness.

The verse entails the divine ultimate promise and threat and points to the obligatory nature 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 muṣaddīqan li-mā ma‘akum wa‘id 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 fulfillment of covenants.
[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 to1208 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;1209
(i) 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: صلّما whereas in the preamble it was vocalized صلى الله عليه وسلم. See also 1210.

1209 i.e. in whatever agrees with them of unabrogated accounts etc. (Kh)


1210 On Islam’s supercession and final abrogation of prior dispensations see further down, the Qādi’s commentary on al-Baqara 2:62 and note.

1211 “A metonymic oblique hinting (ta‘rīd kināt)” (Kh)
other reasons being that they possessed insight into his staggerung 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'an, which is quasi-explicit in making the personal pronoun refer back to the Qur'an. 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 most, and that in turn dictates belief in the Qur'an. So what he mentions later exposes the logical conclusion of the meaning. What is more apparent is that the pronoun refers back to the Qur'an since it is mentioned verbatim and because it is compatible with his saying 'that is why he alluded obliquely,' (Q 3:234) "Referring the personal pronoun to Muhammad—upon him blessings and peace—is the position of Abú al-Áliya. 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-Zajjâj," (Kh) The Qadi brings up the latter interpretation a few lines down. Al-Tabari, Tafsîr (1601-603) considers both interpretations "far-fetched but not linguistically impossible."\textsuperscript{1214} Before Islam the Jews would fight the Arabs and Khazraj of Yathrib praying for victory "by the worth of Muhammad" (bi-jaṣṣiq Muhammad) as narrated from Ibn 'Abbás by al-Ajurri, al-Shāfi‘a (3:1452 9798); al-Hâkim, Mustadrâk (2:263) and al-Baḥrâqî, Dâlî‘ (2:76)—all through a very weak chain because of Abú al-Mâlik b. Hârîn b. 'Antara—among other wordings related from many Companions and successors cf. Tafsîr of al-Tabari (2:226-241) and Ibn Abî Hâtim (1:171-172 900906), the books of Ashâb al-Nuṣâîrî cf. al-Wâhidî (p. 18), Ibn Hajar, al-‘Ujabî (1:280-285) and others, and as stated by Ibn al-Qayyim in Hidayat al-Hayârî fî Ajwabat al-Yahâd wad-Nuṣâîrî, ed. ‘Uthmân Duma‘ayrîya (Mecca: Dār ‘Alam al-Fawâ‘îd, 1429/2008) p. 45, 185-186 (also his Bada‘î al-Fawâ‘îd and Madârij al-Sâlikîn) in explanation of the verse And when there came to them a Book from Allah verifying that which they had and at bedtime 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.

\textsuperscript{1216} I.e. he gave each of us a tunic, not one tunic for all of us." (Q)

\textsuperscript{1217} Cf. Cachia, Arch Rhetorician (p. 66-67 §101 ta‘rîf): "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 (kindly), but from the general tenor of the discourse." Innuendo is the same but in a depreciatory sense. cf. OED.

\textsuperscript{1218} a, Ak, b, e, F, i, Kh, R, Sk, T, Z: ثُلُثٌ. b: ثُلُثٌ. Θύλων.
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...what they have,"\(^{1219}\) 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."

\textit{Awwal} 'first' is an \textit{af'al} form that has no basic verb. It is also said its root is \textit{aw'al} 'push to refuge', stemming from \textit{wa'ala} (take refuge), whereby the \textit{hansa} was substituted into a \textit{waw} irregularly; or \textit{aw'al} (drivel) from \textit{ala} 'end up', where the \textit{hansa} was transposed into a \textit{waw} and then contracted.\(^{1220}\)

\textit{wa-lā taštarū bi-āyāti thamanān qallān} \textit{(and do not trade off)} My signs for a small price; \textit{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 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.\(^{1221}\)

\textit{wa-iyyāya fa-ttaqūna} \textit{(and of Me do beware)} through faith, following truth and turning away from the world.

[The first step of wariness (\textit{taqwā}) is dread (\textit{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.

\(^{1219}\) Cf. al-Ma'ād 5:63 and al-Tawba 9:34.

\(^{1220}\) a, b, B, c, T: خلقت هرئة وادغست. Ak, I, R, T: خلقت هرئة وادغست.

\(^{1221}\) "Meaning that the personal pronoun in ḥillation refers back to \textit{what is with you.}" (Sk)
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 waw ‘and’ stands for combination;1225 meaning, “do not add confusing truth through falsehood to [your already] concealing it.” This [sense] is strengthened by the fact that Ibn Mas‘ūd’s codex has wa-takṣumūna,1226 that is, “while you conceal in the [participial] sense of kātimma ‘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 confusing 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-ṣalātā wa-ātū-z-zakātā ‘and establish the pray-

1222 It is possible to adjoin it to either one of the two preceding prohibitions” [Kh]

1223 All mss. and eds.: ‘aḥqāq lā nīnāq lā ṣalātahā, ‘aḥqāq lā nīnāq lā ṣalātahā, gloss.

1224 Aqīmū-ṣṣalātā  wa-ātū-z-zakātā gloss interpolation.

1225 Cf. J 1:360) and ‘Abū Hayyān, Ṭaḥṣīr al-Bukhārī al-Mubīn, ed. ‘Abd 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 Mushaf” (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

Zakat (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-zakār1228 (cleansing) in the sense of purity, for it purifies property from dross and the soul from avarice.
wārka‘ū ma‘a-r-rāqi‘ina (and bow with those who bow), that is, in their congregation; for

--------1227 "As is the position of al-Shāfi‘i and the Iraqis among the Hanafīs. 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 unbelieving and (ii) the non-obligatoriness of make-up after becoming Muslim." (Q 3:246, cf. Kh 2:153)

Al-birr (virtue) is the extensive practice of goodness—from Al-birr (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 ‘Abbás—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.1232 It is also said that they would command others to give charity but they themselves did not give it.


wa-antum talīl-ta-kitáb (yet you rehearse the Book?) is a harsh rebuke, like His saying wa-antum tal’al-mána (when you know full well?) (al-Baqara 2:22, 2:42); that is, “you rehearse the Torah wherein is a divine threat against obduracy, against the disregard of virtue and against disparity of speaking and doing."

a-fa-lá taqiliyna (have you no understanding) of the ugliness of your handiwork so that you will be deterred from it? or, “Have you no mind that might restrain you from that which you know will lead to a baleful end?”

Al-aqil (mind) originally is al-habs (confinement). It became a name for human cognition because it bars [the human being] from all that is ugly and fastens one to what is beautiful.1233 Later it became a name for the faculty by which the psyche perceives that cognition.

1233 “Mostly and in the majority of cases; or rather, it is susceptible of doing so. Clearly it did not bar evil rabbis from committing ugly acts!” (Q)
The verse unMASKS those who admonish others without rebuking themselves,1234 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 [knowledge and mind]1235 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'înî bî-šâbri wa-š-šâlati and seek help in endurance

and prayer1 is connected to what precedes1236 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

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• 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'an,
• 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 worried him, would quickly resort to prayer.¹²³⁸

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.¹²³⁹

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-Shūrah 42:13).

¹²³⁷ Food and sex. (Q. Sk, Z)
¹²³⁸ A, b, f, l, s, Sk: حُرَىٰ رَبِّكَ ۖ صَلِّ عَلَيْهِ وَسَلاَّتٌ
¹²³⁹ Narrated from Ḥudhayfa b. al-Yaman by Ahmad, Musnad (38:330-331 §23296).
Abū Dāwūd, Sunan (Salat, Bāb waqti qiyām al-Nabi fil-layl); al-Ṭabarī, Tafrīr (1:619);
al-Bayāhī, Shu'ab (3:154 §3181-3182) and others, all with the simpler wording "be would pray" (sallā) but for Ibn Qaṭīr, Muṣjam al-Ṣahāba; ed. Šalāḥ al-Misrī, 3 vols.
(Medina: Maktabat al-Gharabā’ al-Athariyya, 1998) 2:189 §684 who alone narrates it
illas ‘alā-l-khāshi’ina ‘except for those who are humble’, that is, the lowly. Khushū’ ‘humility’ is lowliness— whence khush’a ‘low hillock’, said of a low-lying track of earth—while khudū’ ‘submissiveness’ is complacency and docility. That is why it is said that humility is with the limbs while submissiveness is with the heart.1242

[2:46] al-ladhina yawznūna annahum mulaqū rabbihim wa-annahum ilayhi rāji‘ūna ‘those who presume that they are going to meet their Nurturer 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’lamūna ‘who know’ in Ibn Mas‘ūd’s Codex.1243


1243 Cf. 1(1:262) and Abū Hayyān, Baithr (1:342).

Text and Translation

wakāna ‘l-ṭaln, ‘lma ‘ansabat al-‘ilmīna wa-‘l-jaghān, ‘alātī ‘l-‘ilm, ‘l-‘ilmī’na, amli‘am fi bi‘l-‘ilmī.’ naytī‘ā ‘l-‘ilmī. Ā’ūs b. Hājur: [al-bilād] 1241 Khushed ‘humility’ is lowliness— whence khush’a ‘low hillock’, said of a low-lying track of earth—while khudū’ ‘submissiveness’ is complacency and docility. That is why it is said that humility is with the limbs while submissiveness is with the heart.1242

So I loosed it, positively presuming1244 it went smack in between the rib-ends and into the gut.1245

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,

The divine preference of the Israelites at one time

[2:47] yā bāni Isrā‘īl dhkurū ni’matiya-l-lati an’amtu ‘alaykum ‘I am the son of Isrā‘īl! Remember My favor which I lavished on you! He

1241 All mws. and eds.: مَفْسَنَةُ عِلْمِ ِالْإِنْتَقَارِ. AQ, H: مَفْسَنَةُ عِلْمِ ِالْإِنْتَقَارِ typo.


1243 Narrated from Arās by Ahmad (19:305–306 §1223), al-Nakš, Sunan (Uṣrah al nakš, bāb ḥudūd al-nakš) and al-Ḥakām, Mustadrak (2:160) among others with a fair chain according to al-‘Iṣa‘ā’ al-Maḍīṣi, al-ʻIrāqī, Ibn Ḥajār, al-Suyūṭī and others.
wa-t-taṣ Quinn, 'and beware a day', that is, what is in that day of accounting and punishment.

lā taṣ Quinn, '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 lā tuṣ Quinn—from ajzaa 'a nthu 'make satisfaction on his behalf when someone suffices his need—in which case it is definitely an infinitive noun.

[Shay'a 'a thing] is added as an indefinite—as are the two instances of ṣaṣ '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 lā taṣ fīhi 'whereupon it cannot pay'. Those who deem it incorrect to...
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 aṣābū)1252

wa-lā yuqbalu minhā shāfā‘atun wa-lā yu‘khadhū minhā ‘adlun ‘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 mafāl bihi [direct object] governed by the verb transitively without its appropriate word, as in his saying wa-yawmin shahīdahu Sulaymān wa-‘Āmir ‘and a day we witnessed Sulaym and ‘Amir’ when it is normally shahīdī fīhi [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.” (2:1297)


1253 “He suggests it as the preferred position, also in the following clause and as echoed in al-Baṣara 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.

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‘at... is as from shafā‘ ‘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 identical1254 with the thing ransomed.

Ibn Kathir and Abū ‘Amr read it wa-lā tujbalu with a tā.’1255
Anwār al-Tanzil: Hizb 1

Text and Translation

In the name of Allah, the Most Gracious, the Most Merciful.

Whoever commits a sin will have to face the divine punishment. The personal pronoun stands for what the second soul signifies—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-ma‘ṣūna (‘assistance’) because it is specific to the repelling of harm.

The non-Sunni claim that once in hellfire always in hellfire

The Mu‘tazila 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 regarding 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-ādth najaynākum min āli Fir‘awna‘and when We saved you from the house of Pharaoh’s— 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) which was read by the way jibra’il and Mikā’il were adjoined to al-mālā‘īka [in Whoever is an enemy to Allah, His angels, His messengers, jibra’il and Mikā’il (al-Baqara 2:98)]. It was also read najaytukum.

The origin of al ‘house’ is ʿahl (‘family’) because its diminutive is ʿiḥayl. Its use in construct was made specific to those of momentous rank such as prophets and kings.


[1256] Al-Halabi said: ‘True, but the grammarians have stipulated that such [syntax] is only in case of absolute necessity (dārūra). So it is more appropriate that it refer back to the unbelievers who are presupposed by the verse, as Ibn ʿAṣim said’ (S) Cf. al-Samīn al-Halabi, al-Durr al-Maṣṣūn fi ʿUlūm al-Kitāb al-Maḵnūn, ed. Ahmad al-Kharrat, 11 vols. (Damascus: Dār al-Qalām, 1406/1986) 1:339-340 and Ibn ʿAṣim, al-Muḥarrar al-Wazīf (1:139).

[1259] Cf. our glossary of persons and sects.


[1263] See art. āl in ʿAbd al-Nabī ibn ʿAbd al-Raḥmān al-Muḥāʃfat Amīr al-ʿUmm al-Muṣāqīb bi-Dustṭār al-ʿUmān, ed. ʿAlī Dahrūjī 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 tafar’ana al-rajul ‘the man acts pharaonic’ was derived from it to describe someone who rebels and becomes a tyrant.

Mūsā’s Pharaoh was Muṣ’ab b. Rayyān—some say his son Walīd—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.

Text and Translation

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 tafar’ana al-rajul ‘the man acts pharaonic’ was derived from it to describe someone who rebels and becomes a tyrant.

Mūsā’s Pharaoh was Muṣ’ab b. Rayyān—some say his son Walīd—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.

Mukhtabad Luhmān, 1997).

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 be...
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'īn (‘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 (minḥa),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.

‘aqīnum (‘tremendous!’) is a descriptive for balā‘ (‘trial’).1270

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 faraqaḥ 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.1271

It was also read farqaḥ (‘We split into parts’) as a stem-form of multitude, because the pathways were twelve, to the number of the Tribes.

1268 An alliterative wordplay of the type jinas maqlab ‘anagrammatic paronomasia’.

1269 “I.e. favor and trouble,” (Q)

1270 Second hemistich 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, Shāh-ī Dīwān al-Mutanabbi (1:265). The first hemistich says So they passed unfazed over them.
[The word al means ahl (family, people) including their head]

fa-anjaynākum wā-aghraqnā ala Fir‘awna (whereupon We saved you and drowned the house of Pharaoh): He meant by it both Pharaoh and his nation. It was enough to mention the latter alone because it is understood he is even more deserving of it. It is also said [al] means his actual person—as in the report that al-Hasan would say, Allāhumma sallī ’alā ‘Alī Mūhammad’ (O Allah, bless the house of Muhammad), meaning his person—so that mentioning him alone was enough, without need to mention his followers.

1271 Just as it is said “Banū Hāshim” to mean both Hāshim and his sons, and “Banū Adam” 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 rakib al-nāqā fallāh ‘the rider of the camel—both exhausted’ (see note 1038) in view of the annex construct, rather than one of suppression of one or the other of a pair of adjucants as the author said.” (S)

1273 Cf. Abū Hilāl al-’Askārī (d. 395/1005), al-Wu‘ūj wal-Nazā‘ir, ed. Muhammad ‘Uthmān (Cairo: Maktabat al-Thaqafa al-Dinīyya, 1428/2007) p. 84; al-Qaysī (5671/1172), Bd. Shahwād al-Idād, ed. Muhammad al-Da‘jāni, 2 vols. (Beirut: Dār al-Ghārib al-‘Islāmi, 1408/1987) 1:270; and al-Rāghib, Mufradāt, s.v. “The use of al to mean the very person is lexically established, however, it is faulty (rakik) as there is no need for it.” (Z)


[Meaning of the Israelites’ “looking on” at the Red Sea]

wa-antum tanzurūnā ‘(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‘arā‘ 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 unknownst 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...
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-Nīṣā 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, haleness 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 reasoning 1277 such as the Qurān, the chal-

1277 “As opposed to self-evident knowledge (see note 519)—except that his stunning
him the Torah and He set a dedicated time for him in Dhū-l-Qa‘da and [the first] ten of Dhū-l-Hijja. He referred to them as nights because the latter inaugurate the months.

Ibn Kathir, Na‘īf, ‘Āsim, Ibn ‘Amir, Ḥamza and al-Kisā’ī all read wa‘adīnā ‘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-takhadhtumū l-‘ijla ‘then you resorted to the Calj’ as a god or an object of worship.

min ba‘dīhi ‘after him’: “after Mūsā”—upon him peace—or ..... report that they ever went back to Egypt after exiting it. Rather, the Qurān 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-A‘rāf 7:137), meaning Syro-Palestine, as narrated from the authorities in tafsīr among the Tābi‘īn [i.e. al-Hasan and Qatā‘a, by ‘Abd al-Razzāq, ‘Abd B. Humayd in his Mustad. al-Tabari, Ibn al-Mundhir and Ibn Abī Hātim in their Tafsīr, Abī al-Shaykh and Ibn ‘Asākir as mentioned in al-Suyūtī’s Durr; and Ibn ‘Abd al-Salām in Tāghib Abī al-Islām fi Sūnāt al-Shām]. Nor did Mūsā attend the tryst other than on Mount Sinai which is in Syro-Palestine, not Egypt.” (S 2:224, A ‘162, Kh 2:160, Z 1:301) 1283 “He confined himself to readers from the Seven; otherwise, from the Ten, there is also Khalīf.” (A) And from others: Mujahid, Ḥals, al-‘A‘raj and al-‘A‘mash. (Mq)
It was also said that by furqan 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-Anfal 8:41), by which he meant the day of the battle of Badr. 1286

The Quranic appellation of furqan for the battle of Badr prophetically sums up its 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 Bara'ian 'Ibadiyya-born 'Abū al-'Aṣīla ṫufay' b. Mahrūn al-Radi 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 Shāhba, Kitaḥ al-Maghāzī, ed. 'Abd al-'Azzī b. Ibrahim al-'Umrānī, 2nd ed. (Riyadh: Dar Ishbīlī, 1422/2001) pp. 216-217 #204)—and it was indeed Ibn Mas'ūd's (d. 32/653) famous exegesis of "the greater seizure" (al-batḥat al-qalb) in that verse and his view that it had already taken place (al-Bukhārī, Sahih, Tatbīq yagfāshī al-nūḥ, haddīyat al-Bāḥū ibn 'Abī Ṣaḥābah). The Prophet said, "My nation! truly you will be guided by pondering the Book and reflecting on the signs." [2:54] wa-ỉdh qāla Mūsā li-qawmihi yā qawmi innakum zalāmtum anfusukum bi-ttikhdhikum l-ījla fa-ṭūbū ỉlā badr al-kum '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 bāri'ā al-marqad min maradḥ ['the patient is clear of all trace of illness'] and al-māqdānā min dānīh ['the debtor is free of his debt']—or in the sense of origination as in barā'a-l-Lāhu ādām min al-ỉfān ['Allah produced Adam out of mud'].
Anwār al-Tanzil: Hizb I

II. Or [it means] "repent fa-qatlū anfusakum 'and kill yourselves" as completion for your repentance: (i) through suicide; (ii) or through quitting lusts 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." It was also said they were ordered to kill another.

1287 An exegesis popularized by al-Sulami in his Ḥaqīq al-Tafsīr, ed. Sayyid Imran, 2 vols. (Beirut: Dār al Kutub al-Imāyya, 1421/2001) 1:59-60. "According to Abū al-Balāgha, using baḥš 'suicide' to signify hardship rather than killing is an allegorical transference (matāʿ). As for saying it means the quitting of lusts, this was mentioned by some of the adepts of ruminations (arbūb al-khawātr); 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)

1288 "As if they had been ordered to kill themselves as an allusion (tashāṭ) 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." (1s) "Whoever does not punish his soul with spiritual hardships (rijḍāt) 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)

A. Which they did with knives and swords as related in al-Tabari, Tafsīr (1679-685). 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 Abū-Abbās accepted their repentance and they stopped utterly sad and dejected. Ibn 'Abbās is related to have killed 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 consoling them. Qtadā, Ibnu Jarayj, Ibna Zayd and others said: "It was shuhāda for the dead and tawba for the survivors."

1290 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, Tafsīr (1:680 and 1:685-685). Another report has "12,000." (Sk)

1291 l, R, S, K: Q: All others have 'Qurān' but Kh, Z acknowledge the variant. The latter is both more logical and more in line with the reports.

1292 a, B, P, T, F: يُلْعَبُ عَلَى الْأَفْخِمَةِ AQ, H, K, MM: مَتْنٌ is lectio facilior grammatically but contextually incoherent.

1293 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, Tafsīr (1:657-660).

Anwar al-Tanzil: Hizb 1

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, (ii) and that whoever fails to recognize the right of his benefactor amply deserves to have his benefits repossessed. Hence they were sentenced to execution and disintegration.

innahu huwa-t-tawwabu-r-rahimun 'truly He—and He alone—is the Oft-Relenting, the Most Merciful!' the one who multiplies the prosperity of divine relentment or its acceptance on the part of sinners and abundantly favors them.

Text and Translation

He was saying, "then you did what you were ordered, so your Producer relented towards you."

[Significance of the divine name al-Bāri' '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, (ii) and that whoever fails to recognize the right of his benefactor amply deserves to have his benefits repossessed. Hence they were sentenced to execution and disintegration.

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[2:55] wa-idh qultum yā Mūsā lan nu'mīna 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-qira‘a 'I made my recitation audible', metaphorically used for "viewing before one's eyes" it is in the accusative (i) as an objective complement1304 because it is a type of sighting; (ii) or as a participial state describing the doer or the act.

It was also read jaharatūn with a mid-fatḥa in the sense (i) of an infinitive noun as in ghalaba 'ascendancy'; (ii) or a plural [of jāhir 'proclaimer'] as in kataba 'pl. of kātib= scribe', ...........

1303 This exact same gloss is narrated from 'Abd al-Rahmān b. Zayd b. Asdām by al-Tabarī in his Taṣfīr (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 yā’kidhithu bi-qawwākta and 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 ‘Abbās, Sahl b. Shu’ayb, Hurmāy b. Qays and Talḥa, a dialect often heard among the Bāzrians when the mid-letter is an unvoweled laryngeal phoneme preceded by a fatḥa. (MQ)

1306 "that it is indeed Allah Who gave you the 'Torah and spoke to you' or "that you are indeed a prophet."

1307 Namely the Prophet Muhammad—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 'Abbas and all his students, Abu Dharr, Anas, 'Abd al-Rahman b. A'sh, the totality of Banu Hashim, Abu Hurayra (in one narration), Ibn Mas'ud (ditta), Urwa b. al-Zubayr, al-Hasan al-Basri, al-Zuhri, Ka'b al-Ash'ari, Ahmad b. Hanbal, al-Tahari, and 'Abd al-Aziz al-Shahwani, 5th ed., 2 vols. (Riyadh: Maktabat al-Rushd, 1414/1994) pp. 2477-563; al-Daraqutni, al-Ruya, ed. Ahmad al-Rifai'i and Ibrahim al-'Ali (al-Zahiri) Maktabat al-Manar, 1411/1990) pp. 73-74 and Khalil Ibrahim Mullah Khair, Maktab al-Sahihayn (Cairo: al-Matba'at al-'Arabiyya al-Haditha, 1402/1982) pp. 448-456. Ibn 'Abbas said everything the Prophet saw on the night of Isrā' and Mi'raj was with his very eyes (ru'yā 'ayn) as narrated by al-Bukhari, Muslim (Fadā'il al-Shāhāb, bāb al-Miṣrā'i). "The Isrā' 'Night Journey' with the Prophet—upon him blessings and peace—took place twice [cf. Abu Shāma, 'Iyāq, al-Suhayl] Ibn Sayyid al-Nās, Ibn al-'Arabi, al-Muhallab, Ibn Kathir, al-Tibi, Ibn Hajar and others]; once during sleep [viz. Anas from Malik b. Sa'da from the Prophet in the two Sahih's] 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 'Abbas and most of the Companions and scholars—may Allah be well-pleased with all of them. Al-Nawawi, Fatawā al-Imām al-Nawawī al-Musammāt bi-Mast'il al-Maṭṭara, ed. Muhammad al-Hajjar, 6th ed. (Beirut: Dar al-Basha'ir al-Islamiyya, 1417/1996) p. 37 and Shahīd al-Islāmī al-Abdūr (Inān, bāb maš'ā'īr waqūlūh 'aṣṣa wa-yalū wālaqad na'ha naṣalūn ukhrajā), Anwar al-Shāh Kashmīrī, Fayyāl al-Bārī, ed. Muhammad Badr al-Muhammadī, vol. (Lahore: al-Maḥbūbī' al-Islāmiyya al-Sa'dīdyiya, 1978, rpt. Beirut: Dar al-Kutub al-Imāmīya, 2055/1426) 6:608. There is no agreement on its exact timing and up to eleven different positions among the scholars are reported by Ibn Hajar, Fath al-Bārī (7/213). Anas's long narration of the Ascension through Sharik in al-Bukhari's Sahih (Tawhid, bāb wa-qallama Allāhu Mūsâ al-tukliman) has (i) "until he reached the Lot Tree of the Farthest Boundary and the All-Powerful, the Lord of Might approached (wa-danā al-Jabbar là ṭāhā'ū al-Izza) then came down until He was two bow-lengths, 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 Sharik "and contradicting other reports" such as in the above expressions; but this was itself reluted as inaccurate: 'Iyāq said the final mention of the waking up is a postposition and does not predicate that the actual Isrā' 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 'Abbas, Anas and Abu Sa'id al-Khudri cf. al-Tahari, Tafsir (22:14-15); Ibn Hajar, Fath (13:480-484); and Khair, Makānat al-Sahihayn (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 tanzurūna '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'ādī 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'athnākum) (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.

1208 Both in al-Tahari, Tafsir (1:690).
1209 All mss. and eds.: يَا الْبَعْث typo.
A n wār al- T a n zī l: Hīz b 1

wa-lākin kānū anfusahum yazlimūna (but rather they were wrongdoing themselves) with ingratitude, because its harm does not reach beyond themselves.

[2:57] wa-ẓallalnā ‘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): camelthorn sap and quails. It is said 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 ṭayyibātī mā razaqnakūm (eat of the agreeable things We provided you) is meant as direct speech.

[The harm of ingratitude to Allah is only reflexive]

wa-mā zalamnū (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-dhikrullāh (and they did not wrong Us):

wa-annabīya-thumma sāma (and the Prophet): the Prophet is named: (read) and we are not one of them.

[The effortless avenue of divine forgiveness]

wa-dhikrullāh l-bāba (and enter the gate), meaning the gate of the town or that of the round tent toward which they used to pray. For they did not enter Jerusalem in the life of Mūsā—upon him...

[2:58] wa-idh qunlū-dkhulu hādhihi-l-qaryata (and when We said, Enter this town), meaning the House of the Hallowed [Jerusalem]. It was also said it means Jericho. They were ordered to enter it after the wandering in the desert.

fa-kulū mín-hā bythu sh‘ī’tum raghadan (and eat from it whatever you wish in plenty): in abundance; it was put in the accusative as an objective complement or as a participial state for the subject waw [in kulū].

[The effortlessness avenue of divine forgiveness]
blessings and peace.

sujidan (submissively) stooping and lowly, or prostrating to Allah out of gratitude for bringing them out of the wandering in the desert.

wa-qulū hittatūn (and say: a reprieve!), that is, "our request—or Your command—is a reprieve." [The word] is a single-instance deverbial form from al-hatt (lowering down) as in al-jilasa (a single sitting).

It was also read in the default accusative, as an objective complement in the sense hutta annā dhunabana hittatun 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 amruna hittatun '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, 'Hutta is la ilāha illā-Allāh, there is no god but Allah'. It was named thus because it lays down sins." Mākhāl al-Qāsī, al-Hidāyā ilā Balūgh al-Nīhāyā, ed. al-Shāhīd al-Brūshīkh et al., 13 vols. (Iṣḥāq: Khuliyyat al-Dirāsāt al-Uulary, Jami'at al-Sharīqū, 1429/2008) 1:280. Al-Tabārī, Tajrīs (1:177) narrates it only from 'Ikrima.


1318 This entire sentence is missing from R but found in a, Ak, b, e, t, T, and in the ed. by Ibrahim b. Abī 'Abdāl, al-Akhāfsh. Ibn al-Sunayfī and Tāwūs al-Yamant. (MQ)

1320 "This is the position of Abū Muslim al-Asfahānī and was deemed weak because

naghfir lakum khaṭṭāyakum (whereby We shall forgive you your errors) by means of your prostration and supplication. Nāfi' read it with yā' and Ibn 'Āmir with tā' in the passive.

The root of khaṭṭāya 'errors' is khaṭṭāya as in khaṭṭāyī'a. According to Sibawayh, the extra yā' [in khaṭṭāyī, pl. of khaṭtā'] was replaced with a hamza because it fell after an alfī, whereupon two hamzas were contiguous so the second one was replaced with a yā' which was then turned into an alfī; but there was now a hamza between two alfīs, so it was replaced with a yā'. For al-Khalil, the hamza came before the yā', then they both underwent what we said.1324

1321 According to Sibawayh, the extra yā' [in khaṭṭāyī, pl. of khaṭtā'] was replaced with a hamza because it fell after an alfī, whereupon two hamzas were contiguous so the second one was replaced with a yā' which was then turned into an alfī; but there was now a hamza between two alfīs, so it was replaced with a yā'. For al-Khalil, the hamza came before the yā', then they both underwent what we said.

1322 it fails to highlight how it pertains to forgiveness and to the next verse; although it is possible to say that it means 'to unsaddle in it in obedience to Your order... and reside in it in fulfillment of the promise' as the reason for forgiveness." (Q)


[The divine honoring of well-doers no matter what]

wa-sa-nazidu-l-muhsinina '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-ladhina zalamu qawlan ghayra-l-ladhi qila lahun 'then those who did wrong replaced what they had been told with some other words'; they replaced what they had been ordered of repentance 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-ladhina zalamu 'so We sent down on the wrong-doers'; He repeated the latter 1326

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1325 I.e. the apocopeation 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)

1326 As in the rhetorical figure of pathos known as conduplicatio, "repetition of a word or words in adjacent phrases or clauses, either to amplify the thought or to express emotion." Burton, Silva Rhetoricae, s.v.

1327 I.e. instead of saying hitfatan 'reprieve' they made up derisive parodic phrases such as habbatun fi ša'ra 'a seed on a hair' which they blurted out as they entered the gate shouting on their backsides: narrated from Abū Hurayra by Bukhārī, Saḥīh (Abiyā'ī) and Tafsīr, and Muslim and Saḥīḥ (Tafsīr) or, in another version from Ibrāhīm Maṣʿūd in al-Hākim, Mustadrak (2:352), "a strong red ear of wheat containing a black hair!" In one report they said, "Mūsā wants nothing other than to toy with us, hitfatan hitfatan!"

1328 By Ibn Muhayyin, a dialect of the Banū al-Ṣuʿūdāt according to Abū Ḥayyān 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 Mūṣā li-qawmihi (and when Mūṣā sought water for his nation) when they became thirsty during the wandering in the desert.

fa-qulnā-ḍrib-bi-‘aṣāka-l-hajara (so We said, strike with your staff the rock): the [definite article] lām in the latter denotes

I. 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— they were 600,000.1330

As in the Prophetic report narrated from Usāma b. Zayd, Sa’d b. Ṭalḥah, Khuṭayم b. Zayd, Thabit by al-Ṭabarî, Tafsīr (1:729-730) and Ibn Abī Ḥātim, Taṣrīḥ (1:591) and per al-Sha’bī’s exegesis (“pestilence or hail”) in the latter (§594). On the other hand the categorical glossing of ṣīq as “punishment” is one of the “invarables without exception” (kulliyat muttājadiya) in the Qur’ān according to Ibn Abī Ḥātim narrated by al-Ṭabarî, Tafsīr (1:730) and Ibn Abī Ḥātim, Taṣrīḥ (1:120 §592), cf. al-Qarnī, Kulliyat (1:312-325); the latter misquotes the hadith from Usāma in al-Ṭabarî.

Entire clause and ḍiyā missing from main body in B but added in margin.

339 Narrated from Ibn ‘Abbās etc. by al-Ṭabarî, Tafsīr (2:6-8) and Ibn Abī Ḥātim, Taṣrīḥ (1:121 §598-603), “light, like a human head, or that of a cat or of a bull” (Z).

332 In 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;333 (ii) or a rock Adam had brought down from the Garden and which befell shaykh ‘Ithnā ‘Ashari, Reuel who then gave it,334 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 dropped of the scrotum,335 after which Ibrāhīm (Gabriel)—upon him peace— instructed him to carry it away.

and Sīro-Palestine as well as the probably much smaller number of Jews having been born in the intervening generations between Mūṣā and Yāqūb—only four forefathers and 120 years—and the comparatively much more ancient, vaster and more powerful Jewish dominion whose armies nevertheless counted, at best, only 120,000 at the battle of Qadisiyya. Furthermore, he says, other Isra’ilite reports fix at 12,000 the army of Sulyman while his private guard numbered 1,000 and his horse 400 “at the height of their power and kingdom, and that is the correct one of their reports, so pay no heed to the calculations of their rabble.” Cf. Muḥammad Abū Shabba, al-Isrā‘īliyyāt wal-Mākāriʾ fī Talā‘al al-Tafsīr, 4th ed. (Cairo: Maktāb al-Sunnah, 1408/1988) pp. 178-180. 1333 12 miles =12 × 1.5 miles =18km per Nāṣib al-Ḥarrīrī, al-Maṣūṣiyyāt inda al-ʿArab, ed. Muḥammad Fathu al-Ḥarrīrī (Cairo: Dār al-Fadlā, 2002) pp. 68-69. 1334 Also al-Sulaymān b. Mubārak al-Adham, al-Maṣūṣiyyāt 244r, ‘Abd al-ʿAzīz al-ʿAdham (1409/1990) p. 89. As of July 27, 2014 the Zaatari Syrian refugee camp in Jordan was estimated at 81,000 refugees and covered an area of 3.6 km. By the ratio of 18km²/600,000 a surface of 3.3km² yields a population of 110,000 which lends credence to the proportions of the numbers adduced by the Qadi, who took them from J.

All mss. and Sks: ḍiyā gloss. All others incl. F: ḍiyā gloss. 335 Narrated from Abū Hurayra by al-Bukhārī, Sahih (Cairo, man ʿighilasla ‘uryān) and Muslim, Sahih (Fadā’il, fadā’il Mūṣa‘alayhi al-salām).
Or it denotes the species, which is a more conclusive proof: 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 and it would dry up. After that they said, "If Musa 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 Musa himself—and was from the myrtle of the Garden with two forks that would light up in the dark.

fa niyarat min hu-thnata 'ashrata 'aynan (whereupon there burst forth from it twelve springs) pertains to a suppressed [clause], the subaudition 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 fa-taba 'alaykum (then He relented towards you) (al-Baqara 2:54).

It was also read 'ashrata and 'asharata with kasr and fath of the shin respectively, which are two dialectical forms. qad 'alima kullu unāsin (each people knew well): each tribe's mashrabahum (their drinking-place): their spring from which they may drink.

kulū wa-shrābū (eat and drink) is subauded as direct speech.

min rizqi-l-Lāhī (of the provision of the One God): He means by that what He provided them of manna, game and spring water.

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min rizqi-l-Lāhī (of the provision of the One God): He means by that what He provided them of manna, game and spring water.
It was also said it means water alone, since one drinks it and eats of what grows because of it.\footnote{\textsuperscript{1341}}

\textit{wa-lā ta‘thaw fi-l-ardi 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{\textsuperscript{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-Khādir’s killing of the boy and his scuttling of the ship.

Close to it is \textit{al-‘ayth} (\textit{mischief}),\footnote{\textsuperscript{1343}} except the latter is almost always used for something perceptible by the senses.\footnote{\textsuperscript{1344}}

\begin{itemize}
  \item \textsuperscript{1341} “Shaykh Sa‘d al-Dīn [al-Ta‘fāzānī] said: the author [i.e., J.] 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)
  \item \textsuperscript{1342} There is disagreement among the linguist-exegesists whether \textit{mufsidin} here is a \textit{ḥāl ṭa‘īka} (\textit{emphatic participial state}) or rather, as the Qadī indicated, a \textit{ḥāl maqṣūda} (\textit{restrictive participial state}). (S) Al-Tābi was of the former opinion while al-Bābilī, al-Ta‘fāzānī and al-Rāghib followed the latter.
  \item \textsuperscript{1343} \textit{i.e., close to [the infinitive noun]} \textit{al-‘aṭā’ta‘havoc} which is is indicated by the saying of Allah \textit{wa-lā ta‘thaw} ‘and do not wreak havoc!’ (Q)
  \item \textsuperscript{1344} C.f. al-Rāghib, \textit{Tafsīr} (1:206) and \textit{Mufradāt} (p. 546, art. ‘-th-γ’).
\end{itemize}
is monotonous; to mean there is no variety in its dishes; hence they became disgusted with it; 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 lanâ rabbaka 'therefore call upon your Nurturer for us: "Ask Him for us through your supplication to Him."

yukhrij lanâ 'and He will bring out for us': "He will make appear and bring into existence." Its apocope is because it is the apodosis of fa-d'u 'therefore call upon', for truly his supplication is the reason for the answer.

mimmâ tunbitu-l-ardu '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 baqlîhâ wa-qitthâ'îhâ wa-fûmihâ wa-'adâsihâ wa-basâlihâ ('of its herbs and its cucumbers and its grains and its lentils and its onions') is an explanation and exposition that comes .......
It was also read ['hbutā] with damm.\textsuperscript{151}

\textit{Al-misr 'city'} is the vast territory and, originally, the boundary between two things. It was also said He meant by it the proper noun [Egypt],\textsuperscript{152} which He inflected only because its middle letter is quesicent, or for it to be interpreted as meaning "the City." The latter is supported by the fact that it is not nunnated in Ibn Mas'ûd's Codex.\textsuperscript{153} It was also said its original form is Mîrā'id [Mizraim] then it was Arabized.

[The stamping of odious states on the Israelites]

fa-inna lakum mā sa'altum wa-duribat 'alayhimu-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.

\textsuperscript{151} By Abû Hayya, al-Hasan al-Baṣri and Ayyub al-Sikhtiyāni. (MQ)


\textsuperscript{153} Mîrâ'id without tawwîn is the reading of al-Hasan, Talha, al-'Amarsh, Abûn b. Taghitb, Ibn 'Abbas, Ubay b. Ka'b and Ibn Mas'ûd. (MQ) Al-Tabari (2:25) disallowed it as well as the suppression of the final \textit{alif} in \textit{mīrâ'id} in light of the unanimity of the established script in the Quranic volumes. However, he considered it equally possible that \textit{mīrâ'id} in the verse may mean Egypt or any town of Syro-Palestine indifferently.
al-ta'mim al-ha'it ‘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-bahu bi ghaḍabin mina-l-Lāḥi ‘and they finally bore the anger of the One God’: they brought it on themselves; or they became deserving of His anger, from ba‘a fulānum bi-falān ‘X tallied Y’, in the literal sense that X became fit to be executed in retaliation for Y; the literal meaning of al-baw‘al-bu‘ is al-musawat ‘equivalence’.

dhālīka ‘that is’: an allusion to what preceded of the pitching of humiliation, misery and the final deserving of anger.

bi-an-nahum kānū yakfurūna bi-ayātī-l-Lāḥi wa-yaqṭulūn-n-nabīyyīna bi-ghayrī-l-ḥaqiq ‘on account of their constant disbelief in the signs of the One God and their killing the prophets unjustly’ 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 shedding 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—rases as well as the Verse of Lapidation and those/the one in which there is a description of Muhammad—upon him blessings and peace—in the Torah;1355

II. and their killing of prophets: for they killed Sha‘yān ‘Isaiah’, Zakariyyā ‘Zechariah’, Yahyā ‘John’ and others1356 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

1354 Namely, the two books that they continue to deny whereas the above-mentioned miracles were denied by their forefathers. (Q)

1355 For the verses of lapidation in the Torah see Deuteronomy (chapters 13 and 22) and Leviticus (chapters 20 and 24). The flagrant covering up of one such verse in Prophetic times is related in the Mawadda, Sāhiḥ 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-Abbar by Dārimi, Sunan (Mugaddima, Sifat al-Nabī fi-Kutub qibla Mab‘athīth) thus: “We find him named Muhammad b. ‘Abd Allah. His birthplace is Mecca, his place of migration Tāba 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 .

1356 As described in Talmudic literature cf. killing of Isaiah in Tractate Yeḥamoth 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. 15. Other Jewish prophets killed by the Jews were Jeremih, Ezekiel, Micah and Amos.
Anwar al-Tanzil: Hizb 1

They did so not only because they followed their evil inclinations and loved this world, to which He alluded when He said,

dhālika bi-mā ‘aṣāw wa-kānū yaʿtadūna '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 disbelieve 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‘ī is in the sense of ma‘ā ‘together with’.


Text and Translation

وَإِيَّاَيُ جُوُّبَتِ الإِشْرَارَةَ وَالْمُوْرِدَةَ إِلَىٰ سَبِيعِينَ قَضِيَاءٍ عَلَىٰ تَأْوِيلٖ (ماَذٌ أَقْمُ) إِلَّا لِلْإِخْتِصارِ. وَتَنَظِّرُوهُ فِي الْصَّمِّيمِ: قُولُواَ رَؤْنَةُ بَيْعَةً بَيْعَةً (الْبَيْعَةُ): إِنَّهَا حُطْوَتُ مِنْ سُوَاءٍ وَبُنَىٰ كَأَنَّهَا فِي الْجَلِّ قَوْلَةً تُوْبَيْ يِنِينَ (الْبَيْعَةُ) أَنَّهُ دُلِّيَ لُكَّ بَيْنَ تَأَكَّلَاتِهِمْ وَمُلْمِحَاتِهِ وَتَلََّيْهِ بِنَسْٰلَةِ عَلَى المَحِيْقَةِ; وَلِذَلِكَ جَاءَ (الَّذِي) يَبْعَطِيِّ النَّجَفِ.

Note that it is allowed to use a singular demonstrative [pronoun] to refer to two or more objects when the latter are paraphrased as “what was mentioned or preceded” for brevity. An example of such usage with the personal pronoun is the saying of Ru’ba as he describes a cow: [“The Trembling’]

In it there are threads of blackness and piebald

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] inna l-ladhīna ʿamanū ‘verily those who believed’ with their tongues, by which is meant those who profess the religion of Muhammad (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\(^{1359}\) because they file up in the strand of the unbelievers:

\[\text{wāladdīnā hādū (and those who Judaized): became Jewish. One says hādū} \text{ and tahāwωda for someone who embraces Judaism.} \]

Yahudīn \(^{1360}\) (Jews, Yehudim)\(^{1360}\) is either Arabic [derived] from [the verb] hādū, “he repented”—they were called thus when they repented of the worship of the Calf\(^{1361}\)—or the Arabized form of Yahūdī (Judah), whereby it would seem they were named after the eldest of the sons of Ya’qūb (Jacob)—upon him peace.\(^{1362}\)

wā-n-našārā (and the Nazarenes/Christians), plural of nasrānīn as in nadāmā and nadmānun (regretful). The yā’ in nasrānī is for intensiveness the same way as in ahmārī “ruby red.” They were called thus because of their support for the Christ—upon him peace.

\(^{1359}\) As narrated from Sufyān al-Thawrī and as held as the primary exegesis here by al-Taymī al-Asbāḥī, Makki al-Qaysī, Ibn ‘Aṭṭiya and al-Nasaffī in their Tafsīr.\(^{1360}\)

\(^{1360}\) a, Ak, B, F, I, R, Skī, B, 3, 4, 20, 28, 697; B, 699; 7:156, and per the explanation of Ibn Ḥurrāy. (S)\(^{1361}\)

Nafi' alone read it with ya'[sabina], either because he lightened the hamza and substituted it with a ya', or because it comes from saba', "he inclines," as they inclined away from all the religions to their own, or from truth to falsehood.

[Islam abrogates previous faiths]

man 'amana bi-l-Lahi wa-l-yawmi-l-akhirli wa-'amila sallihan '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...

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"Wa-lā khawfun alayhim wa-lā hum yahzanūna '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 fa' of apodosis]

The fa' reflects the fact that the correlative of attribute 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 affixed to conditional statements—

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1364 Also Abu Ja'far, al-Zuhri and, in case of pause, Hamza. (MQ) 'Nafi' alone' among the Seven; otherwise, among the Ten, so did Abu Ja'far.' (A) 'Nafi' alone with ya' meaning 'with ya' only,' without hamza' (Q)
1365 All ms. and eds.: صا يا ماال QA, HM: صا يا ماال ditto dittography
1366 See our introduction, section entitled 'Naskh: The pre-Islamic viability and post-Islamic invisibility of Judaism, Christianity and other superseded faiths.'
a position invalidated by the saying of Allah Most High, truly those (inma-l-ladhina) who persecute the believing men and women then do not repent: assured for them (fa-lahum) is the torment of Gehenna (al-Burūj 85:10).

[The Damoclean mountain used to extract Israelite obedience]

[2:63] wa-idh akhadhnā mithāqakum 'and when We took your binding promise to follow Mūsā and act upon the Torah.

wa-rafa'na fawqakumu-t-tūra 'and We made the mountain hang over you' until you gave the binding promise. It is narrated that when Mūsā—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 ḫirba'il (Gabriel) was ordered to uproot the mountain from the earth and overshadow them with it until they accepted.1370

1370 “And this is the tenth divine favor lavished on them.” (Q)

1371 Narrated from Ibn Zayd (see note 1303), Qatāda, Muḥādh, Abū al-ʿAlīya, ʿIkrima, ʿAtā and al-Suddī by al-Ṭabarī (2:48-50) and Ibn Abī Ḥātim (1:129-130 5653-654) in their Taḥrīr. Al-Suddī’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

Text and Translation

(خَذُوا) عَلَى إِرَادَةِ الْقُوَّلِ. (مَا مَاتِينِكُمْ) مِنَ الْكِتَابِ (خُذُوا)

جَهَدًا وَعَزْيَةً. (وَأَذْكُرُوا مَا أَهْوَاهُمْ). أَذْرُوسُوا وَلَا تَنْسَوْنَ أَوْ كُرُوا إِلَيَّ إِنَّمَا

dhurū al-qul' bi-quwwatin 'with strength'; with earnest resolve.

wa-dhkurū mā fihi ʿand 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.”

laʿallakum tattaqūna ʿperhaps 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 Muʿtazila, 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 baʿdi dhālika ʿyet 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 tawallaytum ‘to become a Jew’ itself has been glossed by Abū ʿAmr b. al-ʿAlā‘ 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-Baghdawi, Muʿālim al-Tanzil, ed. ʿAbd al-Razzāq al-Mahdī, 3 vols. (Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1420/1999) 1:124.
[2.65] wa-la-qqad ‘alintumul-ladhina-tadaw minkum fii-s-sabti
and you know very well of those among you who transgressed in
the Sabbath: their lam [in wa la-qqad] paves the way for the oath.1373

Al-sabti ‘sabbath’ is the infinitive noun of sabatat al-Yahūdu
the Jews sabbathized1374 to mean they observed the Sabbath-
day reverently. Its literal sense is qaṭ ‘severing’.

[The sinnication of the Sabbath-breakers]

They were commanded to devote it exclusively to worship
but some of them transgressed against it in the time of Dawūd
David—upon him peace—and took to fishing. The story goes,
it dwelt a shore town named Ayla ‘Eilat’.1375 Every Sabbath-

1373 "rather, it is the lām jawab al-qasam ‘lam that corresponds to, or is the comple-
ment of an oath’” (K) “It goes against the terminology of the grammarians... When
you say la-in akmuntani la-ukrimannak ‘indeed if you honor me I will most certainly
honor you’ with a subauded initial oath, the lām affixed to the conditional particle [in]
the lām muwatā’ ‘the lam that paves the way’ while the lām that comes after the
condition is the lām jawab al-qasam.” (Z) “It might be a slip of the copist; the correct
description is lām tuqādir al-qasam ‘lam of subaudation of the oath’, that is, ‘By Allah!
You certainly do know’” (Is, Kh) “Abū Hāyān said it is a lām of inception as in la-
Zaydān qā’ūnā ‘Zayd, behold, is standing’, and it is possible for it to be the comple-
ment 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 subaudation 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)

1374 All ms. and Kh, S, Sk: رم حضرًا نى من الطاعة. 1375 A city on the Syro-Palestinian shore of the Red Sea according to Yaqūt al-Ḥamawī,

fa-law-lā faḍṭu-l-Lāhi ‘alaykum wa-raḥmatuḥu ‘indeed, were it
not for the favor of the One God over you and His mercy’ “by fa-
cilitating 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-khāsirīna ‘you would have been of the losers’,
those who are defrauded through immersion in sins; or by stum-
bling 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 affixed1372 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: دخلت.
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

fa-qulnā lahum kūnū qiradatān khasīʿāna 'whereupon We said to them: Be apes, kept at bay', joining together the outward form of apes¹³⁷⁷ and khasīʿ, which is abjection 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 tones (al-jum'ā '62:5).¹³⁷⁸

²⁶⁶ fa-jaʿalnāhā 'then We made it', that is, the metamorphosis; or the retribution.

Qur'ān and exegetical consensus. Likewise Makki al-Qaysi, Hidayya (1:301) stated "The totality of exegetes said otherwise, as they were metamorphosed into apes literally". Abū Mansūr al-Maturidī in Tāwilāt al-Qur'ān, ed. Ertuğrul Boyumakinal and Bekir Topaloğlu, 18 vols. (İstanbul: Dār al-Mizān, 2006) 1:151 brings up a third scenario: "He turned their jawwar 'material constitution' into that of apes while maintaining humanity in them with respect to understanding and reason." This is supported by Ibn ʿAbbars' remarkable account that the apes went and signaled their former identities to their human relatives when the latter discovered them metamorphosed as narrated by al-Shāfiʿī in Aḥkām al-Qur'ān, al-Wahdī, al-Baghwā, and Ibn ʿAdī in their Tafsīr under this verse, al-Ḥakim, Mustadrak (2:322-332) and al-Bayhaqī, Sunan and Matnīf al-Sunan wa-l-Athār. It is strange that Dr. 'Alī al-Sābūnī in Sāfwat al-Tafsīr, 4th ed., 3 vols. (Beirut: Dār al-Qur'ān al-Karim, 1402/1981) 1:65 forwards Mujāhid's figurative gloss as the majority exeges and cites the literal one as "the saying of one exegete" by which he means al-Jamal in his supercommentary on the Jalālūn—when al-Jamal's gloss only reiterates what is found everywhere else and is so very far from being isolated that al-Damiri stated in Hayāt al-Hayawan (2:290) that Mujāhid alone had said it among the totality of the exegetes.


¹³⁷⁷ Respectively al-Khalīl, and al-Hudhali from al-Nahrawānī from Ibn Wardān. (MQ)
The story of the divinatory yellow cow

[2:67] wa-idh qala Mūsā li-qawmihī inna-l-Lāha ya'murukum an tadhabhuh baqaratan 'and when Mūsā said to his nation: Verily the One God commands you to slaughter a cow': the start of this

nakālah 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.'

wa-maw'īzātān li-l-muttaqīna 'and an admonishment for those who beware' among their nation; or for every vary one who hears of it.

[The story of the divinatory yellow cow]

account is the saying of Allah Most High and when you killed a soul and repelled one another concerning it (al-Baṣara 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.

qālū a-tattakhidhunā huzū'ān 'they said: Are you making us your laughing-stock?': that is, (i) "the butt of ridicule" (ii) or "fit

Al-Tabari (Ṭaḥārī 2:72) advocates yet a sixth meaning, namely a combination of the first part of (v) and the latter part of (ii).
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.\textsuperscript{1384}

Gamza and Ismā‘īl—[narrating] from Nāfi’—read it [huz‘an] with sukhūn and ḥāfṣ from ‘Āṣim [huzwānan] with dāmm and the transposition of hamza into wāw.\textsuperscript{1385}

qāla a‘ūdhu bi-l-Lāhī an aḵūna minā l-jāhilīna ʿhe 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] qalū-d’u lanā rabbaka yubayyin lanā mā hiya ʿthey said: Call upon your Nurturer for us to make clear to us what she is.

\textit{Text and Translation}

That is, what her state is and how she is described. It would have been right for them to say ayyū baqaratin hiya ʿwhich cow is she’ or kājīa hiya ʿwhich kind is she’\textsuperscript{1386} because mā ʿwhat’ is asked\textsuperscript{1387} mostly to define species,\textsuperscript{1388} but when they saw that what they had 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 yaqūlū innahā baqaratun lā fāridun wa-lā bikrun ʿhe said: verily He says it is a cow neither call nor yearling;\textsuperscript{1389} neither aged nor immature. One says farradat al-baqaratu furūdan ʿthe cow has become aged’,\textsuperscript{1386} [inf. noun] furūdan, from fard which is qat ‘cutting’, as if it had cut away its teeth.

The stem-form bikr spells primacy, whence bukrāa ‘daybreak’ and bāktāra ‘first-fruits’.

\textit{awānūn}‘middling’: middle-aged. [The poet] said: [ʿThe Exasperant’]

Sensuous women, between virgins and middlings (ʿān).\textsuperscript{1389}

\textsuperscript{1384} All ms. and eds.: B: ʿayyū baqaratin hiya.

\textsuperscript{1385} All ms. and eds.: B: ʿayyū baqaratin hiya.

\textsuperscript{1386} All ms. and eds.: B: ʿayyū baqaratin hiya.

\textsuperscript{1387} All ms. and eds.: B: ʿayyū baqaratin hiya.

\textsuperscript{1388} All ms. and eds.: B: ʿayyū baqaratin hiya.

\textsuperscript{1389} All ms. and eds.: B: ʿayyū baqaratin hiya.

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\textsuperscript{1389} All ms. and eds.: B: ʿayyū baqaratin hiya.

\textsuperscript{1389} All ms. and eds.: B: ʿayyū baqaratin hiya.
bayna dhālika 'between that', that is, in-between what was mentioned of the bull 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. Those who deny that [scenario] claim that what was meant by it was any cow of the bovine species without specification, which was then switched into a specific one through their questioning. Concomitantly it means abrogation occurred before implementation, as specification is an invalidation of textually-established latitude.

193 - 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-tamakkun bi-l-fitqād). 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).

194 Narrated from Ibn 'Abbās, Qatāda, Abīdāl al-Salāmīn, Zayd ibn Abī Hatīma, Abū Hurairah by Ibn Mardiyah, and al-Bazzār according to Ibn Hajjār in al-Kāfī al-Shāfī (p. 16:539).
Anwar al-Tanzil: Hizb I

Text and Translation

This is how the saying of Allah Most High, herds of surf camels (al-Mursalat 77:33) was explained. Al-A’sha said: ["The Nimble"]

There are my horses—his gifts—and there my camel-mounts: they are jet black (surf) and their colts like raisins.

It may be that He expressed blackness in terms of yellowness because the latter is among the hues that turn into the former, or because the black of camels is topped by yellow. Yet this [gloss] needs reconsideration because yellowness in this sense is never reinforced with fuqâ’.

[Surâr among the types of mirth]
tasurru-n-nâzirina (that gladdens the beholders), that is, it excites their admiration. Surâr’(gladness) is originally a pleasure in the heart at the occurrence of a benefit or in expectation of one, and stems from sirr (secret).

Ibn Abî ’Abbâs, Taâfi (1:140 §715).

Spoken by Al-’A’sha in praise of Abû Al-Ash’ath Qays b. Ma’dikarib generosity.

Black camels topped with golden spots were extremely prized. Narrated by Al-Tabari, Taâfi (2:94), cf. Diwân Al-’A’sha (p. 335 §68 v.18).

The subtlety of restricting the pleasure as being ‘in the heart’ is evident as it pre-

[2:69] qâlû-d’u lanâ rabbaka yubayyin lanâ mà lâwnuhâ qâla innahu yaqûlu innahâ baqaratun safâ’u fâqi’un lâwnuhâ 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; Fuqâ’ (intense yellowness) is the pureness of the color yellow and hence serves to reinforce the latter in the expression asfarun fâqi (bright yellow), just as one says aswadun hålik (jet-black). Its ascription to lawn (color), although it is the attribute of safâ’ (yellow)—because of the intimate connection between the former and the latter—is a superadded emphasis, as if it had been said, “yellow, with an intensely yellow yellowness.”

Al-Hasan relatedly glossed it as “of intensely black color.”
Sha'ma. (MQ) and arc the plural and face of the ~ki in 
[paradise in a- Rum 30:15 and al-Zukhruf 43:70]. Hence su
re, and ad ilation that take place in the heart exclusively, with
out any outward trace. The reason for not choosing the li
teral meaning [of tasurr as 'gladdens the heart' here is that the literal meaning [of surr] is pleasure—that is, a delighting (idhādū)—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 surr and hubār are both praiseworthy. As for farah 'jollity', it is out of batar 'exultation' and hibr 'arrogance', hence it is very often blamed [e.g. al-Qāsās 28:76, Hūd 11:10, al-Ra'd 13:26 etc.]. And all three terms might also be used interchangeably. (Q 3:396) 1402 By 'Ikrima, Yahyā b. Ya'mur, Ibn Abī Laylā, Ibn Abī 'Abla and Muḥammad Ḥul-Shāma. (MQ) 1403 The latter two readings were left unsourced in the commentaries. As for morpho-
logy it was said bāqir is a plural of three or more baqaras while abāqir and bawāqir are the plurals of abāqir and bawāqir respectively. (Q) "Bāqir is the noun of a company... its plural is bāqir. Bawāqir seems to be the plural of bāqir and abāqir; the plurals differ according to the difference in the original term." (Kh)
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 Karrâmiyya, however, held that the divine will is temporally originated; this was rebutted with the doctrine that the hinging of temporal origin is [understood] with respect to appurtenance.\textsuperscript{1422}

Our colleagues adduced it as a decisive proof that all events are by the will of Allah\textsuperscript{1420}—may He be exalted and glorified!\textsuperscript{1419} 

\textsuperscript{1417} B, a. 
\textsuperscript{1418} Cited by al-Dâmî. (MQ) "By Ibn Mas'ûd" according to Abu Naṣr al-Karmî in Shawâdhdh (p. 65). I. R. 
\textsuperscript{1419} Narrated by Ibn Abî Ḥâtim, Tafsîr (1:141 §722) from Abu Hârûrâ: Tabarî (2:290-100, 277-78) in mursal mode from Abû al-Ālîya, Qatâda and mu'dal from Ibn Jurâm and Sa'îd b. Mânsûr in his Sunan (2:565 §193) from Ikhrija.
\textsuperscript{1420} "As opposed to the Mu'tazila, who claimed that some of the contingencies belong by the servants 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 Muslims' 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 (hawâdith); 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 an hierarchy. This establishes that all contingencies happen by His will and that Muslims' nation, despite their coarse understanding and mindlessness, were more knowledgeable 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)

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' (Abû Dâwûd, Sunan, Adâlah, mà y writ idhâ asbâh). 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{1421} I.e 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 (tālīlaq) 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 (dhikhran muhdathun) 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 (tanâlhu li-iyânu) that is new; not the dhikhr itself. Allah said: Sâd. By the Qur'ān that contains the Reminder (Sâd 38:1). The reminder is the Qur'ān the
[2:71] qāla innahu yaqūlu innahā baqaratun là dhalālun tuthiru-l-arḍa wa-l-tasqī-l-ḥarthā 'he said: Verily He says it is a cow unbroken, plowing the earth or watering tillage: that is, it was never subjected to tilling and watering the fields.

Lā dhalālun 'not a broken one' is an epithet for baqaratun 'a cow' in the sense of ghayr ṭalālūn 'other than broken'. The second la 'not' is additive to emphasize the first. The two verbs are epithets of dhalālun as if it were said lā dhalālun muthāratan wa-sāqiyyatun 'not a broken one plowing and irrigating'.

It was also read lā ṭalālāt 'no broken one' with a fatḥah in the sense of 'in itself,' as you say mararti bi-rażūl-lā bakhilā wa-l-jabānu 'I passed by a man—no miser nor coward', that is, in himself—and tusqī,1425 'as ṣaqā '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.


1425 By Abū ʿAbd Allāh al-Rahmān al-Sulami. (MQ)


from salima lahu kadhā (it is his, participant-free) when it becomes uniformly his.

lā shiyata fihā 'without one spot on her': "without any color on her different from the color of her hide." [Shiyatun] is originally the infinitive noun of wasẖāhu 'he taints it'—[inf. nouns] wasẖy and shiy—when one mixes it into its [original] color another.

qālū-l-ānā jiṭa bi-l-ḥaqiqi ʿthey 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) ʾā-l-ānā 'what? now?' with prolongation in the interrogative sense; (ii) and ʿā-l-nā with the hamza suppressed, its vowel dropped onto the lām. 1427 fa-dhabāḥūhā 'finally they slaughtered it': there is ellipsis here. The subaudition is, "then they obtained the cow that had 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.


Anwâr al-Tanzil: Hizb 1

Text and Translation

wa-mâ kâdû yaf'alûna (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 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 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.

Kâda' (the almost) is of the verbs of propinquity coined for the near-befalling of an event; but when negation is affixed to it, some said, it acquires the meaning of absolute affirmation; others said past affirmation. The sound view is that it is like all other verbs. Nor does the saying of Allah wa-mâ kâdû yaf'alûna (after they almost did not) contradict His saying fa-dhababuhâ (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 subtleties, and so they did it as one coerced who has no other recourse left. [2:72] wa-îdîh qatalum nafsan (and when you killed a soul) as a collective address, since the killing took place among them.

fa-d-dâ'â'um fihâ (then jostled one another over it): “you wrangled concerning it”—as the two contenders shone one another, or “you shoved one another” in that each disclaimed responsibility for its murder and imputed it to the other. It is originally tadâ'â'um, then the tâ’ was contracted into the dal and a hamza of conjunctive compression was procured.

wa-l-Lâhu mukhrijun mâ kuntum taktumûna (but the One God was to be the discloser of what you were concealing): its exposers...
without fail. Mukhrijun 'discloser' was given regental force because it is citing a [contextually] future event, just as básītun dhīrā'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-ḍribūhu 'so We said: Strike it!' is adjoined to d-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-baḍīḥā 'with part of her', any part.1435

(i) It was also said: with its two smallest organs.1436
(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.1437

1435 He understood the construct [ba'dīḥā] to refer to species as there is no contextual indicator of 'ahdīya 'previous knowledge'. It also reveals divine power in its most perfect fashion. It also draws attention to the fact that there is no cause for specifying a particular organ' (Q)

1436 i.e. the heart and the tongue because they are the two noblest organs.' (Q)

1437 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)

Text and Translation:

ka dhālika yulīyi-l-Lāhu-l-mawtā '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.

wa-yurikum āyatīhi 'and show you His signs': His indicators of the perfection of His power.

ka'allakum ta'qīlūna 'perhaps you will understand:

(i) "so that your intelligence will become complete"1438 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.'1439

[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 a. B, e, L, R: ماليمون Ak, b, Kh, Q, Sk, T, U, Ul, Z; AQ, D, F, H, I, K, MM, P; 

1438 i.e. the dictates of their 'ąql '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.149
(viii) the fact that the effector in reality is Allah Most High, while
causes are but tokens without effect.1440

149 Umar said: “Messenger of Allah, I was given a hukhtiyya ‘she-Bactrian’ as a gift
and got an offer of three hundred dinars for it. Shall I sell it and buy budnān ‘sacri-
ficial camels’ [i.e. older] for its price?” He replied: “No, sacrifice it itself.” Narrated
by Abu Dawūd, Sunan (Mansūk, Bah. tabdil al-hady); Ahmad, Musnad (10/403-404
6325); Ibn Khuzayma, Sahīh, ed. Muhummad Muṣṭafā al-A’zamī, 4 vols. (Beirut:

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 1329)

[Slaying one's ego to know one's enemy and revive one's soul]
(ii) 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.1441 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 rea-
ality of things will show; and all trace of jostling and contention
will be removed between understanding and envisioning.1442

1441 “The stain of contravening the law and reason and running after pleasures, and
the disgrace 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 ‘old learner withid ‘monochrome’ in his interaction with
Allah Most High—without the concerns of this world interfering with him and with-
out the pursuit of lusts befuddling him. Allah Most High put the resuscitation of the vic-
tim in the slaughtering of the cow to notify His servants that reviving one’s heart can-
not happen without the slaughtering 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
1330) “The assimilation of the appetitive faculty to the cow is because of its resem-
blance in eating much and indulging what is of no benefit but rather is harmful.” (Q)

1442 “It will come alive with a good life and gaze upon the reality of things through be-

Qasawā '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 preposterosness of such hardness.

min ba‘dī dhālika (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-hiyya ka-l-ḥijārati (indeed, they are like rocks) in hardness.\(^{143}\)

coming enlightened with the lights of mshāhādāt 'witnessings' and tajalliyāt 'manifestations' after it had been erring blindly in the valleys of misguidance, bound for spiritual destruction. At that time he can clearly distinguish what brings him eternal bliss from what brings him damnation and destruction. So becomes mature, well-guided in himself as well as guiding and uplifting others, and he openly expresses to them that which was obscure to them of the reality of things. Thus his saying 'and openly express that whereby the reality of things will show' is inferred from the saying of Allah, but Allah was to be the disposer of what you were concealing (al-Baqara 2:72). (Z 1:380)

Al-Qānawī added a tenth benefit: "As for the point of having a cow slaughtered as opposed to any other type of beast, it is that prior to that, they used to worship the calf, then they repented and returned to the worship of Allah Most High, so He wanted to test them through the slaughter of what was made beloved to them, to make manifest the truth of repentance." (Q 3:416)

\(^{143}\) All miss: fā in the qısās in Q 3:416.
Anwār al-Tanzil: Hizb I

Text and Translation

wa-‘innā mina l-bījarātī l-ma‘ yatafajjaru minhu-l-anhāru wa-‘innā minhā la-mā yashshaqqāqu fa-yakhruju minhu-l-mā‘u wa-‘innā minhā la-mā yahbiṭu min khashiyat-i-l-Lāhī ‘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 rushes 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

while khashya ‘fear’ is a metonymy for docility.

It was also read in ‘verily’ as the lightened form of the heavy innā—which is always accompanied by the ‘lām that distinguishes it from the negatory in’—and yahbiṭu ‘crash down’ with a dammā.

wa-mā l-Lāhu bi-ghafilin ‘ammā ta‘malūna ‘and the One God is not at all unaware of what you do!’ is a threat over that.

Ibn Kathir, Na‘īf, 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]

1448 By Qaṣīda. (MQ)
1450 Cf. Daqr, Mu‘jam (p. 97); Wright, Grammar (2:81 D).
1451 By al-A‘mash al-Mutawwa‘i, a dialect. (MQ)
1452 ‘L.e. intense hardness and indocility’ (Q)
1453 Only Ibn Kathir read yahbiṭu here. (MQ) Na‘īf, Ya‘qūb, Khalaf and Abū Bakr read yahbiṭu with a yā‘ only in verses 2:85 and 2:144 but not here, so this passage is construed as a mistake. (S 2:273, Q 3:428, Z 1:332) ‘The yā‘ reading entails redirection from second to third-person as a putdown for them away from the pleasure of audi- torship, as for [the tā‘ reading] the form of direct address then the meaning would be rebuke—as the address of enemies consists in rebuke—and shifting from it is for distillation from the arena of direct address. Al-mukattatu mutafa‘awatiya bi-‘asabli al-muqaddimāt’ nuances vary according to rhetorical contexts’ (Q 3:429)
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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

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inflect
prepositional or relative clause
sound(s) صوت، أصوات
automatically ضرورة
indispensable ضروري
inclusively ضمّا
common parlance عرف محدد
modern modern
adjoining, adjoins
innate عالم ضروري
transitivized
previous
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universal
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sensitive virtue
linguistic
linguistic
vital impulse
vital impulse
name, title
unidentified
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antecedent
content of the challenge
vowelized consonant
made to follow sequentially
ambiguous pertains to
The Tripping separate covering hinges on generated parable metonymy consubstantial
consequentially correlative of
unexplained inherently supposable ellipsis accomplished clinched
fitted governing annex incoative genitive prolongation signification specimen in unqualified terms
other than pronouns meanings covenant covenanted covenanted confounding cognition premises, preliminaries subauded subauding premises, preliminaries means that on which the word hinges
fixed governed element
accompaniment considerate of public interest
inverted form restrictive, restricting sense

accusative
accusative
accusative
accusative
Glossary of persons and sects cited by al-Baydawi

Abd Allah b. Mughaffal b. 'Abd Qhanm or Nahm, Abū Sa'īd and Abū Ziyād al-Muzani (d. 59 or 60/679 or 680): a Companion and father of two famous Companions (Sa'īd and Ziyād), he was known as "one of the oft-weepers." He took part in the Battle at the Tree (bay'at al-arḍūn, year 6/628) and the expedition of Tabuk 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 Abū Barza al-Aslāmi to pray over him at his funeral, which Abū Barza did.145

Abd Allah b. Sālām b. al-Hārith al-Qaynuqā'ī al-Anṣārī, Abū Yusuf the Israelite (d. 43/663), a Companion said to have been a descendant of the Prophet Yūsuf—upon him blessings and peace. Al-Tabari, Ibn Sa'd and Ya'qūb b. Sufyān narrated he was named al-Husayn 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 Nawāfīl among the Khazraj. From him narrated his two sons Yūsuf and Muhammad and, among the Companions and those after them: Abū Hurayra, 'Abd Allah b. Mi'qal, Unays, 'Abd Allah b. Hanzala, Kharasha b. al-Hurr, Qays b. 'Abbād, Abū Salama b. 'Abd al-Rahmān 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 salam 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. Abi Waqqās said: “I never heard the Prophet—upon him and his family blessings and peace—ever say about someone walking on the face of the earth that he was one of the people of paradise except ‘Abd Allāh b. Salām.” Yazīd b. ‘Umair said: “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‘qāl said: “‘Abd Allāh b. Salām forbade ‘Alī 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.’ ‘Alī said, ‘Truly he is a righteous man, one of us.’” Abū Burdā 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 Jahiliyya 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 Israeletes witnesses over the same (al-Abjāf 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.

‘Abd Allāh b. Ubay b. Salūl: The leader of the Khazraj and Aws and chief of the munāfīqūn (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 mentioned this to a group of the Anṣār whereupon Sa’d b. ‘Ubāda said in excuse of Ibn Salūl: “Allah bestowed you upon us, Messenger 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-Munāfīqūn 63:8) in reference to his driving out the Prophet, among many other verses revealed concerning him. The “Great Calumny” (al-Ijāb) against ‘A’isha took place at that time, whereby the hypocrites of Medina, led by Ibn Salūl, spread a malicious scandal against her, enrolling some of the Muslims in their campaign 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

her of all the accusations were revealed, beginning, Verily those who brought forth the slander are a group among you (al-Nur 24:11). The culprits—Misbah b. Uthaythah, Hassan b. Thabit and Ḥamna bint Jahsh (Zaynab’s sister)—were flogged eighty stripes as was the principal instigator ‘Abd Allāh b. Ubay b. Sallūl whom his own Muslim son ‘Abd Allāh b. ‘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 involvement.

When the Prophet defeated the Banū Qaynuqā’ after a siege of 15 days and took them prisoner ‘Ubāda b. al-Ṣamit stood with the Prophet and dissolved his alliance with them but Ibn Sallūl 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’ida 5:51-56). He also criticized the campaign of Tabūk (9:630) which he joined only to secede from it, returning to Medina with a party of followers, which earned him a dire rebuke and damnation (cf. al-Tawba 9:81-89).

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. Zurara 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-Dhahabi rejected the authenticity of the latter report but then cited the report in al-Bukhārī and Muslim that after Ibn Sallūl 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 Abū Nu‘aym had compiled all the narrative routes of the above incident in a monograph, Juz’ jum‘a fiḥ raqiḥ hadith al-salāt ‘alā ‘Abd Allāh ibn Ubay. All of Ibn Sallūl’s many children were Muslims.


1457 Ibn Hajar, Fath (8:339).
Abū al-‘Āliya, followed by Sa‘īd b. Jābir. They ranked him with ibrāhim al-Nakha‘ī in learning.\(^{1459}\)

Abū ʿAmr b. al-ʿAlā‘: Abū ʿAmr Zabbān b. al-ʿAlā‘ b. Ammār al-Tamimi al-Māzinī al-Ḥārīṣi (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 Anās, al-Ḥasan, Ḥumayd al-ʿArrā‘, Abū al-ʿĀliya, Sa‘īd b. Jābir, Shaybān, ʿAlī, the two Ikrmās, Ibn Kathīr, ʿĀṭa b. Abī Rabī‘a, Mujāhid, and others. Among his students: Khātān al-Layth, Khārijah, Ḥusayn al-Ju‘fī, al-Yashkūrī, ʿAbd b. Mūsā al-Lu‘lu‘ī, Ibn al-Mubārak, al-ʿĀsma‘ī, Sībawayh 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 ʿUbayda said: “His notebooks reached to the ceilings of his house, hen 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-ʿĀsma‘ī said: “I heard him say, ‘I never saw anyone before me more learned than me; and I myself never saw after Abū ʿAmr 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 ʿAmr.\(^{1460}\)

Abū Bakr al-Ṣiddiq: ‘Abd Allāh b. Uthmān b. ʿĀṣim al-Qurashi al-Taymi, nicknamed ʿAtiq b. Abī Quḥāfa (d. 13/634) was the intimate friend of the Prophet (upon him blessings and peace),


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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 succeed 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 Abū Allāh, in addition to Abū Bakr’s son Abū al-Rahmān and his grandson Abū ʿAtiq.

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

named *al-Siddiq*.\textsuperscript{1462} The Prophet confirmed that title for him in the hadiths of the shaking of the two mountains: Uhud (together with 'Umar and 'Uthmān)—at which time he said: “Be firm, Uhud! There is none on top of you but a Prophet, a *Siddiq*, and two martyrs”\textsuperscript{1463}—and Ḥira' (together with 'Umar, 'Uthmān, 'Ali, Talḥa and al-Zubayr)—at which time he said: “Be still! There is none on top of you but a Prophet, a *Siddiq*, 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 Ahmad 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} Imam al-Shāfi’i 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 Najd’s false prophets—Ṭulayhah al-Asadi,\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, Tirmidhī, Abū Dāwūd, al-Nāṣirī and Ahmad.

\textsuperscript{1464} Narrated from Abū Hurayra by Muslim, al-Tirmidhī and Ahmad.


\textsuperscript{1467} He repented before the death of Abū Bakr and died a martyr on the Muslim side in the battle of Nahāwānd in the year 21/642).


\textsuperscript{1469} i.e. without repetitions through various chains. Suyūtī in *Tārīkh al-Khalifah* documents over 100 of them which he follows up with over 100 of Abū Bakr’s sayings.

\textsuperscript{1470} Narrated by al-Ḥākim as stated by Ibn Kathir in the *Musnad al-Ṣaddiq* inside his *Jami‘ al-Asānid*.
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'an they took to weeping, whereupon he said: "Thus were we before, then the hearts hardened (gusat al-qulūb)." Abū Nuʿaym said: "The hearts hardened means they became strong and tranquil through knowledge of Allah."1475

Abū Bakr: Shuʿbāʾ b. 'Ayyāsh b. Sālim al-Asadī al-Nahshali al-Kūfī (95-193/714-809) was a major imam of Qur'anic reading and Sunna who took the readings from ʿĀsim thrice, ʿĀtāʾ b. al-Sāyib and Aslam al-Minqarı. 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 'ishā' 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,"1476 and "Abū Bakr [al-Siddiq] 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'an."1477


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Fatīḥ al-Mīllāh by al-Dhahabi, and "the Imām, one of those who have reached the sky" by Ibn Ḥajar, first of the four mujtiḥahīd Imams whose school survived to our time and acquired the greatest following among Sunnis, known in the Community as "The Greatest Imām" (al-Imām al-ʿaẓam) and teacher to Abū Yūsuf, Muḥammad b. Ḥasan al-Shaybānī, and Zufar among others.1479

Abū al-Ḥasan al-Ashʿarī: ʿĀli b. Ismāʿīl b. Abī Bishr Isḥāq b. Sālim b. Ismāʿīl b. ʿAbd Allāh b. Ṭāhir b. Bilāl b. Abī Burdā b. Abī Musā al-Yamānī al-Bāṣrī al-Baghḍādī (260-324/874-936).1477 A descendent of the Yemeni Companion Abū Mūsā al-Aṣḥārī and the eponymous founder of the Ashʿarī School, he was in the first half of his scholarly career a disciple of his father-in-law, the Muṭtazilī teacher Abū ʿAlī al-Jubbārī, whose doctrines he abandoned in his 40th year after asking him a question al-Jubbārī failed to resolve over the issue of the supposed Divine obligation to "abandon the good for the sake of the better" (al-sāliḥ wal-walaḥ). At that time he adopted the doctrines of the šifātiyya, those of Abī al-Sūnna who assert that the Divine Attributes are obligatorily (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

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1475 Cited by Muḥammad b. Qudama in Minhāj al-Qāsidīn.
1476 Narrated by al-Qāsim b. ʿAllāmā b. Sallām in Fadā'il al-Qurān (p. 135) and Ibn ʿAbī ʾArabī (19-452-453 636673).
1479 Ibn ʿAbī ʾArabī, Ḥilāyat al-Nihāyāt (1:295-296 §1321). The figure of 18,000 is equated to a daily khatma for 49 years.
Basra and went to Baghdad where he took fiqh from the Shafi'i jurist Abu Ishaq al-Marwazi (d. 340).\footnote{Abu Ishaq al-Isfarayini and Ibn Furaq considered Abu Ish'aq al-Shafi'i in fiqh of Ibn Qadi Shubba, Tabaqat al-Shafi'iyya (183).} He devoted the next 24 years to the refutation of "the Mu'tazila, the Raifa, the Jahmiyya, the Khawarij, and the rest of the various kinds of innovators" in the words of Abu Kha'ib. His student Bundar 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-Sunnah wal-Jama'a.

\footnote{On his deathbed he said: 'Bear witness over me that I do not declare any of the people of the Qibla an unbeliever (kafir), as all of them point to One Object of worship; and all of this [disagreement] is just differences in terminology."}"

Abu Hurayra: 'Abd al-Rahman b. Sa'kr al-Yamani al-Dawsri (19BH-57/603-677)—formerly named 'Abd al-Shams then renamed 'Abd al-Rahman by the Prophet and nicknamed by him Abû 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 Abu Hurayra! You were the most assiduous among us in accompanying the Messenger of Allah and the most knowledgeable of us all in his hadith." Abu Ayub al-Ansari said: "Abu Hurayra heard what we did not hear, and I certainly prefer to narrate from him than to quote the Prophet [on my own]." Hence, al-Shafi'i named Abu Hurayra "the foremost in memorization among those who narrated hadith in his time"—meaning Companions and Successors.

Among Abu 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-Shafi'i 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 strife to come including the murder of al-Husayn, the sack of the Ka'ba and the names of those involved.

Abu 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 ('afafratuyn) and dyed his white hair and beard red with 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 dhikr.

He said: "I make glorification (tassbih) of Allah Most High every day according to my ransom (qadar diyati): 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-
Abū Jahil: ‘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 Jahil (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 himself “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—ever!” He was killed at the battle of Badr.

Abū Lahab: Literally “flamer,” thus named because of his beauty, ‘Abd al-‘Uzzā 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 Safa 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 behind this mountain, would you believe me?” They said yes. He continued: “I warn you of a great impending punishment!” and summoned them to believe in him. At this Abū Lahab said: “Perish your hands (tabbat yadāk)! Is this why you gathered us?” Then Sūrat al-Masād was revealed. He contracted ‘adaṣa, a contagious form of anthrax after which his family abandoned him and no one tended to his dead body for three days. When the stench became unbearable they had some slaves remove it and throw it down a hole.

Abū al-Sha’thā: Also known as Abū Ash’ath, the trustworthy. Tābi’ī Salīm (or Sulaym) b. al-Aswad al-Muḥāribi al-Kūfī al-Knānī (d. 125/743/74) is one of al-Bukhārī’s narrators in his Sahih and narrated from his father, Ibn Mas‘ūd, Ibn ‘Umar, and ʿAbdullāḥ. He died in Kūfa in the time of al-Ḥajjāj. Al-Bayḍāwī mentions him in the context of a variant of the ḍarrā’ū, although he is not known as a Quranic reading specialist and Ibn al-Jazārī does not mention him in Tabaqāt al-Qurra’.

Abū Tammām al-Ṭā‘i: Ḥabīb b. Aws b. al-Ḥārith (d. 231/846) was a Syrian poet who authored Fuhāl al-Shu’arā’ and Diwan al-Hamāsa. The latter received several commentaries, three of them available in print (by al-Ṭibrīzī, al-Marzūqī and Abū ‘Alī al-Ma’arri). Famed for his eloquence and forceful style, he went to Egypt then Baghdad and was lauded by the caliph al-Mu’tasim above the poets of his time.

al-Adḥaṭ al-Sa’dī: Abū Ja’far Aḍḥaṭ b. Quray’ b. ‘Awf b. Ka‘b al-Sā’dī al-Tamīmī, nicknamed Anf al-Naqā (Camel Snout), was a pre-Islamic poet (not Umāwī as claimed by S in Nawāḥid al-

1482 See references at http://www.livingislam.org/k/ahpp_e.html.
1484 Bukhārī, Sahih (Tafsir, Sūrat Tabbah); Muslim, Sahih (Imān, fi qawāḥī tafālāl Wa andīr ash-shirātak al-aghrābī); al-Tirmidhī, Sunan (Tafsir, Sūrat Tabbah), etc.
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 wādin Banū Sa'd, "In every vale there are Banū Sa'd."

ʻĀ'isha: ʻĀ'isha bt. ʻAbi Bakr al-Śiddiq, 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 'Abd Allāh and nicknamed her Ḥumayrā’ (fair young woman), ʻĀ'ish and 'Uwaysh. She was the teacher of the Community and a paragon of women, “the most eloquent of speakers after the Messenger of Allah” (Mu‘awiya, Mūsā b. Talha and al-Ahnaf b. Qays), “absolutely the most knowledgeable woman in the Umma or rather in humankind” (al-Dhahabi), “comprehensive in knowledge, unique in her intelligence, a mujtahida, the epitome of learning and teaching” (al-Suyūṭi). Her mother was Umm Rūmān the daughter of ‘Arīm b. 'Uwaymir b. 'Abd Shams b. 'Attāb b. Udhayna al-Kināniyya.

ʻĀ'isha was nineteen to twenty years younger than her sister Asmā? (27 BH–74/596–693) and about five to eight years Fātimā’s junior. The Prophet married her after the death of his first wife Khadija bint Khuwaylid, a year or two before his emigration to Medina, and he first cotabbed 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 Sahih. On the day of Uḥd (year 3624), Anas—at the time only twelve or thirteen years old—reports seeing an eleven-year old ʻĀ'isha and her mother Umm Sulaym having pulled up their dresses and carrying water skins back and forth to the combatants, as

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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-jā'f) instigated by ʻAbd Allāh b. Ubay (q.v.) she said: “Thanks and praise to Allah, not anyone else, and not to you!” Al-Shahrūbī 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’ (isfālām) while the higher station of ‘abiding’ (baq̣ā’)—that of ʻAbū Bakr—acknowledges the working of causes” Muḥammad al-Tāhir al-Kattānī in Maṭā'ī al-Sa'da said it was a liberty born of taudhīl ‘lovelorn endearment’ she did not mean literally.

ʻĀ'isha is with ʻAbū Hurayra the foremost instructor of the Umma and a principal conveyor 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 ʻAbū Bakr, 'Umar, Fāṭima, Sa’d, Ḥamza b. ʻAmr al-Adami and Ḫudayma b. Wahb according to Dhahabi. 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 fatwā’” ʻUmar, ʻAli, Ibn Mas‘ūd, Ubay b. Ka'b, ʻAbd Mūsā al-As’hārī, Zayd b. Thābit, and ʻĀ'isha. Mārūq 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.” She is also famous for her judicious corrections (istiḍrākāt) of older Companions, which al-Zarkashi compiled.

The Prophet praised her in several reports: “Many men

1466 Ibn Qutayba, al-Shi‘r wa-l-Shu‘arā’ (1:382–383); Baghdādi, Khulāsa (11:452–456).

1488 Narrated by al-Bukhārī.

1489 Narrated by al-Dārīmi and al-Hākim (4:11).
reached perfection but, among women, only Áya the wife of Pharaoh and Maryam bint 'Imrân; and the superexcellence of 'Á'isha over all women is like that of meat and gruel (tharîd) over all foods." Ibn Ḥajar cites other versions from Ṭabarānî and Abû Nu'aym that add, after the mention of Maryam bint 'Imrân, "Khadija bint Khuwaylid and Fāṭima bint Muhammad." This is confirmed by the hadith in Ahmad with a fair chain from Abû Sa'id al-Khudrî: "Fāṭima is the best of the women of Paradise except for Maryam." When 'Á'isha asked him: "Which of your wives are in Paradise?" He replied: "You are surely one of them!"

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!" (ḥādhîhi bi-tîl). 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 Muhammad!' And when you are angry with me, you say, 'No, by the Lord of Ibrāhīm!'" She said: "Yes, by Allah! I do not stay away from more than your name."

Abû Bakr one day sought permission to enter the Prophet's apartment. As he entered he heard 'Á'isha 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 'Á'isha. Abû Bakr went out angry. When he had gone, the Prophet said to her: "Well? Did I save you from the man?" After a few days, Abû Bakr again sought permission to enter and saw that the Prophet and 'Á'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 (qâd fa'alnâ, qâd fa'alnâ)."

She once asked the people: "Who gave you the fatwâ to fast on 'Ashūrâ'?" They replied, 'Ali. She said: "He is truly most knowledgeable of the Sunnâ!" Ammâr b. Yasîr said to the people of Kûfah when 'Ali sent him there to mobilize against 'Á'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 Hadîth, she was a mine of information on Arabic medicine because, 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 Fâṭima, 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 khumâr 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 Angâr nor stronger in their confirmation of the book of Allah! When Sûrat al-Nûr was revealed and to draw their khumâr over..."

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1489 Narrated from Abû Mūsâ al-Ash'ârî by al-Bukhârî, Muslim, al-Tirmidhî, Ibn Mâjah, and Ahmad.
1490 Narrated from 'Á'isha by Ibn Hibbân (16:8), al-Ṭabarînî in al-Awsat (8:84 §8039), and al-Ḥâkim (1990 ed. 4:14 sahih).
1491 Narrated from 'Á'isha by Abû Dawâtî Ahmad and Ibn Mâjah.
1492 Narrated from 'Á'isha by al-Bukhârî and Muslim.
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 (i'jtajarat) with it. They prayed the very next dawn prayer covered from head to toe (mu'tajirat). She forbade women from going to mosques for congregational prayers, including the five prescribed prayers, let alone Tarāwīh. 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 Tarāwīh 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-Baq‘i) 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

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 qāṣr was stipulated to alleviate hardship. She even fasted while travelling and deemed shortening to two a dispensation (rukhṣa). This is the Shāfi‘i and Ḥanbali position. Qāsim b. Muḥammad b. Abī Bakr al-Şiddiq related that his aunt ‘A’isha practiced lifelong fasting (kāna takṣūmu al-dahr).


1499 Narrated by Ibn Abī Ḥātim in his Tafsîr as mentioned by Ibn Kathīr in his Tafsîr (Dar al-Fikr 1981 ed. 3:285) and Ibn Hajar in Fatḥ al-Bārî (8:490) while al-Bukhārī narrates something similar. Ibn Hajar notes that ‘A’isha said something similar about the women of the Mutḥājinīn (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.
'Ali: Abū al-Hasan 'Ali b. Abī Ṭalib b. 'Abd al-Muṭṭalib b. Hishām b. 'Abd Manāf al-Qurashi al-Hāshimi (168H/406/661) 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 peace—and was always with him. He took part in all the battles with him except for the campaign of Tabūk, 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 Fātimah 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 Ahmad 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-Husayn, Ibn Mas'ūd, Abū Mūsā, Ibn 'Abbās, Abū Rāfī', Ibn 'Umar, Abū Sa'id, Ṣuhayb, Zayd b. Arqam, Jarir, Abū Umāma, Abū Juḥayfa, Al-Barā' b. 'Azīz, 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. Shihāb, 'Abd al-Rahmān b. al-Ḥārith b. Hishām, 'Abd Allāh b. al-Ḥārith b. Nawfal, Mas'ūd b. al-Ḥakam, Marwān b. al-Ĥakam and others; (III) among the rest of the Successors a great many, among the most distinguished of them his sons Muhammad, '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-Rahmān b. 'Awf offered it to him and made conditions, part of which he refused; so 'Abd al-Rahmān went over to 'Uthmān, who accepted, whereupon he was made caliph. 'Ali consented and pledged to 'Uthmān. [...] When 'Uthmān was killed people gave him their pledge, after which a group of the Companions demanded reparation for 'Uthmān's murder, among them Talḥa, al-Zubayr and 'Āisha, to which time the notorious battle of the Camel took place. Then Muʿāwiya rose among the people of Syro-Palestine—he had been his governor under 'Uthmān and under 'Umar before that—similarly demanding reparation, and thus the battle of Siffin 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 Aḥī al-Sunna 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 Talib?” 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 Bara’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 ‘Abbas would say: “When a way up comes to us from ‘Ali, we look no other way.” Wahb b. ‘Abd Allah said, as narrated from Abal-Tufayl: “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.” [...] 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 Ramadan 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-Hijja 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.195

‘Alqama: Abū Shibl ‘Alqama b. Qays b. ‘Abd Allah b. Mālik al-Nakha’i al-Kufī (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-Aswad b. Yazid and paternal uncle to Ibrāhim al-Nakha’i. He is a mukhadram 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, 'Ali, Salmān, Abū al-Dardā', Khabīr b. al-Walīd, Hudhayfah, Khābāb, 'A'isha, Sa'd, 'Ammār, Abū Mas'ūd al-Badrī, Abū Mūsā, and others. From him narrated Abū Wā'il, al-Sha'bī, Ibrāhīm, Salāma b. Kuhayl, Yahyā b. Waththāb and others. He fought at Ṣaffīn on the side of 'Ali 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.\footnote{1506}

\textbf{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."\footnote{1507}

Anas b. Mālik b. al-Nadr b. Ḍamḍam al-Najjāri (10BH-90/613-709), Abū Ḥāmza al-Anṣārī al-Khazraji, was the servant of the Messenger of Allah—upon him and his house blessings and 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 dhal-udhunayn).

Muhammad b. 'Abd Allāh al-Anṣārī said: "Anas went out with the Messenger of Allāh—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 once said to me, "I was a servant of the Prophet—upon him and his house blessings and peace—without mentioning any of the reasons for these blessings."

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. 'Abī al-Madīnī 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." Thabit al-Bunānī said, "Anas b. Mālik told me, "This is a hair from the hair of the Messenger of Allah—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!” Thabit al-Bunāmi said: “I was with Anas when his right-hand man (qahramān) came and said, “Abū ʿAmr, our land is parched!” Anas got up, made ablutions, went out into the wilderness and prayed two rakʿats 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-Jaʿd said, from Shuʿba, from Thabit, 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-Awsaf […] from Abū Hurayra: “Abū b. Malūk 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 Baḥrāyn 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.1508

**Anṣār:** See Emigrants and Helpers.

1508 Ibn Ḥajar, Isāba (1:71-73 §275).

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**Glossary of Persons and Sects**

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**Aḥṣā:** Abū Baṣīr Maymūn b. Qays b. Jandal, known as Aḥṣā (d. 7629) was one of the major poets of Jāhiliyya ranking with Umru al-Qays, al-Nābigha and al-Akḥṭal.

**Aḥṣā:** The ultra-meticulous Abū Bakr ʿĀsim b. Abī al-Nujūd al-ʿĀsadi (d. 127/745) was the teacher of Shuʿba and Ḥāṣ b. Sūlaymān al-ʿĀsadi and one of the main seven canonical readers.

**Aḥṣā:** Bāḥr al-Ḥarīrī (1-968/530-620): The foremost poet of Mudar and Ṭamīm in the Time of Ignorance until al-Nābigha 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-ʿĀṣmāʾi 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”1509

**Aḥṣā:** Abū ʿAmr ʿAbd al-Raḥmān b. ʿAmr b. Yuhmān al-Awzāʾī (88-158/707-775), Shaykh al-Īslām, 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 Hanīfa—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 Biqāʾ 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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Glossary of Persons and Sects

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Bilal: Bilal b. Rabab al-l;labashi (d. 20164 I)
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-meaning the
pagans- wanted to harm no one more than Bilal:' 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 m 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 Muhammad!" Bilal would say all
the while: Ahad! Ahad! (One!). Abu Bakr passed by him and
bought him from Umayya in exchange fo r a tough black slave
he owned. Al-Bukhari said he died in Syro-Palestine in the time
of 'Umar. lbn Bukayr said he died in the time of the plague oi
'Amwas. 'A mr b. 'Ali said he died in the year 20/641. lbn Zubar
said, "He died in our house." Ibn Mandah's Ma'rifat al-$a/1aba
states he was buried in Aleppo.15 10
lbn 'Asakir narrates that Bilal saw the Prophet in dream
telling him: "What separation is this, Bilal? When will you come
and visit me?" whereupon he woke up in a fright and travelled
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(ompant·ons and Successors·· A Companion ($aluibi, pl. $ahaba)
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" "·hoevcr encountered the Prophet-upon him blessings and
peace-believing in him and died as a Musl im while a Successor
(r,bi'i, pl. tabi'1,11) is someone who met one of the Companions
according to the same terms. 15 12
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Emigrants and Helpers: An Emigrant (m uhajir, pl. mululjirun)
;1 a Muslim who emigrated to Medina (from Mecca or else "here) before the conquest of Mecca in the year 10/63 I and a
Helper (pl. only, An,iir) is a Medinan Muslim contemporary of
theProphet-upon him blessings and peace.
Marra': Yabya b. Ziyad b. 'Abd Allah al-Daylaml al -Farra'
(144-207/761-822) was the leading grammarian and philologist
of the Kufans as well as a jurist and theologian who leaned to
\iu'tazilism like his Basran contemporary al-Akhfash, and like
himhe authored a tafsir entitled Ma'ii ni al-Qur'iin.
ijamza: The trustworthy imam, hujja, hadith master, canonist
and specialist of inheritance law Abu 'Umara Hamza b. Habib b.
'Umaraal-Zayyat al-Kufi al-Tayml mawliihum (80 -156/699-7 73 ),
the client of 'lkrima b. Rabi' al-Taymi, was a specialist of Ara~,c
and one of the "Main Seven" canonical readers. He took Qur an
from al-A'mash, who called him "the arch- scholar (l,a br) of the
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l\arrated by lbn 'Asakir Tdrik h Dimashq (7: 137) with a good chain. (smiad

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}:tajar. l~dba (I :170-171 §732).

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Qur'an” Ḥumrān b. A'yān, Abū Isḥāq al-Sabī'ī, Ibn Abī Laylā, Layth b. Abī Sulaym, Ja'far al-Ṣādiq, and others. Among his students were Ibrāhīm b. Ḍām and dozens of others, the most famous one being al-Kisā'ī and the most precise one Sulaym b. 'Isā. Sufyān al-Thawrī said: “Ḥamza did not read a single letter of the Book of Allah except on the basis of a proof from ḥadīth.”\(^{1513}\)

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, Ḥadīth (he transmits over 1,400 narrations in the top nine canonical books) and Qur’ānic exegesis, considered by the Basrans to be the greatest of the Tābi‘īn and by the Salaf (such as Qatāda) to be one of the “Substitute-Saints” (Abdal). 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 (zuhd), 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 (ṣīf). He used to swear by Allah that the true believer could not feel other than sadness in this world\(^{1514}\) and was the reason Ḥabib al-‘Ajāmī abandoned trading and entered the path of asceticism and perpetual worship.\(^{1515}\) He defined the fāqīḥ as “he who has renounced the world, longs for the hereafter, pos-

\(^{1513}\) Ibn al-Jazari, Ghayat al-Nihayat (1:236-238 §1190).


\(^{1515}\) Cf. chapter on Ḥabib al-‘Ajāmī in Ibn al-Mu‘allāqīn, Ṭabaqāt al-Awwāyā.
mother was al-Furay'a bt. Khālid b. Ḥubaysh, also a Khazraji and a Muslim who gave her bay'a. His most famous tekronym was Abū al-Walid. He narrated several hadiths from the Prophet—upon him blessings and peace. From him narrated Sa'īd b. al-Musayyib, Abū Salama b. 'Abd al-Raḥmān, 'Urwa b. al-Zubayr and others. Abū 'Ubayda said Ḥassān excelled all poets in three things: he was the poet of the Anṣār in the Jāḥiliyya, 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 Sahīhs through Sa'īd 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 ḥibrīl 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 Ishaq narrated in the Maghāzī [...] that Ṣafīyya bt. 'Abd al-Muțṭalib 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-Muțṭalib!

Not know very well I am not suitable for this.” Upon this, Ṣafīyya took up a pole and went down from the fort until she killed the Jew. Then she said, “Ḥassān! Come down and take his spoils,” but he replied, “I have no need of his spoils.”

According to Khalīfa, Ḥassān 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 Ḥassān 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-Maḍā'īni. Ibn Sa'd said he lived 60 years in Jāḥiliyya and 60 years in Islam, and died at 120.：</ref>

Helpers: See Emigrants and Helpers.

Hishām: Abū al-Walid Hishām b. 'Ammār b. Naṣīr b. Maysara al-Sulami (153-245/770-859) was the imam, Qur'an teacher, mufti and muhaddith of the people of Damascus. He took the readings from Ayyūb b. Tamīm, 'Arāk b. Khālid, Suwayd b. 'Abd al-'Azīz, al-Walid b. Muslim, Sadaqa b. Khālid and Mudīrīk b. Abī Sa'd among others. Among his students were Abū 'Ubayd al-Qāsim b. Sallām, Ḥibrāhīm b. Duḥaym, al-Akhfash and many others. He was heard saying in his kuḥfa: “Say the truth and also Haqq 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.\[1519\]

\[1519\] Ibn al-Jazari, Ghāya (2:308-310 §3787).

Hudhayfa b. al-Yamān: Hudhayfa b. Ḥisl or Ḥusayl b. Jābir 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-Aswāh and thereafter became known as al-Yamān because he was allied with the Yemenis. Hudhayfa 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. Hudhayfa 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 Hudhayfa 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 Jābir, Jundub, ‘Abd Allāh b. Yazid and Abū al-Tufayl among others; also, among the Successors, his son Bilāl, Rābi‘a b. Hirāsh, Zayd b. Wahh, Zīr b. Hubaysh, Abū Wā’il and others. He took part in the conquest of Iraq where many of his vestiges are famous. ‘Umar appointed him governor of al-Madā‘īn where he died in 36/657, forty days after the murder of ‘Uthman and ‘Ail’s bay’a. Among his sayings: “The Prophet—upon Him and his family blessings and peace—offered me to choose between [the status of] 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-Darda‘ called him “the keeper of the secrets of the Messenger of Allah, which no one else knows.”\[1520\]

\[1520\] Al-Hudhali: The Companion Abū Khirāsh Khawaylid b. Murra al-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.

\[1521\] Al-Ḥuṭay’a: Abū Mulayka Jarwal b. Aws b. Mālik al-‘Absi was born in Jahlīyya, 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 Mu‘āwiyah (208/620-89) or Ibn ‘Abbās (2 or 3 68/619-888). One of the major poets, excelled in panegyrics, lampoons and genealogies. He inherited 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. Bakkār said that whenever Ḥuṭay’a came to Mecca the Quraysh lavish 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 reciprocated ambiguously on his deathbed. The moniker Ḥuṭay’a means either “Runt” in reference to his diminutive size, “Flatfoot” or “Farter.” The author of the Aqbaṭi unsurprisingly attributes to him blasphemous, Rabelaisian deathbed banter.\[1521\]


\[1521\] Al-Baghdādī, Khizānat al-Adab (2:406-413); Ibn Ḥajar, Isāba (s.v. “al-Ḥuṭay’a”).
Ibn ‘Abbās: ‘Abd Allāh b. al-‘Abbās b. ‘Abd al-Muṭṭalib b. Hāshim b. ‘Abd Manāf al-Qurashi al-Hāshimi, Abū al-‘Abbās (38H-68/619-688), the paternal cousin of the Messenger of Allāh—upon him and his house blessings and peace. His mother was Umm al-Faḍl Lubāba bt. al-Hārith 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-Wāqidī said he was 13. He declared seeing the angel Jibril twice. In the Sahih, 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 ‘Abbas 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.” Muḥammad b. ‘Uthman b. Abī Shayba said in his Tārikh that Abu Ishāq said: “I saw Ibn ‘Abbās, he was a big man with a receding front hairline and hair down to his shoulders.” Ābū ‘Awānā said that Abū Hamza said whenever Ibn ‘Abbās sat he would take the place of two men.

In al-Baghwāt’s Mu‘jam: Ibn ‘Umar would tell Ibn ‘Abbās to come near and he would say: “Truly I saw the Messenger of Allāh—upon him and his house blessings and peace—call you, pat you on the head, insufflate (tafdalā) into your mouth and say: ‘O Allah! Give him deep understanding of the religion and teach him interpretation.’” In Ibn Sa‘d’s Ta’baqāt: “The Messenger of Allāh—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
A pil when sa’cle al. Ab. he Hgathd niv unrn hpre an, sas: i the or “I ars, s acalle re ema. All and I expla Iba hats Mu’mam ib. ‘Abd Allah b. ‘Abbās was asked he would reply if the answer was in the Qur’an or if it was in what the Messenger of Allah—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 (ijtahada ra’yah).

In Baghawi’s Mu’jam: ‘Atā 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’an were there with him, and the experts in poetry were there with him—and he presided over all of them by miles!” Mujahid 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’mask: “Ibn ‘Abbās predicated—as he was in charge of the pilgrimage season—and took to reciting and commenting [Qur’an], 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.”

Ibn Sa’d also narrated with a sound chain from ‘Abd Allah b. Abī Yazid: “Whenever Ibn ‘Abbās was asked he would reply if the answer was in the Qur’an or if it was in what the Messenger of Allah—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 (ijtahada 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.\footnote{\textsuperscript{1522} Ibn Hajar, \textit{Isāba} (4:90-94 §4772).}

Ibn ‘Amir: ‘Abd Allah b. ‘Amir b. Yazid b. Tamīm al-Yaḥṣubī 8/118 (629-736) the trustworthy Successor, leader of the canonical readers in Syro-Palestine—where his reading was taught until the sixth Hijrī century—and one of the “Main Seven” canonical readers. Al-Dānī said Ibn ‘Amir studied the Qur’an under Abū al-Dardā’ and al-Mughira b. Abī Shīhāb the companion of Uthmān. He took hadith from Mu’āwiyah, al-Nu’mān b. Bashīr, Wāthila b. al-Asqa’ and Fuḍālā b. ‘Ubayd. Among his students were his successor in Qurānic teaching Yahyā b. al-Hārith al-Dharrār, his brother ‘Abd al-Rahmān b. ‘Amir, Rabi’ā b. Yazid and others. Ṭabari’s critique of him is counted among al-Ṭabari’s lapses; similarly other criticism of the fact that Ibn ‘Amir was appointed qadi of Damascus was rejected by the majority of the scholars.\footnote{\textsuperscript{1523} Ibn al-Jazarī, \textit{Tabaqāt al-Qurān} (1:380-381 §1790).}

Ibn Jinni: Abū al-Fath ‘Uthmān b. Jinni al-Mawṣili (bef. 330-
392/bef. 942-1001) the greatest student of Abū 'Ali al-Farisi and author of many books in grammar and morphology as well as poetry and philology.

Ibn Kathīr: The Successor 'Abd Allāh b. Kathīr al-Dārī al-Makkī (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'ādh. He said to him early in Islam: "Truly you are a learned young man!" Al-Baghawi narrated that he said: "I can 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 Anas and Ibn Mas'ūd brothers." Abū Nu'aym said he was the sixth to become Muslim and that he used to say, "I took from the mouth of the Messenger 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 Abī Ḥāq. 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."

‘Alqama said, "Is there not among you the carrier of the two sandals, the toothpick, 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."

Hudhaylī 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 Muhammad, 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 Allah 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.\footnote{Ibn Hajar, \textit{Isāba} (4:129:130 \S 4945).}


\textbf{Ibn Sirin}: Abū Bakr Muḥammad b. Sirin al-ANASī a-Basrī (33-110/654-729) the freedman of Anas b. Mālik, Shaykh al-Īslām, older brother to Anas b. Sirin—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 learned scholar, Godfearing, a man of letters, he narrated hadith much, he was truthful and a proof in the religion” (al-Tahārī). “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. Ḥusayn, Ibn ‘Abbās, Abīy b. Ḥātim, Ibn ‘Umar, ‘Abīd at-Salāmānī, Shurayḥ the qādi, ‘Anas b. Mālik and many others. From him narrated Sa‘īd b. Abī ‘Arūba, Qatāda, Yūnus b. ‘Ubayd, Khālid al-Ḥadhḍhā’, ‘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 Rajā’ b. Ḥaywa, as opposed to al-Ḥasan who narrated the gist, as did Ibrāhīm b. al-Ḥasan and al-Sha‘bī.

‘Uthmān al-Batti said Ibn Sirin was the most expert judge in Basra. ‘Aṭf al-‘Arabī cited his knowledge of inheritance law and arithmetic as well. Ibn Yūnus said he was more judicious than al-Ḥasan in certain things. Abū Qilābā considered him the sharpest and most scrupulous of his contemporaries. Abū ʿAwānā said: “I saw Muḥammad b. Sirin in the marketplace. No one would set eyes on him except they would make \textit{dhikr} of Allah.” Zuhayr al-Aqtā’ said: “Whenever Muḥammad b. Sirin mentioned death he would die limb by limb.” Sufyān al-Thawrī said: “No Kufan or Basri matched the Godfearingness of Muḥammad b. Sirin.” Thābit al-Bunānī said: “al-Ḥasan was in hiding from al-Hajjāj 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'an 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!"1525


1525 Al-Dhahabī, Siyār (4:606-6246).

Glossary of Persons and Sects

Abū Ḥazra Jarīr b. ʿAtiyya b. Ḥudhayfa al-Khaṭṭāfī al-Tamīmī (d. 110 or 114/728 or 732) is one of the three poets among Muslim poets, the other two being al-Farazdaq and al-Akḥṭāl.1527

Gabriel: Gabriel, the chief angel, named in al-Baqara 2:97-98 and al-Tāhirīn 66:4 and known as al-Rūḥ (the Spirit), Rūḥ al-ʿāqib (the Spirit of Holiness) and al-rūḥ al-ʿāmin (the Trusted Spirit) in charge of all revealed Scripture.1528 His name has over a dozen lexical forms and canonical readings: jibrīl (the Hijāzīs' reading), Jabrīl, Jaʿibraʾil, Jabrāʾil, Jabraʾil, Jaʿibraʾil, Jabrāyil, Jabrayl, etc. (the Banū Asad substituted n for the final i yielding the impermissible readings Jaʿibrān and Jaʿibraʾan),1529 glossed as "slave of Allah" by the lexicographers. The Jews deemed him their enemy and Mikāʾil their ally according to the glosses on al-Baqara 2:97 and the disclosure of the Companion and former rabbi ʿAbd Allāh b. Salām—Allah be well-pleased with him—to that effect.1530

Karrāmiyya: The followers of the Khurāsānī 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

1527 Al-Qāfī (288-356/901-967) which could not possibly be correct since the Qadī says that he narrated from Nāfi', not to mention that al-Qāfī was a grammarian-philologist and not a specialist of qiraʾāt.
1530 Al-Qāfī (1:157-159).
1531 al-Bukhārī, Sahih (Bet al-Khalq, dhikr al-malāʾika)
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 Murjia 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 Naysabur was razed at the end of the fifth/11th century yet they endured to al-Razi's time since they are suspected of poisoning him after he defeated them in debate after debate. Shahristani described their doctrines at length.

al-Khadir (alt. sp. al-Khidr): 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 Sura al-Kahf (18:65) is identified in al-Bukhari and Muslim and by the massive majority of the scholars as "al-Khadir—upon him peace—and his full name is Balya b Malikan. It was also said his name was al-Yasa', and others yet said Ilyas." He is considered a prophet "by general agreement" according to Ibn al-Salih in his Fatawa and al-Nawawi; al-Tha'labi, al-Razi, al-Qurtubi, Abû Hayyân and al-Alusi in their Tafsîrs; Zain al-Din al-Irâqi in al-Bâ'ith 'alâ al-Khalas, Ibn Hajar in al-Zahr al-Nadir fi Hâl al-Khadir, al-Suyuti in al-Wajih al-Nadir fi Tarîj Nubuwata al-Khadir and others, while Baghawi and al-Mahalli.

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532 On the first doctrine see Anwâr al-Tanzil (under al-Baqara 2:70); on the second, al-Ash'ari, Maqâlât al-Islâmiyin (p. 141).
534 Al-Bukhari, Sahih (Arabic), hadith al-Khadir ma'a Músâ 'alayhimâ al-salâm) and Muslim, Sahih (Fadâ'il, fadâ'il al-Khadir).
535 The Qadi under Sura al-Kahf 18:65.
after he accepted arbitration in the crises with Muʿāwiya b. Abi Sufyān and ‘A’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-Nisāʾ 4:101) and “sellers of their own lives for Paradise” (cf. al-Baqara 2:103 and al-Tawāba 9:12). The title came to describe dozens of mutually anathemizing sects that all waged armed rebellion (al-khuṭūj al-lā al-amīr), damning (ikfār/takfīr) of Muslims and conspicuous religiosity such as praying and fasting above the norm. Abū Mansūr al-Baghdādi said:

The Khawārij are considered legally to belong to the Ummah 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 Ummah in other rulings, such as not being prayed upon after death, nor does one pray behind them in life. their dhahiha is ḫarām not ḥalāl, 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. Abi Talib 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-Baydawi said in his commentary on al-Fātiha: “Whoever comes short of deeds is a fasīq ‘transgressor’ by agreement; the Khawārij deem the latter an unbeliever and the Muʿtazila (q.v.)

138 Or one must repeat the prayer after praying behind them, neither ruling being unanimously agreed upon since Ibn ‘Umar prayed behind them.


consider him outside belief and unbelief both.” Hence Khawārij are also known as Waʿidiyya (<waʿid, threat of punishment) or Punishers” because they considered the perpetrators of major apostates eternally condemned to hellfire even if they were Muslims, and they also considered small sins to be major ones if committed deliberately.1340

They are the extreme opposite of the Murjiʿa who overemphasized waʿid ‘promise of bliss’ by saying that a believer who sins incurs no punishment at all,1341 while the Muʿtazila put unrepentant 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-Āshīrī’s Maqālāt al-Islāmiyyīn, Baghdādi’s al-Farq bayn al-Firaq and al-Mīlah wa-li-Nihāl, Ibn Ḥāzm’s al-Fīṣal fil-Mīlah wa-li-Nihāl and Shahrāstānī’s Milāl wa-li-Nihāl.

al-Kisaʾ: The grammarians ‘Ali b. Ḥamza al-Kisāʾī (d. 189/805) was one of the “Main Seven” canonical readers.

Maʿmar: Abū ‘Ubayda Maʿmar b. al-Muthannā al-Baṣrī Mawlā Bani Taym (110–209/728–824) was the encyclopedia student of Yūnus b. Ḥāḇīb al-BAṣrī and Abū ‘Amr b. al-‘Ālā in the Quranic readings and al-Akhfash in grammar. Al-Dhahabi said he was born the night al-Ḥasan al-BAṣrī died and that he was not one of the hadith masters, yet several of them were his students such as...
‘Ali b. al-Madini, al-Qāsim b. Sallām, Abū ‘Uthmān al-Māzīnī, ‘Umar b. Shubba, al-Athram and others (but not al-Bukhārī and Muslim as erroneously claimed by al-Qūnawī).\(^{154}\) He was an exceptional philologist and reputedly the first to author a gharīb compendium of obscure and difficult words in hadith among 200 works. Hārūn 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‘īd b. Aws al-Anṣārī] in knowledge of Arab history, genealogy and arguably 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 Ibāḍī Khārijī and Arabophobe (shu‘ūbi) who authored Mathālib “demerit” literature\(^{153}\) and other works against them. His contemporaries apparently loathed him for it and he died alone.\(^{155}\)


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.\(^{154}\)

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\(^{153}\) Q (3:105).


\(^{155}\) Ibn Hajar, Ta’dhib al-Ta’dhib, 14 vols. (Hyderabad Deccan: Dā’irat al-Ma‘ārif al-

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Glossary of Persons and Sects

al-Mubarrad: Muḥammad b. Yazīd al-Azdi (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-Kāmil and al-Muqtadab, among other works. He is also known as al-Mubarrad.

Muḥammad b. al-Ḥasan: Abū ‘Abd Allāh Muḥammad b. al-Ḥasan b. Farqad al-Ḥarāṣānī thumma al-Wāṣīti al-Shaybānī—mawlāhum—al-‘Āṣī (132-189/ca.749-805), the godly Syrian-born mujtahid imam, iqāh, and muftī of the Irāqīs who became, with Abū Yūsuf (113-182/731-798)—his second teacher, whom he succeeded as head judge for Hārūn al-Rashid—the spokesman of the School of their teacher Abū Ḥanīfa so that they are known as “the Two Colleagues” (al-ṣāhibīn).

Mujāhīd: Abū al-Ḥajjāj Mujāhīd b. Jābr al-Makki al-Qurāshī al-Makhzūmī mawlāhum (21-102/642-721) was a major commentator of the Qur’ān, jurist and hadith master of the Tābi‘īn. Ibn Sa‘īd relates in his Ṭabaqāt and elsewhere that he went over the explanation of the Qur’ān together with Ibn ‘Abbās thirty times. Al-A‘mash said: “Mujāhīd was like someone who carried a treasure: whenever he spoke, pearls came out of his mouth.” After praising him in similar terms al-Dhahabi said in his Mīzān al-‘Ītīdāl and Siyar A’lām 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. Mujāhīd 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-Dhahabi also quotes al-Amash’s judgment of Mujähid’s
Tafsîr whereby Mujähid was among those who narrate from the
books of Aḥl al-Kitâb. Al-Dhahabi then proceeds to mention
Mujähid’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-İsrâ’ 17:79) means He will seat the
Prophet with Him on His Throne (yuflisuhu ma’ahu ‘alâ ‘arshih).”
Far from deeming this report objectionable, however, al-Tabâri
defends it at length in his own Tafsîr of the same verse. Among
Mujähid’s famous sayings: “There is no creature you may take or
leave what they said except the Prophet.”¹⁵⁴³

Mu’ṭazila: pl. of Mu’ṭazili. “Isolationists.” A sect that made
human reason the ultimate criterion of truth, forged a political
alliance with the Shi’a and, like them, held the Qur’an 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
(shafâ‘a) as well as the miraculous gifts (karâmât) of the
awliyâ’i. “All Mu’ṭazilis are Qadars but not vice-versa”
(al-Magnâsiwâli). They devised five principles integral to their creed:

(i) In the chapter of tawhîd the Mu’ṭazila—and the Shi’a 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, Aḥl
al-Sunnâ 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 At-
tributes are none other than the Essence—“otherwise” they
claimed, “there would be a multiplicity of pre-eternal en-
tities” (‘a’dad al-qudâmâ’); whereas for Aḥl al-Sunnâ “what
is impossible is that the beginningless essence(s) be multiple
—not the Attributes of a single essence” (al-Būṭî).¹⁵⁴⁶

(ii) In the chapter of Divine justice (al-‘adl), the Mu’ṭazilâ
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 Qadariism and was refuted by
al-Bukhârî in his Khulq Aḥâl al-‘Ibâd, al-As‘ârî in Khulq al-

(iii) In the chapter of reward and punishment the Mu’ṭazila
held that Allah of necessity must reward those who do good
and punish those who do evil; that Muslims who commit
grove sins and die without repentance will remain in Hellfire
eternally, that Prophetic intercession cannot bring out any-
one from hellfire; Aḥl al-Sunnâ held that Allah rewards and
punishes without being obliged to do so; that no Muslim
whatever remains in Hellfire eternally and that the Prophets
intercession is firmly established by mass transmission.

(iv) In the chapter of īmân the Mu’ṭazila held that grave sin-
ers were considered neither believers nor disbelievers and
so construed for them a “half-way status” (al-manzâla bân
al-manzilâtayn). 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’ṭazila held, as do Aḥl al-Sunnâ and the Shi’a, that
such is obligatory upon believers. However, in deriving this
and the previous four headings, the Mu’ṭazila and Shi’a gave
precedence to reason and reason-based methods over the

¹⁵⁴³ Narrated from Mujähid and also from al-Ḥakâm ibn ‘Uṭayba by Ibn Hazm in al-
İkkâm fi Usâl al-İkhâm, ed. Ahmad Muhammad Şâkîn, 8 vols. in 2 (Cairo: Ma’âkîbâ’
Abî Ṣâd al-Barrî in al-Jâmi‘ fi Bayân al-‘Ilm (2:925-926 &1761-1765). See also Abû

¹⁵⁴⁶ Muhammad Sa’îd al-Būṭî, Kubrâ al-Ya‘thiyyah (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.\(^\text{1547}\)

al-Nāighba: Abū Umāma Ziyād b. Mu‘awiya b. Ṭabāb al-Mudāri al-Ghafafānī (d. 188/6604) was a major Jāhili poets from the Hijaz, nicknamed al-Nāighba (‘Prodigy’) for his brilliant style.\(^\text{1548}\)

Nāfi’: Abū Ruwaym Nāfi’ b. ‘Abd al-Rahmān b. Abī Nu‘aym al-Madani (d. 169/786) transmitted the Qur‘ān from Abū Ja‘far Ibn al-Qa‘qā’ (the ninth of the “Main Ten” canonical readers) and seventy of the Tābi‘in among the students of Ibn ‘Abbās, Abū Hurayra and Ubay b. Ka‘b, 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.


Qutrub: Abū ‘Ali Muḥammad b. al-Mutanār al-Baṣrī, known as Qutrub (d. 206/821) took grammar from Sibawayh and kalām from the Mu’tazilī al-Nazzām. He died in Baghdad. Among his many works: Ma‘ānī al-Qur‘ān, Gharīb al-Āthār, and al-Ishīqāq. Finding him at his door early every morning Sibawayh would say to him: “You are a real qutrub ‘night-owl!’”\(^\text{1549}\)

\(^{1547}\) See for example note 914 above.


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\(^{1550}\) Al-Baghḍādī, Khizānāt al-Adāb (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 Hajar commented, “If what they mentioned is true it would be one of those breaches of custom with respect to him; who can object? Indeed, Abu al-Shaykh narrated in Tabaqat Al-Ashbahaniyyin through Al-Abbas b. Yazid that the latter said: ‘The people of learning hold that Salim lived 350 years. As for 250, they consider it beyond doubt’.”

Abu Rabia al-Iyadi said, from Abu 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. Sulayman b. al-Mughira said, from Humayd b. Hilal, that the Prophet—upon him and his house blessings and peace—made Abu al-Dardaa and Salim brothers. The same is found in Bukhari in the hadith of Abu Juwayfa on his story, which contains this passage: “The Prophet—upon him and his house blessings and peace—said to Abu al-Dardaa: ‘Salim has more understanding (afqah) than you.’”

After the conquest of Iraq he was made governor of Madain 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 Abu Ubayd or 37 per Khalifa; but Abu al-Razzaq narrated from Anas that “Ibn Mas'ud went in to see Salim on his deathbed,” which shows he died before Ibn Mas'ud, who died before 34. So it would seem Salim died in 33 or 32.1515

1515 Ibn Hajar, Isabah (3:113-114 §3350). Al-Dhahabi's Juz' filhi Ahl al-Mi'a, ed. Abu Yahya al-Kandari and Abu 'Abd Allah Buqrayn (Beirut: Dar Ibn Hazm, 1417/1997), p. 31 §1 has: “It became apparent to me that he did not reach 90 years of age.”
Sibawayh: Abū Bishr ‘Amr b. ‘Uthmān b. Qanbar al-Shirāzī thumma al-Baṣrī, known as Sibawayh (148-180/765-796), is famous as the great grammarian of the Arabic language who surpassed his master al-Khalil al-urarāhḍi 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.

Ṣuhayb b. Sinān b. Mālik b. Sa‘d b. Judaym al-Namiri, Abū Yahyā (32BH-38/591-659). His mother was from the Banū Mālik b. ‘Amr b. Tamīm. He is known as al-Rūmi because the Byzantines took him prisoner in his childhood, then a man from Kalb bought him and sold him to ‘Abd Allāh b. Jadʾān al-Tamīmī 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 Jadʾān. 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 ‘Umayrā while al-Baghwāi related that “Ṣuhayb” (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 ‘Adī narrated from Ṣuhayb: “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 Abī Khaythama through Hāmmād from ‘Ali b. Zayd, from Sa‘d b. al-Musayyib and also through another chain; al-Kūtī in his Tafsīr from Abū Šālib, 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, Ṣuhayb the forerunner of the Byzantines, Bilāl the forerunner of the Abyssinians and Salmān the forerunner of the Persians.” Ibn ‘Umayna in his Tafsīr and Ibn Sa‘d narrated through Mansūr, from Mujiḥīd: “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. Yāsir was among those who were tortured until he did not know what he was saying; likewise Ṣuhayb, Abū Qā‘id, ‘Amīr b. ‘Uḥayra 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-Baghwāi narrated through Zayd b. Aslām, from his father:1556 “I went out with ‘Umar until we reached Ṣuhayb in al-

1556 This chain is as cited in the printed edition of the Ḥāba; however, the printed edi-
'Aliyya. When the latter saw him, he cried out: “People! People! (ya nás ya nás).” ‘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: "Suhayb, 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 Suhayb should pray over his remains and that he should people in prayer until they decided on a leader. Al-Bukhari narrated it in his Tārikh.

Al-Humaydī and al-Tabarānī narrated from Suhayb: “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.”

Suhayb died in 38/659; it was also said he died in 39/660. From him narrated his sons Ḥabīb, Ḥamza, Sa‘d, Sa‘līb, Sa‘fī, ‘Abbād, ‘Uthmān and Muḥammad, and his grandson Ziyād b. Sa‘fī. The Companion Jābir also narrated from him, as did Sa‘d

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Abū al-Musayyib, ‘Abd al-Rahmān b. Abī Laylā and others. Al-Wāqīḍī said: Abū Ḥudhayfa one of the descendants of Suhayb narrated to me, from his father, from his grandfather, that Suhayb died in Shawwāl 38/March 659 aged 70.1357

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 Ahmad, Abū Ya‘lā and Ibn Abī al-Dunyā, and Ibn Hībbān declared it sound. Al-Ṭabarānī related its gist from Ubay b. Ka‘b and its chain is fair.\footnote{Ibn Hajar, Isāba (1:16-17 §32).}

‘Umar: ‘Umar b. al-Khaṭṭāb b. Nufayl b. ‘Abd al-‘Uzza, Amīr al-Mūminin, Abū Ḥafs al-Qurashi al-‘Adawī al-Faruq (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 ‘Umar b. al-Khaṭṭāb.” He was famous for his sagacity and fierce stand for his faith 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...” He was an exceptional statesman and ruler. He was fair-skinned with some reddishness, tall with a large build, fast-paced, a skilled fighter and horsemanship of immense courage, and a scrupulously Godfearing leader who wept much and was martyred as the Prophet had predicted.

He also had the distinction of having...
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” (qassara Qaysara). 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, Sijistan, 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-Khattāb.” 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.”

because of ‘Ali b. Zayd. This narration describes ‘Umar as “swarthy and tall, bald, and left-handed.”

1567 Hadith: “My little brother, join us in your supplication and do not forget us.” (Ay ukhayya ashriknā fi du‘ā‘ik wa-lā tusunā). Narrated from ‘Umar by al-Tirmidhi (hasan sahih), Ibn Mājah and al-Nasā‘ī. Al-Nawawi in al-Adhkār 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.
Khaybar and the consumption of the meat of the domestic asses. On rajm ‘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 rajm. We recited it, learnt it, and the Prophet did rajm 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 rajm in the Book of Allah” whereupon they will follow misguidance by leaving a categorical obligation Allah revealed. Rajm 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.

\[1572\text{ Narrated in the Nine Books except Abu Dawūd.}\]
\[1573\text{ Narrated in the Nine Books.}\]
\[1574\text{ In al-Mawātī (‘Abd al-Bāqī ed. 2:980 toward the end of book 34, Iṣṭiḥlāl), Ibn}\]

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al-Jawzi, Manāqib ‘Umar (p. 71); al-Samḥūdī, Tārikh al-Madīnā (2:759); Ibn Qudāma, al-Mughees (7:301).

\[1575\text{ Narrated by Ibn ‘Abd al-Ḥākam in Futūḥ Miṣr wa-‘Akhbār al-‘Uṣūl (p. 114) and Ibn al-Jawzi in Manāqib ‘Umar (p. 120) cf. Kanz al-‘Ummāl (12:660), all with a broken chain through Abu ‘Abdāl-Yūsuf b. ‘Abdah al-Azdi whose narrations from Ṭabīh (such as this one) are disclaimed (munkar). In addition the content itself is disclaimed, namely the claim that ‘Umar ordered both ‘Abd Allāh b. ‘Amr and his father to be flogged and insulted them. Modern writers such as Sayyīd Qūb in Fi Zīdāl al-Qur’ān (3:1346, 63:969), Mahmūd ‘Aqāqūd in ‘Abqariyyat ‘Umar and al-Kandilhawi in Hayāt al-Shihāba nevertheless gave currency to these stories.}\]

\[1576\text{ Ibn Kathīr, Bida‘a (7:135).}\]
\[1577\text{ Narrated by Malīk in his Muwatta’.}\]
\[1578\text{ Narrated by Ibn Abī Shayba (13:269); Abū Nu‘aym, Ḥilya (1:88 §133) through Abū Bakr b. Abī Shayba; Ibn al-Jawzi, Manāqib ‘Umar (p. 168); Ibn Qudāma, al-Riqqā}\]
\[1579\text{ al-Bukā (p. 166); al-Dhahabi in the Siyar.}\]

\[1577\text{ According to Ibn al-Jawzi in Manāqib ‘Umar (p. 206).}\]
Anwār al-Tanzil: Hizb 1

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 Külthūm the daughter of ‘Ali b. Abī Talib when ‘A‘īsha asked her why she would turn down his proposal for marriage.\(^{1580}\) 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."\(^{1587}\) 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 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‘arī 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 woollen 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 Külthūm the daughter of ‘Ali, with the words: “Umm Sulayt deserves it more, she sewed for the people at the battle of Uhud.”\(^{1582}\) 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

\(^{1580}\) Narrated through al-Waqīdī by al-Ṭabarī in his Tārīkh (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.

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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!\(^{1583}\)

During his caliphate ‘Umar forbade certain actions out of precautionary pre-emption (sadd al-ddhārā‘ī). For example, he forbade Anas from praying towards a grave after seeing him do so;\(^{1584}\) he hit a man for praying while facing another and hit the latter for facing the former through his šalāt;\(^{1585}\) he forbade Muslims in non-Muslim countries (Azerbaijan at the time) from dressing in the manner of non-Muslims;\(^{1586}\) 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.\(^{1587}\) When a man from Iraq named Šābīgh b. ‘Isā came to Madīna 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, Šābīgh." ‘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. Šābīgh said: "Commander of the believers, stop! No trace remains of what was in my head."\(^{1588}\) In another version, ‘Umar

\(^{1583}\) Narrated by Ibn Sa‘d (3:289) with a chain meeting the criteria of al-Bukhārī 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-Arnā‘ūt (1:231-232 392), Ibn ‘Umayyāt in his Muqaddimah al-Mustaqsim (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 (mushrikūn)." For some reason, this particular passage was left out of the English translation of the Igtida‘ entitled Ibn Ṭaymiyya’s Struggle Against Popular Religion (1976).
\(^{1587}\) Narrated by al-Bukhārī in talî‘īn mode.
\(^{1588}\) Narrated by Sulaymān b. Yaṣār with a sound chain by al-Dārimi and cited by
said to him: "Uncover your head." He did, revealing two braids.

'Umar said: "By Allah! Had I found you tontsured, 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-Raḥmān, for drunkenness).

'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'ān!"

Ṭāriq b. Shīhāb narrated: "When 'Umar came to Syria-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 Shām are meeting you and you are in this state?' 'Umar said: 'We are a nation Allah ennobled and made mighty with ʿIslām. We shall not seek nobility and might with other than it.'!

Al-Qurtubi in his Tafsīr on the verse Allah knows that which

Al-Qurtubi in his commentary on Al Imrān 3:7. Imām Malik narrated in al-Muwāda that al-Qasīm b. Muhammad said: "I heard a man asking 'Abd Allāh b. 'Abbās 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-saḥāb).' Then the mean asked the same question again and Ibn 'Abbās gave the same answer. Then the man said: 'The spoils Allāh mentioned in His Book, what are they?' and he did not stop asking him until he almost created a nuisance for him. Then Ibn 'Abbās said: 'Do you know what this man is like? He is like ʿAbd Ubayd al-ʿAṭā' whom 'Umar beat up.'!


Narrated by Ibn Abī Shayba (7:10, 7:93) and others.

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Every female bears and that which the wombs absorb and that which they grow. And everything with Him is measured (al-Raʾd 4:158) 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. Muʿādh b. Jabal said to him: "You may have jurisdiction over her, but not over the fetus. 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 Kaʿbah!" 'Umar said: "Women can no longer give birth to the like of Muʿādh; were it not for Muʿādh, 'Umar would have perished!" (lawā Muʿādhun la-halaka 'Umar.)!

Al-Bukhārī narrated in his Saḥīḥ that in a time of drought 'Umar accomplished the prayer for rain through the intercession of al-ʿAbbās b. 'Abd al-Muṭṭalib, the uncle of the Prophet, saying: "O Allah! We would use our Prophet as a means to You and You then send 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-
selves before you are brought to account,”

1596 “Would that I were resurrected with a clear account, with nothing for me and nothing against me;”

1597 “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;”

1598 “O Allah, I am rough, so make me gentle! I am stingy, so make me generous! I am weak, so make me strong!”

1599 “Whoever displays humility to the people beyond what is in his heart only displays hypocrisy on top of hypocrisy;”

1600 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!’ ”

1601 “People resemble their times more than they resemble their own parents.”

1602 “We found that the goodness of our lives was patience.”

1603 “Know that greed is poverty and despair sufficiency. When a man despairs of something, he does without it.”

1604 “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.”

1605 “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 from praying the funeral prayer over one of the deceased so the latter told him that the Prophet had revealed to him the names of twelve of the hypocrites, whereupon ‘Umar asked Ḥudhayfa, “I adore you by Allah! Tell me, am I one of them?” Ḥudhayfa replied, “No, and I will not tell anyone anything further after this.”

1606 ‘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.”

1607 He gave a sermon when he was caliph wearing 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 Ibn ‘Umar’s lap after his subbing 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!”

1608 The next morning al-Miswar 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.

1609 To the visitors who told him Jaza’kum Allāhu khayran he would reply: “I am hopeful and fearful” (rāḥib wa rāḥib).

1610 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 holding my arm.”

84 Narrated by al-Tabari in his Tafsīr, al-Bazzař through trustworthy narrators according to al-Haythami (3:42), al-Bayhaqī in his Sunan al-Kubrā (8:200), Ibn Abī Shaibah and others.


86 Narrated from Ibn ‘Umar by al-Dhahabi.

87 Al-Suyūtī, Sīlah ‘alā al-Mahārīs and al-Masā’il, Ibn Sa’ïd (3:345), Abū Nu‘aym, Hilya (1:87 §137), and al-Dhahabi.


89 Narrated from Ibn ‘Umar by al-Bukhārī and Muslim.
shoulder and saw that it was ‘Ali b. Abī Tālib. 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 Imam ‘Abd Allāh Abū ‘Abd al-Rahmān (from Zaynab bint Ma‘zūn); ‘Abd al-Rahmān the Elder (from Zaynab also); Zayd the Elder (from Umm Kulthūm bint ‘Alī b. Abī Ṭālib min Fatimah al-Zahrā’); ‘Āṣim (from Umm Kulthūm Jamila bint ‘Āṣim b. Thābit); Zayd the Younger (from Mulayka bint Jarwal al-Khuṣā’iyā); ‘Ubayy Allāh (from Mulayka also); ‘Abd al-Rahmān the Middle, known as Abū Shahrmat al-Majlūd (from Lahiyya, a slave woman); ‘Abd al-Rahmān the Younger, known as Abū al-Mujābbar (from a slave woman); ‘Īyād (from ‘Āṭika bint Zayd); Ḥafṣa (from Zaynab also); Ruqayyā (from Umm Kulthūm bint ‘Alī also); Fāṭima (from Umm Ḥakīm bint al-Hārith); and Zaynab (from Fūkayhā, a slave woman).


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!”

Umayya: Abū al-Ḥakam ‘Abd Allāh b. Abī Rabi‘a b. ‘Awf al-Ṭhaqafī, known as Umayya b. Abī al-Ṣalt (d. 5/626) was one of the well-travelled leaders of Ṭhaqif and a jinn-familiar poet of Jāḥiyya who read the Scriptures, frequented the Christians and Jews of Syro-Palestine, shunned idolatry and polytheism and taught the Quraysh the expression bi-smik Allāhummā ‘in Your Name, O Allāh’. He disbelieved 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 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. He once said: “Little sister! I am a man for whom Allāh desired great goodness, but I refused it.”

The Prophet enjoyed listening to his poetry, endorsing some as true and criticizing some. He said of him: “He almost became

161 Narrated from Abū Wā’il Shaqiq b. Salmān by al-Bukhārī and Mālik.
162 Tafsīr of ‘Abd al-Razzāq al-Ṭabarī, al-Baghawi and others.
Muslim in his poetry, “His tongue believed but his heart disbelieved” and “Allah knows of Umayya b. Abi al-Salt.”

Umm Salama: Umm Salama bt. Abi Umayya b. al-Mughira b. Abd Allah b. ‘Amr b. Makhzūm al-Qurashiyya al-Makhzumiyya (d. ca. 63/683), the Mother of the Believers, was named Hinda. A weaker report says her name was Ramla. Her father’s name was Ḥudhayfa—it is also said, Suhayl—and his nickname Zād al-ʿRākib (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 ʿĀtika bt. ‘Āmir b. Rabī’a b. Mālik al-Kināniyya of the Banū Fīrās. 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 Ishāq. 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

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 Zunab? [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 Zunab?” whereupon Qariba bt. Abī Umayya—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 Ḥajar 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 Ḥudaybiyya is proof enough of the latter.”

She narrated [Hadith] from the Prophet as well as from Abū Salama and Fāṭima al-Zahrā’. From her narrated her two children `Umar and Zaynab, her brother `Āmir, her nephew Muṣ‘ab b. `Abd Allāh, her posthumous freedman Nabḥān, her freedmen `Abd Allāh b. Rāfī`, Nāfī`, Safīna, his son, Abū Kathīr,
Al-Walid b. al-Mughira 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’ān for him, and al-Walid seemed to soften up upon hearing it. News of this reached his nephew Abū 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.” Abū 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’ān: “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’īd b. al-‘Āṣ was the elder who, when everyone prostrated upon hearing the entirety of Sūrat 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 Muḥammad and ignore me, the greatest chief of Quraysh, to say nothing of Abū Mas‘ūd ‘Amr b. ‘Umayr al-Thaqafi, the chief of Thaqif, we being the great ones of Tā’if and Mecca?” Then the verse was revealed: *They said, “If but this Qur’ān 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 ‘Abbās as referring to al-Walid b. al-Mughira, al-Aswad b. ‘Abd Yāghūth al-Zuhri, al-Muṭṭalib b. Bani Asad b. ‘Abd al-‘Uzza, al-Ḥarith b. ‘Ayta al-Sahmi and al-

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Abū Ishāq Ya‘qūb b. Ishāq al-Ḥadrāmi (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 Hira’, entering Mecca only by night, and so until his death when the Prophet—who saw him—was 35.

Zuhayr: Zuhayr b. Abī Salmā Rabī‘a b. Rabāh al-Muzānī (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-Ḥawlīyyāt* and he authored one of the seven *Mu‘allaqāt* (poems hanged on the Ka’ba).1617
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al-Anṣārī. See Zakariyyā al-Anṣārī.


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See also Çelebi, Să'di.
al-Subkī, see Ibn al-Subkī.


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I never saw any better women than the women of the Ansâr nor stronger.

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I saw even senior Companions asking her about inheritance law.

I saw him puffed up with self-approval and wished to teach his ego a lesson.

I dreamt of black sheep succeeded by dirt-white sheep. Abû Bakr! Interpret it.

I saw many of the Companions asking 'Alqama questions and fatwas.

I saw the Messenger of Allah call you, pat you, and insufflate into your mouth.

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I used to hear the Prophet say: I, Abû Bakr and 'Umar went somewhere.

I want to ask you matters only a prophet would know.

I wanted the spot for myself, but I shall put him before me today.

I was infatuated with myself and wanted to humble myself.

I was sent to all people without exception.

I was the sixth of six Muslims on the face of the earth.

I went out with 'Umar until we reached Suhayb.

I will supplicate Allah and your jealousy will leave you.

Iblis is the primogenitor of the jinn as Adam is that of human beings.

Iblis lodged himself in the snake's muzzle until it entered with him into paradise.

Iblis was an angel in charge of the nearest heaven.

Iblis was an angel whose nature Allah changed into that of a jinn.

Iblis was not "one of" but "among" the jinn.

If he had permitted it I would have kissed his head.

If he said it then I believe him. And I believe him regarding more yet.

If the Messenger of Allah had seen what our women do, he would have forbidden them to go to the mosques.

If Mûsâ were alive, he would have no other choice but to follow me.

If one's 'âmin coincides with the angels', one's sins are all forgiven.

If the weeping of all people, that of Dâwûd and that of Nûh exceeds it.

If you are innocent, Allah will acquit you; otherwise, beg for His forgiveness.

If you give leadership to Abû Bakr you will find him trustworthy.

If you give leadership to 'Ali you will find him guiding.

If you give leadership to 'Umar you will find him strong.

Iblîs was not in the least an angel.

Iblîs was of the jinn who dwelt the earth before Adam.

Iblîs's name was 'Azâzîl and he was among the nobility of the angels.

Ibn 'Abbâs declared seeing the angel Jibrîl twice.

Ibn 'Abbâs is called the Sea because of the abundance of his knowledge.

Ibn Mas'ûd has left no-one like him to succeed him.

Ibn Mas'ûd is the first to have recited the Qur'ân out loud in Mecca.

Ibn Mas'ûd was the carrier of the sandals, the toothstick, and the cushion.

Ibn Mas'ûd went in to see Salmân on his deathbed.

Ibn Ubay and his friends were met by Companions.

Ibn Umm 'Abd [=Ibn Mas'ûd] was one of the nearest of them to Allah.

Ibrâhîm lied on three occasions.

If a stray camel or a sheep died on the shore of the Euphrates I would fear that Allah would ask me to account.

If Daylâm heard this they would all become Muslims.

If you give leadership to 'Ali you will find him guiding.

If you give leadership to 'Umar you will find him strong.

Iblîs was not in the least an angel.
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Osman Bakar
Distinguished Professor, Universiti Brunei Darussalam

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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