

**EXPLANATORY NOTES**  
**TAFSEER**  
**AL-BAIDAWI**



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## INTRODUCTION

For centuries, the tafseer of Qadi Naasir-ud-Deen Al-Baidawi (d.685AH), Anwaar-ut-Tanzeel Wa-Asraar-ut-Ta'weel, more commonly known as Tafseer Al-Baidawi, occupied a very prominent position among the scholars. Condensed from the works of Zamakhshari, Fakhr-ud-Deen Raazi and Raaghib Asfahaani, it is regarded as one of the ummahaat-ul-kutub and it is taught as a higher-level text in many Dar-ul-Uloom all over the world.

The book that you are holding comprises explanatory notes on Qadi Baidawi (ra)'s tafseer of Surah Faithah. The primary objective in compiling these notes was to ensure that I understood what I was reading and had to teach the next day. They are now being shared with other students for the sake of maximum benefit.

As humans, we are prone to error. Therefore, if you come across any error in these notes, please do not hesitate to inform me. I may be reached at [abuthobaa@gmail.com](mailto:abuthobaa@gmail.com)

May Allah accept this humble effort and make it a means for salvation in the Hereafter, aameen.

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22 Muharram 1440  
02 October 2018  
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بسم الله الرحمن الرحيم

## CHAPTER ONE

### المباحث المتعلقة بحرف الباء في بسم الله . . .

Qadi Sahib (ra) discussed five aspects of باسم viz.

1. نحوي
2. معاني
3. علم الكلام
4. لغة
5. رسم الخط

#### The First Aspect

Everybody agrees that the متعلق of بسم الله is محذوف. However, they disagree whether the متعلق is فعل عام (i.e. أبدأ) or فعل خاص (i.e. أقرأ).

The argument of those who say it is a فعل عام is that it is always better to regard a فعل عام rather than a فعل خاص as محذوف. The reason for this being that when determining the متعلق محذوف of a ظرف مستقر (i.e. جار و مجرور) the grammarians always prefer فعل عام. They also argue that the تسمية of غرض is that, in accordance with the hadith كل أمر ذي بال . . . it should occur when commencing an action. Hence, it is appropriate that we regard أبدأ as محذوف

However, Qadi Sahib's opinion is that a فعل خاص (i.e. أقرأ) must be regarded as محذوف. His argument is that a دليل الخصوص is required in

order to regard a **محذوف** as فعل خاص In this case, the fact that the فعل which follows the **تسمية** is **قراءة** is a دليل الخصوص This is what Qadi Sahib means in the words **قاعدة كلية** لأن الذي يتلوه مقروء He thereafter mentions a قاعدة كلية that . . . **و كذلك يُضمَر كل فاعلٍ . . .** i.e. just as the doer of the فعل of **قراءة** should regard **أقرأ** as **محذوف**, whenever a person reads **بسم الله** in the beginning of an action, he should regard such a فعل as the **متعلق محذوف** which makes **دلالة** on the action that he is commencing with **بسم الله**

. . . **و ذلك أولي من . . .**

Elucidating the above, Qadi Sahib adds that there is no **فعل حقيقي** making **دلالة** on **أبدأ** In other words, the **قرينة** that determines the **متعلق محذوف** is the فعل which follows the **تسمية**

Some people regard the word **ابتدائي** as the **متعلق محذوف** Qadi Sahib (ra) disagrees because in this instance we will also have to regard the word **حصل** or **حاصل** or **كانن** etc. as **محذوف** Thus, there will be more **إضمار** in regarding **ابتدائي** as **محذوف**

. . . **و تقديم المعمول . . .**

**Question:** When you regard the word **أقرأ** as the **متعلق محذوف** of **بسم الله** why do you regard it as **مؤخر**? Why do you regard it as **محذوف** at the end of the **تسمية**? As the **عامل** should it not be in the beginning of the **تسمية**? (The **معمول** is only brought because the **عامل** demands its presence. Thus, the **معمول** is the **مقتضي** and the **عامل** is the **مقتضي**. Since the **مقتضي** always precedes the **مقتضي**, the **عامل** should appear before the **معمول**)

**Answer:** In this instance keeping the معمول before the عامل is أوقع (more effective) because:

1. In view of the شرف of Allah, it is most important that the words بسم الله are kept in the beginning.
2. لأنه أدلّ علي الاختصاص Doing so is more effective in showing that we only read in the name of Allah. This is based on the rule تقديم ما حقه التأخير يُفيد الحصر
3. لأنه أدلّ في التعظيم Something that is mentioned in the beginning is generally معظّم and مكرّم. Thus, there is more تعظيم of Allah if the words بسم الله are kept in the beginning.
4. وأوفق للوجود Because keeping the words باسم الله in the beginning is more in accordance with وجود Substantiating this point, Qadi Sahib (ra) says, "Because the name of Allah precedes the قراءة". The meaning of this is that since Allah Ta'aala is واجب and الوجود, His وجود precedes that of all the موجودات Hence, His name should precede the action of وجود in قراءة

كيف لا و قد جعل آلة لها

Why should the name of Allah not precede the قراءة whereas it is the آلة for the قراءة and we all know that because the فعل depends on its آلة, the آلة of the فعل always precedes it.

من حيث . . . فهو أبتز

Qadi Sahib (ra) is explaining what is meant by **بسم الله** being the آلة of the قراءة In view of the hadith **كل أمر ذي بال** it means that the قراءة is incomplete and unworthy of recognition if it is not commenced with **بسم الله**

نوعية الباء في باسم الله . . .

The statement **بسم الله** in **باء** is an indication that the letter **باء** is for استعانة الله

و قيل الباء للمصاحبة

In this **بسم الله** is telling us that it is possible that the **باء** in **بسم الله** is for مصاحبة i.e. ملابسة However, **تلبس مطلق** has not been intended. The intended meaning is rather **التلبس على قصد التبرك**

If the **باء** is for مصاحبة the translation of **بسم الله** would be 'I commence my recitation in such a condition that I am **متلبس** with the name of Allah'. However, this translation is disrespectful to the name of Allah. Thus, **تلبس مطلق** has not been intended. Instead, **التلبس على قصد التبرك** has been intended.

The word **قيل** is an indication that Qadi Sahib (ra) prefers the first opinion; that the **باء** in **بسم الله** is for استعانة rather than مصاحبة The reason for this could be that this interpretation is **أدخل في تعظيم الاسم** and the reason for this being that if the **باء** is for مصاحبة there would be no special importance in commencing with **باسم الله** other than

تبرك On the other hand, if it is for استعانة it emphasises the importance of commencing with the name of Allah. So when the reciter says . . . بسم الله it is as if he is saying, 'my work cannot be completed if I do not commence with the name of Allah'.

هذا و ما بعده مقول علي السنة العباد

Somebody could ask that if بسم الله is part of Allah's كلام would it not mean that Allah is seeking assistance and بركة which is impossible.

Answering this question Qadi Sahib says هذا و ما بعده مقول علي السنة العباد Although بسم الله is the كلام of Allah, these words are informing us of what the servants of Allah should say. It is as if قُولُوا (Say!) is before بسم الله (as well as الحمد لله and إياك نعبد and إياك نعبد).

و إنما كسرت الباء . . . لام الابتداء

There are two types of حروف viz.

1. حروف المباني – Those حروف which are used to compose كلمات (words). They are not regarded as actual كلمات because they are not used to convey any meanings. Because they are not كلمات they are neither describable as معرب nor مبني (Remember that معرب and مبني are among the specialities of كلمات)

Examples of حروف المباني

- The letters ز, ي and د with which زيد is composed.
- The letters ر, ض and ب with which ضرب is composed.

2. حروف المعاني – Those حروف which have meanings and are therefore regarded as كلمات In other words, حروف المعاني are those حروف which fall under the third type of كلمة

Example: حروف جارة

- Due to the absence of any مقتضي الإعراب in the حروف المعاني they are مبني
- Since حروف المعاني is حالة دائمة it deserves أخف الأحوال which is سكون Thus, the مبني حروف المعاني should be مبني علي
- Accordingly, all the حروف المعاني should be السكون
- However, this is impossible in those حروف المعاني which comprise of only one حرف (from the حروف المبياني) because الابتداء بالسكون is impossible. Such حروف are therefore given a فتحة because, as far as خفة is concerned, فتحة is the 'sister' of سكون (because فتحة is أخف الحركات).
- In view of the above, it could be asked, why does the باء in بسم الله not have a فتحة?
- Answering this question Qadi Sahib (ra) says وإنما كسرت الباء واختصاصها بلزوم الحرفية و الجر

His answer is that باء is always a حرف and it always gives a جر to the word after it. Therefore, it is most appropriate to give it a كسرة i.e. because كسرة befits حرفية and جر more than فتحة (and ضمة).

- The relationship between كسرة and جر is quite obvious. كسرة is the أثر of جر (جر is the مؤثر) If كسرة is the أثر of جر it is most appropriate that the مؤثر also has a كسرة In this instance, the مؤثر is the letter باء
- The relationship between كسرة and حرفية is that حرفية demands سكون and the meaning of سكون is عدم الحركة Due to the fact that كسرة is used so seldom (it is very rarely used in أحرف and أسماء غير منصرفة, أفعال), it is بمنزلة العدم

كما كسرت اللام

- كسرة is given to the باء just as it is given to لام الأمر and لام الإضافة that appears before an اسم ظاهر
- Both of the above are given a كسرة (e.g. ليزيد and ليضرب) so that they may be differentiated from لام التأكيد and لام الابتداء

## CHAPTER TWO

### المباحث المتعلقة بلفظ الاسم

و اشتقاقه من . . .

There are two opinions regarding the اشتقاق of the word اسم

The بصريون say that:

1. The word سمو is مشتق from اسم
2. Due to كثرة الاستعمال its last letter was dropped
3. The first letter was then given a سكون

4. However, in Arabic every word commences with a متحرك instead of a ساكن Thus, a همزة الوصل was added in the beginning.

The كوفيون say that:

1. The word اسم is مشتق from وسم
2. The واو in the beginning was dropped.
3. A همزة الوصل was then added in its place

Qadi Baidawi (ra) prefers the opinion of the بصريون He argues that the following words prove that the opinion of the بصريون is the correct.

1. أسماء (the جمع of اسم) If اسم was originally وسم it's جمع would have been أوسام
2. اسم الجمع (the جمع of اسم) If اسم was originally وسم it's جمع would have been أواسم
3. اسم التصغير (the اسم of التصغير) If اسم was originally وسم it's اسم التصغير would have been وُسيم
4. فعل مجهول (فعل مجهول واحد مؤنث غائب) سُمِيَتْ If اسم was originally وسم it's فعل مجهول would have been وُسمَتْ
5. هُدَيْ (another dialect for اسم) on the scale of هُدَيْ

The response of the كوفيون is that none of the above examples prove that اسم was originally سمو because they are all مقلوب – they were all affected by قلب المكان For example, أسماء was initially أوسام

First, the واو was shifted to the end. Thus, أوسام became أسماء  
Thereafter the same تعليل took place as in كساء (which was  
originally كساو)

Qadi Sahib (ra)'s answer to this is that القلب بعيد غير مطرد The meaning  
of this عبارة is that the claim that all the above examples are مقلوب  
is far-fetched because قلب is not so عام (common) that it affects all  
the (صيغ) تصاريف of a word. Besides, خلاف القياس is قلب

Another argument of the كوفيون is that there is a lesser amount of  
تعليل in their explanation. Qadi Sahib (ra)'s response to this  
argument is that المهمزة لم تعهد داخله على ما حذف صدره i.e. there is no  
example in the Arabic language wherein همزة is added in the  
beginning of a word whose first letter was dropped. Thus,  
despite قلة التعليل your explanation is in conflict with the أصل and  
كثرة التعليل is better than مخالفة الأصل

#### وجه التسمية

According to the بصريين its وجه التسمية is that اسم is derived from سمو  
which means رفعة and every اسم is a cause for رفعة of it's مسمي in the  
sense that by means of the اسم the مسمي leaves زاوية المجران and enters  
محفل الاعتبار و العرفان Thus, you will notice that insignificant items do  
not have names. Instead, the name of the جنس or نوع is used for  
the أفراد also (e.g. ant).

According to the كوفيين the اسم is called اسم because اسم is derived from مسم which means علامة and every اسم is an علامة for its مسمي

### عين المسمي يا غير المسمي

- In some instances the اسم is definitely عين المسمي For example, Zaid in the statement كَتَبَ زيدٌ (The writer is Zaid and not his (اسم))
- In some instances the اسم is definitely غير المسمي For example, Zaid in the statement كُتِبَ زيدٌ In this example, the Zaid's اسم rather than his ذات is intended.
- In some instances the اسم can be either عين المسمي or غير المسمي For example, in the statement رأيتُ زيداً the word Zaid could be either عين المسمي or غير المسمي
  - If it is عين المسمي you mean 'I saw the ذات of Zaid (the person called Zaid)'.
  - If it is غير المسمي you mean 'I saw the word Zaid'
- The متكلمون differ regarding the third type of اسم (when it can be either عين المسمي or غير المسمي). While the معتزلة say it is غير المسمي the أشاعرة say it is عين المسمي

### دلائل الأشاعرة

1. In the aayaat سَبِّحْ اسْمَ رَبِّكَ and تَبَارَكَ اسْمُ رَبِّكَ Allah Ta'aala tells us that His اسم is مبارك and free from نقائص However, أَلْفَاظُ and أَسْمَاءُ

are not describable as مبارك and free from نقائص Being مبارك and free from نقائص are attributes of the ذات of Allah.

2. In the statement طالق زينب talaaq affects the ذات of Zainab and not her name.

#### دلائل المعتزلة

1. If the اسم is عين المسمي would تعدد in the اسم not result in تعدد of the مسمي? Thus, Allah's having more than one name would contradict توحيد
2. Likewise, توحيد would be contradicted if the اسم is عين المسمي and different languages use different names for Allah.

#### رأي القاضي البيضاوي

According to Qadi Baidawi (ra) this اختلاف between the أشاعرة and the معتزلة is اختلاف لفظي The reason for this is that the word اسم could mean:

- a. اللفظ                      b. ذات الشيء                      c. صفة

If the word اسم is in the meaning of اللفظ it will be غير المسمي (The دلائل for this have already passed.)

If the word اسم is in the meaning of ذات الشيء it will be عين المسمي (The دلائل for this have also passed.) However, Qadi Sahib acknowledges that usage of the word اسم in this meaning is not

مشهور Thus, he says in response to those who prefer this opinion (the أشاعرة) that:

1. Just as تنزيه of Allah's ذات from نقائص is compulsory, تنزيه of His اسم from رفث and سوء الأدب is also compulsory. Thus, the aayaat quoted by the أشاعرة do not prove that اسم means عين المسمي
2. It is possible that the word اسم in these aayaat is زائد just as it is زائد in the statement of the poet إلى الحول ثم اسم السلام عليكما

If the word اسم is in the meaning of صفة (as mentioned by Shaikh Abul-Hasan Ash'ari), there are three possibilities.

1. It is عين المسمي
2. It is غير المسمي
3. It is neither عين المسمي nor غير المسمي

Shaikh Abul-Hasan Ash'ari (ra) defined صفة as مشتقا كان ما يدل على الذات مشتقا كان Hence, there are two types of صفة viz. مشتق and غير مشتق أو غير مشتق Furthermore, صفات مشتقة are also of two types:

1. صفات إضافية – صفات that show the نسبة of the ذات to something. For example, الخالق and الرازق These صفات show نسبة of the ذات of Allah to خلق and رزق These صفات are always غير المسمي
2. صفات حقيقية – these صفات are also of two types viz.
  - 2.1 Those that are عين الذات e.g. الوجود
  - 2.2 Those that are neither عين الذات nor غير الذات e.g. علم and قدرة

Qadi Sahib (ra) is referring to these three types of صفات when he says, "If the meaning of اسم is صفة . . . the اسم will be divided just as the صفة is divided; to that which is نفس المسمي, to that which is غير المسمي and to that which is neither نفس المسمي nor غير المسمي

و إنما قال بالله ولم يقل . . .

**Question:** When the aim of the بسملة is to seek assistance and blessings from Allah, was it not sufficient to say بالله الرحمن الرحيم Why has the word اسم been added before the word Allah?

**Answer One:** لأن التبرك والاستعانة بذكر اسمه Explaining this answer, Shaikh Zaadah (ra) says that there are two ways to commence an action with the name of Allah.

- a. To mention an اسم خاص of Allah e.g. the word Allah
- b. To mention a word which is not one of the أسماء of Allah but which refers to any of Allah's names e.g. the word اسم

For the sake of تبرك and استعانة it is better to commence in the second manner.

**Answer Two:** In order to differentiate between يمين and تيمين . . . If we say بالله الرحمن الرحيم some people would regard the باء as قسمية and think that we taking an oath. This is obviously incorrect. Thus, the word اسم was added to indicate that this باء is for تيمين rather than يمين

It could also be said that the reason for saying بسم الله rather than بالله is so that تترك is not confined to any specific name of Allah.

و لم تكتب الألف . . .

The reason for not writing the أَلِف before the word Allah (the reason for writing بسم الله instead of باسم الله) is كثرة الاستعمال However, the بَاء was lengthened in place of the (omitted) أَلِف

### CHAPTER THREE

#### المباحث المتعلقة باسم الجلال

هل اسم الجلال مشتق أم غير مشتق

Qadi Sahib (ra) mentioned four opinions in this regard:

1. It is اسم مشتق
2. It is عَلَم لذاته
3. It is صفة مشتقة
4. It is derived from لاه which is a Suryaani word.

Those who say that it is اسم مشتق say its أصل is إله The همزة of الهه was dropped and, because the dropping of the همزة was خلاف القياس,<sup>1</sup> it was substituted with لام and أَلِف Thus, إله became الله

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<sup>1</sup> When a letter is dropped in accordance with a law of صرف it is not substituted with another letter because المحذوف بعلة كالمذكور

Since the ألف is in عوض of dropping a حرف أصلي (the همزة in إله is حرف قطع) and it is part of the عوض we pronounce it with a قطع (clearly/distinctly without dropping it on the basis of وصل) when we say يا الله

**Question:** Does the reason for pronouncing the همزة with قطع not demand that the همزة in the beginning of the word الله should always be pronounced with قطع (under all circumstances) and not only in نداء?

**Answer:** The famous grammarian, Khaleel (ra), explains that:

- The همزة in the beginning of the word الله is قطعي because it is for تعريف and not تعويض
- However, due to frequent usage of the word الله, خفة is created by dropping its همزة when making وصل (even though its همزة is قطعي).
- However, نداء is an exception to the above rule. In نداء the همزة is not dropped in order to avoid confusing it with أداة التعريف because, if confused with أداة التعريف, the reader/student will ask: is this not a 'meeting' of two أداة التعريف which is incorrect?<sup>2</sup>

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<sup>2</sup> Two همزة حرف النداء and the همزة أداة التعريف

إلا أنه يختص بالموجود بالحق

**Question:** The word إله is an اسم الجنس Thus, it can be used for every معبود (deity) whether حق or باطل So, if the word الله was originally اله wouldn't it also be اسم الجنس? Accordingly, does this not mean that the word الله may be used for every معبود (deity) whether حق or باطل?

**Answer:** Qadi Sahib (ra) answers this question saying إلا أنه يختص معرف باللام His answer is that initially the word إله that is باطل or حق could have been used for all deities, whether باطل or حق However, with the passage of time, it began to be used for المعبود بحق only.

### Seven Possibilities

There are seven possibilities regarding the مشتق منه

1. إله إلهة و ألوهة – From فتح يفتح it means 'to worship'. Thus, إله means استأهل (صار كالعبد) تأله (which means مألوه (i.e. معبود). The verbs (صار مشابها للعبد) come from the same verb.
2. إله – From سمع يسمع it means 'to baffle'. Thus, إله means المتحير فيه (The ذات regarding whom the minds of the people are baffled.)
3. إله إلى فلان – which means سكنت إليه Thus, the meaning of إله is المسكون إليه (the being from whom سكون is attained).
4. إله which means فزع من أمر نزل عليه (he got terrified . . .) Thus, إله means ملجأ means 'he gave him protection'. In this context إله means مأمّن The reason for calling our Creator إله is that man

petitions his deity for refuge and protection and his deity grants him refuge and protection, either حقيقة (if his deity is إله حق) or according to man's claim and belief (if his deity is إله باطل)

5. أله الفصيل – which means حرص and اشتاق and ولع The Arabs say الفصيل when the young camel clings to its mother with حرص and شوق. Thus, the reason why Allah is called إله الخلق is that the creation turn to Allah with شوق and تضرع when they are in difficulty.
6. وله – which means تحبب و تحبب عقله Thus, إله was originally وله. However, due to ثقل of the كسرة of the واو the واو was changed to a همزة just as the واو of وجوه was changed to أجوه (in one dialect) due to ثقل of the ضمة on the واو. However, the fact that the جمع of إله is آلهة rather than أولهة proves that this possibility is unacceptable.
7. لاه – which is the مصدر of لاهها و لاهها which means ارتفع و احتجب (to be hidden and high). Hence, the reason why Allah is called Allah is that He is hidden and most high from everything that does not befit Him.

### **The Second Opinion:**

The second opinion is that the word الله is not derived from any أصل Qadi Sahib (ra) mentioned three دلائل to substantiate this opinion.

1. The word الله appears as a موصوف (all the other أسماء appear as its صفات) but it never appears as a صفة Since, it appears as a موصوف it is definitely an اسم but since it is only used for the Almighty, it can only be علم لذاته
2. The Almighty must have a name that can be the موصوف for all His صفات This cannot be achieved by any name of the Almighty besides الله
3. If the word الله is صفة مشتقة the statement لا إله إلا الله would not be مفيد للتوحيد just as لا إله إلا الرحمن is not مفيد للتوحيد The reason for this is that the صفة مشتقة of مدلول is a معني وصفي (not a ذات معين) and معني مانع للشركة is not وصفي

**Note:** You have learnt that the كلمة is of three types:

1. الاسم
2. الفعل
3. الحرف

The اسم also comprises of three types:

1. علم
2. اسم الجنس
3. صفة مشتقة

The اسم is either مانع للشركة or غير مانع للشركة

- If it is مانع للشركة it is called علم
- If it is غير مانع للشركة there are two situations:

- The **معني** (meaning that no **ذات من حيث الذات** is only **مفهوم منه** is found in its **مدلول** – it only makes **دلالة** on **نفس الماهية**).  
This type of **اسم** is called **اسم الجنس**
- The **معني وصفي** and its **ذات** is a **مفهوم منه** This type of **اسم** is called **صفة مشتقة**

### The Third Opinion

و الأظهر أنه وصف في أصله لكنه . . .

In view of its **أصل** the word **الله** is a **وصف** (**صفة مشتقة**). However, because it is only used for the the Almighty, it is like an **علم** (It has the **حيثية** of an **علم**).

When we say that in view of its **أصل** the word **الله** is a **وصف** (**صفة مشتقة**), two objections are posed:

1. If it is a **وصف** why can it not be the **صفة** of any other **اسم**?
2. If it is a **وصف** it will not be **مانع للشركة** Hence, **لا إله إلا الله**, **مفيد للتوحيد**

The answer to both these objections is that when the word **الله** became **غالب** for the Almighty to the extent that it is used for Him only, it became and is treated like an **علم** Thus:

- Although it was originally a **وصف** it appears as a **موصوف** but never as a **صفة**

- Although it was originally a وصف the fact that now it is only used for the Almighty means that it is مانع للشركة (There is no possibility of it being used for anybody besides the Almighty.)

Qadi Sahib (ra) explains that just as the word الله was originally a وصف that is now treated as an علم, the words ثريا and صعق were also originally وصف but are now treated as علم

- ثريا is the ثروي of تصغير which is the مؤنث of ثروان (meaning wealthy). However, it is only used as علم for a constellation of stars also called بنات نعش الصغرى
- صعق is also a صفة مشبهه It originally meant 'a person who is struck by a صاعقة (thunderbolt)'. However, it is now used كالعلم for Khuwailid bin Nufail.

### Three Reasons Why Not علم لذاته

1. It is impossible for any word to make دلالة to the ذات of the Almighty because:
  - If the واضع of the word is Allah, the reason for its وضع in a particular meaning is to make us understand that meaning. However, it is impossible for man to understand the ذات of the Almighty.
  - If the واضع of the word is man, it would mean that man understands the ذات of the Almighty. (Man only makes وضع of words for meanings that he understands.)

Those who maintain that the word علم لذاته is الله answer the above arguments saying that:

- a. It is impossible for man to understand the حقيقة of the ذات of the Almighty. Moreover, using the word الله for the Almighty is not dependent on total and complete understanding of His حقيقة The highest possible recognition (بوجهٍ ما) is sufficient.
  - b. It is not beyond the قدرة of Allah to honour his عباد مقربين (or some of them) with an understanding His ذات
2. If the word علم لذاته is الله the aayah هو الله في السماوات would not have a correct meaning because, in this instance, the aayah would mean that هو الذات المشخص في السماوات and this would then mean that the skies are a ظرف for Allah and He is متجسم However, both these qualities do not befit Allah.

The answer to this argument is that في السماوات is the متعلق of يعلم which is محذوف Thus, even if the word علم لذاته is الله the meaning of the above aayah is correct.

3. The meaning of اشتقاق is that one of two words is مشترك of the other in معنى and تركيب This meaning of اشتقاق exists between the word Allah and the previously mentioned أصول

### The Fourth Opinion

The word الله was originally لاها which is a Suryani word. It was Arabicised by dropping the last أَلِف and adding و لام to the beginning.

Many people argue that this opinion is unacceptable because most of the كلمات قرآنية are in Arabic. Thus, it is incorrect to regard the word الله as معرب without any clear دليل . . . Similarly, mere similarity between the words الله and لاها is insufficient to prove that الله was derived from لاها

و حذف أَلِفِه لِحْن

Imaam Shaafi'i (ra)'s opinion is that:

1. بِسْمَلَةٌ is a part of Surah Faatihah.
2. It is fard to recite Surah Faatiha in the salaah.

Therefore, omission of the أَلِف of الله renders the بِسْمَلَةٌ and the salaah incomplete. Imaam Shaafi'i (ra) says that omitting a single حرف of Surah Faatihah despite ability to read it nullifies the salaah. Likewise, omission of the أَلِف of الله hinders the انعقاد of اليمين الصريح

**Question:** If omission of the أَلِف of الله nullifies salaah and hinders the انعقاد of اليمين الصريح, why did the poet use it in the following verse?

ألا بارك الله في سهيل إذا ما الله بارك في الرجال

(The أَلِف in the first word of Allah is dropped.)

**Answer:** This was done due to ضرورة الشعر only.

## CHAPTER FOUR

### المباحث المتعلقة بقوله الرحمن الرحيم

#### **The Meaning of رحمة**

The لغوي meaning of رحمة is رقة القلب and such ميلان و انعطاف (sympathy) that results in تفضل and إحسان

The actual meaning of ميلان و انعطاف is inclination, bending and curvature. The womb is called رحم because it bends over the foetus.

**Question:** ميلان النفس and ميلان النفس are examples of رقة القلب and انعطاف that are تابع of المزاج الجسماني (نفس is only affected after the مزاج الجسماني is affected.) By describing Allah as الرحمن and الرحيم would we not be saying that Allah has a نفس and a جسم and that Allah is متأثر بالغير? All of these are attributes of إمكان. Thus, would description of Allah as الرحمن and الرحيم not mean that, العياذ بالله, Allah is only ممكن الوجود and not واجب الوجود?

### Answer:

- When the حقيقي (apparent) meaning of any of Allah's names seem incorrect because it shows انفعال and تأثير, the غاية of that اسم is intended.
- Since the غاية of رحمة is إناعام the names الرحمن and الرحيم actually mean المنعم
- Usage of these names in the meaning of المنعم is مجاز مرسل
  - رحمة is the سبب and إناعام is the مسبب
  - Hence, this is إطلاق السبب على المسبب

The above question and answer are an explanation of Qadi Sahib (ra)'s statement و أسماء الله إنما تؤخذ باعتبار الغايات . . . دون المبادي

و الرحمن أبلغ من الرحيم

In this عبارة Qadi Baidawi (ra) tells us that there is more مبالغة in الرحمن than in الرحيم because كثرة البناء تدلّ على زيادة المعنى and, while there are five حروف in الرحيم there are only four حروف in الرحمن The difference between قطع and كَبَّار in contrast with قطع and كَبَّار is of the same nature.

Qadi Sahib (ra) explains further that the extra meaning in الرحمن is due to either كمية or كيفية

- If the extra meaning is based on كمية we will say that Allah is رحيم الآخرة and رحمن الدنيا

- He is رحمن الدنيا because in the دنيا His رحمة encompasses the كافر and the مؤمن
- He is رحيم الآخرة because in the آخرة His رحمة will only encompass the مؤمن

(He is رحمن الدنيا but رحيم الآخرة because the recipients of His رحمة in the دنيا are much more the recipients of His رحمة in the آخرة)

- If the extra meaning is based on كيفية we will say that Allah is رحمن الدنيا و الآخرة but رحيم الآخرة because while all the نعم of the آخرة are major, the نعم of the دنيا are of two types, major and minor. Thus, considering the difference between the نعم of the دنيا and the نعم of the آخرة we say that Allah is رحمن الدنيا و الآخرة but رحيم الآخرة

و إنما قُدم و القياس يقتضي . . .

**Question:** The general rule is to observe الترتيبي من الأدنى إلى الأعلى when mentioning more than one وصف of the same موصوف (The وصف أدنى should be mentioned before the وصف أعلي). The reason for this is that, because the وصف أعلي is found in the meaning of the وصف أدنى there would not be any extra فائدة if the وصف أدنى is mentioned after the وصف أعلي. So, if الرحمن has more مبالغة than الرحيم, why is it mentioned first? Qadi Sahib (ra) gave four answers to this question.

**Answer One:** If the extra meaning in الرحمن is based on كمية, the رحمة referred to is رحمة دنيوية which comes into existence before رحمة أخروية

**Answer Two:** Although the word الرحمن is a صفة مشتقة, it has become like an علم in the sense that it is not used to describe anybody other than Allah. The following points clarify the claim that الرحمن is like an علم:

- The meaning of الرحمن is المنعم الحقيقي whose رحمة is of the highest level.
- This meaning does not befit anybody other than Allah because, while Allah's kindness is never due to a reason/motive, man's kindness is always due to one of the following reasons:
  - a. Abundant reward in the آخرة
  - b. Praise in the دنيا
  - c. Removal of رقة جنسية (the sympathy which is experienced when seeing an individual of one's جنس in difficulty).
  - d. Removal of حب المال from the heart<sup>3</sup>
- Besides, when man shows kindness, he is merely a واسطة (agent), the real قدرة is actually Allah. The reasons for this are:
  - a. Allah alone is the creator of all نعم
  - b. Allah alone is the creator of man's قدرة to share Allah's نعم with others.
  - c. Allah alone is the creator of man's urge to show kindness to others.

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<sup>3</sup> (a) and (b) may be categorised as جلب المنفعة and (c) and (d) may be categorised as دفع المضرة

d. Allah alone is the creator of the recipient's قدرة to take benefit from the kindness of the قدرة

Anyway, the fact that الرحمن is like an علم demands that it should be mentioned before الرحيم

**Answer Three:** If the extra meaning in the word الرحمن is based on كيفية, the meaning of الرحمن would be 'the conferrer of all great نعم'. This could cause somebody to incorrectly think that only the major نعم and not the minor نعم are from Allah. Thus, the word الرحيم is mentioned after الرحمن as a تنمة and reminder that all نعم (whether major or minor) are from Allah. In other words, the word الرحيم is like a متمم of الرحمن Therefore, just as متمم الشيء always comes after it, الرحمن should appear after الرحيم

**Answer Four:** The reason for mentioning الرحمن before الرحيم is to maintain the رؤوس الآي (i.e. the فواصل) . . . to maintain the كيفية of the last حروف of aayaat.

و الأظهر أنه غير مصروف

In this عبارة Qadi Sahib is explaining whether the word الرحمن is منصرف or غير منصرف The following rules should be remembered in this regard:

1. sometimes appear in an اسم and sometimes in a نون زائدتان وصف
2. If they appear in in an اسم علمية is necessary for it to be غير منصرف
3. If they appear in a وصف, then:
  - i. According to some grammarians it will only be غير منصرف if it does not have a صيغة التأنيث on the scale of فعلانة (انتفاء فعلانة) is necessary for it to be غير منصرف)
  - ii. According to other grammarians it will only be غير منصرف if it has a صيغة التأنيث on the scale of فُعَلِي (وجود فُعَلِي) is necessary for it to be غير منصرف)
4. According to the first opinion, الرحمن should be غير منصرف because it does not have a صيغة التأنيث on the scale of فعلانة
5. According to the second opinion, it should be منصرف because it does not have a صيغة التأنيث on the scale of فُعَلِي
6. Therefore, there is some confusion in this regard. It is impossible for one word to be منصرف and غير منصرف
7. Qadi Sahib (ra)'s opinion is that even though exclusive usage of the word الرحمن for Allah demands that it will not have a صيغة (فُعَلِي), it should be regarded as غير منصرف (neither on the scale of فعلانة nor on the scale of فُعَلِي)
8. His argument is that the contradiction between these two opinions renders both of them void. (إذا تعرضا تساقطا) Thus, the word الرحمن should be judged in the same light as other words

of this nature e.g. سكران and عطشان This is the meaning of the statement: إلحاقاً له بما هو الغالب في بابه:

وإنما خص التسمية بهذه الأسماء

There is a well-known rule that تعليق الحكم بالمشترك يُفيد عليه المأخذ لذلك الحكم (When a حكم is معلق on a مشترك, the مأخذ of that مشترك is the علة of that حكم)

- Considering that the باء in بسم الله is for استعانة, we conclude that the حكم of بسم الله is استعانة
- Hence, استعانة is معلق on الرحمن الرحيم
- In accordance with the above rule, the مأخذ of الرحمن الرحيم i.e. الرحمة is the علة for استعانة
- **Conclusion:** Help should only be sought from the ‘true’ possessor of رحمة and that is Allah. Referring to the above, Qadi Sahib (ra) says, “The reason for specifically mentioning these names (and none of Allah’s other names) is so that the عارف realises that in all matters, the true being from whom help should be sought is the *true deity* who is the conferrer of all bounties so that, (when he realises this), he will turn completely to Allah”.

## CHAPTER FIVE

### مباحث الحمد

#### Some Definitions

Qadi Sahib (ra) defines الحمد as الثناء على الجميل الاختياري من نعمة أو غيرها Shaikh Zaadah (ra) explains that:

- Because الثناء means الذكر بالخير, it has to be لسانا (verbally)
- The جميل اختياري in حمد is مطلق (It includes فضائل that are confined to the محمود as well as فضائل that extend from the محمود to the حامد)

مطلقا The word الثناء على الجميل مطلقا is defined by Qadi Sahib (ra) as مدح indicates that unlike حمد, in مدح there is no differentiation between جميل اختياري and جميل غير اختياري. Thus, we may say حمدت زيدا على حسنه even though حمدت زيدا على حسنه is not اختياري. However, we may not say حمدت زيدا على حسنه

Since حمد is only used to praise somebody for his جميل اختياري whereas مدح is to praise somebody for his جميل whether جميل اختياري or غير اختياري, we conclude that حمد is خاص but مدح is عام. In other words, the نسبة between them is مطلق (While every حمد is مدح, every مدح is not حمد)

قيل هما مترادفان

Some scholars (e.g. Zamakhshari) are of the opinion that حمد and مدح are مترادفان (synonyms) and that there is no difference between them.

### حدّ الشكر

The فعل يُشعر بتعظيم المنعم بسبب كونه منعمًا (an action that shows تعظيم of the منعم on account of him being the منعم). According to this meaning, شكر is either بالجوارح أو بالقلب أو باللسان (with the tongue, heart or limbs), but is not the مجموعة of all three.

The صرف العبد جميع ما أنعم الله به إلى ما خلُق لأجله is شكر اصطلاحى (utilisation of all the bounties of Allah in the manner for which they were created). According to this meaning شكر is the مجموعة of فعل القلب and فعل اللسان, فعل الجوارح

### اختيار المصنف

In this regard Qadi Sahib (ra)'s عبارة is not very clear. His statement that شكر is اعتقادًا و عملًا و قولًا and his citation of the following poem imply that he intended the اصطلاحى meaning.

أفادتكم النعماء مني ثلاثة يدي و لساني و الضمير المحجبا

However, his classification of the نسبة between شكر and حمد/مدح as عموم خصوص من وجه gives the impression that he intended the لغوي meaning. This is understood from the following:

- a. The أفراد of نسبة of وجه من عموم demands تصادق between certain أفراد of حمد/مدح and شكر. Thus, if the نسبة between شكر and حمد/مدح is عموم خصوص من وجه, it would mean that certain أفراد of شكر are مدح and certain أفراد of حمد are شكر.

b. However, this is not possible if the اصطلاحي meaning is intended because, according to the اصطلاحي meaning, شكر is the فعل of مجموعة of الجوارح, فعل اللسان, فعل القلب and فعل Since حمد is only فعل اللسان, it is never شكر That being the case, we cannot say that certain أفراد of حمد are شكر

In view of the above, the commentators say that:

- Qadi Sahib (ra) intended the لغوي meaning of شكر
- However, the letter واو in his statement that شكر is قولاً و عملاً و أو اعتقاداً is in the meaning of أو

الحمد رأس الشكر

**Question:** It is mentioned in a hadith that الحمد رأس الشكر ما شكر الله من Both halves of this hadith demand that the نسبة between شكر and حمد cannot be عموم خصوص من وجه

- The first half of this hadith tells us that حمد is a جزء of شكر just like رأس الجسد is جزء منه That being the case, the نسبة between حمد and شكر cannot be عموم خصوص من وجه because:
  - The demand of عموم خصوص من وجه is that some but not all the أفراد of شكر are حمد and some but not all the أفراد of حمد are شكر
  - This will not apply if حمد is a جزء of شكر because in this case, حمد will always be شكر but شكر will not always be حمد

- The second half of the hadith tells us that absence of حمد results in absence of شكر This is also an indication that the نسبة between شكر and حمد cannot be عام من وجه because:
  - Absence of عام من وجه does not result in absence of وجه
  - Thus, if absence of حمد results in absence of شكر, neither of them can be عام من وجه or خاص من وجه
  - In view of what is mentioned above, حمد will be either مساوي of شكر or مطلق

**Answer:** Answering this question Qadi Baidawi (ra) says لما كان الحمد . . . من شعب الشكر أشيع . . . The crux of his answer is that is that in this hadith, description of حمد as رأس الشكر is based on تشبيه rather than حقيقة As previously mentioned, فعل الجوارح, فعل اللسان, فعل الجوارح, فعل القلب or فعل القلب In فعل الجوارح there is always a possibility رياء (ostentation) and فعل القلب is always خفي (Who knows what's in the hearts of others?) Thus, حمد is more effect with regards acknowledging the favour of Allah. Hence, the aim of the hadith is that حمد is such an effective form of شكر that its relationship to شكر is like that of the head to the body.

و رفعه بالابتداء . . . دون تجرده و حدوده

- The word الحمد is مرفوع and the عامل for the رفع is الابتداء (The word مرفوع is a مبتدأ and therefore مرفوع)

- The الحمد of خبر الله is
- Based on Arabic grammar, الحمد should actually be منصوب In fact, it is read قراءة شاذة in a منصوبا
- The reason why it should be منصوب is that مطابقة between this aayah and إياك نعبد demands that it be preceded by a فعل مقدر which is الحمد Thus الحمد should be منصوب because it is مفعول مطلق
- However, when نصب is indicative of a فعل مقدر and every فعل is indicative of زمان معين, there is no عموم in . . . (The aayah only shows that we praise Allah, it does not show that all praise belongs to Allah.)
- In order to indicate عموم (that all praise belongs to Allah) الحمد is read منصوبا rather than مرفوعا
- Another benefit of reading الحمد with رفع rather than نصب is to indicate حدوث و تجدد instead of ثبات
  - ثبات shows a perpetual meaning, that all praise always belonged and will always belong to Allah (i.e. All praise belonged to Allah even before we praise Him.)
  - حدوث و تجدد only shows that we are praising Allah. It does not show that:
    - All praise belonged to Allah even before we praised Him.
    - All praise will belong to Allah even after we praise
    - All praise belongs to Allah whether we praise Him or not.

وهو من المصادر . . . لا تكاد تستعمل معها

There are some مصادر which are treated like أفعال in لفظ and e.g. معنى. Because these مصادر already show the meaning of their أفعال, there is no need to mention their أفعال Hence, these مصادر are hardly ever used with their أفعال Qadi Sahib (ra) tells us that الحمد is among these مصادر

و التعريف فيه للجنس . . .

There are four types of ألف لام. The reason for this حصر is that the purpose of ألف لام is either إشارة to a حصة معينة of the حقيقة or إشارة to the حقيقة itself.

- If the purpose is إشارة to a حصة معينة of the حقيقة the ألف لام is العهد الخارجي
- If the purpose is إشارة to the حقيقة itself, there are three situations:
  - i. The purpose is إشارة to هي حيث هي This type is of ألف جنسي is لام
  - ii. The purpose is إشارة to أفرادها في ضمن وجودها من حيث وجودها في ضمن أفرادها This type is العهد الذهني
  - iii. The purpose is إشارة to جميع أفرادها في ضمن وجودها من حيث وجودها في ضمن جميع أفرادها This type is الاستغراقي

- The ألف لام in الحمد cannot be العهد الذهني because there is no إشارة to any فرد معين of حمد in the mind of the مخاطب
- The ألف لام in الحمد cannot be العهد الخارجي because this would be منافي of مقام الحمد (You see, مقام الحمد demands that all محامد be attributed to Allah whereas العهد الخارجي would mean that only some محامد belong to Allah.)
- Accordingly, the ألف لام in الحمد is either استغراقي or جنسي

وفيه إشعار بأنه تعالى حي . . .

This discussion is related to علم الكلام

- As previously mentioned, حمد is praise due to محاسن اختيارية
- قدرة أفعال اختيارية are dependent on
- إرادة is indicative of اختيار
- مسبوق بالعلم إرادة is always
- حياة is dependent on علم

Thus, حي قادر مريد عالم الحمد لله indicates that Allah is

اختلاف القراءة

In one قراءة شاذة the دال of الحمد is read with a كسرة in accordance with the كسرة of the first لام in الله. In another قراءة شاذة the first لام in الله is read with a ضمة in accordance with the دال of الحمد. In both these recitations the one حرف is regarded as تابع of the other because the words الحمد and الله are used together with each other, they are treated as كلمة واحدة

## CHAPTER SIX

### رَبّ العالمين

الرب في الأصل مصدر . . .

الربّ is a مصدر and its meaning is التّربية The meaning of التّربية is to rear something gradually until it reaches perfection. It could be asked that if الربّ is a مصدر would it not be incorrect to use it as a صفة (for Allah).

The answer to this question is that sometimes the مصدر is used as a صفة for the sake of مبالغة For example, العدل is a مصدر and it means justice. Sometimes, to describe the ruler as extremely just, we say الملك عدل instead of الملك عادل (Kind-of saying, the king is so just, he is justice itself! The case of الربّ is the same. Although it is a مصدر (and should not be used as a صفة), Allah describes Himself as ربّ العالمين instead of مُرَبِّي العالمين for the sake of مبالغة (to highlight the extent to which Allah makes تربية of العالمين)

Another answer to this question is that الربّ is not a مصدر Instead, it is a صفة مشبهه from the verb رَبَّ رَبُّ just as النَّمَّ is a صفة مشبهه from the verb نَمَّ يَنْمُ فهو نَمٌّ Thus, we say رَبَّ رَبُّ يَرْبُّ فهو رَبٌّ and نَمَّ يَنْمُ فهو نَمٌّ

ثم سمي به المالك . . .

The owner is called ربّ because he protects and nurtures (or develops) his possession. However, when attributed to any

owner other than Allah, it has to be used مقيدا (with a مضاف إليه) as in the aayah فارجع إلى ربك

والعالم اسم لما يعلم به . . .

The word عالم is an اسم and it is used for anything that results in knowledge of something else. The words قائل and خاتم are similar. However, due to ما يُقلب به قائل and ما يُختم به خاتم is used for غلبة الاستعمال, the word عالم is only used for things which result in knowledge of Allah (ما يُعلم به الصانع).

Everything besides Allah falls under ما يُعلم به الصانع (whether physical or otherwise)<sup>4</sup> because, being ممكنات, they are in need of a مؤثر who is independent of another مؤثر (i.e. whose existence is واجب rather than just ممكن). Since Allah's existence is واجب everything is proof of His existence.

وإنما جمعه ليشمل ما تحته من الأجناس المختلفة

In this عبارة Qadi Baidawi (ra) is answering a question. The gist of the question is that since everything in the creation leads to knowledge of Allah's existence, would the word عالم (the singular form) not be sufficient? So why was the plural form (العالمين) used?

**Answer:** It is correct that the word عالم is sufficient in this regard. However, the word عالم is sometimes used in the meaning of الجنس

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<sup>4</sup> Referring to أعراض and جواهر

(species). Thus, if the word عالم was used with ألف لام, some people would have erroneously concluded that Allah is only referring to one specific جنس. In short, the plural form of عالم was used to prevent such a misconception.

وغلِبَ العقلاء منهم . . .

- The plural of words that are حقیقۃً attributes of ذوی العقول end with واو and a نون when مرفوع and اياء and نون when منصوب or مجرور (e.g. the plural of ضارب is ضاربون when مرفوع and ضاربین when منصوب or مجرور)
- The plural of words that are حکماً attributes of ذوی العقول also end with واو and نون when مرفوع and اياء and نون when منصوب or مجرور. The أعلام (proper nouns) of عقلاء that are shared by a number of مسمیات fall under this category. Thus, the plural of زيد is زيدون when مرفوع and زیدین when منصوب or مجرور
- The question is that the word عالم does not belong to either of the above categories. Instead, it includes ذوی العقول and غیر ذوی العقول. So then why does the plural of عالم end with اياء and نون?
- The answer to this question is simply تغليب. Based on their virtue over the ذوی العقول, غیر ذوی العقول have been given غلبة over them. Thus, like all other attributes of the ذوی العقول, the plural of عالم ends with اياء and نون

### Other Opinions:

- A second opinion is that أصلا the word عالم only refers to all the ذوي العقول (man, the angels and the jinn). The غير ذوي العقول are included in its meaning تبعاً
- Another opinion is that the word عالم only refers to mankind because every individual in mankind is an عالم in the sense that in his body are examples of all the جواهر and أعراض that exist in the greater عالم. Thus, the human body is also a means of recognising Allah. This is why Allah encourages man to ponder over both 'aalams (العالم الصغير and العالم الكبير).

### قراءة أخرى شاذة

In a قراءة شاذة the word رَبّ العالمين in رَبّ العالمين منصوباً Qadi Sahib (ra) gives three reasons for reading it منصوباً viz.

1. It is المدح (العالمين تمدح ربّ) before it محذوف is تمدح the word منصوب علي المدح i.e.
2. It is النداء (يا ربّ العالمين) before it محذوف is يا the word منصوب علي النداء i.e.
3. It is الحمد (ربّ العالمين) before it محذوف is الفعل الذي دلّ عليه الحمد due to منصوب indicates that there is a فعل محذوف (i.e. تمدح) before ربّ العالمين. In short, it is فعل محذوف because it is the مفعول of a فعل محذوف

وفيه دليل على أن الممكنات . . .

As previously discussed, the meaning of تربية is to rear something gradually until it reaches perfection. That being the case, the meaning of تربية includes protection from اختلال and زوال before

perfection is attained. This protection from اختلال and زوال is called بقاء Hence, Qadi Sahib (ra) says in this عبارة that the description of Allah as ربّ العالمين proves that just as the حدوث (coming into existence) of the creation is dependent on Allah, their بقاء (continued existence) is also dependent on Allah. Just as the creation needs Allah at the time of حدوث, they also need him at the time of بقاء

الرحمن الرحيم

Qadi Baidawi (ra) followed the Shaafi'i madhab and according to the Shaafi'i madhab بسم الله الرحمن الرحيم is part of Surah Fatihah. Hence, Qadi Sahib (ra) regards this aayah (الرحمن الرحيم) as repetition. Thus, he says the reason for repeating these words is تعليل (identification of the علة) for Allah deserving all praise.

## CHAPTER SEVEN

### مَالِكِ يَوْمِ الدِّينِ

القراءات

مالك is the قراءة of 'Aasim, Kisaa'i and Ya'qoob (ra) and it ties up with the aayah يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ The rest of the Qurraa read مَلِكِ يَوْمِ الدِّينِ Qadi Sahib (ra) describes this as the preferred قراءة because:

1. It is the قراءة of أهل الحرمين

2. It ties up with the aayah لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ

3. There is more قراءه تعظيم in this

(However, it could be argued that when both قراءات are متواتر and therefore منزل من السماء, would it not be inappropriate, actually incorrect, to give preference to one over the other?)

The difference between مالك and مَلِك is that:

- مالك is derived from المَلِك and refers to a person who deals with the things he possesses however he wishes.
- مَلِك is derived from المُلْك refers to a persons who commands and prohibits those who fall under his jurisdiction.

قراءة أخرى شاذة

1. مَلِك يوم الدين (with a سكون on the لام)
2. مَلِك يوم الدين (on the scale of الفعل الماضي and a نصب on the word يوم)
3. مَالِكا يوم الدين (the word مَالِكا is منصوب due to either مدح or حال)
4. مَالِك يوم الدين (the word مَالِك is مرفوع because it is the مبتدأ)
5. مَالِك يوم الدين (the word مَالِك is مرفوع because it is the مبتدأ)
6. مَلِك يوم الدين
7. مَلِك يوم الدين

معني يوم الدين

In this aayah the word الدين is used in the meaning of الجزاء Thus, the meaning of يوم الدين is يوم الجزاء (The Day of Recompense). Like in

this aayah, the word الدين is used in the meaning of الجزء in the statement كما تدين تُدان and the stanza of الحماسة

و لم يبق سوى العدو نِ دناهم كما دانوا

أضف اسم الفاعل إلى الظرف . . .

There are two types of إضافة

1. إضافة لفظية
2. إضافة معنوية

إضافة لفظية

- This is when a مفعول is مضاف to its مفعول
- This type of إضافة is only موجب للتخفيف Thus:
  - Due to إضافة the تنوين of the مضاف is replaced with a حركة
  - Despite إضافة the مضاف remains a نكرة

إضافة معنوية

- This is when a مفعول is not مضاف to its مفعول
- If the مضاف إليه is a معرفة, this type of إضافة is مفيد للتعريف (it changes the مضاف to a معرفة)
- If the مضاف إليه is a نكرة, this type of إضافة is مفيد للتخصيص (it alters the مضاف إليه of the مفعول)

(Note: إضافة معنوية is also called إضافة حقيقية)

### Question:

The إضافة in مَالِكِ يوم الدين belongs to the first type (إضافة لفظية). Hence, That being the case, how can it be the صفة of the word الله which is معرفة?

### Answer:

- The إضافة in مَالِكِ يوم الدين is not لفظية
- إضافة لفظية is when a صفة is مضاف to its معمول However, يوم الدين is the محذوف of مَالِكِ rather than its معمول Its معمول is الأمور which is محذوف In other words, the معمول (i.e. the مفعول) of مَالِكِ was dropped and its ظرف (i.e. يوم الدين) was treated like its معمول by means of إضافة and dropping of the letter في
- Similarly, when we say يا سارقَ الليل أهلَ الدار the word الليل is the ظرف of سارق rather than its معمول Its معمول is متاعهم which is محذوف So here too, the ظرف is treated like the معمول by means of إضافة and dropping of the letter في
- In short, the إضافة in مَالِكِ يوم الدين is معنوية and therefore مفيد للتعريف
- Besides, the requisite for اسم الفاعل effecting a change in the condition of another word is that it must be in the meaning of حال or مستقبل On the contrary, the word مَالِكِ is in the meaning of either ماضي or مستمر Accordingly, even if we regard يوم الدين as the معمول of مَالِكِ, the إضافة is still معنوية and therefore مفيد للتعريف

وتخصيص اليوم بالإضافة . . .

**Question:** Even in this dunya Allah is the owner of everything. So why specifically mention يوم الدين?

**Answer One:** Although Allah is the owner of everything in the dunya also, He only mentioned يوم الدين in order to highlight its عظمة. Consequently, this highlights the عظمة of Allah's ownership. *On that عظيم day He will be the owner of everything.*

**Answer Two:** In the dunya man also has some ownership, although apparent only. Thus, Allah specifically mentions يوم الدين to indicate that on that day man will not have the apparent ownership he enjoyed in the dunya. Even apparently, all ownership will belong to Allah alone.

وإجراء هذه الأوصاف على الله تعالى . . .

Thus far, Allah mentioned that He is the creator of all the worlds, their sustainer, their absolute benefactor who bestows them with all favours, noticeable and unnoticeable, immediate and gradual and He describes Himself as the owner of all of man's affairs on the Day of Reward and Punishment. The reason for mentioning only these attributes is:

1. To indicate why Allah deserves all praise. The rule is that ترتب الحكم على الوصف is an indication that the وصف mentioned in the text is the علة of that particular حكم

2. To indicate by means of المفهوم that whoever does not possess these qualities does not deserve praise, let alone deserving worship. This in turn is the دليل for the following aayah (إياك نعبد)
- The first وصف highlight the موجب of حمد and that is الإيجاد and التربية
  - The second and third أوصاف indicate that Allah's إيجاد and تربية of the creation are only due to His benevolence and not because:
    - Irrespective of man's actions, doing so is واجب on Allah. Thus, Allah has no option. This is the opinion of the فلاسفة
    - In view of man's past (good) actions, it is واجب on Allah to do so. This is the view of the Mu'tazilah.
  - The fourth وصف proves اختصاص in deserving all praise. Establishing مالک يوم الدين on the fact that Allah is مالک يوم الدين is an indication that only Allah deserves all praise because only Allah is مالک يوم الدين
  - The fourth وصف is also a promise of reward for those who praise Allah and a warning of punishment for those who fail to do so.

## CHAPTER EIGHT

### إياك نعبد

Thus far, the discussion was in the form of غيبوبة (the third person). In this aayah there is a sudden change from غيبوبة to خطاب (the second person). The Arabic term for this change from غيبوبة to خطاب

is التفات Explaining the التفات in this context, Qadi Sahib (ra) says that after restricting all praise to Allah alone and after describing Him with attributes that distinguish Him from every other being, it is as if Allah is معلوم متعین Because this تعین علمي is so strong, it is no different from the تعین that results from مشاهدة Therefore, by the time the داعي reaches مالک يوم الدين it is as if he is seeing Allah. Thus, he says, “O being who has these attributes, we only worship you”.

ليكون أدلّ على الاختصاص . . .

There are a number of reasons for this التفات viz.

1. Because this is a greater indication of اختصاص (that we worship nobody but Allah). The reason for saying أدلّ is that: إياك is the مفعول of نعبد It should therefore appear after نعبد However, this is now a case of تقديم ما حقه التأخير which does show اختصاص However, this اختصاص is not very strong. Hence, it is strengthened by means of التفات
2. To signify advancement from برهان (دليل) to عيان (مشاهدة). Every صفة attributed to Allah from the beginning until now is a دليل of His وجود Thus, until مالک يوم الدين the servant’s knowledge of Allah’s وجود is based on دليل However, by the time he reaches إياك نعبد he has seen so many دلائل of Allah’s presence that his knowledge of Allah’s وجود now advances to عيان (he knows that Allah is present because he has seen Him).

Both of the above meanings would not be found if there was no إياك instead of إياه if we read التفات

بنى أول الكلام على . . .

Some commentators are of the opinion that in this عبارة Qadi Baidawi (ra) is explaining how ترقى takes place from عيان to برهان Other commentators claim that the previous explanations of the التفات were for the علماء الظاهر In this عبارة Qadi Sahib (ra) is explaining the التفات for the علماء الباطن Before proceeding any further, we need to understand that there are three levels of people who abandon the creation in pursuit of Allah. They are:

1. The سالك – The person who cleanses his ظاهر of أفعال ذميمة and his أخلاق of رذيلة باطن
  - His ابتداء is التحلي بالأخلاق الحسنة and his انتهاء is العمل بالشرعية
2. The عارف – The person whose sole objective is the معرفة of Allah.
  - His ابتداء is الاستدلال بصنائع الله عظيم شأن الله and التفكير في أسماء الله، ذكر
  - His انتهاء is (total السير إلى الله and إعراض عن الخلق) (السير إلى الله)
  - Because the انتهاء of the عارف (i.e. السير إلى الله) is also متناهي
  - His انتهاء is the واصل of the ابتداء
3. The واصل – The person who has entered the realm of مشاهدة
  - His ابتداء is (total engrossment in the أسماء and the السير في الله) of صفات of Allah).

- Because the أسماء and صفات of Allah are غير متناهي the ابتداء of the واصل (i.e. السير في الله) is also غير متناهي

The reason for the التفات from غيبوبة to خطاب is to indicate the ابتداء and انتهاء of the عارف

- Just as there is no مشاهدة in غيبوبة there is no مشاهدة in the ابتداء of the عارف
- Just as there is مشاهدة in خطاب there is مشاهدة in the انتهاء of the عارف

. . . ومن عادة العرب التفنّن . . .

This is yet another reason for التفات . . . While speaking, the Arabs loved تفنّن and switching from one أسلوب to another. This tendency had a dual benefit:

- a. تطرية الكلام – It ensured that the speech remained dynamic and stimulating.
- b. تنشيط السامع – It ensured that the listener remained captivated.

According to Allamah Sakaaki there are six types of التفات

1. من الغيبة إلى الخطاب
2. من الخطاب إلى الغيبة
3. من التكلم إلى التكلّم
4. من التكلّم إلى الخطاب
5. من التكلّم إلى الغيبة
6. من الغيبة إلى التكلّم

- The aayah **وَإِذَا كُنْتُمْ فِي الْفُلِكِ وَجُرِينُ بِحِمِّ** is an example of التفات من الخطاب إلى الغيبة
- The aayah **وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَمُسْقِنًا** is an example of التفات من الغيبة إلى التكلم
- There is a difference of opinion with regards how many times is التفات found in the poem of امرؤ القيس – twice or thrice. Each is a different type of التفات
  - In the first line the poet used the word **بات** instead of **بئ** This is التفات من الخطاب إلى الغيبة
  - In the fifth line he said **جاءني** instead of **جاءه** This is التفات من الغيبة إلى التكلم
  - Some commentators claim that there is التفات in the very first line. Instead of saying **ليلي** he said **ليلك** This is التفات من التكلم الى الخطاب The poem of امرؤ القيس is as follows:

تطاولَ ليلك بالإنمِدِ      ونامَ الخليُّ ولم ترُقِدِ  
 وباتَ وبانتَ له ليلة      كليلَ ذي العائر الأزمِدِ  
 ودليلك من نَبأ جاءني      وخبرته عن أبي الأسودِ

**Translation:**

1. Long was your night in Athmud
2. The one who was in love slept but not you
3. He spent the night and his night passed
4. Like the night of one suffering from رمد and عائر
5. That was due to news which reached me
6. I was informed of the passing of Abul-Aswad

## أربعة مذاهب

There are four opinions regarding إيّاك viz.

### Opinion of the Jamhoor:

إيّا is a ضمير منفصل and هاء, ياء and كاف that follow it are حروف زائدة that merely clarify whether the حال of the مرجع is that of تكلم غيبة or خطاب Hence, like the تاء أنت and the كاف in أرأيته, they have no محلّ الإعراب

### Opinion of Khaleel

Khaleel agrees that إيّا is a ضمير However, he says the هاء, ياء and كاف that follow it are أسماء (nouns) to which إيّا is مضاف (إيّا is مضاف and the هاء, ياء or كاف that follows it is the مضاف إليه) Thus, the هاء, ياء and كاف are مجرور As substantiation, Khaleel cites a statement which he narrates from some of the Arabs that إذا بلغ الرجل الستين فإياه و إيا الشواب In this statement, إيّا is مضاف and الشواب is the مضاف إليه The Jamhoor disagree. They argue that:

- A ضمير can never be مضاف
- The above statement is شاذّ لا يُعتمد عليه

### Opinion of the Scholars of Kufah

The هاء, ياء and كاف are ضمائر and إيّا is only brought as a support. Such support is required because هاء, ياء and كاف are متصلة ضمائر (each one of them is a مفعول) and ضمائر متصلة may not be used on

their own (detached from their عوامل).<sup>5</sup> Hence, when separated from their عوامل, the word إِيَّا is added to them as form of support.

This opinion is discredited because عمدة الشيء لا يكون أكبر منه (the support cannot be bigger than the word it is supporting). In إِيَّاكَ, for example, there are more letters in إِيَّا than in كَ . . .

#### **A Fourth Opinion**

The مجموعة (combination) of إِيَّا and كَ is ضمير Thus, إِيَّاكَ is one word and not a مجموعة of two words.

و العباداة أقصى غاية الخضوع . . .

عبادة is the highest level of تذلل and خشوع (humility). In view of this meaning, a frequently used road is called طريق معبد أي مذلّل Trampled by the feet of the high number of people that walk on the road, it is 'disgraced'. Similarly, a well-sewn garment that is worn over-and-over again is called ثوب ذو عبدة Excessive usage 'disgraces' it (makes it humble).

Because عبادة is the highest level of خشوع and تذلل, it may only be used for Allah. It is not permissible, neither شرعا nor عقلا, to use it for anybody other than Allah.

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<sup>5</sup> Pronunciation of such ضمائر when detached from their عوامل is متعذر (impossible).

## CHAPTER NINE

### إياك نستعين

و الاستعانة طلب المعونة

Qadi Baidawi (ra) explains that there are two types of معونة

1. **ضرورية** – the معونة without which the action cannot be accomplished. This type comprises of four components:
  - i. اقتدار الفاعل – the فاعل must have قدرة to do the action.
  - ii. تصوّر الفعل – the فاعل must have knowledge of the action.
  - iii. حصول الآلة – the فاعل must have the آلة for doing the action.
  - iv. حصول المادّة – the فاعل must have the مادّة required for doing the action.
    - When a man has all of the above components of معونة, we say he has استطاعة
    - Man is only مكلف in the presence of such استطاعة
2. **غير ضرورية** – the معونة without which the action is still possible but not as easy if such معونة was present. (For example, a conveyance on journey for a person who has the ability to walk.)
  - تكليف is not dependant on such معونة (Man can be مكلف in its absence.)

**Note:** The أشاعرة define استطاعة as قدرة (i.e. there is no difference between the two). Raaghib defined it as ما يصير به الفعل متأتيا (the

things by which the action is accomplished). According to the محققين it is the اسم (name) of all the معاني with which man has the ability to accomplish what he wishes to do. This comprises four things . . . (The four things cited by Qadi Sahib.) In short, Qadi Sahib (ra)'s عبارة indicates to his agreement with the محققين (i.e. there is a difference between استطاعة and قدرة – قدرة is just one component of استطاعة)

Explaining this عبارة, Moulana Fakhr-ul-Hasan (ra) says that the متكلمين define استطاعة as صحة الآلات و الأسباب On the other hand, the experts of Usool-ul-Fiqh say that there are two types of قدرة – قدرة أدني ما يتمكن المرؤ به من قدرة ميسرة and ممكنة The first type (قدرة ممكنة) refers to أدني ما يتمكن المرؤ به من (the minimum requirement for man to have the ability to discharge what is binding on him). The second type (قدرة ميسرة) refers to ما يُيسر على المرء أداء ما لزمه (whatever eases for man the fulfilment of what is binding on him). In Qadi Sahib (ra)'s explanation, أصوليين and the متكلمين encompasses what the معونة ضرورية, respectively and استطاعة and قدرة ممكنة and معونة غير ضرورية refers to what the أصوليين define as قدرة ميسرة

و المراد طلب المعونة في المهمات كلها

The مستعان فيه is محذوف نستعين of متعلق i.e. مستعان فيه There could be two reasons for حذف of the مستعان فيه

1. التعميم

## 2. الاختصار

- If the reason is **تعميم**, the **مستعان** فيها is **المهمات كلها** Thus, the meaning of **إياك نستعين** is 'from you alone do we seek help for all our needs'.
  - a. Saying that only some **مهمات** and not all are intended would result in **ترجيح بلا مرجح** (On what basis would we determine which **مهمات** are intended?)
  - b. While making **دعاء** the **داعي** should display complete **عجز** This can only be achieved by expressing total **احتياج** for **معوونة** in all **مهمات**
- If the reason is **اختصار**, we will say that **إياك نعبد** is an indication that the **أداء العبادات** is **خاص** i.e. it only refers to **مستعان** فيه

و الضمير المستكن في الفعلين . . .

**Question:** Why is the **داعي** using the plural **صيغة** in **نعبد** and **نستعين**? Surely he cannot be referring to himself only because that would be **مقام** of **دعاء** **تعظيم** of himself which contradicts the

**Answer:** There are two possibilities regarding the **ضمير مستكن** in these words.

1. It refers to the **داعي**, the angels that are with him and all the people who are attending the (congregational) salaah with him.
2. It refers to the **داعي** and the rest of the **موحدين**

By referring to the above people etc. the داعي 'adds' his عبادة and حاجة to theirs so that, due to their بركة, his دعاء will be accepted and his حاجة will be fulfilled. This is one of the reasons for ordainment of congregational salaah.

و قُدِّم المفعول . . .

**Question:** Generally the مفعول is mentioned after the فعل and the فاعل and إياك is the مفعول of نعبد and نستعين So why is إياك mentioned before نعبد and نستعين?

**Answer:** There are five reasons for mentioning the مفعول before the فعل and the فاعل

1. Since the مخاطب in إياك is Allah, there is a need for تعظيم This is achieved by fast-forwarding إياك
2. Since Allah is the مقصود أعلي of the داعي, the importance he attaches to Allah causes him to mention Allah before anything else. Thus, he fast-forwards إياك
3. To express حصر (that the داعي worships nobody but Allah and seeks help from nobody but Allah). Although such حصر is entrenched in the heart of the داعي, it is خفي (hidden). Thus, the داعي verbally expresses it by fast-forwarding إياك
4. Since Allah is the creator of the entire creation, his وجود was before the وجود of everything else. It is therefore appropriate that He be mentioned before anything else . . .

5. To remind the داعي (عابِد) that أولاً and بالذات his focus should be on Allah and not his عبادة. Yes, his focus may shift from Allah to his عبادة on the basis that this عبادة is a connection between myself and Allah. However, such shift in focus should never be because 'I am doing it'. After all, the عارف may never reach the level of وصول except by immersing himself in ملاحظة of جناب القُدس (focussing on Allah) and being so unmindful of everything else that he does not even bother of his own أحوال. If he ever shows attention to his حال, he does so because it is ملاحظة of Allah and a 'connection' with Him. That is why the statement of Rasulullah sallallahu alaihi wasallam to Abu Bakr (ra) لا تحزن إن الله معنا is so much greater than the statement of Moosa (as) to the Bani Israeel إن معي ربي سيهدين

و كَرَّرَ اللَّضْمِيَّ لِلتَّنْصِيبِ . . .

**Question:** What is the reason for mentioning إِيَّاكَ twice? After all, حَصْر is already achieved by mentioning إِيَّاكَ before its actual position in the sentence.

**Answer:** It is correct that حَصْر is already achieved by mentioning إِيَّاكَ before its actual position. However, if إِيَّاكَ is not repeated and it is said إِيَّاكَ نَعْبُدُ وَ نَسْتَعِينُ there could be a وهم (misgiving) that the being from whom help is sought is not the being who is worshipped. This misgiving is avoided by repeating إِيَّاكَ (Such

repetition explicitly indicates that the one being worshipped and the one from whom help is sought is the same.)

و قدّمتُ العبادة علي الاستعانة . . .

As previously mentioned, the مستعان فيه could be عام and inclusive of all man's مهمات including أداء العبادات That being the case, should استعانة not have been mentioned before عبادة?

Also, عبادة is فعل العبد whereas استعانة is طلب المعونة and معونة is فعل المولي It is obvious that the latter is far superior than the former. Doesn't this also prove that استعانة should have been mentioned before عبادة?

#### **Answer One:**

عبادة is mentioned before استعانة in order to maintain consistency between the رؤوس الآي (the closing letters of words that have a specific كيفية) . . . If استعانة is mentioned before عبادة, the aayah would be إياك نستعين و إياك نعبد Now compare the end of إياك نعبد to the end of إياك نستعين in the previous aayah (مالك يوم الدين). There is definitely no resemblance between the two. On the other hand, the ends of إياك نستعين and إياك نعبد are the same (مكسور followed by ساكنة and then نون ساكنة).

#### **Answer Two:**

عبادة is mentioned before استعانة in order for man to realise that before petitioning Allah's help he should first present a وسيلة –

something which will please Allah and lead to fulfilment of his request. In his دعاء for help, the داعي 'offers' his عبادة as a وسيلة Thus, it was mentioned before استعانة

### **Answer Three:**

When he says إياك نعبد he is attributing عبادة to himself. This creates the perception that perhaps he is boasting. Therefore, having said إياك نعبد he adds the words إياك نستعين as an acknowledgement that even his عبادة is not possible without معونة and توفيق from Allah.

و قيل الواو للحال . . .

Generally, the letter واو before إياك نستعين is regarded as عاطفة However, there is a second opinion that it serves the purpose of حال Thus, the meaning of إياك نعبد مستعينا بك is إياك نعبد و إياك نستعين Some scholars regard this opinion as weak because, as mentioned by Ibn-ul-Haajib, when الفعل المضارع is used for حال, it must be connected to the ذو الحال via a ضمير Furthermore, واو حالية only appears before جملة اسمية Both these conditions are missing in إياك نستعين Based on this, some scholars say that if this واو is for حال, the word نحن is محذوف between the واو and إياك (و نحن إياك نستعين). Others like Ibn Maalik disagree with the requisites stipulated by Ibn-ul-Haajib. Thus, according to them, إياك نستعين و إياك نستعين may be regarded as حال

## CHAPTER TEN

### اهدنا الصراط المستقيم

There are three discussions in the tafseer of this aayah:

1. الارتباط
2. معني الهداية
3. الصراط المستقيم

#### The First Discussion

The aayah اهدنا الصراط المستقيم is either جملة مستأنفة or جملة مستقلة In the first instance (if اهدنا الصراط المستقيم is جملة مستأنفة), when man asks Allah for معونة (in all his مهمات or only in أداء العبادات), it is as if Allah asks him, 'How should I assist you?' Thus, man replies, 'Guide us . . .' In other words, اهدنا الصراط المستقيم is بيان of the معونة مطلوبة in إياك نستعين Considering that there is always كمال الاتصال between the بيان and the مبيّن, we conclude that there is كمال الاتصال between the اهدنا الصراط المستقيم and the إياك نستعين This explains why there is no حرف عطف between the two.

In the second instance (if اهدنا الصراط المستقيم is جملة مستقلة), when man says إياك نستعين he is acknowledging that he can only seek معونة in all his مهمات from Allah. When he thereafter says اهدنا الصراط المستقيم he is now asking Allah to fulfil the most important of his مهمات In view of this explanation, إياك نستعين is خبر and اهدنا الصراط المستقيم is إنشاء Thus,

there is كمال الانقطاع between the two and the reason for the absence of كمال الانقطاع between them

To summarise, the reason for the absence of كمال الانقطاع between كمال الانقطاع and إياك نستعين is either كمال الاتصال or كمال الانقطاع

و الهداية دلالة بلطف . . .

1. Some people define الهداية as الإيصال إلى المطلوب However, this definition is not consistent with the meaning of الهداية in the aayah . . .  
و أما ثمود فهديناهم فاستحبوا . . .
2. A second group of people define الهداية as إراءة الطريق However, this definition does not befit the aayah إنك لا تهدي من أحببت
3. A third group of people say that:
  - a. If الهداية is الإيصال إلى المطلوب (متعدّي بلا صلة) متعدّي بنفسه is الهداية
  - b. If الهداية is إراءة الطريق متعدّي بصلة is الهداية

However, this explanation is also debatable because:

- a. The word الهداية in هديناه النجدين is متعدّي بنفسه but it is not in the meaning of الإيصال إلى المطلوب The words فلا اقتحم العقبة tell us that in this aayah the meaning of الهداية is إراءة الطريق
  - b. Similarly, in the aayah the word لكن الله يهدي من يشاء إلى صراط مستقيم is الهداية yet it means الإيصال إلى المطلوب
4. Thus, Qadi Sahib (ra) explains الهداية in a manner that includes both of the above meanings. He defines الهداية as دلالة بلطفٍ

- The meaning of لطفٍ is إلقاء من غير الطاعة إلى العبد إلى يقرب العبد إلى الطاعة من غير إلقاء لطفٍ would mean: to guide a person by creating the أسباب للطاعة irrespective of whether this is to the level of إراءة الطريق or only to the level of الإيصال إلى المطلوب
5. Because هداية is دلالة بلطفٍ, it is only used for خير Accordingly, it has been used for استهزاء and تهكم in the aayah صراط الجحيم فاهدوهم إلى صراط الجحيم
  6. The word هدية (gift) is derived from هداية and therefore contains the meaning of دلالة – it is دليل الحب
  7. هادي الوحش (the wild animal that walks ahead of the rest of the pack) is also from هدية

و أصله أن يعدي باللام . . .

The verb يهدي is actually متعدّي through the صلة of either لام or إلى In this aayah, however, the صلة is محذوف causing direct attachment of the فعل to the مفعول This is called الإيصال بحذفٍ Another example of this phenomenon is in the aayah واختار موسى قومه سبعين رجلا واختار يختار is actually متعدّي through the صلة of من Thus, the aayah should have been واختار موسى من قومه However, here too the صلة is محذوف and the فعل is attached directly to the مفعول

و هداية الله تنوع أنواعا . . .

There are scores of different أنواع of هداية In view of the meaning of الإيصال إلى المطلوب it comprises of four أجناس each one of which falls in place after the other. These أجناس are:

1. The bestowal of the strengths through which man is able to 'find the path' to his مصالح. These strengths include القوة العقلية, الحواس الباطنة and المشاعر الظاهرة. However, despite such faculties, he still requires assistance in order to differentiate between حق and باطل (with regards عقيدة) and between مصالح and مفساد (regarding أعمال).
2. Thus, Allah creates such دلائل that assist man in differentiating between the above. This is the meaning of هداية in هديناه النجدين and فهديناهم فاستحبوا العمي. Nonetheless, even in the presence of such دلائل, there are many issues in which man is incapable of differentiating between حق and باطل by mere reliance on his عقل.
3. It is for this reason that Allah Ta'aala sent Ambiyaa and revealed books 'for man's guidance'. In this regard Allah says:
  - a. و جعلناهم أئمة يهدون بأمرنا
  - b. إن هذا القرآن يهدي للتي هي أقوم
4. After 'completion' of the first three categories of هداية and after exertion in مجاهدات and رياضات man is now bestowed with the fourth category of هداية i.e. Allah opens to him the حقائق and أسرار of things.
  - If he is a Nabi, such exposure of حقائق and أسرار occurs in the form of وحي

- If he is not a Nabi, it occurs in the form of إلهام and منامات صادقة

The هداية referred to in the aayats أولئك الذين هدى الله فبهداهم اقتده and أولئك الذين هادى الله فبأسبابهم ضلوا belongs to this category.

### Explanation of Aayah One

In order to understand the حصر and استشهاد in the first aayah, you need to know two rules:

**Rule One:** When a noun that is معرف بلام الجنس is a خبر, it will be (مبتدأ). For example, in the sentence زيدٌ الأمير the word الأمير is the خبر and it is معرف بلام الجنس Hence, its meaning is restricted to Zaid. Thus, it means, 'Zaid is the only Ameer'.

**Rule Two:** The اسم الموصول in which the مقصود is الجنس falls under the same ruling as the noun that is معرف بلام الجنس

- In the aayah أولئك الذين هدى الله the word الذين is an اسم الموصول and it has been used as a جنس Therefore, its خبر (i.e. هدى الله) is restricted to it. Thus, the meaning of the aayah is that جنس المهديين is restricted to the Ambiyaa. (Only the Ambiyaa are guided by Allah.) Yet we know that there are so many other rightly-guided people. Hence, this aayah could only be referring to the last category of هداية

## Expansion of Aayah Two

Before understanding the حصر in this aayah, you must know the rule that whenever اسم الموصول is the مبتدأ and its صلة is a فعل or a ظرف, the خبر will convey the meaning of a شرط and the خبر will convey the meaning of جزء الشرط. In the aayah و الذين جاهدوا فينا the word الذين is an اسم الموصول and the صلة (i.e. جاهدوا) is a فعل. Hence, applying the above rule, the meaning of the aayah is that مجاهدة is a شرط for هداية. Since مجاهدة is only a شرط for the fourth category of هداية Qadi Sahib (ra) concluded that this aayah is referring to this category (the fourth category) of هداية.

فالمطلوب إما زيادة ما . . .

**Question:** Prior to this, the داعي attributed a number of صفات كمالية to Allah. Due to these صفات كمالية he also restricted his عبادة and استعانة to Allah. That being the case, are the words اهدنا الصراط المستقيم not ?تحصيل الحاصل (Why should he make دعاء for هداية whereas he already has هداية?)

**Answer:** No, these words are not تحصيل الحاصل. Instead, the داعي utters these words for three reasons:

1. He is asking for steadfastness.
2. He is asking for more guidance.
3. He is asking to be blessed with the subsequent (categories) levels of هداية.

Some commentators are of the opinion that each of the above is related to possessors of different categories of هداية Thus:

- Those who have the first category ask for steadfastness.
- Those who have the second and third categories ask to be blessed with the subsequent categories.
- Those who have the fourth category ask for even more.

However, other commentators say that none of the above aims in asking for هداية despite having هداية apply to the possessors of any specific category. Instead, each one may apply to the possessors of any of the four categories. They explain that:

- Every سالك has two conditions, انتهای and ابتداء
- The حال انتهای may not be attained without steadfastness on and perfection of the حال ابتداء
- Therefore, irrespective of the category of هداية enjoyed by the سالك, he continuously makes دعاء for steadfastness and attainment of the subsequent categories of هداية

فإذا قاله العارف بالله الواصل . . .

Even when the عارف who has entered the domain of وصول says اهدنا, there is no تحصيل الحاصل because, as was previously mentioned, upon entering the domain of وصول his journey to Allah transforms from السير إلى الله to السير في الله which is limitless. Thus, even though he has reached so far, he still asks for guidance so that he may continue ascending higher and higher.

والأمر والدعاء يتشاركان لفظاً ومعنى . . .

**Question:** If this is a دعاء, why has صيغة الأمر been used?

**Answer:** Although this is a دعاء, the صيغة of أمر has been used due to the مشابكة between أمر and دعاء. This مشابكة between the two is لفظاً and معنيّ. The مشابكة لفظية is obvious. The مشابكة معنوية is because both of them convey a meaning of طلب. Nevertheless, the مشابكة between the two demands that we identify the difference between them. According to the أشاعرة the difference is that in أمر the أمر regards himself as superior irrespective of whether he really is superior or not. On the contrary, in دعاء, the داعي regards himself as inferior irrespective of whether he really is inferior or not. According to the معتزلة, the difference between the two is that in أمر the أمر is حقيقةً superior, irrespective of how he views himself. Likewise, in دعاء the داعي is حقيقةً inferior, irrespective of how he views himself.

In Qadi Sahib (ra)'s عبارة the words ويتفاوتان بالاستعلاء والتسفل refer to the opinion of the أشاعرة and the words وقيل بالرتبة refer to the opinion of the معتزلة

والسراط من سراط الطعام . . .

The ص in السراط was initially a س (i.e. السراط was actually الصراط). The reason for substituting the س with a ص is that certain صفات of س are quite opposite to certain صفات of the ط at the end of the word. حروف س is among the حروف مهجورة مستعلية (ط) whereas حروف س is among the

(مهموسة مستقلة) This تضادّ in the صفات of the two letters causes difficulty in pronunciation. Thus, the س was substituted with a ص (in view of it sharing the صفات of استعلاء and إطباق with ط).

The word السراط is derived from the verb سَرَطَ (on the scale of سَمِعَ) which means to swallow. سَرَطَ الطَّعَامَ means 'he swallowed the food'. The reason for calling the road السراط is that as people walk on the road, it is as if the road 'swallows' them (كَأَنَّهُ يَسْرَطُ السَّابِلَةَ). In fact, the road is also called لَقْمَ (from the word لَقْمَةٌ which means 'a morsel') because when somebody walks on the road, it seems like the road 'makes him a لَقْمَةٌ (morsel)'.

- The plural of سراط is سُرُطٌ just as the plural of كُتُبٌ is كُتُبٌ
- Like the word طَرِيقٌ, the word سراط is also used as مَدَكَّرٌ and مَوْنَتٌ

#### قراءات مختلفة

- Among the A-immah of qiraa-ah, Ibn Katheer (in the رواية of Qumbul) and Ya'qoob (in the رواية of Ruways) read السراط (with a س).
- Hamzah pronounces the ص with إِشْمَامٌ (He mixes the pronunciation of the ص with a ز) The reason for doing so is that س and ز are both منخفضة and منفتحة. Thus, although ص is close to س it gets even closer to س by means of إِشْمَامٌ
- The rest of the A-immah read الصراط (with a ص).

و المستقيم المستوي . . .

What is the meaning of الصراط المستقيم? Qadi Sahib (ra) mentioned two opinions in this regard:

1. طريق الحق – This meaning is عام and includes the طرق of Rasulallah sallallahu alaihi wasallam and all the previous Ambiyaa.
2. ملة الإسلام – This meaning is خاص and refers only to the طريق of Rasulallah sallallahu alaihi wasallam.

Using the word قيل for the second opinion, Qadi Sahib (ra) hinted that it is weak. The reason for regarding it as weak is that:

- a. The following aayah, صراط الذين أنعمت عليهم, is classified as بدل الكل of الصراط المستقيم من الكل
- b. شهداء, صديقين, وأنبياء have been defined as الذين أنعمت عليهم صالحين
- c. Hence, if الصراط المستقيم is interpreted as ملة الإسلام, the following aayah, صراط الذين أنعمت عليهم, cannot be بدل الكل من الكل because in this instance the بدل is عام whereas the مبدل منه is خاص . . . and عام can never be the بدل of something that is خاص because ذاتا و مبدل منه, there must be اتحاد between the بدل and the مبدل منه

## CHAPTER ELEVEN

### صراط الذين أنعمت عليهم

- As mentioned earlier, صراط الذين أنعمت عليهم, is بدل الكل من الكل of الصراط المستقيم
- بدل الكل is تابع that:
  - Is مقصود بالنسبة (the aim of the speaker is to attribute the فعل etc. to the بدل rather than the مبدل منه)
  - Its مفهوم is بعينه the same as that of the متبوع
  - It is in the ruling of تكرار العامل (as if the عامل is repeated, albeit محذوف, before the بدل)

**Question:** Having understood the above, the question is posed that if the بدل is مقصود بالنسبة and its مفهوم is بعينه the same as that of the مبدل منه, why even mention the مبدل منه? Would it not be sufficient to simply say اهدنا الصراط الذين أنعمت عليهم?

**Answer One:** As mentioned above, بدل الكل falls under the ruling of تكرار النسبة. Such تكرار (repetition) of the عامل results in تكرار النسبة which in turn creates تأكيد. In short, the reason for mentioning الصراط المستقيم and its بدل thereafter is تأكيد.

**Answer Two:** If the بدل was not mentioned and the aayah was simply اهدنا الصراط الذين أنعمت عليهم there would not have been any تنصيص (explicit indication) that the صراط of الذين أنعمت عليهم is الصراط المستقيم. Put

differently, another reason for mentioning الصراط المستقيم and its بدل thereafter is to make تنصيص (to highlight the fact) that the صراط of الصراط المستقيم is the الصراط المستقيم in such an emphatic manner as if it is so clear that nobody will doubt it. Thus, the بدل is like a تفسير and بيان of the مبدل منه

و قيل الذين أنعمت عليهم . . .

In his explanation of the second answer above, Qadi Sahib (ra) said, "So that it would be clear without any obscurity that الصراط المستقيم is the الصراط المستقيم "ما يكون طريق المؤمنين". Doing so, he alluded that الذين أنعمت عليهم are the المؤمنين Qadi Sahib (ra) now informs us of two more opinions in this regard.

**The Second Opinion:** الذين أنعمت عليهم are the Ambiyaa. The reasoning of the proponents of this opinions is that:

- The منعم عليهم are mentioned مطلقا
- Whenever a جنس is mentioned مطلقا, its فرد كامل is intended.
- The most كامل of the منعم عليهم are the Ambiyaa.

**The Third Opinion:** الذين أنعمت عليهم refers to those who followed Moosa (as) and Eesa (as) قبل النسخ و التحريف The reasoning behind this opinion is that غير المغضوب عليهم و لا الضالين refers to the Jews and Christians بعد النسخ و التحريف Through contrast it is concluded that الذين أنعمت عليهم are the Jews and Christians قبل النسخ و التحريف In this regard, some commentators are of the opinion that تحريف is

related to أصحاب موسى and نسخ is related to أصحاب عيسى In this instance, the meaning of Qadi Sahib (ra)'s عبارة is that الذين أنعمت عليهم are the Jews before تحريف occurred in the تورا and the Christians before the شريعة of Eesa (as) became منسوخ The reason for such explanation is that the meaning of نسخ is not مطلق – it only refers to نسخ due to the شريعة of Muhammad sallallahu alaihi wasallam. However, the latter شريعة only made نسخ of the شريعة of Eesa (as), the شريعة of Moosa (as) became منسوخ though the شريعة of Eesa (as).

Nonetheless, there are commentators who maintain that the word نسخ should be regarded as عام so that it includes نسخ of the شريعة of Moosa (as) and Eesa (as). So now, both words (نسخ and تحريف) will apply to the أصحاب of both Nabis. Afterall, تحريف did not only occur in the تورا It occurred in the إنجيل also.

و الإنعام إيصال النعمة . . .

By defining إنعام as إيصال النعمة Qadi Sahib (ra) is indicating that in this context the purpose of إفعال is to transform the مفعول into a 'possessor of the مادة from which this verb is derived'. What we mean is that the verb إنعام is derived from النعمة Thus, the purpose of إفعال is to transform the مفعول into صاحب النعمة

Qadi Sahib (ra) thereafter explains that:

- نون نعمة (with a نون مكسورة) is actually derived from نعمة (with a نون مفتوحة). The meaning of the latter is اللين (softness). When the Arabs say نعم الشيء نعمةً they mean صار ليّنا (It became soft).
- Because the scale of فعلة (with a فاء مكسورة) is used for حالة and كيفية, the word نعمة (with a نون مفتوحة) was changed to نعمة (with a نون مكسورة). Thus, the actual meaning of نعمة is a حالة from which man gains لذة (pleasure).
- نعمة (with a نون مكسورة) eventually began to be used مجازاً for anything that is the سبب for a pleasurable حالة. In the study of إطلاق المسبب على السبب this is called بلاغة

#### أجناس النعم

The نعم of Allah are uncountable. However, و إن تعدّوا نعمة الله لا تحصوها. They may be divided into two types, دنوية and أخروية. The first type comprises of two categories, موهبية and كسبية. The first of these categories also comprises of two groups, روحانية and جسمانية.

- موهبية refers to نعم which man cannot work for, they are entirely from Allah. Examples of such نعم are blowing روح in man, blessing him with عقل and all the faculties that are تابع of عقل such as نطق and فكر, فهم
- جسمانية includes creation of the human body and the (outer) faculties and conditions that accompany it. Outer faculties include touch, smell, taste etc. Conditions refer to good health, sound limbs etc.

- كسبية entails:
  - a. Purification of the نفس from رذائل and its adornment with ملكات فاضلة وأخلاق
  - b. Adornment of the body with jewellery and an excellent appearance
  - c. Attainment of wealth and honour

**Note:** The meaning of كسبية is عام and includes روحانية, جسمانية as well as نعم that are neither روحانية nor جسمانية. Thus, Qadi Sahib (ra) mentioned three types of examples . . . (a) refers to نعم that are روحانية (b) refers to نعم that are جسمانية and (c) refers to نعم that are neither روحانية nor جسمانية

- أخروية comprises forgiveness, divine pleasure and admission into the ملكة مقربين along with the عليين

**Note:** According to scholars, the نعم أخروية also comprise of two groups, موهبية and كسبية

- موهبية comprises forgiveness
- كسبية comprises جزاء الأعمال This is also has two groups:
  - روحانية – the pleasure of Allah
  - جسمانية – the physical نعم of Jannah

Nonetheless, it could be argued that none of the نعم of Akhirah are كسبية They are all موهبية, bestowed on man entirely through the mercy of Allah.

**Question:** Which نِعَم are referred to in الذين أنعمت عليهم?

**Answer:** The نِعَم referred to in الذين أنعمت عليهم are the أخروية type as well as all other نِعَم that are a means to attainment of the أخروية نِعَم.

**Question:** Why does نِعَم أخروية only refer to the الذين أنعمت عليهم?

**Answer:** When الذين أنعمت عليهم refers to the مؤمنين only, the purpose of these words is to describe the مؤمنين in a manner that applies to them only. Besides the نِعَم أخروية all other types of نِعَم are enjoyed by the كفار also. Hence, we conclude that نِعَم أخروية only refers to the نِعَم أخروية

## CHAPTER TWELVE

### غير المغضوب عليهم و لا الضالين

بدل أو صفة

- This ayah is either بدل or صفة of الذين أنعمت عليهم
- If it is بدل, it is بدل الكل because:
  - The word بدل is used مطلقا and
  - When a word is مطلق its فرد كامل is intended.
  - The بدل الكل of فرد كامل is بدل الكل
- متّحد and مبديل منه and بدل الكل the مصداقا and ذاتا
- Therefore, الذين سلّموا من الذين أنعمت عليهم should be interpreted as الغضب و الضلال

و إن كان صفة . . .

- If this ayah is the صفة of الذين أنعمت عليهم there would be two aspects to الذين – موصول and موصوف
- Being موصول it possessers the meaning of the صلة i.e. أنعمت
- Being موصوف it possessers the meaning of the صفة i.e. من السلامة من الغضب و الضلال
- Thus, the meaning of صراط الذين أنعمت عليهم is 'the path of those who enjoy النعمة المطلقة (i.e. the نعم of إيمان) and the نعم of من السلامة من الغضب و الضلال

**Question:** There seems to be a contradiction. A short while earlier we were told that the نعمت referred to in أنعمت عليهم is النعمة الأخرية Now we are told that it does not refer to all نعم الأخرية, it only refers to the نعم of إيمان

**Answer:** نعم الأخرية should refer to all نعم الأخرية However, only the نعم of إيمان is intended because when there is تقابل between صلة and صفة, the نعم الأخرية should be intended and the نعم الأخرية of فرد كامل The reason why إيمان is the نعم الأخرية of all the نعم الأخرية is that all the other نعم الأخرية are متفرع from إيمان

صفة مبيّنة أو صفة مقيدة

Having said that the نعمت referred to in أنعمت عليهم is the نعم of إيمان the question arises whethers this refers to الإيمان المطلق or الإيمان الكامل

- الإيمان المطلق means إيمان irrespective of whether accompanied with عمل on all the demands of إيمان or not. Even in the absence of عمل such إيمان guarantees protection from eternity in Jahannam, but it does not guarantee immediate entry into Jannah.
- الإيمان الكامل means إيمان that is accompanied with عمل on all the demands of إيمان Such إيمان guarantees immediate entry into Jannah.
- If الإيمان المطلق is intended, . . . غير المغضوب عليهم would be صفة مقيدة
- If الإيمان الكامل is intended . . . غير المغضوب عليهم would be صفة مبينة It is also called الصفة الكاشفة
- الصفة المقيدة is a صفة which make تخصيص in the عموم of the موصوف It is also called الصفة المخصصة
- الصفة المبينة is a صفة which clarifies the إهام (obscurity) in the موصوف
- If أنعمت عليهم refers to الإيمان المطلق its meaning would be عام and also include those مؤمنين who are فساق Thus, the purpose of غير (to restrict the meaning to those مؤمنين who are not فساق).
- However, this is not clearly understood from the words الضلال و الغضب و السلامة من الإيمان الكامل Thus, the purpose of الذين أنعمت عليهم is ليكشفَ عن هذا المعنى و يُوضحه غير المغضوب عليهم . . .

## Question

How can . . . because غير الذين أنعمت عليهم be a صفة of غير المغضوب عليهم . . . always نكرة (even after إضافة) whereas is معرفة الذين أنعمت عليهم?

## Answer One

The crux of this answer is that we are going to make تأويل in the موصوف and regard it as نكرة Remember the following:

- Regarding the effect of إفاضة التعريف اسم الموصول is the same as that of المعرف باللام
- In the المعرف باللام if the لام is for العهد الذهني (something معين), the word will be regarded as نكرة
- Because الذين أنعمت عليهم is referring to people who are غير معين we will have to treat it in the same way as we would treat the المعرف باللام in which the لام is for العهد الذهني Thus, الذين أنعمت عليهم is نكرة This is the meaning of Qadi Sahib (ra)'s statement وذلك إنما يصح بأحد تأويلين، إجراء الموصول مجرى النكرة إذا لم يقصد به معهود

**Example One:** The word اللئيم in the statement of the poet:

و لقد أمرّ علي اللئيم فيسبني فمضيت ثمّة قلت لا يعنيني

The poet is praising his forbearance. However, if he only tolerates a particular person and not everybody, even if he does not know them, would his forbearance be praiseworthy? His forbearance is only praiseworthy if he tolerates any لئيم who abuses him. We would not say every لئيم because passing every لئيم in the world is impossible. Accordingly, the لام in اللئيم is neither for

العهد الخارجي nor for الاستغراق Likewise it is definitely not جنسي Hence, it is is for العهد الذهني (a غير معيّن person) and despite being نكرة is اللّثيم معرّف باللام

**Example Two:** In the statement **إني لأمرّ على الرجل مثلك فيكرمي** the word الرجل is نكرة despite being باللام because the متكلم is neither referring to any specific man nor is he referring to all the men in the world. Thus, here too the لام in الرجل is neither for العهد الخارجي nor for الاستغراق and obviously, it cannot be جنسي Thus, it can only be for العهد الذهني Thus, الرجل is نكرة despite being باللام (As explained by شيخ زاده this example is more befitting of the aayah because it is an example of موصوف and being صفة but معرفة من حيث اللفظ معرفة من حيث المعنى (نكرة من حيث المعنى))

**Note:** The reason for concluding that **الذين الذين أنعمت عليهم** is for العهد الذهني is that:

- It cannot be العهد الخارجي because there is no معهود خارجي
- It cannot be جنسي due to the إضافة of صراط to الذين (جنس الصراط) صراط cannot be intended if صراط is only referring to the الذين of صراط أنعمت عليهم
- It cannot be استغراق because there is no قرينة indicating استغراق
- Hence, it can only be for العهد الذهني

## Answer Two

In the previous answer we made تأويل in the موصوف In this answer we will make تأويل in the صفة The crux of this answer is that the rule of إضافة only applies if غير is used with something that does not have an opposite. However, if it is used between two opposites, إضافة will cause it to become معرفة For example, when asked to define هي الحركة غير السكون you would say هي الحركة غير السكون Now because حركة and سكون are opposites, the إضافة causes غير to become a معرفة Similarly, الذين أنعمت عليهم is the opposite of the مغضوب عليهم and the ضالين Hence, in this ayah غير is a معرفة

و عن ابن كثير . . .

According to a narration from one of the A-immah of Qiraa-ah, Ibn Katheer (ra), the word غير is read منصوبا Qadi Sahib (ra) mentioned three possible reasons for this:

1. It is حال of the ضمير مجرور (the حال is the ضمير مجرور) in عليهم and the عامل of the حال and the حال is أنعمت (The عامل of the حال and the حال is always the same.)
2. It is فعل محذوف This فعل محذوف is منصوب due to which it is مفعول به but the فعل due to which it is محذوف أعني However, this possibility is only applicable if we interpret الذين أنعمت عليهم as المؤمنين الكاملين
3. It is in the meaning of استثناء However, this will only apply if refers to all نعم in general, whether دنيوي or آخروي, whether enjoyed by the مؤمنين only or whether enjoyed by مؤمنين

and كافرين, and if enjoyed by the مؤمنين only, then it includes the نعم of the مؤمنين كاملين and the نعم of the مؤمنين فاسقين. The reason for attributing such an عام meaning to الذين أنعمت عليهم (if منصوب is غير) due to استثناء is that استثناء متصل is the أصل. As you know, in استثناء استثناء the مستثني منه is داخل في المستثني منه. In short, an عام meaning had to be attributed to الذين أنعمت عليهم so that إخراج of the مغضوب عليهم and the ضالّين would be استثناء متصل. If such an عام meaning is not attributed to الذين أنعمت عليهم the استثناء will be منقطع and استثناء منقطع is بعيد خلاف الأصل. In fact, regarding غير as استثناء is خلاف الأصل. Therefore, regarding it as استثناء منقطع is actually أبعد.

#### و الغضب ثوران النفس . . .

Sometimes the word نفس is used مجازاً in the meaning of دم (blood). For example, Nabi sallallahu alaihi wasallam said ما ليس له نفس سائلة and he meant whatever does not have flowing blood. Similarly, the word نفس in this عبارة of Qadi Sahib (ra) has been used مجازاً in the meaning of دم (blood). Furthermore, the لام in النفس is in place of ا غليان دم القلب. Thus, the meaning of ثوران النفس is غليان دم القلب i.e. مضاف محذوف. So the definition of غضب is 'boiling of the blood in one's heart when intending to take revenge'. However, attribution of this meaning to Allah is incorrect because, in view of ليس كمثله شيء, attribution of غليان دم القلب to Allah is impermissible. Furthermore, غليان الدم is the result of انفعال which is حادث and also cannot be attributed to Allah. Hence, we conclude that when غضب is attributed to Allah, its غاية

(punishment) is intended. Accordingly, the intended meaning of المغضوب عليهم is 'those who were punished'.

و لا مزيدة لتأكيد . . .

- The word لا is one of the حروف الزيادة However, it is only used after the واو العطف which appears after نفي or نهي
- The benefit of لا الزائدة is that:
  - a. It emphasises the previous نفي (or نهي)
  - b. It makes it quite clear that the نفي (or نهي) is related to the معطوف عليه as well as the معطوف
- To understand this better, we must remember that واو is for الجمع المطلق Therefore, there are three possibilities in the statement جاءني زيد و عمرو
  1. Zaid and Amr came together
  2. Zaid came first and Amr followed him.
  3. Amr came first and Zaid followed
- The same three possibilities are negated in ما جاءني زيد و عمرو However, because واو is used mainly for الاجتماع في وقت واحد, it was feared that ما جاءني زيد و عمرو only means ما جاءني زيدا مجتمعا بعمرو Thus, لا was added to make it clear that all three possibilities are negated in ما جاءني زيد و عمرو
- It is clear from the above that لا الزائدة only appears before المعطوف على المنفي

- Question: So then how does لا الزائدة appear before الضالّين whereas it is not معطوف على المنفي
- Qadi Sahib (ra)'s statement . . . و لا مزيدة لتأكيد ما في غير من معني النفي . . . answers this question.
- The gist of the answer is that غير has two meanings:
  - i. النفي الصريح
  - ii. إثبات المغايرة
- There should not be any objection if غير is for النفي الصريح because in this case الضالّين is معطوف على النفي
- Similarly, there should not be an objection if غير is for مغايرة because المغايرة تتضمن معني النفي و هي مستلزمة له عبارة The meaning of this is that مغايرة is inclusive of نفي i.e. نفي is always found in the meaning of مغايرة
- Similarly, it is correct to say أنا زيدا غيرُ ضاربٍ
  - أنا زيدا is the معمول and ضاربٍ is its عامل
  - Generally the عامل precedes the معمول
  - However, the opposite is condoned in أنا زيدا غيرُ ضاربٍ because:
    - Since غيرُ is متضمّن of نفي it is بمنزلة كلمة لا
    - لا is a حرف
    - A حرف can never be a مضاف
    - Therefore, the إضافة in غيرُ is equivalent to إضافة لا

- Hence, it is permissible to say أنا زيدا غيرُ ضاربٍ just as it is permissible to say أنا زيدا لا ضاربٌ i.e. there is no harm in making مفعول of the تقديم
- However, أنا زيدا مثلُ ضاربٍ is incorrect because the word مثل is not متضمّن of نفي
- مضاف إليه is ضارب and مضاف is مثل
- The مضاف إليه can never precede the مضاف
- (عامل is زيد) ضارب of معمول is زيد
- The statement أنا زيدا مثلُ ضاربٍ is incorrect, because if it were correct, it would mean that the معمول preceded a word which even its عامل is unable to precede. How can زيد precede مثل whereas even its عامل is unable to precede it? If the عامل cannot precede the word مثل, then to a much greater extent the معمول should not be able to precede it.

و قيل المغضوب عليهم . . .

Who are the مغضوب عليهم and the ضالّين? In the previous pages Qadi Sahib (ra) already mentioned that المؤمنین الذين أنعمت عليهم Through contrast, we therefore conclude that the مغضوب عليهم and the ضالّين are the كفار Put differently, both of these words are descriptions of the كفار All of them are مغضوب عليهم and ضالّين Addressing the المؤمنین Allah says هل أنبؤكم بشر من ذلك؟ من لعنه الله و غضب عليه This aayah proves that all the كفار are مغضوب عليهم In another aayah

Allah says **إن الكفروا و صدنوا عن سبيل الله قد ضلوا ضللا بعيدا** This aayah proves that all the **ضالين** are **كفار**

### **A Second Opinion**

Most scholars of tafseer are of the opinion that the **مغضوب عليهم** are the **يهود** and the **ضالين** are the **نصاري**. The substantiation for this opinion is that in the Qur'aan Allah described the **يهود** as **من لعنه الله** while He described the **نصاري** as **أضوا كثيرا**. Besides, this tafseer is also narrated from Nabi sallallahu alaihi wasallam. A person asked, 'Who are the **مغضوب عليهم**?' Nabi sallallahu alaihi wasallam replied that they are the **يهود**. The man then asked, 'Who are the **ضالين**?' Nabi sallallahu alaihi wasallam replied that they are the **نصاري**. In fact, **عقل** also agrees that the **مغضوب عليهم** are the **يهود** because:

- i. No other nation were as rebellious and mischevious as them.
- ii. No other nation had more enmity for the **مؤمنين** than them.

Similarly, **عقل** also agrees that the **ضالين** are the **نصاري** because most of them were ignorant and held deviant beliefs.

### **A Third Opinion**

Fakhr-ud-Deen Raazi (ra) wrote in his tafseer that **الأقرب أن يجمع** **المغضوب عليهم** **على كل من أخطأ في العمل و الضالين على كل من أخطأ في العقيدة**. In short, the **مغضوب عليهم** and the **ضالين** should not be restricted to the **يهود** and the **نصاري** respectively. Instead, **مغضوب عليهم** refers to people who

أعمال are deviant. The يهود belong to this group. On the other hand, ضالّين refers to people whose عقائد are deviant. The نصاري belong to this group. Preferring this opinion, Qadi Sahib (ra) writes:

- a. The منعم عليهم are those who are guided to combine معرفة الحق for the sake of correct عقائد and معرفة الخير for the sake of correct أعمال
- b. The opposite of the منعم عليهم are people whose قوة عاقلة or قوة عاملة is deficient.
  - A person whose قوة عاملة is deficient<sup>6</sup> is مغضوب عليه because Allah says regarding the قاتل العمد that غضب الله عليه
  - A person whose قوة عاقلة is deficient<sup>7</sup> is ضالّ because Allah says regarding such people فما ذا بعد الحقّ إلا الضلال

**Note:**

1. Qadi Sahib (ra) added لذاته to معرفة الحق because علم نظري is معرفة الحق and مقصود لغيره and not مقصود لذاته is علم نظري
2. On the contrary, علم عملي is مقصود للعمل That is why Qadi Sahib (ra) added to العمل به معرفة الخير
3. The reason for mentioning the مغضوب عليهم before the ضالّين is that deficiency in القوة العاملة is worse than deficiency in القوة العاقلة As the adage goes: ويل للجاهل مرة و ويل للعالم سبعين مرة

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<sup>6</sup> He does not make عمل on his knowledge.

<sup>7</sup> He does not have any knowledge.

و قرئ و لا الضالين . . .

The Arabs dislike اجتماع الساكنين unless if the first of the ساكنين is a حرف of مد and the second is مدغم مشدد Thus, they tolerate the اجتماع الساكنين in words like شأبة, دأبة and جانّ However, some of them dislike اجتماع الساكنين in this situation too. Thus, in order to avoid اجتماع الساكنين they give the ألف (which is the first ساكن) a فتحة As a result, they say شأبة, دأبة and جانّ Similarly, they read الضالين instead of الضالين Nonetheless, this قراءة is شاذة

آمين . . .

آمين is an اسم الفعل It is the name of the verb استجب This is supported by a hadith in which Ibn Abbas (ra) says that he asked Rasulullah sallallahu alaihi wasallam about the meaning of آمين Rasulullah sallallahu alaihi wasallam replied that it means (افعل فعل الاستجابة) افعل

**Question:** If it is an اسم its meaning should not specify time. Does استجب not specify time? Does this not mean that آمين is a فعل (because أفعال specify time)?

**Answer:** فعل is a word whose meaning indicates time. On the contrary, the meaning of آمين does not indicate time. Instead, it indicates a word (استجب) and the meaning of that word is indicative of time. To paraphrase, while the مدلول of a فعل is a معني that indicates time, the مدلول of آمين is a لفظ and the معني of that لفظ indicates time.

**Question:** The نون of آمين is read with a فتحة However, اسم الفعل مبني is مبني and the أصل of مبني is ساكن Does this not mean the نون of آمين should be ساكن?

**Answer:** Being مبني the نون of آمين should be ساكن However, the result of keeping it ساكن is اجتماع الساكنين Therefore, the نون is given a فتحة in order to avoid اجتماع الساكنين

و جاء مدّ ألفه و قصره

Most often the ألف of آمين is read with a مدّ Thus, we say آمين To substantiate this pronunciation, Qadi Sahib refers to a line from the poem of قيس المجنون wherein he says:

يا ربّ لا تسلبني حُبّها أبداً و يرحم الله عبداً قال آمينا

However, the ألف of آمين may be read with قصر (without a مدّ). As substantiation, Qadi Sahib (ra) referred to another poem in which the poet said:

تباعد عني فطحل إذ دعوته أمير فزاد الله ما بيننا بُعدا

(**Note:** The word آمير came before the du'a. The poet probably did so due to concern with acceptance of his du'a.)

و ليس من القرآن وفاقا . . .

There is consensus that آمين is not part of the Qur'aan. However, it is مسنون to say آمين at the end of Surah Fatihah because Rasulallah sallallahu alaihi wasallah said that Jibreel (as) taught him to do so and said, 'It is like the seal of a letter'. Just as the seal protects

the letter from فساد, saying آمين at the end of Surah Fatihah protects it from فساد

- فساد of the letter entails being opened and read by the ‘wrong’ person.
- فساد of Surah Faithah entails rejection. Remember that Surah Fatihah is a du’a. آمين ensures acceptance of this du’a.

تمّ تفسير سورة الفاتحة و الحمد لله ربّ العالمين و الصلاة

و السلام علي سيد المرسلين و علي آله و أصحابه أجمعين

*Abu Hudhaiifa Muhammad Karolia*

*22 Muharram 1440 / 02 October 2018*

*Dar-ul-Uloom Madrasat-us-Saadiqeen*