EXPLANATORY NOTES

TAFASEER

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-Ulooms 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 abuthobaan@gmail.com

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

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Qadi Sahib (ra) discussed five aspects of بسم الله 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 of a فعل عام (i.e. أبدأ) or a فعل خاص (i.e. أقرأ).

The argument of those who say it is a فعل عام is that regarding a فعل عام as محذوف is always better than regarding a فعل خاص as محذوف. The reason for this being that when determining the متعلق of ظرف محمول (جار و محرور) the grammarians always prefer a فعل عام. They also argue that the غرض تسمية is that, in accordance with the hadith كل أمر ذي بال it should occur in the beginning of the 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. Because دليل الخصوص is required in order to regard
فعل خاص (the fact that the which follows the is قرينة that a (آقرأ) (i.e. should be regarded as متعلق محذوف. He thereafter mentions a that i.e. just as the doer of the of should regard آقرأ as آقرأ محذوف, whenever a person reads بسم الله in the beginning of an action, he should regard such a 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 أبداً 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 كان etc. as محذوف. Thus, there will be more إضمار in regarding محذوف ابتدائي و تقديم المعمول ...

Question: When you regard the word آقرأ as the متعلق محذوف بسم الله why do you regard it as مؤخر? Why do you not 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 متضمن is the عامل and the متضمن is the معمول متضمن. Since the всегда precedes the عامل should appear before the معمول)
Answer: In this instance keeping the معمول before the عامل is موقع (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. 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. Something that is mentioned in the beginning is لعدل أدلّ في التعبير مكرّم and معظم. Thus, there is more تعظيم of Allah if the words بسم الله are kept in the beginning.

4. Because keeping the words اسم الله in the beginning is more in accordance with وعُد للوجود. Substantiating this point, Qadi Sahib (ra) says, “Because the name of Allah precedes the قراءة”. The meaning of this is that since Allah Ta’ala is واجب الوحيد, His وجود precedes that of all the موجودات. Hence, His name should precede the action of قراءة.

Why should the name of Allah not precede the قراءة whereas it is the آلّ for the قراءة and we all know that because the فعل depends on its آلّ, the آلّ of the فعل always precedes it.
Qadi Sahib (ra) is explaining what is meant by بسم الله being the آلة of the قراءة In view of the hadith it means that the كل أمر ذي بال is incomplete and unworthy of recognition if it is not commenced with بسم الله.

The statement و قد جعل آلة لها is an indication that the letter باء in بسم الله is for استعانة. The word قِيل 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 بسم الله. However, this translation is disrespectful to the name of Allah. Thus, التلبس علي قصد التبرك has not been intended. Instead, التلبس علي قصد التبرك has been intended.

In this عبارة Qadi Sahib (ra) is telling us that it is possible that the باء in بسم الله is for مصاحبة. However, this translation is disrespectful to the name of Allah. Thus, التلبس علي قصد التبرك has not been intended. Instead, التلبس علي قصد التبرك has been intended.

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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’.

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 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 قُولوا (Say!) is before بسم الله (as well as الحمد لله and إياك نعبد). و إنما كسرت الباء . . . لام الإبتداء

There are two types of حروف حروف المباني viz.

1. Those حروف حروف المباني 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 مبين or معرف (Remember that مبين nor معرف مبين are among the specialities of كلمات حروف المباني)

Examples of حروف المباني
• The letters ز ي د with which زيد is composed.
• The letters ض ر ب with which ضرب is composed.
2. Those which have meanings and are therefore regarded as معلومات كلمات In other words، حروف المعاني، those which fall under the third type of كلمة Example: the حروف جائزة

- Due to the absence of any حروف المعاني they are مبنى
- Since it deserves حالة دائمة بناء which is سكون Thus, the مبني علي حروف المعاني should be أصل السكون
- Accordingly, all the حروف المعاني should be مبني علي السكون

- However, this is impossible in those حروف المعاني which comprise of only one حرف (from the حروف المباني because الابتداء بالساكن is impossible. Such حروف are therefore given a فتحة because, as far as حرف 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 الباء in بسم الله not have a فتحة؟
- Answering this question Qadi Sahib (ra) says وإنما كسرت الباء لاختصاصها بلزوم الحرفية و الجر

His answer is that because the الباء is always حرف and it always gives a جر to the word after it، it would be most appropriate to give it a فتحة because حرفية جر more than كسرة ضمة.
The suitability between جر and كسرة is quite obvious. If كسرة is the أثر of جر (مؤثر) جر, it is most appropriate that the مؤثر also has كسرة. In this instance, the مؤثر is the letter باء.

The suitability between حرفية and كسرة 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 أفعال and حروف غير منصرفة), it is like the سكون.

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

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4. The Arabs have a habit of starting a word with a متحرك instead of a ساكن. Thus, a همزة الوصل was added in the beginning.

The كوفييون say that:

1. The word اسم is مشتق from اسم.
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. أسامي (the جمع الجمع of اسم) If اسم was originally وسم it’s جمع would have been أواسم.
3. اسم التصيير (the اسم التصيير of اسم) If اسم التصيير was originally وسم it’s التصيير would have been وسم.
4. اسم (the فعل مجهول واحد مؤنث غائب) If اسم was originally وسم it’s التصيير would have been وسم.
5. سمّيت (another dialect for اسم) If اسم was originally وسم it’s التصيير would have been وسم.

However, the كوفييون argue that none of the above examples prove that اسم was originally سمو because they are all مقلوب – they were all affected by واو. For example, أسماء أوسام was initially أسماء أوسام. First, the واو...
was shifted to the end. Thus, أوسام became أسام Thereafter the same تعليل took place as in (which was originally أسام) كساء

Qadi Sahib (ra)’s answer to this is that القلب بعيد غير مطرد The meaning of this مقلوب 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 تصاريف (of a word. Besides, قلب is خلاف القياس

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 الهمرة لم تعهد داخلة 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 خلافة الأصل التعليل is better than

وجه التسمية

According to the بصريون the اسم is called اسم because اسم اسم is derived from اسم which means اسم and every اسم is a cause for اسم زاوية الهجران leaves اسم the محفل الاعتبار و العرفان Thus, you will notice that the most insignificant items do not have names. Instead, the name of the أفراد also (e.g. ant).

According to the كوفيون the اسم is called اسم because it is derived from اسم which means اسم and every اسم is an اسم لعلامة for its اسم مسمي
In some instances the اسم is definitely عين المسمى For example, Zaid in the statement كتب زيد. (The writer is Zaid and not his اسم)

In some instances the اسم is definitely غير المسمى For example, Zaid in the statement كتب زيد. In this example, the اسم not the ذات of Zaid is intended.

In some instances the اسم can be either عين المسمى or غير المسمى For example, in the statement رأيت زيدا. the word Zaid could be either غير المسمى or عين المسمى
  o If it is عين المسمى you mean ‘I saw the ذات of Zaid (the person called Zaid)’.
  o If it is غير المسمى you mean ‘I saw the word Zaid’

The متكلمون differ regarding the third type of اسم (when it can be either عين المسمى or غير المسمى). While the معتزلة say it is غير المسمى the أشاعرة say it is عين المسمى.

دلائل الأشاعرة

1. The aayaat of the Qur’aan wherein Allah says تبارك اسم ربك and سبِّح اسم ربك In these aayaat Allah is telling us that His اسم is مبارك and free from نقائص. However, اسم cannot be مبارك and أسماء ألفاظ cannot be مبارك and نقائص. These are attributes of the ذات of Allah.

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

1. If the اسم is عين المسمى would تعدد the اسم تعدد of the مسمي? Thus, if Allah has many names, there would not be any توحيد.

2. The اسم is composed of أصوات مقطعة غير قارة and whatever is composed of such أصوات مقطعة غير قارة differs from nation to nation. For example, in the Persian language Allah is called خدا but in the Suryani language He is called لاه. So now, if the اسم is عين المسمى and different languages use different names for Allah, there would not be any توحيد.

3. Sometimes one اسم has many أسماء there are times when one مسمي has more than one اسم.

رأي القاضي البيضاوي

According to Qadi Baidawi (ra) this اختلاف 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. صفقة

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

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

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

1. Just as تنزيه of Allah’s ذات from نقائص is compulsory, تنزيه of His اسم from هوه الأدب and رفت is also compulsory. Thus, the aayaat quoted by the أشاعرة do not prove that اسم المسمى عين المسمى يعني.

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 المسمى.
2. It is غير المسمى.
3. It is neither عين المسمى nor غير المسمى.

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

1. these صفات show the نسبة of the ذات to something. For example, الخالق and الرازق These صفات show نسبة of the ذات of Allah to of خلق ورزق These صفات are always غير المسمى.

2. 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 اسم the اسم will be divided just as the صفة is divided; to that which is نفس المسمى, to that which is غير المسمى and to that which is neither غير المسمى nor نفس المسمى.

و إنما قال بالله و لم 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: Explaining this answer, Shaikh Zaadah (ra) says that 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 theأسماء 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 تيمن... 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 تيمن يمين rather than يمين.
It could also be said that the reason for saying بسم الله rather than تبرك is so that بسم الله is not confined any specific name of Allah.

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

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 علم لذاته
3. It is صفة مشتقة
4. It is derived from الله which is a Suryaani word.

Those who say that it is اسم مشتق say its أصل الله was dropped and, because the dropping of the همزة was خلاف القياس, ¹ it was substituted with ألف و لام Thus, الله became إله.

¹ When a letter is dropped in accordance the a law of صرف it is not substituted with another letter because المذكور بعلة كالمذكور
Since the ألف is in عوض حرف أصلي في إنه حرف أصلي 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 تعويض and not تعريف.
- However, due to frequent usage of the word الله خفة رالله 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?

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2 Two أداة التعريف refers to حرف النداء and the همزة
Question: The word الله is an اسم الجنس Thus, it can be used for every معبود whether حق or بطل So, if the word الله was originally 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 بطل؟

Answer: Qadi Sahib (ra) answers this question saying إلا أنه يختص بال الموجود بالحق His answer is that initially the word الله that is معرف باللام could have been used for all deities, whether حق or بطل However, with the passage of time, it began to be used for the 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، الله means مألوه (i.e. معبود). The verbs تأله (which means صار كالعبد) and استاهل (meaning صار مشابها للعبد) come from the same verb.

2. ألهتُ إلى فلان

From سم يسمع it means ‘to baffle’. Thus، الله means المتحير فيه (The ذات regarding whom the minds of the people are baffled.)

3. إله

which means سكنت إليه Thus، الله is المسكون إليه (the being from whom سكون is attained).

4. آلهه

which means (he got terrified . . .) Thus، الله means ‘he gave him protection’. In this context الله is مأمن (safe) and مأمن The reason for calling our Creator الله 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 بإله باطل)

5. which means ولع and اشتاق and حرص The Arabs say إله الفصيل حرص when the young camel clings to its mother with ولع and حرص. Thus, the reason why Allah is called إله الخلق is that the creation turn to Allah with ولع and حرص when they are in difficulty.

6. which means وله تثير و تخبط عقله Thus, إله was originally وله However, due to ثقل of the كسرة كسرة واو واو of the and was changed to a just as the جمع of جمع وأجهوأجهو ووجهوا and was changed to (in one dialect) due to ضمة on the واو واو However, the fact that the جمع of إله is rather than أولهة proves that this possibility is unacceptable.

7. which is the مصدر لاه يليه نسيب (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. There must be a name of الله that can be the موصوف for all His صفات. Besides the word الله, no other name of Allah can fulfil this purpose.

3. If the word لله is شفرة مشتقة the statement لا إله إلا الله would not be مفيد للتوحيد. The reason for this is that the مدلول of شفرة مشتقة is لذات معين (not a معنى and معنى) موصوف for all His صفات. Besides the word لله, no other name of Allah can fulfil this purpose.

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

1. الحرف
2. الفعل
3. الاسم

The اسم also comprises of three types:

1. علم
2. اسم الجنس
3. شفرة 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 اسم is only منى (meaning that no معنى is found in its مدلول – it only makes دلالة on نفس الماهية اسم الجنس. This type of اسم is called اسم الجنس
The مفهوم منه ذات is a وصف في أصه للكن. This type of اسم is called صفة مشتقة.

The Third Opinion

و الأظهر أنه وصف في أصه لكنه . . .

In view of its أصل the word الله is a وصف (صفة مشتقة). However, because it is only used for the ذات of the Almighty, it is like an علم (It has the عَلم). 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, الله إلا إله would not be 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 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 ا was originally a وصف that is now treated as an علم, the words ثريا and صعق were also وصف that is now treated as علم

- ثريا is the تصغير of ثروي (meaning wealthy). However, it is only used as علم for a constellation of stars also called بنات نعش الصغيري.
- صعق is also a مشبه صعق. 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 وضع 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 وضع 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 الله ا علم لذاته is answer the above arguments saying that:
a. It is impossible for man to understand the حقیقہ of the ذات of the Almighty. Moreover, using the word للہ for the Almighty is not dependent on total and complete understanding of His حقیقہ The highest recognition (بوجع ما) is sufficient.
b. It is not beyond the قدرہ of Allah to honour his عباد مقربین (or some of them) with an understanding His ذات

2. If the word للہ is علم لذاته the aayah would not have a correct meaning because, in this instance, the aayah would mean that و هو الہ 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 which is محذوف Thus, even if the word للہ is علم لذاته the meaning of the above aayah is correct.

3. The meaning of استقاف is that one of two words is مشارك of the other in تركيب معني This meaning of استقاف exists between the word Allah and the previously mentioned أصول

The Fourth Opinion
The word للہ was originally لاها which is a Suryani word. It was Arabicised by dropping the last ألف and adding ألف 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 لله as معرب without any clear دليل. Similarly, mere similarity the words الله and لاها is insufficient to prove that لله was derived from لاها و حذف الله لحن

Imaam Shaafi’i (ra)’s opinion is that:
1. بسملة is a part of Surah Faatihah.
2. It is fard to recite Surah Faatiha in the salaah.

Therefore, omission of the ألف لله renders the بسملة 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 ألف لله hinders the انعقاد of اليمين الصريح.

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

إذا ما الله بارك في الرجال ألا بارك الله في سهيل

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

**Answer:** This was done due to ضرورة الشعر only.
CHAPTER FOUR
المباحث المتعلقة بقوله الرحمن الرحيم

الرحمن الرحيم اسمان بُن يا للمبالغة

In this the meaning of اسم which is neither a فعل حرف Hence, there is no contradiction between this statement and the fact that الرحمن الرحيم are both صفة مشبه

Question: How can الرحمن الرحيم be صفة مشبه whereas the verb رحم is only made from أفعال لازمة?ً

Answer: Most أفعال خَلقية come from كرم يكرم In this instance, the verb رحم was transferred from سمع يسمع to كرم يكرم . . . Thus, it is now لازم and can have a صفة مشبه

The Meaning of رحمة

The meaning of رحمة رقة القلب and such انعطاف و ميلان (sympathy) that results in تفضيل إحسان رحم The womb is called رحم because of ً؟؟

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

Answer:

- When the حقيقة (apparent) meaning of any of Allah’s names seem incorrect because it shows تأثر انفعال, the غاية of that اسم is intended.
- Since the غاية of الرحمة is إنعام الرحمن and the الرحيم actually mean المنتعم
- Usage of these names in the meaning of المنتعم مجاز مرسل أسم إنعام الرحمة
  - هو السبب and إنعام هو السبب
  - Hence, this is إطلاق السبب على السبب

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 للرحمن than in للرحيم because كتيرة البناء تدل على زيادة المعنى الرحيم, while there are five حروف في الرحيم there are only four حروف في الرحيم The difference between قطع and كبير in contrast with قطع and كبير 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 رحيم الدنيا because in the دنيا His رحمة encompasses the مؤمن and the كافر
  ○ He is رحيم الآخرة because in the الآخرة His رحمة will only encompass the مؤمن

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

• If the extra meaning is based on كيفية we will say that Allah is رحيم الآخرة but رحمن الدنيا because while all the نعم of the الآخرة 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 الآخرة we say that Allah is رحيم الدنيا و الآخرة but رحيم الآخرة

و إنما قُدم و القياس يقتضي . . .

Question: There is a rule that the الترقي من الأدنى إلي الأسفل should be observed when mentioning more than one وصف of the same وصف موصوف (The وصف أعلى should be mentioned before the وصف أدنى). The reason for this is that, because the وصف أدنى is found in the meaning of the وصف أعلى there would not be any extra فائدة if the وصف أدنى is mentioned after the وصف أعلى So, if the الرحمن has more مبالغة than the الرحيم, why is it mentioned first? Qadi Sahib (ra) gave four answers to this question.
Answer One: If the extra meaning in الرحمي is based on نوعية، the referred to is رحمة دنيوية which comes into existence before رحمة أخروية.

Answer Two: Although the word الرحمي 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 meaning for this is (also) that:

- The meaning of الرحمي 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 الآخرة
  b. Praise in the الدنيا
  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
- 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.

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3 (a) and (b) may be categorised as جلب المنفعة and (c) and (d) may be categorised as دفع المضرة.
c. Allah alone is the creator of man’s urge to show kindness to others.

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

**Answer Three:** If the extra meaning in the word ِرحمن is based on ِكيفية, the meaning of ِرحمن 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 ِرحيم is mentioned after ِرحمن as a ِتتمة and reminder that all ِنعم (whether major or minor) are from Allah. In other words, the word ِرحيم is like a ِتمم of ِرحمن ِنعم. Therefore, just as ِتمم of the ِريحمن ِنعم always comes after it, ِرحيم should appear after ِرحمن.

**Answer Four:** The reason for mentioning ِرحمن before ِرحيم is to maintain the ِرؤوس الآية (i.e. the ِفواصل . . . ) to maintain the ِكيفية of the last ِحروف of ayaat.

و الأظهر أنه غير مصرف

In this phrase Qadi Sahib is explaining whether the word ِرحمن منصرف or ِرحيم غير منصرف. The following words should be remembered in this regard:

1. أَلِف و نون زائدتان sometimes appear in an اسم and sometimes in a ِوصف.
2. If they appear in in an اسم ِعَلمية is necessary for it to be غير منصرف

*Pg. 30*
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 (انتشار الفعلانة 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 فُعلي (وجود فُعلي 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 فُعلي

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 التأنيث (neither on the scale of فعلانة nor on the scale of فُعلي), it should be regarded as غير منصرف

8. His argument is 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. عطشان سكران and عطشان. This is the meaning of the statement: إلحاقا له بما هو الغالب في بابه
There is a well-known rule that when a rule is attached to a word, the reason for that rule is the word. 

Considering that the 

Hence, 

In accordance with the above rule, the 

Conclusion: Help should only be sought from the ‘true’ possessor of mercy 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 person 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

Some Definitions:

Qadi Sahib (ra) defines حمد as الشّانِد على الجميل الاختياري من نعمة أو غيرها. Shaikh Zaadah (ra) explains that:
- Because 

الثناء بالخبر، it has to be 

(verbally)

• The 

جمل اختياري is مطلق (It includes فضائل that are confined to the 

 محمود as well as فضائل that extend from the 

 محمود to the 

حامد)

The word مطلقا 

 indicates that unlike 

 مدح, in مدح there is no differentiation between 

 جميل اختياري and جميل غير اختياري. 

Thus, we may say مدحتُ زيدا على حسنه even 

though جميل اختياري is not. 

However, we may not say حمدتُ زيدا على حسنه. 

Since 

 مدح is only used to praise somebody for his 

 جميل اختياري whereas مدح is to praise somebody for his 

 جميل whether 

きました اختياري or غير اختياري, we conclude that ماما مدح is خاص but مدح عموم 

فضائل مطلق. In other words, the 

 نسبة between them is مدح مدح مدح (While every 

 مدح is مدح, every 

 مدح is not مدح)

قيل هما مترادفان.

Some scholars (e.g. Zamakhshari) are of the opinion that مدح and 

 مدح are مترادفان (synonyms) and that there is no difference between 

هم.

حذ الشكر

The 

meaning of 

شكر is فعل يُشعر بتعظيم المنعم بسبب كونه منعما 

(Tôi show of the 

منعم on account of him being the 

منعم). 

According to this meaning, 

شكر is either باللسان أو بالقلب أو بالجوارح (with 

the tongue, heart or limbs), but is not the 

مجموعه of all three.
The meaning of شكراً is the مجمومة of فعل الجوارج فعل اللسان, فعل الالحاح, فعل الجوارج

اختيار المصنف

In this regard Qadi Sahib (ra)’s عبارة is not very clear. His statement that شكراً is قولاً و عملنا و اعتقاداً and his citation of the following poem imply that he intended the اصطلاحي meaning.

أفادتكم النعماء مين ثلاثية يدي و لسانى و الضمير المحجبا

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

a. The نسبات عموم خصوص من وجه جانبيين demands between certain أفراد of شكراً. Thus, if the نسبة نسبة between حمد/مدح و شكراً is عموم خصوص من وجه جانبيين, it would mean that certain أفراد of حمد/مدح are مدح and certain أفراد of شكراً are شكراً.

b. However, this is not possible if the اصطلاحي meaning is intended because, according to the اصطلاحي meaning, شكراً is the مجمومة of فعل الالحاح فعل اللسان, فعل الجوارج. Since حمد is only فعل اللسان, it is never شكراً. That being the case, we cannot say that certain أفراد of حمد are شكراً.
In view of the above, the commentators say that:

- Qadi Sahib (ra) intended the linguistic meaning of شكر
  
- However, the letter و in his statement that يقولا و عملا و أ شكر is in the meaning of أو اعتقادا

الحمد رأس الشكر

Question: It is mentioned in a hadith that التالفة رأس الشكر ما شكر الله من لم يحمده 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 جزء من هو رأس الجسد 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 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 عموم خصوص من وجه because:

- Absence of خصوص من وجه does not result in absence of عموم من وجه
Thus, if absence of حمد results in absence of شكر, neither of them can be عالم من وجه or خاص من وجه.

In view of what is mentioned above, حمد will be either مساوي or عام مطلق شكر.

**Answer:** Answering this question Qadi Baidawi (ra) says لما كان الحمد من شعب الشكر أشيع. . . The crux of his answer is that in this hadith, description of حمد as رأس الشكر is based on تشبه تشبه rather than حقيقة.

As previously mentioned, شكر لغوي could be فعل الجوارح, فعل لسان or فعل القلب. In there is always a possibility (ostentation) and there 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 تججده و حدوثه

- The word حمد in مرفع and the تعامل for the الابتداء is رفع (The word حمد is a مبتدأ and therefore مرفع)
- The حمد is خبير لله
- Based on Arabic grammar, حمد should actually be منصوب In fact, it is read منصوبًا in a قراءة شاذة شاذة.
The reason why it should be منصوب between this aayah and إياك نعبد demands that it be preceded by a فعل مقدّر. Thus the الحمد should be منصوب because it is مفعول مطلق.

However, when نصب is indicative of a فعل مقدّر and every فعل is indicative of زمن 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 مرفوعا rather than منصوبا.

Another benefit of reading الحمد مرفوعا is to indicate ثبات instead of حدوث و تجدد. 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.

There are some مصادر which are treated like أفعال in لفظ وأفعال معني e.g. شكرا, سقيا, عجبا, etc. Because these مصادر already show the meaning of their أفعال, there is no need to mention their أفعال. Hence, these
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 theحقيقة or إشارة to the حقيقة itself.

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

- The ألف لام الحمد cannot be العهد الذهني because there is no إشارة to any حمد فرد معين of in the mind of the مخاطب.
- The ألف لام الحمد cannot be العهد الخارجي because this would be مقدم الحمد منائي.

(You see, مقام الحمد, demands that all محامد be
attributed to Allah whereas would mean that only some belong to Allah.)

- Accordingly, the ١٠٧٠ in الحمد is either جنسي or استغراقي.

وفي إشعار بأنه تعالى حي . .

This discussion is related to علم الكلام.

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

Thus, الحمد indicates that Allah is قادر مريد عالم.

اختلاف القراءة

In one reading the دال of الحمد is read with a كسرة in accordance with the كسرة of the first لام in لله. In another reading the first لام in لله is read with a ضمة in accordance with the دال of the الحمد. In both these recitations the one حرف حرف the words are used together with each other, they are treated as كلمة واحدة.
ربّ العالمين

The meaning of التربية is to rear something gradually until it reaches perfection. It could be asked that if الرّب 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 وعدل (Kind-of saying, the king is so just, he is justice itself! The case of الرّب the same. Although it is a مصدر (and should not be used as a صفة), Allah is describes Himself as ينلم للعالمين instead of ينلم مُربّ للعالمين (to highlight the vastness of how Allah makes تربية of ينلم العالمين)

Another answer to this question is that الرّب is not a مصدر. Instead, it is a صفة مشبه from the verb يرِب just as النم is a صفة مشبه from the verb ينَم. Thus, we say ربَّ يرِب فهو ربٌ ثم ينَم* and ثم ينام ربَّ فُهو ربٌ ثم ينام ثم اسمى 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 as in the aayah فارجع إلي ربك والعالم اسم لما يعلم به...

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

Everything besides Allah falls under ما يُعلم به الصانع (whether physical or otherwise) 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.

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 اسم (the singular form) not be sufficient? So why was the plural form اسم اسم (العالمين) used?

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

4 Referring to جواهر and أعراض

Pg. 41
(species). Thus, if the word عالم لام was used with 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.

• The plural of words that are حقيقة attributes of ذوي العقول end with باء and a نون when مرفوع or ممرور (e.g. the plural of ضارب ضاربون when مرفوع and ضاربين when ممرور or ممرور)

• The plural of words that are حكما attributes of ذوي العقول also end with باء and a نون when مرفوع and a ياء and نون when ممرور or ممرور. The أعلام (proper nouns) of عقلاء that are shared by a number of مسميات مثيلات fall under this category. Thus, the plural of زيادون when مرفوع and زيادين when ممرور or ممرور

• The question is that the word عالم does not belong to either of the above categories. Instead, it includes غير ذوي العقول and ياء نون. So then why does the plural of عالم end with a باء and نون?

• The answer to this question is simply. Based on their virtue of the غير ذوي العقول, the plural of عالم have been given غلب over them. Thus, like all other attributes of the ذوي العقول, the plural of عالم end with a باء and نون.
Other Opinions:

- A second opinion is that the word عالمٍ only refers to all the ذوي العقول (man, the angels and the jinn). The غير ذوي العقول are included in its meaning.

- Another opinion is that the word عالمٍ only refers to mankind because every individual in mankind is an عالمٍ in the sense that in his body are examples of all the جواهر and أعراض that exist in the greater عالمٍ. Thus, the human body is also a means of recognising Allah. This is why Allah encourages man to ponder over both ‘aalams (العالم الكبير).

Qadi Sahib (ra) gives three reasons for reading it منصوبًا viz.

1. It is منصوب علي المدح i.e. the word منصوب علي المدح is محذوف before it (العالمين مندح ربّ) نمدح ربي العالمين
2. It is منصوب علي النداء i.e. the word يا is محذوف before it (يا ربّ العالمين) ينلم يا ربي العالمين
3. It is due to الفعل الذي دلّ عليه الحمد i.e. the word الحمد indicates that a there is a فعل محذوف before (تقدح العالمين) فعل محذوف ربي العالمين

In short, it is منصوب because it is the فعل محذوف منصوب of a فعل محذوف

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 رَبِّ الْعَالَمِينِ 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 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
مَالِكٌ يَوْمَ الْدِّينِ

المُقَرَّات

مالك is the قراءة of ‘Aasim, Kisaa’i and Ya’qoob (ra) and it ties up with the aayah يَوْمَ لَا تَمِلُّكُ نَفْسُكَ نَفْسٍ شَتَّيْنَ مَنْ يَمْتَهِّلُ يَوْمَ الْقِيَمَةِ يَوْمَ الْمَلِكِ. The rest of the Qurraa read مَلِكٌ يَوْمَ الْدِّينِ. 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 الْمُلِكِ الْيَوْمِ الْيَلِيمٍ لِلَّهِ
3. There is more تَعْظِيم in this قِراءَة

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

The difference between مَالِك and مَلِك is that:

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

قراءة أخرى شاذة

1. مَا لِكِ الْيَوْمِ الْيَلِيمٍ (with a سكون on the لام)
2. مَلِكَ الْيَوْمِ الْيَلِيمٍ (on the scale of الفعل الماضي and a نصب on the word يوم)
3. مَالِكَ الْيَوْمِ الْيَلِيمٍ (the word مَالِك is منصوب due to either مدح or حال)
4. مَا لِكِ الْيَوْمِ الْيَلِيمٍ (the word مَا لِكِ is مرفع because it is the مبتدأ)
5. مَا لِكِ الْيَوْمِ الْيَلِيمٍ (the word مَا لِكِ is مرفع because it is the مبتدأ)
6. مَا لِكِ الْيَوْمِ الْيَلِيمٍ
7. مَا لِكِ الْيَوْمِ الْيَلِيمٍ

معنى 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 دين is used in the meaning of الجزاء in the statement كما تدين تُدان and the stanza of الحماسة

و لم يبق سوى العدو ن في دناهم كما دانوا

أضاف اسم الفاعل إلى الظرف . .

There are two types of إضافة

1. إضافة لفظية
2. إضافة معنوية

إضافة لفظية

• This is when a مضاف is صفة معمول to its معمول
• This type of إضافة is only موجب للتخفيف Thus:
  o Due to إضافة حركة من توين of the مضاف is replaced with a حركة
  o Despite إضافة the مضاف remains a نكرة

إضافة معنوية

• This is when a صفة is not مضاف to its معمول
• If the مضاف إليه is a معرفة, this type of إضافة is مفيد للتعريف (it changes the مضاف إلى a معرفة)
• If the مضاف إليه is a نكرة, this type of إضافة is مفيد للتخصيص (it alters the مضاف إليه عموم of the مضاف إليه)

(Note: إضافة حقيقية is also called إضافة معنوية)
Question:
The إضافة مالِك يوم الدين belongs to the first type (إضافة لفظية). Hence, مَالِك يوم الدين is مَالِك يوم الدين. That being the case, how can it be the صفة of the word الله which is معرفة?

Answer:
- The مَالِك يوم الدين is not لفظية
- إضافة لفظية is when a صفة is مضاف to its ممَول. However, مَالِك يوم الدين is the صفة of مَالِك rather than its ممَول. Its ممَول which is مَالِك was dropped and its صفة (i.e. the ممَول) was treated like its ممَول by means of إضافة and dropping of the letter في.
- Similarly, when we say يا سارق الليل أهل الدار the word الليل is the صفة of سارق rather than its ممَول. Its ممَول which is سارق متاعهم was dropped and its صفة is treated like the ممَول by means of إضافة and dropping of the letter في.
- In short, the إضافة مَالِك يوم الدين is معنوية and therefore مفيد للتعريف.
- Besides, the requisite for اسم الفاعل effecting change in the condition of another word is that it must be in the meaning of or مستقبل حال. On the contrary, the word مَالِك is in the meaning of either or استمرار مضي. Accordingly, even if we regard يوم الدين as the ممَول of مَالِك, the إضافة ممَول is still معنوية and therefore مفيد للتعريف.
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 day He will be the owner of everything.

Answer Two: In the dunya man also has some ownership, although apparent only. Thus, Allah specifically mention 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.

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 ترتّب is an indication that the وصف mentioned in the حكم of that particular علة.
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 الإيجاد and that is واجب حمد التربية and that is واجب التربية
   - The second and third وصف indicate that Allah’s إيجاد and تربية of the creation are only due to His benevolence and not because:
     o Irrespective of man’s actions, doing so is واجب on Allah. Thus, Allah has no option. This is the opinion of the فلاسفة
     o 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 استحقاق الحمد on the fact that Allah is مالك يوم الدين is an indication that only Allah deserves all praise because only Allah is مالك 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 غيبة (the third person). In this aayah there is a sudden change from غيبة حساب (the second person). The Arabic term for this change is خ طاب غيبة.
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 تعيين علمي is so strong, it is no different from the تعيين that results from مشاهدة. Therefore, by the time the الداعي Meets the Malik يوم الدين it is as if he is seeing Allah. Thus, he says, “O being who has these attributes, we only worship you”.

لتكون 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 إياك أدلّ is that: أدلّ إياك is the مفعول of نعبد. It should therefore appear after نعبد However, this is now a case of تقدّم ما حقّه 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) عيان (مشاهدة) to عيان (دليل). Every صفة attributed to Allah from the beginning until now is a دليل of His دليل. Thus, until مالك 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 التفات if we read إياه instead of إياك

بني أول الكلام على . . .

Some commentators are of the opinion that in this عبارة Qadi Baidawi (ra) is explaining how ترقي takes place from برهان to عيان

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 and his باطن

   - أفعال ذميمة التحلي بالأخلاق الحسنة انتهاء
   - His is the انخلاق رذيلة انخلاقاً work and his انخلاقاً انخلاقاً end

2. The عارف – The person whose sole objective is the معرفة of Allah.

   - الاستدلال بصنائع اللّه على عظيم شأن اللّه ذكر
   - and His is الانتهاء انخلاقاً انخلاقاً end
   - (total إعراض عن الخلق and إعراض عن الخلق إعراض عن الخلق total)
   - Because the متناهية the متناهية متناهية انخلاقاً انخلاقاً end is also متناهية
   - His is the انخلاقاً انخلاقاً end of the انخلاقاً انخلاقاً end

3. The واعظ – The person who has entered the realm of مشاهدة

   - السير في الله السير في الله السير في الله (total engrossment in the أسماء أسماء أسماء
   - and the صفات صفات صفات Allah).
Because the Names and Attributes of Allah are non-repeating, the movement of the ćeşit (السير في الله) is also non-repeating.

The reason for the movement from غيبة to خطاب is to indicate the beginning and end of the عارف.

Just as there is no مشاهدة in غيبة there is no مشاهدة in the beginning of the عارف.

Just as there is مشاهدة in خطاب there is مشاهدة in the end of the عارف.

This is yet another reason for تفتن... While speaking, the Arabs loved تفتن and switching from oneأسلوب to another. This tendency had a dual benefit:

a. تطريتخ کلام – 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 تفتن:

1. من الغيبة إلى الخطاب.
2. من الخطاب إلى الغيبة.
3. من الخطاب إلى التكلم.
4. من التكلم إلى الخطاب.
5. من التكلم إلى الغيبة.
6. من الغيبة إلى التكلم.
The aayah حَتََّ إِذَا كُن تُم  فيِ ال فُل كِ وَجَرَي نَ بهِِم is an example of التفات من الخطاب إلى الغيبة

The aayah وَاللَّهُ الَّذِي أَر سَلَ الرِّيَاحَ ف َتُثِيرُ سَحَاب افَسُق نَاهُ is an example of التفات من الغيبة إلى التكلم

There is a difference of opinion with regards how many times التفات is 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 بَتَ. 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 إلى الخطاب.

The poem of امرؤ القيس is as follows:

ونامَ الخليُّ ولم تِر قُدِ بالإِثمدِ ليلُكَ
تطاوَلَ كَلَي لَةِ ذي العائرِ الأر مَدِ
وُذِلَكَ منُ نُبَأ جَاءني وَحَمِيرَةَ عن أبي الأشود

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 عائر and رمدم
5. That was due to news which reached me
6. I was informed of the passing of Abul-Aswad
There are four opinions regarding 

**Opinion of the Jamhoor:**

The Jamhoor disagrees. They argue that:

- A ضمير can never be مضاف
- The above statement is شاذ لا يعتمد عليه

**Opinion of Khaleel**

Khaleel agrees that إيا is a ضمير and that follow it are حروف زيادة that merely clarify whether the حال is that of التكلم or الغيبة. Hence, like the تاء in أنت and the كاف in رأيتك، أنت they have no محل الإعراب.

Opinions of the Scholars of Kufah

The ياء، هاء، and كاف are ضمائر and إيا is only brought as a support. Such support is required because هاء، رباء، كاف and ضمائر متصلة (each one of them is a منقول) may not be used on
their own (detached from their عوامل). Hence, when separated from their عوامل, the word إيا 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 إنَّاك, for example, there are more letters in إنَّا than in أَنَّك .

**A Fourth Opinion**
The مجموعة (combination) of إيا and أَنَّك is a ضمير. Thus, إنَّاك is one word and not a مجموعة of two words.

.. و العبادة أقصى غاية الخضوع. عبادة is the highest level of خشوع and تذلُل (humility). In view of this meaning, a frequently used road is called طريق معبّد 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 عبادة Excessive usage ‘disgraces’ it (makes it humble).

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

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5 Pronunciation of such ضمير when detached from their عوامل is متعدّر (impossible).
Qadi Baidawi (ra) explains that there are two types of معونة:

1. the ضرورية – the معونة without which the action cannot be accomplished. This type comprises of four components:
   i. the عاقل فاعل must have قدرة to do the action.
   ii. the عاقل must have knowledge of the action.
   iii. the عاقل must have the آلة for doing the action.
   iv. the عاقل must have the المادة required for doing the action.
   • When a man has all of the above components of معونة, we say he has استطاعة.
   • Man is only مكلّف in the presence of such استطاعة.

2. the غير ضرورية – the معونة without which the action is still possible but not as easy if such معونة was present. (e.g. A conveyance on journey for a person who has the ability to walk.)
   • تكليف is not dependant on such معونة (Man can be مكلّف 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 منأيتي (the things by which the action is accomplished). According to the
it is the name (name) of all the معاني 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 الاستطاعة and قدرة – قدرة is just one component of الاستطاعة)

Explaining this عبارة، Moulana Fakhr-ul-Hasan (ra) says that the متكلمين define صحة الآلات و الأسباب as استطاعة. On the other hand, the experts of Usool-ul-Fiqh say that there are two types of قدرة – قدرة ممكنة and قدرة ميسّرة. The first type (قدرة ممكنة) refers to أدنى ما يتمكن المرؤ به من أداء ما لزمه (the minimum requirement for man to have the ability to discharge what is binding on him). The second type (قدرة ميسّرة) refers to ما يُيسّر على المرء أداء ما لزمه (whatever eases for man the fulfilment of what is binding on him). In Qadi Sahib (ra)’s explanation، أصولييین define and the متكلمين و المستعان فيه من أصوليين define قدرة ميسّرة and قدرة ممكنة and Muwana ضرورية respectively and Muwana غير ضرورية refers to what the أصوليين define استطاعة and قدرة ضرورية و المراد طلب المعونة في المهمات كلها. There could be two reasons for حذف ما نستعى و المتعميم من المعونة which is متبع فيه is متعلق i.e. متعلق of the مستعان فيه 

التعيم.
1.
2.
الاختصار.
If the reason is تعميم, theالمهمات كلها is مستعان فيه 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 الداعي should display complete عجز This can only be achieved by expressing totalاحتياج for معونة in all مهمات.

If the reason is اختصار, we will say that إياك نعبد is an indication that theمستعان فيه is خاص i.e. it only refers to أداء العبادات و الضمير المستكن في الفعلين . . .

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

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

1. It refers to the الداعي, the angels that are with him and all the people who are attending the (congregational) salaah with him.
2. It refers to the الداعي and the rest of the موحّدين.
By referring to the above people etc. the ‘adds’ his عبادة and حاجه to theirs so that, due to their دعاء, his will be accepted and his حاجه 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 is the مفعول of نعبد and ين استع So why is إياك mentioned before نعبد and نعبد is the مفعول?

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

1. Since the مخاطب إياك is Allah, there is a need for تعظيم This is achieved by fast-forwarding إياك
2. Since Allah is the مقصود أعلى 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 داعي who 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 (أولاً) 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 except by immersing himself in جناب القدس (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 that the statement of Moosa (as) to the Bani Israeel إن معي ربي سبهدين

وكرر اللضمير للاننصيص . . .

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

Answer: It is correct that حصر is already achieved by mentioning إياك before its actual position. However, if إياك is not repeated and it is said وهم إياك نعبد و نستعين there could be a (misingiving) that the being from whom help is sought is not the being who is worshipped. This misgiving is avoided by repeating إياك (Such
repetition explicitly indicates that the one being worshipped and the one from whom help is sought is the same.

و قدّمت العبادة على الاستعانة .

As previously mentioned, the could be and inclusive of all man’s including . That being the case, should not have been mentioned before 

Also, is whereas is It is obvious that the latter is far superior than the former. Doesn’t this also prove that should have been mentioned before 

**Answer One:**

is mentioned before in order to maintain consistency between the (the closing letters of words that have a specific) . If is mentioned before , the aayah would be . Now compare the end of to the end of in the previous aayah (MALAK يوم الدين). There is definitely no resemblance between the two. On the other hand, the ends of and are the same (followed by a and then ).

**Answer Two:**

is mentioned before in order for man to realise that before petitioning Allah’s help he should first present a –
something which will please Allah and lead to fulfilment of one’s request. In his دعاء for help, the الداعي ‘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 توفيق from Allah.

و قيل الواو للحال . .

Generally, the letter الواو 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 and 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, الواو حالية only appears before و إياك نستعين. Both these conditions are missing in و إياك نستعين. Based on this, some scholars say that if this الواو is for حال, the word محذوف is نحن. Others like Ibn Maalik disagree with the requisites stipulated by Ibn-ul-Haajib. Thus, according to them, حال and 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. معنى الهدية
3. الصراط المستقيم

The First Discussion

The aayah اهدنا الصراط المستقيم is either جملة مستقلة or جملة مستأنفة In the first instance (if اهدنا الصراط المستقيم is جملة مستأنفة (جملة مستأنفة is اهدنا الصراط المستقيم), 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 في إياك نستعين Considering that there is always كمال الاتصال between the بيان الصراط المستقيم and the بيان إياك نستعين, we conclude that there is كمال الاتصال between the حرف عطف إياك نستعين and the اهدنا الصراط المستقيم 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 في إياك نستعين 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 إنشاء اهدنا الصراط المستقيم خبر اياك نستعين Thus,
there is a complete break between the two and the reason for the absence of a perfect break between them.

To summarise, the reason for the absence of a perfect break between احيان and او Heidi’s reason for the absence of كمال الانقطاع or a perfect break is either كمال الاتصال or كمال الانقطاع

و الهداية دلالة بلطف . . .

1. Some people define هداية as الإيصال إلى المطلوب However, this definition is not consistent with the meaning of هداية in the aayah

و أما ثمود فهديناهم فاستحبوا . . .

2. A second group of people define هداية as إراءة الطريق However, this definition does not befit the aayah

إنك لا تهدي من أحبت

3. A third group of people say that:
   a. If هداية is متعدّي بنفسه ( متعدّي بلا صلة) متعدّي بنفسه it will mean الإيصال إلى المطلوب
   b. If هداية is متعدّي بصلة it will mean إراءة الطريق

However, this explanation is also debatable because:
   a. The word هداية in و هديناهم النجدين is متعدّي بنفسه but it is not in the meaning of الإيصال إلى المطلوب The words فلا اقتتحم العقيبة في this aayah the meaning of هداية is الإيصال إلى المطلوب
   b. Similarly, in the aayah و لكن الله يهدي من يشاء إلى صراط مستقيم the word هداية is متعدّي بصلة إلى yet it means الإيصال إلى المطلوب

4. Thus, Qadi Sahib (ra) explains هداية in a manner that includes both of the above meanings. He defines هداية as دلالة بلطف
The meaning of لطف is translated to mean: to guide a person by creating the circumstances for the person to be brought closer to the level of voluntary obedience irrespective of whether this is to the level of إراءة الطريق or only to the level of إراءة الطريق إلى المطلوب.

5. Because هداية is used for خير دلالة بلطف، it is only used for خير دلالة بلطف في السياق and has been used for فاهدوهم إلى صراط الجحيم in the aayah.

6. The word هدية (gift) is derived from هدية and therefore contains the meaning of دليل الحب – it is دلالة بلطف.

7. The verb هوايdon (the wild animal that walks ahead of the rest of the pack) is also from هداية.

The verb معتدّي is actually متعدّي through the صلة of either لام or إلى. In this aayah, however, the صلة is متعدّي of دلالة بلطف causing direct attachment of the فعل to the مفعول. Another example of this phenomenon is in the aayah "فاختار موسي قومه سبعين رجلاً". The verb معتدّي is actually متعدّي through the صلة من. Thus, the aayah should have been "و اختار موسي من قومه". However, here too the صلة is متعدّي of دلالة بلطف and theفعل is attached directly to the مفعول.

There are scores of different أنواع هداية. In view of the meaning of الإيصال إلى المطلوب it comprises of four أجناس: أجناس are:

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1. The bestowal of the strengths through which man is able to ‘find the path’ to his مصالح These strengths include القوة العقلية 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 مفسدات (regarding أعمال).

2. Thus, Allah creates such دلائل that assist man in differentiating between the above. This is the meaning of هداية و هديناه التحدين 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’ala 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 مساجد and رياضات man is now bestowed with the fourth category of حقائق and أسرار i.e. Allah opens to him the حقائق 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 referred to in the aayats أولئك الذين هدي الله فبهداهم اقتده and والذين جاهدوا فينا لنهدينهم سبيلنا 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 معرّف بلام الجنس is a خير, it will be مقصور على المتدأ (its meaning will be restricted to the مبتدأ). For example, in the sentence يزيد الأم the word الأمير is the خير and it is معرّف بلام الجنس. Hence, its meaning is restricted to Zaid. Thus, it means, ‘Zaid is the only Ameer’.

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

- In the aayah أولئك الذين هدي الله the word جنس has been used as a خير (i.e. جنس هدي الله) is restricted to it. Thus, the meaning of the aayah is that جنس المهددين 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.
Explanations 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 مبتدأ will convey the meaning of a شرط and the خبر will convey the meaning of جزاء 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.

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 subsequent (categories) levels of هداية.

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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، الابتدائ and الانتهائ.
- The حال الانتهائ may not be attained without steadfastness on the حال الابتدائ.
- Therefore, irrespective of the category of هداية enjoyed by the سالك، he continuously makes دعاء for steadfastness and and attainment of the subsequent categories of هداية.

فإذا قاله العارف بالله الوصل. . .

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 في الله to السير إلى 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 يشاركان لفظاً ومعنيً . .

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

**Answer:** Although this is a دعاء the صيغة الأمر has been used due to the مشاهاة between أمر and دعاء This مشاهاة between the two is obvious. The مشاهاة is because both of them convey a meaning of طلب Nevertheless, the مشاهاة between the two demands that we identify the difference between them. According to the أشاعرة the difference is that in أمر the آمر 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 الأمر the حقيقة is superior, irrespective of how he views himself. Likewise, in الدعاء the حقيقة is 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 بين سرط الطعام . .

The السراط was initially a س (i.e. الرتبة س). The السراط ص was actually the صراط ص. The reason for substituting the ص with a is that certain صفات are quite opposite to certain صفات at the end of the word. تهون مهجورة مستقلة whereas س is among the حروف
This تضاد 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 إطلاق استعلاء). The word السراط is derived from the verb سرط سرط الطعام 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 (كأنه يسرط السبابلة). In fact, the road is also لقم (from the word لقمة which means ‘a morsel’) because when somebody walks on the road, it seems like the road ‘makes him a لقمة (morsel)’.

- The plural of السراط is سُرُط just as the plural of كتاب is كُتُب.
- Like the word طريق, the word سراط is also used as منذكر and منمؤذن 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 إشمام (He mixes the pronounciation of the ص with a ز) The reason for doing so is that ص and ز are both منخفضة and منفتحة Thus, although ص is close to س it gets even closer to س by means of إشمام.
- The rest of the A-immah read الصراط (with a ص).
What is the meaning of الصراط المستقيم? Qadi Sahib (ra) mentioned two opinions in this regard:

1. This meaning is عام and includes the طريق of Rasulullah sallallahu alaihi wasallam and all the previous Ambiyaa.
2. This meaning is خاص and refers only to the طريق of Rasulullah 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 من الكل of الصراط المستقيم
b. الذين أنعمت عليهم have been defined as the شهداء, صديقين, أئمة, and 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 can never be the بدل of something that is خاص because ذاتا و مصداقا, there must be اتحاد between the بدل and the مبدل منه
CHAPTER ELEVEN
رسأ الذين أعلمت عليهم

- As mentioned earlier, صراط الذين أنعمت عليهم is بدل الكل من الكل of الصراط المستقيم
- is a that:
  - Is (the aim of the speaker is to attribute the فعل etc. to the بدل منه)
  - Its is بعينه the same as that of the متبوع
  - It is in the ruling of العامل (as if the العامل is repeated, albeit محدد, before the بدل)

Question: Having understood the above, the question is posed that if the بدل الكل is مقصود بانسبة 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 العامل. Such (repetition) of the العامل results in تكرار النسبة تكرار العامل which in turn creates تكرار العامل. In short, the reason for mentioning الصراط المستقيم and its بدل thereafter is تكرار النسبة تكرار العامل الصراط المستقيم.

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

In his explanation of the second answer above, Qadi Sahib (ra) said, “So that it would be clear without any obscurity that الطريق المستقيم is ينما يكون طريق المؤمنين”. Doing so, he alluded that الذين أنعمت عليهم are the ين مؤمن 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 الضالّين refers to the Jews and Christians بعد النسخ و التحريف. Through contrast, it is therefore 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 عيسى and نسخ is related to أصحاب موسى. In this instance, the meaning of Qadi Sahib (ra)’s عبارة is that الذين أنعمت عليهم تحرر occurred in the توراة and the Christians after the تحرر 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 includes نسخ through the شريعة of Moosa (as) and Eesa (as). So now, both words (نسخ and تحريف) will to the أصحاب of both Nabis. Afterall, تحريف did not only occur in the توراة It occurred in the إنجيل also.

و الإنعام إيصال النعمة . . .

By defining إنعام as إعمال النعمة Qadi Sahib (ra) is indicating that in this context the purpose of إفعال إنعام is to transform the مفعول منعمة 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 إنعام is to transform the مفعول منعمة صاحب النعمة

Qadi Sahib (ra) thereafter explains that:
• نِعمة (with a نون مكسورة تَعَمَّة) is actually derived from نَعمة (with a نون مفتوحة اللَّيْن (softness). When the Arabs say نعم الشيء تَعَمَّة they mean صار ليّنا (It became soft).

• Because the scale of فعلة (with a فاء مكسورة حَالَة and كيفية, the word نعمة (with a نون مفتوحة نَعَمَة) was changed to حَالَة نعمة (with a نون مكسورة نِعَمَة). Thus, the actual meaning of نعمة is a حَالَة from which man gains لذة (pleasure).

• نِعمة (with a نون مكسورة) eventually began to be used مجازاً for anything that is the سبب for a pleasurable حَالَة (In the study of بلاغة this is called إطلاق السبب على المسبب المسبب.

• نِعَم of Allah are uncountable. However, they may be divided into two types, دنيوية and أخروية. The first type comprises of two categories, موهبية and كسبية. The first of these categories also comprises of two groups, جسمانية and روحانية.

• موهبية refers to نعَم which man cannot work for, they are entirely from Allah. Examples of such نَعَم are blowing روح in man, blessing him with عقل and all the faculties that are عقل تابع of عقل such as فهم, فكر, and نطق.

• 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 أخلاق and other ملكات فاضلة
  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 جسمانية and روحانية. Thus, Qadi Sahib (ra) mentioned three types of examples . . . (a) refers to نعم that are neither جسمانية nor 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 مملكة مقربين along with the مملكة مقربين

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

• موهبية comprises forgiveness

• كسبية comprises جزء الأعمال This is also has two groups:
  o روحانية – the pleasure of Allah
  o جسمانية – the physical نعم of Jannah

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

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

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

**Question:** Why does "أنعمت عليهم" only refer to the أخروية؟

**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 أخروية "نِعم" all other types of "نِعم" are enjoyed by the كفار also. Hence, we conclude that "أنعمت عليهم" only refers to the أخروية "نِعم".

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**CHAPTER TWELVE**

غير المغضوب عليهم ولا الضالّين

بدل أو صفة

- This aayah is either بدل or صفة of "الذين أنعمت عليهم".
- If it is بدل، it is بدل الكل because:
  - It (this aayah) is مطلق and
  - When a word is مطلق its فرد كامل is intended.
  - The بدل الكل is بدل الكل
- ذاتا and the مصداقا مبدل منه are متّحد
- Therefore، the الذين أنعمت عليهم should be interpreted as الذين سيلموا من الغضب و الضلال.
If this aayah is the صفة of the الذين أنعمت عليهم there would be two aspects to it: موصول – الذين and موصوف أنعمت

Being موصول it possesses the meaning of the صفة i.e. أنعمت صلة

Being موصوف it possesses the meaning of the صفة موصوف i.e. السلامة من الغضب و الضلال

Thus, the meaning of صراط الذين أنعمت عليهم is ‘the path of those who enjoy صلة’ (i.e. the صفة of إيمان) and the صفة من النعمة المطلقة i.e. the صفة من إيمان السلامة من الغضب و الضلال

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

Answer: Anعامت عليهم should refer to all نعمة أخروية However, only the صفة of إيمان is intended because when there is تقابل between صلة and صفة, the صفة should be intended and the صفة of إيمان صمة التلاقح فرد كامل صفة إيمان is the صفة of all the نعمة أخروية فرد كامل التلاقح من إيمان

The reason why إيمان السالمة is the صفة of all the نعمة أخروية is that all the other صفة مبينة أو صفة مقيدة من إيمان المطلق are متفرع from إيمان الكامل

Having said that the صفة referred to in أنعمت عليهم is the صفة of إيمان الإيمان الكامل the question arises whether this refers to إيمان الكامل or الإيمان المطلق
• إيمان المطلق means إيمان irrespective of whether accompanied with عمل on all the demands of إيمان or not. Even in the absence of عمل إيمان guarantees protection from eternity in Jahannam, but it does not guarantee immediate entry into Jannah.

• إيمان الكامل means عمل إيمان that is accompanied with عمل on all the demands of إيمان. Such إيمان guarantees immediate entry into Jannah.

• If إيمان المطلق is intended, غير المغضوب عليهم would be صفة مقيّدة.

• If إيمان الكامل is intended, غير المغضوب عليهم would be صفة مبينة. It is also called الصفة الكاشفة.

• is a which make تخصيص in the عموم موصوف. It is also called الصفة المخصوصة.

• is a which clarifies the إيمام (obscurity) in the موصوف المبينة.
  • If أنعمتَ عليهم refers to إيمان المطلق its meaning would be عام and also include those who are فاسق. Thus, the purpose of تخصيص تقييد (to restrict the meaning to those who are not فاسق). إيمان الكامل warrants سلامة من الغضب و الضلال. However, this is not clearly understood from the words الذين أنعمت عليهم لِيكشف عن هذا المعني و يُوضحه غير المغضوب عليهم. إيمان المبين.
Question
How can غير المغضوب عليهم be a صفة of the الذين أنعمت عليهم because غير is always (even after إضافة) whereas صفة is of the الذين أنعمت عليهم معرفة غير المغضوب 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 the الموصوف أ اسم الموصول إن استعمال المعرف عبارة عن النكرة. Remember the following:
  - In the المعرف باللام if the لام is for (غير معين العهد الذهني), the word will be regarded as نكرة.
  - Because غير معين 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 نكرة الذين أنعمت عليهم. Thus, نكرة الذين أنعمت عليهم is in the العهد الذهني.

This is the meaning of Qadi Sahib (ra)’s statement وذلك إنما يصح بالأحد تأويلين، إجراء الموصوف مجرى النكرة إذا لم يقصد به معهود.

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

و لقد أمرّ على اللئيم فيسبّني فمضيتُ ثمة قلتُ 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 the اللئيم is neither
Likewise it is definitely not جنسي Hence, it is is for (a person) and نكرة is despite being معرّف باللام

Example Two: In the statement إنني لأمر من الرجل مثلك فيكمني the word الرجل is despite being معرّف 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 the the اللام in الرجل is neither for العهد الخارجي nor for الاستغراق and obviously, it cannot be جنسي Thus, it can only be for نكرة Then, the الرجل is نكرة despite being معرّف باللام (As explained by شيخ زاده this example is more befitting the aayah because it is an example of موصوف and صفة being معرفة من حيث اللفظ but نكرة من حيث المعنى)

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

a. It cannot be العهد الخارجي because there is no معهود خارجي
b. It cannot be جنسي due to the كأن صراط الالثن الذين صراط cannot be intended if صراط الذين أتمنى عليهم

Note: the صراط of الذين that is only referring to the صراط الذين أنعمت عليهم

C. It cannot be استغراق because there is no فريقه indicating

D. 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 the remaining نكرة 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 النقلة you would say هي الحركة غير السكون. Now because حركة and سكون are opposites, the إضافة causes غير to become a معرفة. Similarly, في الذين أنعمت عليهم is the opposite of the مغضوب عليهم and the ضالّ. Hence, in this aayahغير 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 منصوبًا. Qadi Sahib (ra) mentioned three possible reasons for this:

1. It is of the حال ضمير مجرور in عليهم which is the ضمير مجرور ذو الحال. Anعمت في الذين أنعمت عليهم (The عامل حال the في الحال is always the same.)

2. It is بفعل but theفعلاً due to which it is منصوب. However, this possibility is only applicable if we interpret المؤمنين الكاملين الذين أنعمت عليهم as the ذين أنعمت عليهم أعد

3. It is in the meaning of استثناء However, this will only apply if يعم refers to all نِعم in general, whether ذين أنعمت عليهم دنيوي or أخوري. Whether enjoyed by the المؤمنين only or whether enjoyed by
and if enjoyed by the only, then it includes the The reason for attributing such an meaning to due to is that is the As you know, in the In short, an meaning had to be attributed to so that the would be If such an meaning is not attributed to the will be and is In fact, regarding as and is In fact, regarding it as is actually

و الغضب ثوران النفس . . .

Sometimes the word is used 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 جازا in this عبارة of Qadi Sahib (ra) has been used جازا in the meaning of دم (blood). Furthermore, the لام in ضال is in place of a i.e. So the definition of 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 كمثله شيء attribution of جليان الدم to Allah is impermissible. Furthermore, غليان الدم is the result of حادث which is and also cannot be attributed to Allah. Hence, we conclude that when is attributed to Allah, its غاية

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(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 نفي نفي

- The benefit of لا الزائدة is that:
  a. It emphasises the previous نفي or نفي (نفي نفي)
  b. It makes it quite clear that the نفي or نفي (نفي نفي) is related to the معطوف عليه as well as the معطوف عليه

- 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
  3. Amr came first

- 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 زيد و عمرو 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 عليه 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 الماغيرة تتضمّن معني النفي و هي مستندة له The meaning of this عبارة is that نفي is inclusive of نفي i.e. نفي is always found in the meaning of الماغيرة
Similarly, it is correct to say أنا زيدا غير ضارب
  • is the and ضارب is its
  • Generally the ضارب precedes the معمول
  • However, the opposite is condoned in أنا زيدا غير ضارب because:
    o Since متضمن لا نفي of it is لا بمزولة كلمة
    o حرف is a كلمة لا
    o A حرف can never be a مضف
    o Therefore, the غير in إضافة is equivalent to لا إضافة
Hence, it is permissible to say 

\[ 	ext{أنا زيدا غيرُ ضارب} \]

i.e. there is no harm in making 

مفعول تقديم

• However, \[ 	ext{أنا زيدا مثلُ ضارب} \] is incorrect because the word \[ 	ext{مثل} \] is not مضاف إليه نفي

• مضاف إليه ضارب is مضاف إليه مضاف is ضارب

• The مضاف إليه can never precede the عامل

• زيد is the عامل (ضابر) مضاف إليه

• The statement 

\[ 	ext{أنا زيدا مثلُ ضارب} \]

is incorrect, because if it were correct, it would mean that the عامل 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 مفعول 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 المؤمنين الذين أنعمت عليهم are the مغضوب عليهم. Through contrast, we therefore conclude that the ضالّين and the كفار are the كفار. Put differently, both of these words are descriptions of the كفار. All of them are ضالّين and the كفار. Addressing the المؤمنين Allah says 

هل أنبؤكم بشّر من ذلك؟ من لعن الله وغضب عليه
This aayah proves that all the كفار are مغضوب عليهم In another aayah Allah says إن الكفروا و صدّوا عن سبيل الله قد ضلّوا ضلالا بعيدا are ضالّين

A Second Opinion
Most scholars of tafseer are of the opinion that the مغضوب عليهم are the يهود and the ضالّين are the نصارى The substantiation for this opinion is that in the Qur’aan Allah described the يهود من لعنه الله and Ghubr on him while He described the نصارى قد ضلوا من قبل and أضروا كثيرا ضالين. 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 ضالّين?’ Nabi sallallahu alaihi wasallam replied that they are the نصارى 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 ضالّين are the نصارى 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 يحمل المغضوب عليهم على كل من أخطأ في العمل و الضالّين على كل من أخطأ في العقيدة In short, the مغضوب عليهم and the ضالّين should not be restricted to the يهود and the نصارى respectively. Instead, مغضوب عليهم refers to people who
أعمال are deviant. The يهود belong to this group. On the other hand، نصارى refers to people whose عقائد are deviant. The نصارى belong to this group. Preferring this opinion، Qadi Sahib (ra) writes:

a. The ممنعَم عليهم are those who are guided to combine معرفة الحق for the sake of correct أعمال and معرفة الخير عقائد for the sake of correct أعمال.

b. The opposite of the ممنعَم عليهم are people whose قوة عاملة or قوة عاقلة is deficient.

- A person whose قوة عاملة is deficient6 is مغضوب عليه because Allah says regarding the قاتل العمد غضب الله عليه.
- A person whose قوة عاقلة is deficient7 is ضالّ because Allah says regarding such people فما زال العلم إلا الضلال.

Note:

1. Qadi Sahib (ra) added لذاته to علم نظري because مقصود لذاته مقصود لغيره and not مقصود لغيره.
2. On the contrary، علم عملي is مقصود للعمل That is why Qadi Sahib (ra) added للعمل به معرفة الخير.
3. The reason for mentioning the مغضوب عليهم before the ضالّ is that deficiency in القوة العاقلة is worse than deficiency in القوة العاملة.

As the adage goes: ويل للجاهل مرة و ويل للعالم سبعين مرة.

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6 He does not make عمل on his knowledge.
7 He does not have any knowledge.
The Arabs dislike unless if the first of the حرف الساكنين is a مدبم مشدّد and the second is مدغم مشدّد Thus, they tolerate the in words like and However, some of them dislike اجتماع الساكنين in this situation too. Thus, in order to avoid اجتماع الساكنين they give the (which is the first ساكن) 알ف فتحة As a result, they say, شابّة, دابّة, and جانّ Similarly, they read الضالّين instead of الضالّين Nonetheless, this قراءة is شاذة

آمين. . .

is an اسم الفعلً This is supported by a hadith in which Ibn Abbas (ra) says that he asked Rasulullah sallallahu alaihi wasallam about the meaning of آمن Rasulullah sallallahu alaihi wasallam replied that it means (أفعل فعل الاستجابة) افعالً

Question: If it is an اسمً its meaning should not specify time. Does not specify time? Does this not mean that آمن is a فعل (because أفعال افعال specify time)?

Answer: فعل is a word whose meaning indicates time. On the contrary, the meaning of آمن does not indicate time. Instead, it indicates a word (استجبت) and the meaning of that word is indicative of time. To paraphrase, while the لفظ of a معنى فعل of a مدلول that indicates time, the لفظ of آمن is a معنى لفظ and the معنى of that indicates time.
Question: The نون of آمين is read with a فتحة However, the اسم الفعل, and the سكون of آمين is مب ساكن Does this not mean the نون of آمين should be ساكن?

Answer: Being 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

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

و يرحم الله عبدا قال آمينا
يا ربّ لا تسلبني حُبّها أبدا
(Nota: The word أمينَ 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 Rasulullah 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 سَبِيل الْحَقِّ، saying آمِنَ 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. آمِنَ ensures acceptance of this du’a.

تَّ تَفْسِير سُورَةَ الفَاتِحَةَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ الصَّلاةُ وَ السَّلَامُ عُلُوًى سَيْدِ الْمُسْلِمِينَ وَ عَلَى آَلِهِ وَ أَصْحَابِهِ أَجْمَعِينَ

Abu Hudhaifa Muhammad Karolia

22 Muharram 1440 / 02 October 2018
Dar-ul-Uloom Madrasat-us-Saadiqeen