

المقدمة يا رب لك الحمد كما ينبغي لجلال وجهك وعظيم سلطانك. وبعد: فهذه جملة من نصوص التنزيل العزيز سُئِلْتُ عن سِرِّ التعبير في بعضها واخترت بعضها الآخر من سور متعددة لأبين طرفاً مما فيها من أسرار تعبيرية ولمسات فنية لعلَّ فيها نفعاً لدارسي القرآن ولتكون خطوةً أخرى بعد كتاب التعبير القرآني في بيان شيء من أسرار هذا السِّفر العظيم كتاب الله الخالد. قال لي بعضهم بعد أن اطَّلَع على كتاب التعبير القرآني لو أُسميته الإعجاز القرآني. فقلتُ له: هذا العنوان أكبر مني وأنا لا أستطيع أن أنهض ببيان الإعجاز القرآني ولا بشيء منه وإنما هو دراسة في بيان شيء من أسرار التعبير القرآني العظيم الذي لا تنتهي عجائبه. إن هذا الكتاب وكذلك الكتاب الذي قبله أعني كتاب التعبير القرآني ليس في بيان الإعجاز القرآني وليس هو خطوة واحدة في هذا الطريق وإنما هو خطوة في طريق قد يُوصِلُ السالك إلى طريق الإعجاز أو شيء من الإعجاز. إن إعجاز القرآن أمرٌ متعدد النواحي متشعب الاتجاهات ومن المتعذر أن ينهض لبيان الإعجاز القرآني شخصٌ واحد ولا حتى جماعة في زمنٍ ما مهما كانت سعة علمهم واطلاعم وتعدد اختصاصاتهم إنما هم يستطيعون بيان شيء من أسرار القرآن في نواحٍ متعددة حتى زمانهم هم ويبقى القرآن

Introduction

O Lord, all praise is due to You as befits the majesty of Your countenance and the greatness of Your sovereignty.

After this, here is a collection of verses from the glorious revelation. I have been asked about the secret of expression in some of them, and I have selected others from various Surahs to illustrate some of the expressive secrets and artistic touches they contain, hoping they will benefit those studying the Qur'an and serve as a further step following the book on Qur'anic expression in elucidating some of the secrets of this great scripture, the eternal Book of Allah.

Some have suggested to me, after reviewing the book on Qur'anic expression, that I should title it "The Qur'anic Miracle." I replied: This title is beyond my capability, and I cannot adequately address the Qur'anic miracle or any part of it. Rather, this is a study aimed at revealing some of the secrets of the magnificent Qur'anic expression, which is full of wonders.

This book, as well as the preceding one, namely the book on Qur'anic expression, does not aim to elucidate the Qur'anic miracle, nor is it a singular step on this path. Instead, it is a step towards a journey that may lead the seeker to the path of the miracle or some aspect of it.

The miracle of the Qur'an is multifaceted and complex, and it is impossible for a single person—or even a group at any given time, no matter how vast their knowledge and diverse their expertise—to fully articulate the Qur'anic miracle. They may only be able to express some of the secrets of the Qur'an in various aspects up to their time, while the Qur'an remains.

مفتوحاً للنظر لمن يأتي بعدنا في المستقبل ولما يجد من جديد. وسيد في أجيال المستقبل من ملامح الإعجاز وإشارات ما لم يخطر لنا على بال. وأضرب مثلاً لتعدد نواحي الإعجاز فإني سمعتُ وقرأت لأشخاص مختصين بالتشريع والقانون يُبينون إعجازَ التشريع القرآني ويبيّنون اختيارات الألفاظ التشريعية في القرآن ودقتها في الدلالة على دقة التشريع ورفعته ما لا يصحُّ استبدال غيرها بها وإن اختيار هذه الألفاظ في بابها أدقُّ وأعلى مما تُبين نحن من اختيارات لغوية وفنية وجمالية. وقرأتُ وسمعت لأشخاص متخصصين بعلم التشريع والطب في بيان شيء من أسرار التعبير القرآني من الناحية الطبية التشريعية ودقتها فوق ما نذكره في علم البلاغة. فالألفاظ مختارة في منتهى الدقة العلمية. من ذلك على سبيل المثال أن ما ذكره القرآن من مراحل تطور الجنين في الرحم هي التي انتهى إليها العلم مما لم يكن معروفاً قبل هذا العصر مما دعا علماء أجانب إلى أن يعلنوا إسلامهم. وليس ذلك فقط بل إن اختيار تعبير العلقه والمضغة مثلاً أعجب اختيار علمي. فاختيار التعبير بـ العلقه اختياراً له دلالاته فإن المخلوق في هذه المرحلة أشبه شيء بالعلقه وهي الطفيلية المعروفة. وكذلك التعبير بـ المضغة فالمضغة كما قرأنا في كتب التفسير هي القطعة من اللحم قدر ما يمضغ الماضغ. ولكن لا اختيار كلمة مضغة سبب آخر ذلك أن المضغة هي قطعة اللحم الممضوغة أي التي مضغتها الأسنان وقد أثبت العلم الحديث أن الجنين في هذه

المرحلة ليس قطعة لحم عادية بل هو كقطعة اللحم التي مضغتها الأسنان فاختيار لفظ المضغعة اختياراً علمي دقيق. إنه لم يقل قطعة لحم صغيرة ولو قال ذلك لكان صواباً ولكن قال: مضغعة لما ذكرته ورُبَّما لغيره أيضاً والله أعلم.

****Open to Reflection for Future Generations****

Future generations will find in it characteristics of miraculousness and signs that we have not even contemplated. To illustrate the multifaceted nature of this miraculousness, I have heard and read from specialists in legislation and law who demonstrate the miraculous nature of Quranic legislation. They elucidate the precise choices of legislative terms in the Quran and their accuracy in conveying the precision and elevation of the legislation, which cannot be substituted with others. The selection of these terms in their respective contexts is more precise and superior than the linguistic, artistic, and aesthetic choices we present.

I have also read and heard from experts in anatomy and medicine who reveal some of the secrets of Quranic expression from a medical and anatomical perspective, which exceeds what we mention in the science of rhetoric. The terms used are chosen with utmost scientific precision. For instance, what the Quran mentions regarding the stages of embryonic development in the womb aligns with the conclusions reached by modern science, which were unknown before this era, prompting foreign scholars to declare their conversion to Islam.

Moreover, the choice of the terms "alaqah" and "mudghah" exemplifies an impressive scientific selection. The term "alaqah" signifies a creature at this stage resembling a known parasite. Similarly, the term "mudghah" refers to a piece of flesh that is chewed by the chewer. However, there is another reason for choosing the word "mudghah." It specifically denotes a piece of flesh that has been chewed, indicating that the embryo at this stage is not an ordinary piece of flesh, but rather akin to the piece of flesh that has been chewed by teeth. Thus, the choice of the term "mudghah" is a precise scientific selection.

The Quran did not simply state "a small piece of flesh," which would have been correct, but instead used "mudghah" for the reasons I mentioned and perhaps for others as well, and Allah knows best.

وقرأت فيما توصل إلي به علم التاريخ وما دلت عليه الحفريات الحديثة من أخبار ذي القرنين أدق الكلام وأدق الأخبار ما لم يكن يعرفه جميع مفسري القرآن فيما مضى من الزمان. وأن الذي اكتشفه المؤرخون والآثاريون وما توصلوا إليه في هذا القرن منطبق على ما جاء في القرآن الكريم كلمة كلمة ولم يكن ذلك معلوماً قبل هذا القرن البتة. وقرأت في اختيار التعبير القرآني لبعض الكلمات التاريخية كالعزير في قصة يوسف وكاختيار تعبير الملك في القصة نفسها واختيار كلمة فرعون في قصة موسى فعرفت أن هذه ترجمات دقيقة لما كان يُستعمل في تلك الأزمان السحيقة ف العزير أدق ترجمة لمن يقوم بذلك المنصب في حينه وأن المصريين القدامى كانوا يفرقون بين الملوك الذين يحكمونهم فيها إذا كانوا مصريين أو غير مصريين فالملك غير المصري الأصل كانوا يسمونه الملك والمصري الأصل يسمونه فرعون وأن الذي كان يحكم مصر في زمن يوسف غير مصري وهو من الهكسوس فسماه الملك وأن الذي كان يحكمها في زمن موسى هو مصري فسماه فرعون فسمى كل واحد بما كان يُسمى في الأزمنة السحيقة. وعرفت من الإشارات الإعجازية في مختلف العلوم كما في أسرار البحار والضغط الجوي وتوسع الكون وبداية الخلق ما دعا كثيراً من الشخصيات العلمية إلى إعلان إسلامهم. بل إن هناك أموراً لم تُعرف إلا بعد صعود الإنسان في الفضاء واختراقه الغلاف الجوي للأرض وقد أشار إليه القرآن إشارات في غاية العجب ذلك أن الإنسان إذا اخترق الغلاف الجوي للأرض وجد نفسه في ظلام دامس وليل مستديم ولم تُر الشمس إلا كبقية النجوم التي نراها في الليل. فالنهار الذي نعرفه نحن لا يتعدى حدود الغلاف الجوي فإن

I have read about the findings of historical science and the insights revealed by modern excavations concerning Dhul-Qarnayn, which are more precise and detailed than what all previous Quranic interpreters knew. The discoveries made by historians and archaeologists in this century align perfectly with what is stated in the Holy Quran, word for word, and this was not known before this century at all.

I studied the choice of Quranic expressions for certain historical terms, such as "Al-Aziz" in the story of Joseph, the term "King" in the same narrative, and the use of "Pharaoh" in the story of Moses. I understood that these are accurate translations of what was used in those ancient times. "Al-Aziz" is the most precise term for someone holding that position at that time. The ancient Egyptians differentiated between the kings ruling them based on their origin; a non-Egyptian king was referred to as "King," while an Egyptian-born ruler was called "Pharaoh." The ruler of Egypt during Joseph's time was a non-Egyptian from the Hyksos, hence he was referred to as "King." In contrast, the ruler during Moses's time was Egyptian, and he was referred to as "Pharaoh." Each was named according to what was used in ancient times.

I recognized miraculous references in various sciences, such as the secrets of oceans, atmospheric pressure, the expansion of the universe, and the beginning of creation, which have led many scientific figures to declare their Islam. In fact, there are phenomena that were only understood after humans ventured into space and breached the Earth's atmosphere, which the Quran alludes to in astonishing ways. When a person penetrates the Earth's atmosphere, they find themselves in complete darkness and perpetual night, with the sun appearing only as a remnant of the stars visible at night. The daytime we know does not extend beyond the boundaries of the atmosphere.

تجاوزناه كنا في ظلام لا يعقبه نهار. وقد أشار إلى ذلك القرآن إشارة عجيبة في قوله: **وَأَيُّ لَّهْمُ اللَّيْلِ نَسْلُخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ** يس: 37 فجعل النهار كالجلد الذي يُسْلَخُ وأما الليل: فهو الأصل وهو الكل فشبه الليل بالذبيحة والنهار جلدها فإن سلخ الجلد ظهر الليل فجعل النهار غلافاً والليل هو الأصل. وقال: **وَلَوْ فَتَحْنَا عَلَيْهِمْ بَاباً مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا الْحَجَرُ**: 1415 . أي: لو مكناهم من الصعود إلى السماء لانتهوا إلى ظلام وقالوا: **سُكَّرَتْ أَبْصَارُنَا** وغير ذلك وغيره. وعلى هذا فالإعجاز القرآني متعّدّ النواحي متشعب الاتجاهات ولا يزال الناس يكتشفون من مظاهر إعجازه الشيء الكثير فلا غرو أن أقول إذن: إن الإعجاز أكبر مما ينهض له واحد أو جماعة في زمن ما. إن التعبير الواحد قد ترى فيه إعجازاً لغوياً جمالياً وترى فيه في الوقت نفسه إعجازاً علمياً أو إعجازاً تاريخياً أو إعجازاً نفسياً أو إعجازاً تربوياً أو إعجازاً تشريعياً أو غير ذلك. فبآتي اللغوي ليبين مظاهر إعجازه اللغوي وأنه لا يمكن استبدال كلمة بأخرى ولا تقديم ما أجزّ أو تأخير ما قدّم أو ترك منه التوكيد أو عدم توكيد ما أكد. وبآتيك العالم في الطب ليقول من وجهة نظر الطب أطف وأدق مما يقوله اللغوي. وبآتيك العالم في التشريع ليقول مثل ذلك من وجهة نظر التشريع والقانون. وبآتيك المؤرخ ليقول مثل ذلك من وجهة نظر التاريخ وبآتيك صاحب كل علم ليقول مثل ذلك من وجهة نظر علمه. إننا ندلّ على شيء من مواطن الفن والجمال في هذا التعبير الفني الرفيع ونضع أيدينا على شيء من سموّ هذا التعبير ونبين أن هذا

****Transcendence Beyond Darkness****

We have surpassed a state of darkness that is not followed by dawn. The Quran alludes to this in a remarkable verse: "And a sign for them is the night; We extract from it the day, and when they see, they are in darkness." (Surah Ya-Sin: 37). Here, the day is likened to skin that is stripped away, while the night is the essence, the entirety. The night is compared to a sacrificial animal and the day to its skin; when the skin is removed, the night is revealed, thus portraying the day as a covering while the night remains the fundamental reality.

Additionally, the Quran states: "And if We opened for them a gate from the heaven and they continued therein to ascend, they would surely say, 'Our eyes have been dazzled.'" (Surah Al-Hijr: 14-15). This implies that if we allowed them to ascend to the heavens, they would encounter darkness and claim, "Our eyes have been dazzled," among other assertions.

In this context, the Quranic miracle is multifaceted and diverse in its dimensions, with people continually

discovering numerous manifestations of its miraculous nature. Therefore, it is not surprising to assert that the miracle is greater than what any individual or group can fully comprehend at any given time.

Each expression may reveal linguistic and aesthetic miracles, while simultaneously presenting scientific, historical, psychological, educational, legislative, or other forms of miracles. Linguists may elucidate the linguistic miracles, demonstrating that no word can be replaced with another, nor can what has been delayed be advanced or vice versa, nor can emphasis be removed from what has been emphasized or applied to what has not been emphasized.

Medical scholars may provide insights from a medical perspective that are subtler and more precise than those of linguists. Legal experts will offer similar perspectives from the viewpoint of legislation and law. Historians will contribute insights from a historical standpoint, and experts from every field will express similar views based on their respective sciences.

We highlight some aspects of the artistry and beauty in this elevated artistic expression and draw attention to the nobility of this expression, illustrating that this...

التعبير لا يقدر على مجاراته بشر بل ولا البشر كلهم أجمعون ومع ذلك لا نقول: إن هذه هي مواطن الإعجاز ولا بعض مواطن الإعجاز وإنما هي ملامح ودلائل تأخذ باليد وإضاءات توضع في الطريق تدل السالك على أن هذا القرآن كلامٌ فنيٌّ مقصودٌ وضع وضعاً دقيقاً ونُسجَ نسجاً مُحْكَمًا فريداً لا يشابهه كلام ولا يرقى إليه حديث فليأتوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ الطور: 34 . أما شأن الإعجاز فهيهات هيهات إنه أعظم من كل ما نقول وأبلغ من كل ما نَصِفُ وأعجب من كل ما نقف عليه من دواعي العجب. إن هذا القادم من المَلَأَ الأعلى والذي نزل به سيِّدٌ من كبار سادات المَلَأَ الأعلى فيه من الأسرار ودواعي الإعجاز ما تنتهي الدنيا ولا ينتهي. قد ترى أن في قولي مبالغةً وادعاءً أو انطلاقةً من عاطفة دينٍ أو التهابٍ وجدانٍ وليس بوسعي أن أمتنع من هذا التصور ولا أن أَرُدَّ عنك ما ترى. ولكن لو فُتِحَ القَلْبُ المَقْفَلُ وأوقد السراجُ المَعْطَلُ وأشرقَت بالنور حنايا لم تكن تعرف النور ولا مست فؤادك نفحةً من روح الملك القدوس وهبَّت على أودية نفسك نسمةً من عالم الروح وسمعت صوتاً يملأ نفسك قادماً من بعيد من المَلَأَ الأعلى يقول: أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ الْحَدِيد: 16 . وَلَقَدْ يَسْرُنَا الْقُرْآنُ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ الْقَمَر: 17 . فَقَفَّ شَعْرٌ بِدَنكَ واقشعرَ جلدك ومار فؤادك وتحركت السواكن واضطرب بين جنبيك ما اضطرب والتهب فيه ما التهب وانهمرت الدموع تسيلُ في شعاب القلوب التي قتلها الظمأ

****The Expression of the Inimitability of the Qur'an****

1. **Inimitability Beyond Human Capacity**

The expression cannot be matched by any human, nor by all of humanity combined. Yet, we do not claim that these are the places of miraculousness, nor any of them; rather, they are features and signs that guide the seeker, illuminating the path to indicate that this Qur'an is a purposeful artistic discourse, crafted with precision and woven with a unique and intricate fabric that is unmatched by any speech or narration. Thus, let them bring forth a discourse like it if they are truthful (Surah At-Tur: 34).

2. **The Nature of Miraculousness**

As for the matter of miraculousness, it is far beyond what we can articulate, more eloquent than any description we can provide, and more astonishing than any reason for wonder we can encounter. This revelation from the highest assembly, brought down by a leader from among the noblest of the celestial beings, contains secrets and reasons for miraculousness that will not cease even when the world ends.

3. **Perception of the Message**

You may perceive my words as an exaggeration, a claim, or an outpouring of religious emotion or

fervent sentiment. I cannot prevent you from this perception nor can I refute what you see. However, if the closed heart were to open, and the dormant lamp were to be ignited, and the light illuminated the depths that had never known it, and a breath from the spirit of the Holy King touched your heart, and a whisper from the realm of the spirit filled your being, you would hear a voice resonating from afar, from the highest assembly, saying: "Has the time not come for those who have believed that their hearts should become humbly submissive to the remembrance of Allah and what has been revealed of the truth?" (Surah Al-Hadid: 16).

4. **Ease of Remembering the Qur'an**

"And We have certainly made the Qur'an easy to remember, so is there anyone who will remember?" (Surah Al-Qamar: 17). At that moment, the hair on your body would stand on end, your skin would shiver, your heart would stir, and the stillness within you would be disturbed. What ignited within you would blaze, and tears would flow down the valleys of hearts parched by thirst.

وأقفرها الجفاف تغسل الأوصار وتروي حبات القلب وتُنْذِي الْيَبْسَ وتُحيي الموات فعند ذاك تذوق ما لم تَعُذْ له مَذَاقاً ولا طعماً وتحس ما لم يكن لك فيه سابق معرفة ولا إحساس وتصيح بكل جوارحك قائلاً: والله لقد أن! والله لقد أن! وعند ذاك تعرف ما أقول وتفهم ما أشير إليه ولكن أنى لي أن أوصلك إلى هذا! وكيف أوصلك وأنا المنقطع وأعطيك وأنا المحروم ولا حول ولا قوة إلا بالله. إنما هي دلائل أضعها في الطريق وإشارات وصوى وشيء من خافت النور في مصباح ناضب الزيت غير نافع الفتيل عسى الله أن ينفع بها سالكاً ويجيب العثار سارياً في الليل البهيم ففتلنا منه دعوة صالحة تنفعنا في عَرَصات القيامة. وفي الختام لا أجد خيراً من أن أوصيك ما أوصى به رسول الله صلى الله عليه وسلم صاحبه أبا ذر وليكن ذلك منك على ذكر وإياك أن تنساه: يا أبا ذر أحكم السفينة فإن البحر عميق وخَفِّفِ الحَمْلَ فإنَّ العَقَبَةَ كَوُودٌ وأكثر الزاد فإنَّ السفرَ طويل وأخلص العمل فإنَّ الناقذ بصير.

And when the drought recedes, it washes away the filth, nourishes the seeds of the heart, moistens the dryness, and revives the barren land. At that moment, you will taste what you have never experienced before, neither in flavor nor in essence, and you will feel what you had no prior knowledge or sensation of. You will cry out with all your limbs, saying: "By God, the time has come! By God, the time has come!" At that point, you will understand what I am saying and grasp what I am alluding to. But how can I guide you to this? How can I reach you when I am severed and give you when I am deprived? There is no power nor strength except by Allah. These are merely signs I place along the path, indicators and beacons, a faint light in a lamp that has nearly run out of oil and whose wick is not yet extinguished. May Allah benefit the traveler through them and protect him from stumbling in the dark night, so that we might receive a righteous supplication that benefits us in the plains of the Day of Resurrection.

In conclusion, I find no better advice than what the Messenger of Allah, peace be upon him, advised his companion Abu Dharr. Let this be a reminder for you, and beware of forgetting it: "O Abu Dharr, manage the ship well, for the sea is deep. Lighten the load, for the ascent is steep. Increase your provisions, for the journey is long. And purify your deeds, for the Reviewer is All-Seeing."

سورة الفاتحة تفتتح الكتاب بسورة الفاتحة تَبَرُّكاً. الحمد لله. معنى الحمد: الثناء على الجميل من نعمة أو غيرها مع المحبة والإجلال. فالحمد: أن تذكر محاسن الغير سواء كان ذلك الثناء على صفة من صفاته الذاتية كالعلم والصبر والرحمة والشجاعة أم على عطائه وتفضله على الآخرين. ولا يكون الحمد إلا للحي العاقل. وهذا من أشهر ما فُرّقَ بينه وبين المدح. فإنك قد تمدح جماداً وقد تمدح حيواناً ولكن لا تحمده فقد تقول كلاماً في مدح الديك وفي مدح البقر وفي مدح الكلب وفي مدح الذهب وفي مدح اللؤلؤ وغير ذلك ولكن لا تحمده. جاء في تفسير الرازي: إن المدح قد يحصل للحي ولغير الحي ألا ترى أن مَنْ رأى لؤلؤة في غاية الحُسْنِ أو ياقوتة في غاية الحسن فإنه قد يمدحها ويستحيل أن يحمدها فثبت أنَّ المدح أعظم من الحمد.

Surah Al-Fatiha

We commence the book with Surah Al-Fatiha as a means of blessing.

****Praise be to Allah.****

The meaning of praise: It is the commendation of the beautiful attributes of a blessing or otherwise, accompanied by love and reverence. Praise involves mentioning the virtues of others, whether it pertains to their inherent qualities such as knowledge, patience, mercy, and courage, or their generosity and benevolence towards others. Praise can only be directed towards the living, rational being. This distinction is one of the most notable differences between praise and mere commendation.

You may commend inanimate objects or animals, but you cannot truly praise them. For instance, one may speak commendably about a rooster, cattle, a dog, gold, pearls, and so forth, but that does not constitute true praise. As mentioned in the interpretation by Al-Razi: Commendation can be ascribed to both living and non-living entities. Consider that one who observes a pearl of exquisite beauty or a ruby of remarkable charm may commend them; however, it is impossible to truly praise them. Thus, it is established that commendation is broader than praise.

ومما ذكر في الفرق بينهما أيضاً: إن المدح قد يكون قبل الإحسان وقد يكون بعده أما الحمد فإنه لا يكون إلا بعد الإحسان. فإن الحمد يكون لما هو حاصل من المحاسن في الصفات أو الفعل فلا يُحمد مَنْ ليس في صفاته ما يستحق الحمد ولا يُحمد مَنْ لم يفعل جميلاً. أما المدح فقد يكون قبل ذلك فقد تمدح إنساناً ولم يفعل شيئاً من المحاسن والجميل ولذا كان المدح متهياً عنه بخلاف الحمد فإنه مأمور به فقد قال صلى الله عليه وسلم: احثوا التراب في وجوه المدّاحين. في حين قال: مَنْ لم يحمد الناس لم يحمد الله وبذا علمنا من قوله: الحمد لله أن الله حيّ له الصفات الحسنى والفعل الجميل فحمدناه على صفاته وعلى فعله وإنعامه. ولو قال: المدح لله لم يُفد شيئاً من ذلك. وهناك فرق آخر بين الحمد والمدح وهو أن في الحمد تعظيماً وإجلالاً ومحبة ما ليس في المدح. فكان اختيار الحمد أولى من اختيار المدح. وفرّقوا بين الحمد والشكر فقالوا: إن الحمد يعظم ما إذا وصل ذلك الإنعام إليك أو إلى غيرك وأما الشكر فهو مختص بالإنعام الواصل إليك.

****Differences Between Praise (Madh) and Gratitude (Hamd)****

1. ****Timing of Praise and Gratitude****:

- Praise (Madh) can occur before or after a good deed, while gratitude (Hamd) is exclusively expressed after a good deed has been performed.
- Gratitude is directed towards the qualities or actions that are already present and deserving of recognition. Therefore, one cannot be praised if they lack praiseworthy attributes or if they have not performed good acts.

2. ****Nature of Praise****:

- It is possible to praise someone who has not yet accomplished anything commendable, which is why excessive praise is discouraged. In contrast, gratitude is encouraged, as evidenced by the Prophet Muhammad (peace be upon him) who said: "Throw dust in the faces of the flatterers."
- Additionally, he stated: "Whoever does not thank people has not thanked Allah." This indicates that when we say "Alhamdulillah" (All praise is due to Allah), we acknowledge that Allah possesses perfect attributes and performs beautiful deeds, thus we express our gratitude for His qualities and blessings. Simply stating "Madh is for Allah" does not convey the same meaning.

3. ****Characterization of Praise and Gratitude****:

- Another distinction is that gratitude encompasses a sense of reverence, awe, and love that is absent in

mere praise. Therefore, opting for gratitude is more appropriate than mere praise.

4. ****Distinction Between Gratitude and Thanks****:

- Scholars differentiate between gratitude (Hamd) and thanks (Shukr) by stating that gratitude encompasses all forms of blessings, whether they reach you or others, whereas thanks is specifically related to the blessings that have come to you directly.

فَأَنْتَ تَشْكُرُ الشَّخْصَ إِذَا أَوْصَلَ إِلَيْكَ نِعْمَةً وَأَمَّا الْحَمْدُ فَإِنَّهُ لَا يَخْتَصُّ بِذَلِكَ فَإِنَّكَ تَحْمَدُهُ عَلَى إِنْعَامِهِ لَكَ أَوْ لغيرِكَ. وَمِنْ جِهَةٍ أُخْرَى إِنَّ الشُّكْرَ لَا يَكُونُ إِلَّا عَلَى النِّعْمَةِ وَلَا يَكُونُ عَلَى صِفَاتِهِ الذَّاتِيَّةِ فَإِنَّكَ لَا تَشْكُرُ الشَّخْصَ عَلَى عِلْمِهِ أَوْ عَلَى قُدْرَتِهِ وَقَدْ تَحْمَدُهُ عَلَى ذَلِكَ. جَاءَ فِي لِسَانِ الْعَرَبِ: وَالْحَمْدُ وَالشُّكْرُ مُتَقَارِبَانِ وَالْحَمْدُ أَعَمُّهُمَا لِأَنَّكَ تَحْمَدُ الْإِنْسَانَ عَلَى صِفَاتِهِ الذَّاتِيَّةِ وَعَلَى عَطَائِهِ وَلَا تَشْكُرُهُ عَلَى صِفَاتِهِ. فَكَانَ اخْتِيَارُ الْحَمْدِ أَوْلَى أَيْضًا مِنَ الشُّكْرِ لِأَنَّهُ أَعَمُّ فَإِنَّكَ تُثْنِي عَلَيْهِ بِنِعْمَةِ الْوَاصِلَةِ إِلَيْكَ وَإِلَى الْخَلْقِ أَجْمَعِينَ وَتُثْنِي عَلَيْهِ بِصِفَاتِهِ الْحَسَنَى الذَّاتِيَّةِ وَإِنْ لَمْ يَتَعَلَّقْ شَيْءٌ مِنْهَا بِكَ. فَكَانَ اخْتِيَارُ الْحَمْدِ أَوْلَى مِنَ الْمَدْحِ وَالشُّكْرِ. هَذَا مِنْ نَاحِيَةٍ وَمِنْ نَاحِيَةٍ أُخْرَى أَنَّهُ قَالَ: الْحَمْدُ لِلَّهِ وَلَمْ يَقُلْ: أَحْمَدُ اللَّهَ أَوْ: تَحْمَدُ اللَّهَ وَمَا قَالَهُ أَوْلَى مِنْ وَجْهِهِ: مِنْهَا: أَنَّ قَوْلَنَا أَحْمَدُ اللَّهَ أَوْ نَحْمَدُ اللَّهَ مُخْتَصٌّ بِفَاعِلٍ مُعَيَّنٍ. فَفَاعِلُ أَحْمَدَ هُوَ الْمُتَكَلِّمُ وَفَاعِلُ: نَحْمَدُ هُمُ الْمُتَكَلِّمُونَ فِي حِينٍ أَنْ عِبَارَةً: الْحَمْدُ لِلَّهِ مُطْلَقَةٌ لَا تَخْتَصُّ بِفَاعِلٍ مُعَيَّنٍ وَهَذَا أَوْلَى. فَإِنَّكَ إِذَا قُلْتَ: أَحْمَدُ اللَّهَ أَخْبَرْتَ عَنْ حَمْدِكَ أَنَّكَ وَلَمْ تُفِدْ أَنْ غَيْرَكَ حَمْدُهُ وَإِذَا قُلْتَ: نَحْمَدُ اللَّهَ أَخْبَرْتَ عَنِ الْمُتَكَلِّمِينَ وَلَمْ تُفِدْ أَنْ غَيْرَكُمْ حَمْدَهُ فِي حِينٍ أَنْ عِبَارَةَ الْحَمْدِ لِلَّهِ لَا تَخْتَصُّ بِفَاعِلٍ مُعَيَّنٍ فَهُوَ الْمَحْمُودُ عَلَى وَجْهِ الْإِطْلَاقِ مِنْكَ وَمِنْ غَيْرِكَ.

****Thankfulness and Praise in Islamic Context****

You express gratitude to a person when they bestow a blessing upon you; however, praise is not limited to that context, as you can praise Him for His bounties towards you or others. On another note, gratitude can only be directed towards blessings and not towards inherent qualities. You do not thank an individual for their knowledge or ability, though you may praise them for such attributes.

According to "Lisan al-Arab": Praise and gratitude are closely related, but praise is broader. You can praise a person for their inherent qualities and for their gifts, while you do not thank them for their attributes. Therefore, choosing praise (hamd) is preferable to gratitude (shukr) because it encompasses both the blessings received by you and all of creation, as well as His intrinsic qualities, even if none of them directly relate to you. Thus, selecting praise is preferable to mere commendation or gratitude.

From another perspective, it is stated: "All praise is due to Allah" (Alhamdulillah) rather than "I praise Allah" (Ahmadullah) or "We praise Allah" (Nahmadullah). This choice is justified for several reasons:

1. The phrase "I praise Allah" is specific to a particular doer. The subject of "I praise" is the speaker, and the subject of "We praise" includes the speakers.
2. In contrast, the expression "All praise is due to Allah" is absolute and not restricted to any specific doer, which is more appropriate.
3. When you say "I praise Allah," you are only informing about your own act of praise, without indicating that others have praised Him. Similarly, when you say "We praise Allah," you are informing about the collective speakers without confirming that others have praised Him.
4. Conversely, the phrase "All praise is due to Allah" is not confined to a specific doer; it acknowledges Him as the Praised One universally, both from you and from others.

ومنها: أنك إذا قلت: أحمدُ فلاناً لا يعني أنه يستحقُّ الحمد فقد تُثني على شخص لا يستحقُّ الثناء وقد يهجو شخصاً وهو لا يستحقُّ الهجو ذلك أن الشخص قد يضع المدح في غير موضعه ويضع الهجو في غير موضعه ويفعل أفعالاً لا ينبغي أن يفعلها فأننت إذا قلت: أحمدُ الله أخبرت عن فعلك ولا يعني ذلك أن مَنْ تحمده يستحقُّ الحمد في حين أنك إذا قلت: الحمد لله أفاد ذلك استحقاق الله للحمد وليس ذلك مرتبطاً بفعل معين. ومنها: أن قولك: أحمد الله أو: نحمد الله مرتبطاً بزمن معين لأن الفعل له دلالة زمنية معينة فالفعل المضارع يدل على الحال أو الاستقبال ومعنى ذلك أن الحمد لا يحدث في غير هذا الزمان الذي تحمده فيه. ولا شك أن الزمن الذي يستطيع الشخص أو الأشخاص الحمد فيه محدود وهكذا كلُّ فعلٍ يقوم به الشخص محدود الزمن فإن أقصى ما يستطيع أن يفعله أن يكون مرتبطاً بعمره ولا يكون قبل ذلك وبعده ففعلٌ فيكون الحمد أقل مما ينبغي فإنَّ حمدَ الله لا ينبغي أن ينقطع ولا يُحدَّ بفعل أو بزمن في حين أن عبارة: الحمد لله مُطلقة غير مقيدة بزمن معين ولا بفعل معين فالحمد فيها مستمرٌ غير منقطع. جاء في تفسير الرازي: إنه لو قال: أحمدُ الله أفاد ذلك كون ذلك القائل قادراً على حمده أما لما قال: الحمد لله فقد أفاد ذلك أنه كان محموداً قبل حمدِ حامدين وقبل شُكر الشاكرين. فهؤلاء سواء حمدوا أم لم يحمدوا وسواء شكروا أو لم يشكروا فهو تعالى محمودٌ من الأزل إلى الأبد بحمده القديم وكلامه القديم.

****Translation:****

Among the points: When you say: "I praise so-and-so," it does not imply that he deserves praise; one may commend a person who does not deserve it, and a person may insult another who is not deserving of such insult. This is because an individual may place praise in an inappropriate context and may also place insult in an inappropriate context, and may engage in actions that should not be performed. Therefore, when you say: "I praise Allah," you are informing about your action, but this does not mean that the one you are praising necessarily deserves praise. In contrast, when you say: "All praise is due to Allah," it indicates Allah's entitlement to praise, and this is not linked to any specific doer.

Another point is that your statement: "I praise Allah" or "We praise Allah" is connected to a specific time, as the action has a temporal indication. The present tense verb indicates the current state or the future. This means that praise does not occur outside the time in which you are praising. Undoubtedly, the time during which a person or people can praise is limited, just as every action performed by a person is time-bound. The maximum they can do is related to their lifespan, and there is no action before or after that. Thus, praise may be less than it should be. The praise of Allah should not be interrupted or limited by a doer or by time, while the phrase: "All praise is due to Allah" is unrestricted, not confined to a specific time or doer, thus making praise continuous and uninterrupted.

In the interpretation of Al-Razi, it is stated that if one says: "I praise Allah," it indicates that the speaker is capable of praising Him. However, when one says: "All praise is due to Allah," it indicates that He was praiseworthy before the praisers praised Him and before the grateful expressed gratitude. Whether they praise or do not praise, and whether they thank or do not thank, He, the Exalted, is praiseworthy from eternity to eternity, due to His eternal praise and His eternal words.

ومن ذلك أن: أحمد الله جملة فعلية و الحمد لله جملة اسمية والجملة الفعلية دالة على الحدوث والتجدد في حين أن الجملة الاسمية دالة على الثبوت كما هو معلوم وهي أقوى وأدوم من الفعلية فقولك: متبصر أقوى وأثبت من: يتبصر و: متقف أقوى وأثبت من: يتقف و: متدرب أقوى وأثبت من: يتدرب فاختيار الجملة الاسمية أولى من اختيار الجملة الفعلية وهنا إذ هو أدلُّ على ثبات الحمد واستمراره. ومنها: أن قولنا: الحمد لله معناه: أن الحمد والثناء حقٌّ لله وملكه فإنه تعالى هو المستحق للحمد بسبب كثرة آياده وأنواع ألانه على العباد. فقولنا: الحمد لله معناه: إن الحمد لله حقٌ يستحقه لذاته ولو قال: أحمد الله لم يدل ذلك على كونه مستحقاً للحمد لذاته. ومعلوم أن اللفظ الدال على كونه مستحقاً للحمد أولى من اللفظ الدال على أن شخصاً واحداً حمده. ومنها: أن الحمد عبارة عن صفة القلب وهي اعتقاد كون ذلك المحمود مُتَفَضِّلاً منعماً مستحقاً للتعظيم والإجلال. فإذا تَلَفَّظَ الإنسان بقوله: أحمدُ الله مع أنه كان قلبه غافلاً عن معنى التعظيم اللانق بجلال الله كان كاذباً لأنه أخبر عن نفسه بكونه حامداً مع أنه ليس كذلك. أما إذا قال: الحمد لله سواء كان غافلاً أو مستحضراً لمعنى التعظيم فإنه يكون صادقاً لأن معناه: أن الحمد حقٌّ لله وملكه وهذا المعنى حاصل سواء كان العبد مشغولاً بمعنى التعظيم والإجلال أو لم يكن. فتثبت أن قوله: الحمد لله أولى من قوله: أحمد الله. ونظيره قولنا: لا إله إلا الله فإنه لا يَدْخُلُهُ التكذيب بخلاف قولنا: أشهد أن لا إله إلا الله لأنه قد

****1. The Nature of Praise in Arabic Sentences****

It is noteworthy that the phrase "أحمد الله" (I praise Allah) is a verbal sentence, while "الحمد لله" (All praise is due to Allah) is a nominal sentence. The verbal sentence indicates occurrence and renewal, whereas the nominal sentence signifies permanence, as is well known. The nominal form is stronger and more enduring than the verbal form. For instance:

- "متبصّر" (perceptive) is stronger and more established than "يتبصّر" (is becoming perceptive).
- "متقف" (cultured) is stronger and more established than "يتقف" (is becoming cultured).
- "متدرب" (trained) is stronger and more established than "يتدرب" (is becoming trained).

Thus, choosing the nominal sentence is preferable here, as it more clearly indicates the constancy and continuity of praise.

****2. Meaning of "الحمد لله" ****

Furthermore, our statement "الحمد لله" signifies that praise and commendation are the rightful property of Allah, for He is the One deserving of praise due to His numerous favors and various blessings upon His servants. Therefore, when we say "الحمد لله," it means that the praise is a right that belongs to Him by His essence. In contrast, saying "أحمد الله" does not necessarily indicate that He is deserving of praise by His essence. It is evident that the expression denoting His deservingness of praise is preferable to the expression indicating that a single individual has praised Him.

****3. The Essence of Praise****

Moreover, praise is an attribute of the heart, which involves the belief that the one being praised is generous, bountiful, and deserving of veneration and reverence. If a person utters "أحمد الله" while their heart is heedless of the appropriate reverence due to the majesty of Allah, they are being deceitful, as they claim to be a praiser while they are not. However, if they say "الحمد لله," regardless of whether they are heedless or fully aware of the meaning of reverence, they are truthful, because it signifies that all praise is due to Allah and belongs to Him. This meaning is present whether the servant is engaged in the concept of reverence and veneration or not.

Thus, it is established that saying "الحمد لله" is preferable to saying "أحمد الله." A similar example is our declaration "لا إله إلا الله" (There is no god but Allah), which cannot be contradicted, unlike the statement "أشهد أن لا إله إلا الله" (I bear witness that there is no god but Allah), which may be subject to denial.

يكون كاذباً في قوله: أشهد ولهذا قال تعالى في تكذيب المنافقين: والله يشهد إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ الْمُنَافِقُونَ: 1 . فثبت أن: الحمد لله أولى من: أحمد الله أو: نحمد الله . هذا من ناحية ومن ناحية أخرى إن عبارة الحمد هذه يمكن أن تُقال بالرفع أي: الحمد لله ويمكن أن تُقال بالنصب أي: الحمد لله فأي العبارتين أولى بالاختيار والجواب: أن قراءة الرفع أولى من قراءة النصب ذلك أن قراءة الرفع تدل على أن الجملة اسمية في حين أن قراءة النصب تدل على أن الجملة فعلية بتقدير: نحمد أو أحمد أو احمدا بالأمـر . والجملة الاسمية أقوى وأثبت من الفعلية لأنها دالة على الثبوت كما مر إيضاحه . جاء في الكشف : والعدل بها عن النصب إلى الرفع على الابتداء للدلالة على ثبات المعنى واستقراره ومنه قوله تعالى: فَقَالُوا سَلَاماً قَالَ سَلَامٌ الذاريات: 25 رفع السلام الثاني للدلالة على أن إبراهيم عليه السلام حيّاًهُمْ بتحيةٍ أحسن من تحيتهم لأن الرفع دالٌّ على معنى ثبات السلام لهم دون تجدد وحديثه . وجاء في البحر المحيط : وقراءة الرفع أمكن في المعنى ولهذا أجمع عليها السبعة لأنها تدل على ثبوت الحمد واستقراره لله تعالى

فيكون قد أخبر بأن الحمد مستقرٌ لله تعالى.. ومن نصب فلا بد من عامل تقديره: أحمد الله أو حمدت الله فيتخصَّصُ الحمدُ بتخصيص فاعله وأشعر بالتجدد والحدوث.

****Translation:****

He would be lying in his statement: "I bear witness," and thus Allah, the Exalted, says in refutation of the hypocrites: "Indeed, Allah bears witness that the hypocrites are liars." (Quran 63:1).

It is established that: "Alhamdulillah" (All praise is due to Allah) is preferable to: "Ahmadullah" (I praise Allah) or: "Nihmadullah" (We praise Allah). This is one aspect. On another note, the phrase "Alhamdulillah" can be expressed in two forms: in the nominative (رفع) as "Alhamdu lillah" and in the accusative (نصب) as "Alhamda lillah."

Which of these expressions is more appropriate? The answer is that the nominative reading is preferable to the accusative reading. The nominative form indicates that the sentence is nominal (اسمية), while the accusative form suggests that the sentence is verbal (فعلية) with an implied meaning of: "We praise" or "I praise" or "Praise" (in the imperative form). The nominal sentence is stronger and more stable than the verbal one because it indicates permanence, as previously clarified.

In "Al-Kashaf," it is stated: the shift from the accusative to the nominative serves to indicate the stability and permanence of the meaning. This is also reflected in Allah's statement: "They said, 'Peace.' He answered, 'Peace.'" (Quran 51:25). The second "peace" is raised to indicate that Ibrahim (peace be upon him) greeted them with a greeting better than theirs, as the nominative indicates a stable meaning of peace for them without renewal or occurrence.

In "Al-Bahr Al-Muhit," it is mentioned that the nominative reading is more comprehensive in meaning, and thus the seven reciters have unanimously adopted it because it indicates the permanence and stability of praise to Allah, the Exalted. Therefore, it has been reported that praise is established for Allah, the Exalted. On the other hand, those who use the accusative must have an implied agent, such as "I praise Allah" or "I thanked Allah," which confines the praise to the specificity of its doer and implies renewal and occurrence.

وجاء في تفسير البيضاوي : وإنما عدل عنه إلى الرفع ليدل على عموم الحمد وثباته دون تجدد وحدوثه. وقد تقول: أليس تقدير فعل الأمر في قراءة النصب أقوى من الرفع بمعنى: احمدا الحمد لله كما تقول: الإسراع في الأمر بمعنى أسرعوا والجواب: لا فإن قراءة الرفع أولى أيضاً ذلك لأن الأمر بالشيء لا يعني أن المأمور به مستحق للفعل فقولك: امدح زيدا لا يعني أن زيدا مستحق للمدح وقولك: اهتج خالداً لا يعني أن خالداً مستحق للهجو. وقد يكون المأمور غير مقتنع بما أمر به فقد يؤمر الإنسان بشيء وهو غير مقتنع به كأن تقول: اذكر فلاناً بخير وهو لا يستحق أن يذكر بخير أو أن المأمور غير مقتنع بذلك بخلاف الرفع فإنه يفيد ثبوت الشيء واستقراره على جهة الاستحقاق. وحتى لو أفاد الأمر أفاد ذلك على جهة الثبات أيضاً والدوام نحو: صبر جميل يا فتى بمعنى: اصبر. فكان الحمد لله أولى من: الحمد لله بالنصب في الإخبار والأمر. وهي أعني: الحمد لله أولى من: حمداً لله. ذلك أن: الحمد لله جملة اسمية كما ذكرنا و: حمداً لله فعلية والجملة الاسمية أقوى وأثبت من الفعلية كما ذكرنا قبل قليل. وإن الحمد معرفةً بال في حين أن حمداً نكرة والتعريف ههنا يفيد ما لا يفيد التذكير ذلك أن ال قد تكون لتعريف العهد فيكون المعنى: أن الحمد المعروف بينكم هو الله. وقد تكون لتعريف الجنس على

****Translation of the Text:****

It is stated in the interpretation of Al-Baydawi: The reason for shifting from the accusative to the nominative is to indicate the universality and permanence of praise, rather than its renewal or occurrence.

One might argue: Is not the imperative form in the accusative reading stronger than the nominative, meaning: "Praise God" as one might say: "Hasten the matter" meaning "Hasten"? The answer is no, for the nominative reading is also preferable. This is because the command for something does not imply that the commanded is deserving of the action. For instance, saying: "Praise Zayd" does not mean that Zayd is worthy of praise, and saying: "Slander Khalid" does not mean that Khalid is deserving of slander.

The commanded may not be convinced of what they have been ordered to do; for example, one might say: "Speak well of so-and-so" while they do not deserve to be spoken of well, or the commanded may simply disagree with the order. In contrast, the nominative indicates the permanence and establishment of the matter in terms of deservingness. Even if the command implies an action, it does so in a manner that indicates stability and continuity, as in: "Beautiful patience, O youth," meaning "Be patient." Thus, "Praise be to God" is preferable to "Praise be to God" in the accusative for both reporting and commanding.

Moreover, "Praise be to God" is more appropriate than "A praise to God." This is because "Praise be to God" is a nominal sentence, as we have mentioned, while "A praise to God" is a verbal phrase. The nominal sentence is stronger and more established than the verbal one, as noted earlier. Additionally, "Praise" is definite with the article "Al," whereas "A praise" is indefinite. The definiteness here conveys a meaning that indefiniteness does not. The article "Al" may serve to define the covenant, meaning: "The known praise among you is for God." It may also serve to define the genus.

سبيل الاستغراق فيدل على استغراق الأحمدة كلها. وَرَجَّحَ بعضهم المعنى الأول ورجح بعضهم المعنى الثاني بدليل قوله صلى الله عليه وسلم: اللهم لك الحمد كله فدل على استغراق الحمد كله. والراجح فيما يبدو لي أن المعنيين مرادان ذلك أن التعبير يحتملها معاً فعلى هذا يكون المعنى: أن الحمد المعروف بينكم هو الله سبيل الاستغراق والإحاطة فلا يخرج عنه شيء من أفراد الحمد ولا أجناسه. وعلى أية حال هو أولى من التذكير الذي ليس فيه دلالة على هذا المعنى. واختلف في جملة الحمد هذه أعني: الحمد لله أخبرية هي أم إنشائية فذهب معظم العلماء إلى أنها خبرية وأن القصد هو الإخبار بثبوت الحمد لله كما تقول: المال لزيد و الكتاب لخالد . وقيل: هي إنشائية فإن القصد ذكر ذلك على جهة المدح والتعظيم وقال بعضهم: هي وأمثلة إخبارية لغة ونقلها الشارع للإنشاء لمصلحة الأحكام وقال بعضهم: هي إخبار يتضمن إنشاء. جاء في روح المعاني: إن الحمد إخبار عن محاسن الغير مع المحبة والإجلال. والمدح إخبار عن المحاسن ولذا كان الحمد إخباراً يتضمن إنشاء والمدح خبراً محضاً. وهذا هو الراجح في رأيي فإنها تحتمل الخبر وإنشاء التعظيم فتجمع المعنيين معاً. وعبرة الحمد الواردة في السورة أعني: الحمد لله

****The Path of Comprehensive Praise****

It indicates the comprehensiveness of all forms of praise. Some scholars favored the first meaning, while others supported the second, citing the saying of the Prophet Muhammad (peace be upon him): "O Allah, to You belongs all praise," which indicates the totality of praise.

It seems to me that both meanings are intended; thus, the expression accommodates both. Accordingly, the meaning would be that the praise known among you is a path of comprehensiveness and inclusion, such that nothing from the categories or types of praise is excluded. In any case, this interpretation is preferable to the indefinite article, which does not convey this meaning.

There is a difference of opinion regarding the phrase "All praise is due to Allah"—is it informative or declarative? Most scholars believe it is informative, aiming to convey the affirmation of praise for Allah, similar to saying: "The wealth belongs to Zaid, and the book belongs to Khalid."

Others argue that it is declarative, intending to mention it as an act of praise and glorification. Some say it

is informative in language and has been conveyed by the Shari'ah for the purpose of establishing legal rulings. Others contend that it is an informative statement that includes a declarative aspect.

In "Spirit of Meanings," it is stated that praise is an expression of the virtues of others with love and reverence. Praise is informative about virtues, and thus, it is considered an informative expression that includes a declarative aspect, while mere commendation is purely informative.

This is the preferred view in my opinion, as it encompasses both informative and glorifying aspects, thus unifying both meanings. The phrase of praise mentioned in the Surah, namely: "All praise is due to Allah."

أولى من: إن الحمد لله من أكثر من وجه ذلك لأنه ليس المقام مقام شكٍّ أو إنكار فيحتاج إلى التوكيد فإنها توجيه للمؤمنين الذي يُقرُّون ذلك ولا ينكرونه. هذا من ناحية ومن ناحية أخرى إن عبارة: الحمد لله تحتمل الخبر وإنشاء التعظيم كما ذكرنا فتجمع المعنيين معاً ولو قلت: إن الحمد لله لأصبحت خبراً محضاً لا تحتمل الإنشاء. ونظير ذلك الدعاء فإنه إنشاء فإذا أدخلت عليه إن خرج من الدعاء إلى الخبر فإن قولك: رحمة الله عليه و: الله يغفر له دعاء فإذا أدخلت إن عليه فقلت: إن رحمة الله عليه و إن الله يغفر له كان الكلام خبراً لا دعاء. ف الحمد لله أولى من إن الحمد لله لما فيها من جمع معنيي الخبر والإنشاء. كما أن عبارة الحمد هذه أعني: الحمد لله أولى ههنا من: الله الحمد من أكثر من وجه. من ذلك أن عبارة الحمد فيها اختصاص أو إزالة شكٍّ عمن ادَّعى أنَّ الحمد لغير الله أو ادَّعى أنَّ هناك ذاتاً مشتركة معه في الحمد فقدمت الجار والمجرور لإزالة هذا الشك أو لقصد الاختصاص في حين أنَّ المقام ليس مقام إزالة شك ولا أنَّ هناك من ادَّعى أن الحمد لغير الله فتقدم الجار والمجرور لقصد الاختصاص. هذا من ناحية ومن ناحية أخرى إن الحمد في الدنيا ليس مختصاً لله وحده وإن كان هو سببه كله فالناس قد يحمد بعضهم بعضاً فالأستاذ يتسحق الحمد من التلميذ والسلطان العادل يستحق الحمد من الرعية. وفي الحديث: مَنْ لم يحمد الناس لم يحمد الله. ومعنى

****First: The Phrase "Indeed, All Praise is Due to Allah"****

The phrase "Indeed, all praise is due to Allah" is preferred over simply stating "All praise is due to Allah" for several reasons. Firstly, the context does not suggest doubt or denial, thus it does not require affirmation. This phrase serves as a directive for believers who acknowledge and do not deny this truth.

From another perspective, the phrase "All praise is due to Allah" encompasses both informative and declarative meanings, as previously mentioned, combining both aspects. If one were to say "Indeed, all praise is due to Allah," it would become a mere statement of fact without the potential for declaration.

A comparable example is found in supplication, which is inherently declarative. If one were to turn a supplication into a statement, such as saying "May Allah's mercy be upon him" or "May Allah forgive him," these are forms of supplication. However, if one were to introduce "Indeed" into these phrases, saying "Indeed, Allah's mercy be upon him" or "Indeed, Allah forgives him," the expressions would shift from supplication to mere statements.

Thus, "All praise is due to Allah" is more appropriate than "Indeed, all praise is due to Allah" because it effectively combines the meanings of both statement and declaration.

Additionally, the phrase "All praise is due to Allah" is more suitable here than "To Allah belongs all praise" for multiple reasons. One reason is that the latter phrase implies exclusivity or seeks to dispel doubt regarding those who claim that praise belongs to someone other than Allah or assert that there is a shared entity in praise. By placing the preposition before the noun, it aims to eliminate this doubt or establish exclusivity, while the context does not necessitate such clarification, nor is there a claim that

praise belongs to anyone other than Allah.

Furthermore, praise in this worldly life is not exclusively for Allah, despite Him being the ultimate source of all praise. People may praise one another; for instance, a teacher deserves praise from a student, and a just ruler deserves praise from their subjects. There is a hadith stating, "Whoever does not praise people, does not praise Allah." The underlying meaning is that acknowledgment and gratitude towards others are also forms of recognizing Allah's blessings and mercy.

ذلك أن تعرف لكل ذي فضل فضله. وقال الله تعالى في ذم بعض الناس: وَيُجْبُونَ أَنْ يُحْمَدُوا بِمَا لَمْ يُفْعَلُوا آل عمران: 188 فإن حُمدوا بما فَعَلُوا فلا بأس في ذلك. وجاء في تفسير الرازي ذكرُ الفرق بين قوله: الحمد لله وقوله: إِيَّاكَ نَعْبُدُ لماذا قدم الله في العبادة فقال: إِيَّاكَ نَعْبُدُ ولم يقدمه في الحمد فقال: إن قوله الحمد يحتمل أن يكون لله ولغير الله فإذا قلت لله فقد تَقَيَّدَ الحمدُ بأن يكون لله. أما لو قدم قوله: نعبُدُ احتمل أن يكون لله واحتمل أن يكون لغير الله وذلك كفر. والنكتة: أن الحمد لما جاز لغير الله في ظاهر الأمر كما جاز لله لا جَرَمَ حَسَنَ تقديمِ الحمد أما ههنا فالعبادة لما لم تجز لغير الله لا جرم قَدَّمَ قوله: إِيَّاكَ على نعبُد. وقد تقول: ولكن الله سبحانه قال في مكان آخر: فَلِلَّهِ الحمد رَبِّ السماواتِ وَرَبِّ الأرضِ رَبِّ العالمين الجاثية: 36. فقدم مستحق الحمد فما الفرق ونقول: وَمَنْ يُنْكِرِ التَّقْدِيمَ والتأخير وإنما يكون ذلك بحسب المقام فإذا اقتضى المقام التقديمُ قُدِّمَ وإلا فلا. وفي آية الجاثية اقتضى المقام التقديم أعني: تقديم الذات المستحقة للحمد وتخصيصه بها. فقد ذكرت سورة الجاثية أصنافاً من الكفار وَفَصَّلَتْ في ذكر عقائدهم ومواقفهم من آيات الله ورسله. فقد ذكرت أنهم اتخذوا من دون الله أولياء الآية 10 وأنهم اتخذوا الهوى إلهاً لهم الآية 23. وأنهم نسبوا الحياة والموت إلى الدهر لا

****Understanding the Importance of Acknowledgment and Praise****

It is essential to recognize the merit of every individual who possesses virtue. Allah, the Exalted, criticizes certain people in the Quran, stating: "And they love to be praised for what they did not do" (Al-Imran: 188). If they are praised for what they have indeed done, there is no harm in that.

In the interpretation by Al-Razi, the distinction between the phrases "Praise be to Allah" and "You alone we worship" is discussed. Allah prioritized the phrase "You alone we worship" over "Praise be to Allah." The rationale is that the term "praise" can be directed toward both Allah and others. When one states "to Allah," the praise is specifically confined to Him. However, if the phrase "we worship" is prioritized, it could imply worship of Allah or of others, which is heretical.

The key point is that while praise can be directed to others in appearance, it is still appropriate to prioritize it. In contrast, worship is exclusively for Allah, thus necessitating the phrase "You alone" to precede "we worship."

One might argue that Allah has stated elsewhere: "To Allah belongs all praise, Lord of the heavens and Lord of the earth, Lord of the worlds" (Al-Jathiya: 36). Here, Allah has prioritized the one deserving of praise. What, then, is the difference? The answer lies in the context; the order of phrases is determined by the situation. If the context demands prioritization, it is done accordingly.

In the verse from Al-Jathiya, the context necessitated the prioritization, specifically highlighting the being worthy of praise and dedicating it to Him. The Surah Al-Jathiya outlines various categories of disbelievers and elaborates on their beliefs and stances concerning the signs of Allah and His messengers. It mentions that they took allies besides Allah (verse 10) and that they made their desires a deity for themselves (verse 23). Furthermore, they attributed life and death to time, denying Allah's sovereignty over such matters.

إِلَى اللَّهِ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ الْجَائِيَةُ: 24 . فلم يعترفوا لله بشيء من خصائص الربوبية والألوهية. ولم يُعزروا له بفضل على الإنسان ولذا كرر وأعاد القول إنه هو الذي خلق السماوات والأرض وما فيهن. وهو الذي يُحيي ويميت وإنه وحده المُتَفَضِّلُ في هذا الوجود لا مُتَفَضِّلٌ سواه على الحقيقة فقال سبحانه: وَمَا أَنزَلْنَا مِنَ السَّمَاءِ مِّن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا الْجَائِيَةُ: 5 . وقال: اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفَلَكَ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعاً مِّنْهُ الْجَائِيَةُ: 1213 . وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ الْجَائِيَةُ: 22 . قُلِ اللَّهُ يُخَيِّبُكُم ثُمَّ يُمَيِّتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الْجَائِيَةُ: 26 . فالله هو الذي خلق السماوات والأرض وما فيهن ولم يشاركه في ذلك أحد وهو الذي خلق الإنسان وسخر له ما في السماوات وما في الأرض وَتَفَضَّلَ عَلَيْهِ بِالنَّعْمِ فَهُوَ الَّذِي أَنزَلَ الْمَطَرَ وَأَخْرَجَ الرِّزْقَ مِنَ الْأَرْضِ وَسَخَّرَ الْبَحْرَ وَفَعَلَ وَفَعَلَ وَفَعَلَ وحده المتفضل على وجه الحقيقة وهو المستحق الحمد على جهة الحصر والقصر فقدّم الذات الإلهية وقصّر الحمد عليه لأن المقام يقتضي ذلك بخلاف سورة الفاتحة التي ليس فيها شيء من ذاك وهي أعني: سورة الفاتحة توجية للمؤمنين الذين يخلصون الله بالعبادة ويطلبون منه الثبات على الهدى. هذا من ناحية ومن ناحية أخرى إِنَّ جُلَّ التعبيرات في سورة الجاثية جرت على طريقة الحصر: لَهُمْ عَذَابٌ مُّهِينٌ الْجَائِيَةُ: 9 . مِّنْ وَرَائِهِم جَهَنَّمُ الْجَائِيَةُ: 10 . وَلَهُمْ عَذَابٌ عَظِيمٌ الْجَائِيَةُ: 10 . لَهُمْ عَذَابٌ مِّن رَّحْمَةِ اللَّهِ الْجَائِيَةُ: 11 .

****To Allah****

And they said, "There is nothing but our worldly life; we die and we live, and nothing destroys us except time." (Al-Jathiya: 24). They did not acknowledge Allah's attributes of Lordship and Divinity, nor did they recognize His favors upon humanity. Thus, it is reiterated that He is the Creator of the heavens and the earth and all that is in them. He is the One who grants life and causes death; He alone is the Benefactor in this existence, with no true benefactor besides Him. Allah, the Exalted, states: "And whatever Allah has sent down from the heaven of provision, He revives the earth after its death." (Al-Jathiya: 5). He also said: "It is Allah who has subjected the sea for you to sail through it by His command and to seek of His bounty, and perhaps you will be grateful. And He has subjected for you whatever is in the heavens and whatever is in the earth, all from Him." (Al-Jathiya: 12-13). "And Allah created the heavens and the earth in truth." (Al-Jathiya: 22). Say, "Allah gives you life, then causes you to die, then He will gather you to the Day of Resurrection; there is no doubt about it." (Al-Jathiya: 26).

Allah is the Creator of the heavens and the earth and all that is in them, with no partner in that. He created mankind and subjected to him all that is in the heavens and the earth, bestowing upon him blessings. He is the one who sends down rain and brings forth sustenance from the earth, and He has subdued the sea. He acts and performs, and He alone is the true Benefactor, deserving of praise exclusively. The divine essence is prioritized, and praise is confined to Him, as the context necessitates. This is in contrast to Surah Al-Fatiha, which does not contain such exclusivity and serves as guidance for believers who dedicate their worship to Allah and seek steadfastness on the right path.

On another note, the predominant expressions in Surah Al-Jathiya follow a restrictive manner: "For them is a humiliating punishment." (Al-Jathiya: 9). "Behind them is Hell." (Al-Jathiya: 10). "And for them is a great punishment." (Al-Jathiya: 10). "For them is a punishment from a painful torment." (Al-Jathiya: 11).

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ الْجَائِيَةُ: 12 . إِلَى رَبِّكُمْ تُرْجَعُونَ الْجَائِيَةُ: 15 . فِيهِ يَخْتَلِفُونَ الْجَائِيَةُ: 17 . وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا الْجَائِيَةُ: 24 . وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ الْجَائِيَةُ: 24 . إِنْ هُمْ إِلَّا يَظُنُّونَ الْجَائِيَةُ: 24 . مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا الْجَائِيَةُ: 25 . قُلِ اللَّهُ يُخَيِّبُكُمُ الْجَائِيَةُ: 26 . وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ الْجَائِيَةُ: 27 . يَوْمَئِذٍ يَخْسِرُ الْمَبْطُلُونَ الْجَائِيَةُ: 27 . الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ الْجَائِيَةُ: 28 . ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ الْجَائِيَةُ: 30 . إِنْ نَّظُنُّ إِلَّا ظَنًّا الْجَائِيَةُ: 32 . بِهِ يَسْتَهْزِئُونَ الْجَائِيَةُ: 33 . وَقِيلَ الْيَوْمَ نَنسَاكُمُ الْجَائِيَةُ: 34 . وَمَا لَكُم مِّن تَأْصِيرِينَ الْجَائِيَةُ: 34 . فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا الْجَائِيَةُ: 35 . وَلَا هُمْ يُسْتَعْتَبُونَ الْجَائِيَةُ: 35 . فَلِلَّهِ الْحَمْدُ الْجَائِيَةُ: 36 . وَلَهُ الْكِبْرِيَاءُ الْجَائِيَةُ: 37 . فَاقْتَضَى الْمَقَامَ تَقْدِيمَ الذَّاتِ الْمُسْتَحَقَّةَ لِلْحَمْدِ مِنْ كُلِّ نَاحِيَةٍ فِي سُورَةِ الْجَائِيَةِ.

****Allah Who Subjugated the Sea for You****

(Al-Jathiya: 12)

****To Your Lord You Shall Return****

(Al-Jathiya: 15)

****In It They Dispute****

(Al-Jathiya: 17)

****And They Said, "This Is Nothing but Our Life in This World"****

(Al-Jathiya: 24)

****And Nothing Destroys Us Except Time****

(Al-Jathiya: 24)

****They Are Only Assuming****

(Al-Jathiya: 24)

****Their Argument Was Only That They Said****

(Al-Jathiya: 25)

****Say, "Allah Gives You Life"****

(Al-Jathiya: 26)

****And To Allah Belongs the Kingdom of the Heavens and the Earth****

(Al-Jathiya: 27)

****On That Day, the False Ones Will Suffer Loss****

(Al-Jathiya: 27)

****Today You Will Be Recompensed for What You Used to Do****

(Al-Jathiya: 28)

****That Is the Clear Victory****

(Al-Jathiya: 30)

****We Do Not Assume Except Assumption****

(Al-Jathiya: 32)

****With It They Mock****

(Al-Jathiya: 33)

****And It Will Be Said, "Today We Forget You"****

(Al-Jathiya: 34)

****And You Will Have No Helpers****

(Al-Jathiya: 34)

****So Today They Will Not Be Taken Out of It****

(Al-Jathiya: 35)

****And They Will Not Be Asked to Justify Themselves****

(Al-Jathiya: 35)

****So To Allah Belongs All Praise****

(Al-Jathiya: 36)

****And To Him Belongs Grandeur****

(Al-Jathiya: 37)

****Thus, it is fitting to present the Self deserving of all praise from every aspect in Surah Al-Jathiya.****

ثم انظر كيف جاء مع الحمد باسمه العَلَم فقال: الحمد لله ولم يأت بوصف آخر بدله فلم يقل مثلاً: الحمد للخالق أو الرازق أو اللحي أو للقادر ونحو ذلك من نعوت الله وصفاته ذلك أنه لو جاء بأي وصف بدل لفظ الجلالة لأفهم ذلك أن الحمد إنما استحقه بهذا الوصف دون غيره فلو قال: الحمد للعليم لأفهم أن الحمد إنما استحقه بوصف العلم ولو قال: الحمد للقادر لأفهم أن الحمد إنما استحقه بوصف القدرة وهكذا بقية أوصافه الحسنى فجاء بالذات ليدل على أن الحمد إنما استحقه لذاته هو لا بوصف دون وصف فكان ذلك أولى. جاء في روح المعاني: أتى باسم الذات في الحمدلة لنلأ يتوهم لو اقتصر على الصفة اختصاص استحقاقه الحمد بوصف دون وصف وذلك لأن اللام على ما قيل للاستحقاق فإذا قيل: الحمد لله يفيد استحقاق الذات له وإذا علق بصفة أفاد استحقاق الذات الموصوفة بتلك الصفة له... ومعنى الاستحقاق الذاتي ما لا يلاحظ معه خصوصية صفة. هذا من ناحية ومن ناحية أخرى إن اسم الله مناسب لقوله: إِيَّاكَ نَعْبُدُ فَإِنْ لَفِظَ اللَّهُ مُنَاسِبٌ لِلْعِبَادَةِ لِأَنَّ هَذَا اللَّفْظَ عَلَى أَشْهُرِ الْأَقْوَالِ مَأْخُذٌ مِنْ لَفْظِ الْإِلَهِ أَيِ: الْمَعْبُودِ. وَ أَلِةٌ مَعْنَاهُ: عَبْدٌ فَكَانَ لَفْظُ اللَّهِ مُنَاسِباً لِلْعِبَادَةِ. فَقَدْ اقْتَرَنَتِ الْعِبَادَةُ أَكْثَرَ مَا اقْتَرَنَتْ بِلَفْظِ اللَّهِ فِي الْقُرْآنِ الْكَرِيمِ فَقَدْ اقْتَرَنَتْ بِهِ أَكْثَرَ مِنْ خَمْسِينَ مَرَّةً وَذَلِكَ نَحْوُ قَوْلِهِ: بَلِ اللَّهُ فَاعِدٌ وَكُنْ مِنَ الشَّاكِرِينَ الزمر: 66. وقوله: أَمَرْتُ أَنْ أُعْبَدَ اللَّهُ الرَّعْدُ: 36. وقوله: قُلْ أَفَعَبَّرَ اللَّهُ تَامِرُونِي أُعْبِدُ الزمر: 64 وغير ذلك. ومن ناحية أخرى أنه لو جاء بوصف غير اسم العلم لم يفهم أن المقصود به الله صراحة فلو قلت: الحمد للحي كان الحي مشتركاً

Then observe how, with praise, the name of the Divine was brought forth, saying: "Praise be to Allah," and did not come with any other description in its place. For instance, it did not say: "Praise be to the Creator," or "the Provider," or "the Ever-Living," or "the Omnipotent," and so forth regarding God's attributes. This is because if any description had replaced the name of the Divine, it would imply that the praise is deserved solely by that description and not by others. For example, if it said: "Praise be to the All-Knowing," it would suggest that the praise is only deserved due to the attribute of knowledge. Likewise, if it said: "Praise be to the Omnipotent," it would imply that the praise is deserved solely for the attribute of power, and so on for the other beautiful names of Allah. Therefore, it came with the essence to indicate that the praise is deserved for His essence alone, not for any attribute in isolation, which is more appropriate.

In "Ruh al-Ma'ani," it is stated that the name of the essence was used in the phrase of praise to prevent any misunderstanding that limiting it to an attribute would suggest that the deserving of praise is exclusive to that attribute. This is because the "Iam" (أنا) in this context indicates deservingness. Thus, when it is said: "Praise be to Allah," it conveys the deservingness of the essence itself. However, if it were attached to a description, it would imply the deservingness of the described essence by that specific attribute. The

meaning of intrinsic deservingness is that it does not take into account the specificity of an attribute.

On another note, the name of Allah is suitable for the phrase: "You alone we worship," as the term Allah is most commonly derived from the term "Ilah," meaning "the one worthy of worship." The root "أَلِه" means "to worship." Thus, the term Allah is appropriate for servitude. Worship is most frequently associated with the term Allah in the Holy Quran, appearing more than fifty times, such as in the verse: "But Allah, worship Him and be among the grateful" (Surah Az-Zumar: 66). Also, "I have been commanded to worship Allah" (Surah Ar-Ra'd: 36). And, "Say, 'Is it other than Allah that you order me to worship?'" (Surah Az-Zumar: 64), among others.

Furthermore, if a description other than the name of the Divine had been used, it would not have been explicitly understood that the reference was to Allah. For instance, if one said: "Praise be to the Ever-Living," the term "the Ever-Living" could be ambiguous.

بين الله وغيره وكذلك العليم والقادر والسميع. بل حتى لو جئت بما لا يصح وصف غير الله به فقلت مثلاً: الحمد للبارئ أو للقيوم أو لفاطر السماوات والأرض أو غير ذلك لم يفهم أن المقصود به الله صراحة فكان ذكر الله أولى من ذكر أي اسم آخر. فتبين من هذا أن: الحمد لله أولى من: المدح لله أو الشكر لله. وأولى من: أحمد الله أو نحمد الله أو احمده الله بالأمر. وأولى من الحمد لله. وأولى من حمداً لله. وأولى من إن الحمد لله. وأولى من الله الحمد. وأولى من الحمد للحَيِّ أو القادر أو العليم ونحو ذلك من الصفات والأسماء. رَبِّ العالمين. الربُّ: المالك والسيد والمربي والقيِّم والمنعم وربُّ العالمين: مالِكهم وسيدهم ومُرَبِّيهم والمُنْعِم عليهم. ومالكُ الشخص وسيدَه ومربيَه والقيِّم المنعم عليه أَحَقُّ بالحمد وأولى به من غيره وبُدئ بالرب لأنه له التصرف في المَسْئود والمملوك والعابد بما أراد من خير أو شر.

****The Concept of Praise in Islam****

In distinguishing Allah from others, as well as the attributes of the All-Knowing, the All-Powerful, and the All-Hearing, it becomes evident that even if one were to use terms that do not properly describe anyone other than Allah—such as praising the Creator, the Sustainer, or the Originator of the heavens and the earth—these terms would not explicitly convey the intended reference to Allah. Therefore, mentioning Allah is more appropriate than invoking any other name.

From this, it is clear that:

1. **Praising Allah is preferable to:**

- Praising God or thanking God.
- I praise Allah or we praise Allah or command to praise Allah.
- Praise be to Allah.
- Praise be to Allah.
- Indeed, all praise is due to Allah.
- To Allah belongs all praise.
- Praise be to the Living, the All-Powerful, the All-Knowing, and similar attributes and names.

****The Lord of the Worlds****

- ****The Lord****: This term encompasses the meanings of ownership, sovereignty, nurturing, sustaining, and bestowing blessings.
- ****The Lord of the Worlds****: He is their Owner, Sovereign, Nurturer, and Benefactor.

The individual's owner, sovereign, nurturer, and benefactor is more deserving of praise than anyone else. The term "Lord" is emphasized because it signifies His authority over the created, the owned, and the worshipper, allowing Him to act as He wills, whether for good or evil.

ودخل تحت قوله: رَبِّ الْعَالَمِينَ كثيرٌ من صفات الله تعالى كالعليم والسميع والبصير والقيوم والمريد والملك وما أشبه ذلك لأن كل واحد من هذه الأسماء والصفات يطلب ما يقع عليه. و العالمين : جمع عالم وهو كل موجود سوى الله تعالى واختلف في دلالة الجمع هذه فرجح بعضهم أنها تفيد ذوي العلم خاصة أو المكلفين من الخلق بدليل قوله تعالى: لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا الفرقان: 1 . وقوله: إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ الروم: 22 ولا يكون نذيراً للبهائم والجمادات. وقال بعضهم: إن العالمين هم الإنس بدليل قوله تعالى: أَتَأْتُونَ الذِّكْرَانَ مَنِ الْعَالَمِينَ الشعراء: 165 . وقوله: وَأَتَاكُمْ مَا لَمْ يُوْت أَحَدًا مِّنَ الْعَالَمِينَ المائدة: 20 . وقيل: جمع العالم ليشمل كل جنس مما سُمِّيَ به فإن للعالمين أحاداً كل منها يسمى عالماً فهناك عالم الإنسان وعالم الحيوان وعالم الحشرات وكل صنف وكل جنس يسمى عالماً أيضاً. وقيل: كل قرن وكل جيل يسمى عالماً أيضاً فأهل كل زمانٍ عالمٌ فجمعه ليشمل كل الأجيال وأهل كل الأزمنة. وقيل: جمعه لاحتمال أن ينصرف الذهن بلفظ العالم إلى هذا العالم المحسوس لأن العالم وإن كان موضوعاً للقدر المشترك إلا أنه شاع استعماله بمعنى المجموع كالوجود في الوجود الخارجي وقد غلب

****Translation:****

Under the phrase: "Lord of the worlds," many attributes of Allah, the Exalted, are included, such as the All-Knowing, the All-Hearing, the All-Seeing, the Sustainer, the Willing, the Sovereign, and similar attributes. Each of these names and attributes pertains to what it signifies.

****1. Definition of "worlds":****

- "Worlds" is the plural of "world," which refers to everything that exists besides Allah, the Exalted.
- There are differing opinions regarding the implications of this plural form. Some scholars argue that it specifically refers to those endowed with knowledge or the accountable beings among creation, supported by the verse: "That He may be to the worlds a warner" (Al-Furqan: 1), and the verse: "Indeed, in that are signs for those of knowledge" (Ar-Rum: 22), indicating it does not serve as a warning to animals and inanimate objects.

****2. Views on the term "worlds":****

- Some interpret "worlds" as referring specifically to humans, as indicated by the verse: "Will you approach males among the worlds?" (Ash-Shu'ara: 165), and the verse: "And He has given you that which He has not given anyone among the worlds" (Al-Ma'idah: 20).
- Others suggest that "worlds" is a collective term to encompass every category designated as a world, as each individual entity can be considered a world. This includes the world of humans, the world of animals, and the world of insects; each type and category is also referred to as a world.
- Additionally, it is said that every generation and every era can be termed as a world, so the people of every time are a world, thus the plural form encompasses all generations and people across all times.
- It is also suggested that the plural form "worlds" allows for the mind to be directed towards this tangible world, as the term "world" is commonly used to refer to the collective, similar to how "existence" is used in the context of external reality, as it has become predominant in usage.

استعماله في العرف بهذا المعنى في العالم المحسوس لإلف النفس بالمحسوسات فجمع ليفيد الشمول قطعاً. والظاهر أنه يصح إطلاق لفظ العالمين على الجيل الواحد أو الأجيال بدليل قوله تعالى في بني إسرائيل: يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَلَيَّ قَضَلْتُمْ عَلَى الْعَالَمِينَ البقرة: 47 . فإن هذا التفضيل مخصوص بزمانهم وقوله تعالى في مريم: وَظَهَرَ كَإِصْطَفَاكَ عَلَى نِسَاءِ الْعَالَمِينَ آل عمران: 42 . وذلك في زمانها خاصة وقوله تعالى: أَتَأْتُونَ الذِّكْرَانَ مَنِ الْعَالَمِينَ الشعراء: 165 . وذلك خاص بالذكر من أهل زمانهم. ومثله قوله تعالى: قَالُوا أَوْ لَمْ نُنْهَكْ عَنِ الْعَالَمِينَ الحجر: 70

وذلك في الذكور خاصة من أهل زمانهم بل في مجموعة من أهل زمانهم وقد سماهم عالمين أيضاً. وقال: أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ الأعراف: 80 . وهذا يشمل جميع الإنس من زمن آدم إلى زمانهم. وقد تشملُ عمومَ المكلفين أو العقلاء على مر الأجيال وذلك نحو قوله تعالى: وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ آل عمران: 108 . وقد حَصَّ هذه اللفظة بعضُ أهل العلم بالمكلفين خاصة ورَدَّ بقوله تعالى: قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنُتُمْ مُؤْمِنِينَ الشعراء: 2324 . ففسر رب العالمين بأنه رب السماوات والأرض وما بينهما وهو عالمٌ شامل لكل ما في الوجود. والذي يبدو لي أن هذا الاستدلال فيه نظر فهو لم يشرح كلمة العالمين بل بيَّن صفة رَبِّ العالمين وقد بيَّين بتعابير مختلفة كلها صادقة عليه فقد تقول: ما رَبُّ هذه الدار فيقالُ لك: تاجر أو فقيه أو

****The Use of the Term "Worlds" in the Context of the Physical Realm****

1. **Definition and Context**

The term is commonly used in the context of the physical realm to familiarize the soul with tangible realities, thus encompassing a comprehensive meaning.

2. **Scriptural Evidence**

- It is apparent that the term "worlds" can be applied to a single generation or multiple generations, as evidenced by the verse:

"O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds." (Surah Al-Baqarah: 47)

This preference is specific to their time.

- In another verse:

"And [mention] when the angel said, 'O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those who are near [to Allah].'" (Surah Al-Imran: 42)

This is also specific to her time.

- Furthermore, the verse:

"Will you approach males among the worlds?" (Surah Ash-Shu'ara: 165)

Refers specifically to the males of their time.

- Additionally:

"They said, 'Did we not forbid you from being among the worlds?'" (Surah Al-Hijr: 70)

This pertains specifically to the males of their generation, yet it collectively refers to a group from their time.

- The verse:

"Do you commit such immorality as has not occurred before you among the worlds?" (Surah Al-A'raf: 80)

This encompasses all of humanity from the time of Adam to theirs.

3. **Generalization of the Term**

The term may also include all accountable beings or rational individuals across generations, as indicated by:

"And Allah does not intend to impose upon you any difficulty, but He intends to purify you and

complete His favor upon you that you may be grateful." (Surah Al-Imran: 108)

4. **Scholarly Interpretation**

Some scholars have specifically associated this term with the accountable individuals. However, this interpretation is challenged by the verse:

"And Pharaoh said, 'And what is the Lord of the worlds?' He said, 'The Lord of the heavens and the earth and whatever is between them, if you should be convinced.'" (Surah Ash-Shu'ara: 23-24)

This clarifies that the Lord of the worlds refers to the Lord of the heavens, the earth, and all that exists, which is a general and inclusive term.

5. **Conclusion on Terminology**

It appears that this reasoning lacks clarity, as it does not elucidate the term "worlds" but rather describes the attributes of the Lord of the worlds. The term can be expressed in various truthful descriptions, such as stating, "What is the Lord of this house?" and responses may vary, indicating different aspects of the Lord's attributes.

موظف. فليست كلمة تاجر أو فقيه أو موظف تفسيراً ل هذه الدار وإنما هي بيانٌ لحقيقة ربِّ الدار. ولو أجاب موسى عليه السلام عن سؤال فرعون بقوله: رَبِّ قَادِرٍ عَلَى كُلِّ شَيْءٍ حَيٌّ لَا يَمُوتُ لَا يُعْجِزُهُ شَيْءٌ يُجَازِي الْمَحْسَنَ بِالْجَنَّةِ وَالْمُسِيءَ بِالنَّارِ لَكَانَ صَوَاباً وَمَعْلُومٌ أَنَّ هَذَا لَيْسَ تَفْسِيراً لِلْعَالَمِينَ بَلْ هُوَ بَيَانٌ لِّصِفَةِ رَبِّ الْعَالَمِينَ. إِنَّ الْعَالَمَ يُجْمَعُ عَلَى الْعَوَالِمِ وَعَلَى الْعَالَمِينَ وَالَّذِي يَبْدُو لِي: أَنَّ الْعَوَالِمَ يُطْلَقُ عَلَى جَمِيعِ الْعَوَالِمِ مِنَ الْمَكْلُوفِينَ وَغَيْرِهِمْ مِنْ جَمَادَاتٍ وَحَيَوَانَاتٍ وَغَيْرِ ذَلِكَ وَإِنَّ الْعَالَمِينَ لَا تُطْلَقُ إِلَّا عَلَى ذَوِي الْعِلْمِ خَاصَّةً أَوْ عَلَى مَا اجْتَمَعَ فِيهِ الْعَقْلَاءُ وَغَيْرِهِمْ فَيُغْلَبُ الْعَقْلَاءُ. وَلَا يُطْلَقُ الْعَالَمُونَ عَلَى غَيْرِ الْعَقْلَاءِ وَحَدِّهِمْ فَلَا يُقَالُ لِلْحَشَرَاتِ وَالطَّيُورِ عَالَمِينَ بَلْ عَالَمٌ أَوْ عَوَالِمٌ وَلَكِنْ يُقَالُ لِلْبَشَرِ أَوْ لَجَمَاعَةٍ مِنَ الْبَشَرِ أَوْ لَجِيلٍ مِنَ الْبَشَرِ أَوْ لِلْمَكْلُوفِينَ مِنْ خَلْقِ اللَّهِ مِنَ الْإِنْسِ وَالْجِنِّ عَلَى مَرِّ الْعُصُورِ عَالَمِينَ كَمَا وَرَدَ ذَلِكَ فِي الْقُرْآنِ الْكَرِيمِ. ذَلِكَ أَنَّ الْجَمْعَ بِالْيَاءِ وَالنُّونِ خَاصٌّ بِالْعَقْلَاءِ. فَعَلَى هَذَا يَكُونُ قَوْلُهُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِمَّا أَنْ يَعْنِيَ: رَبَّ الْبَشَرِ أَوْ الْمَكْلُوفِينَ أَوْ رَبَّ الْخَلْقِ كُلِّهِمْ وَغُلِبَ الْعَقْلَاءُ مِنْهُمْ. وَلِهَذَا التَّخْصِصُ أَوْ التَّغْلِيبُ سَبَبُهُ ذَلِكَ أَنَّ الْكَلَامَ فِي سُورَةِ الْفَاتِحَةِ خَاصٌّ بِالْعَقْلَاءِ فَالْعِبَادَةُ وَالِاسْتِعَانَةُ وَطَلَبُ الْهَدَايَةِ إِلَى الصِّرَاطِ الْمُسْتَقِيمِ وَتَصْنِيفُ الْخَلْقِ إِلَى مُنْعَمٍ عَلَيْهِمْ وَمَغْضُوبٍ عَلَيْهِمْ وَضَالِّينَ هُوَ خَاصٌّ بِالْمَكْلُوفِينَ. فَكَانَ هَذَا الْإِخْتِيَارُ أَنْسَبَ شَيْءٍ وَلَوْ قَالَ: رَبَّ الْعَالَمِ أَوْ رَبَّ الْعَوَالِمِ لَمْ يَحْسُنْ هَذَا الْحُسْنُ لِأَنَّهُ يَشْمَلُ غَيْرَ الْمَكْلُوفِينَ.

****Employee.**** The term "trader," "jurist," or "employee" does not define the owner of this house; rather, it is a statement of the reality of the Lord of the house. If Moses (peace be upon him) had answered Pharaoh's question by saying: "A Lord who is capable of all things, alive and never dies, who is not incapacitated by anything, who rewards the good with Paradise and punishes the wicked with Hell," it would have been correct. However, it is known that this is not a definition of the worlds but rather a statement of the attributes of the Lord of the worlds.

The term "world" encompasses all realms, while "worlds" appears to refer to all entities, including the accountable and the non-accountable, such as inanimate objects and animals. The term "worlds" is not exclusively applied to rational beings; instead, it is predominantly used for those endowed with reason. Thus, one does not refer to insects and birds as "worlds," but rather as a "world" or "worlds." However, it is appropriate to refer to humans, groups of humans, generations of humans, or the accountable creations of Allah from both mankind and jinn throughout the ages as "worlds," as stated in the Holy Quran. This is because the plural form with "ya" and "noon" is specific to rational beings.

Therefore, the phrase: "All praise is due to Allah, Lord of the worlds," may refer to either the Lord of humans or the accountable beings, or the Lord of all creation while emphasizing the rational beings among them. This specification arises because the discourse in Surah Al-Fatihah is directed towards rational beings. Worship, seeking assistance, requesting guidance to the straight path, and classifying creation into

those who have received blessings, those who have incurred wrath, and those who are astray are all specific to the accountable beings. Thus, this choice is the most appropriate; had it been stated as "Lord of the world" or "Lord of the worlds," it would not have been as fitting since it would include the non-accountable beings.

هذا من ناحية ومن ناحية أخرى إن فيه رداً على المغضوب عليهم ومنهم اليهود الذين يدعون أن الله ربُّ بني إسرائيل خاصة وليس رب الخلق الآخرين من البشر فردَّ عليهم بقوله: إنه ربُّ العالمين جميعاً من سائر البشر والمكلفين فحسن اختيار ربِّ العالمين من كل وجه. وقد تقول ولم لم يفصل في ذكر مظاهر الربوبية كما فعل في مكان آخر فقد قال تعالى ثمة قَبْلَهُ الحمد رَبِّ السماوات وَرَبِّ الأرض رَبِّ العالمين وَلَهُ الكبرياء في السماوات والأرض وَهُوَ العزيز الحكيم الجاثية: 3637 والجواب: أن كلَّ مقام اقتضى التعبير الوارد فيه فقد تردَّد ذكرُ السماوات والأرض وما فيهن أكثر من مرة في سورة الجاثية وذكُر مظاهر ربوبيته لها. فقد قال: إِنَّ فِي السماوات والأرض لآياتٍ لِلْمُؤْمِنِينَ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ آيَاتٍ لِّقَوْمٍ يُوقِنُونَ الجاثية: 34 . وقال: وَسَخَّرَ لَكُم مَّا فِي السماوات وَمَا فِي الأرض جَمِيعاً مِنْهُ الجاثية: 13 . وقال: وَخَلَقَ اللهُ السماوات والأرض بالحق الجاثية: 22 . وقال: وَلِلَّهِ مُلْكُ السماوات والأرض الجاثية: 27 . وقال: قَبْلَهُ الحمد رَبِّ السماوات وَرَبِّ الأرض رَبِّ العالمين الجاثية: 36 . وهذا كله من مظاهر ربوبيته للسماء والأرض. كما ذكر ربوبيته للعقلاء وسائر الأحياء الأخرى فقد قال: وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِن دَابَّةٍ الجاثية: 4 . وقال: اللهُ الذي سَخَّرَ لَكُم البحر الجاثية: 12 . وقال: وَسَخَّرَ لَكُم مَّا فِي السماوات وَمَا فِي الأرض الجاثية: 13 . فقد سَخَّرَ اللهُ البحرَ وما في السماوات والأرض للإنسان وهذا من مظاهر الربوبية له. وقال: قُلِ اللهُ يُحْيِيكُم ثُمَّ يُمِيتُكُم ثُمَّ يُجْمَعُكُم إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الجاثية: 26 .

This is one aspect, and on the other hand, it serves as a response to those who have incurred God's wrath, including the Jews who claim that Allah is only the Lord of the Children of Israel and not the Lord of other human beings. He refuted them by stating that He is the Lord of all worlds, encompassing all of humanity and those who are accountable. The choice of the term "Lord of the worlds" is thus appropriate from every perspective.

You might ask why He did not elaborate on the manifestations of lordship as He did elsewhere. In another context, He said: "To Allah belongs all praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds. And to Him belongs the greatness in the heavens and the earth, and He is the Exalted in Might, the Wise" (Al-Jathiya: 36-37). The answer is that each position necessitated the expression used therein. The mention of the heavens and the earth and what is within them occurs multiple times in Surah Al-Jathiya, along with references to the manifestations of His lordship over them.

He stated: "Indeed, in the heavens and the earth are signs for the believers, and in your creation and what He disperses of moving creatures are signs for a people who are certain" (Al-Jathiya: 3-4). He also said: "And He has subjected to you whatever is in the heavens and whatever is in the earth, all from Him" (Al-Jathiya: 13). Furthermore, He declared: "And Allah created the heavens and the earth in truth" (Al-Jathiya: 22). He asserted: "And to Allah belongs the dominion of the heavens and the earth" (Al-Jathiya: 27). Thus, He stated: "To Allah belongs all praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds" (Al-Jathiya: 36). All of this illustrates His lordship over the heavens and the earth.

He also mentioned His lordship over rational beings and other living creatures, stating: "And in your creation and what He disperses of moving creatures" (Al-Jathiya: 4). He further said: "Allah is the one who has made the sea subservient to you" (Al-Jathiya: 12). Again, He emphasized: "And He has subjected to you whatever is in the heavens and whatever is in the earth" (Al-Jathiya: 13). Allah has thus made the sea and what is in the heavens and the earth subservient to humankind, which is a manifestation of His lordship over them. He said: "Say, 'Allah gives you life, then causes you to die, then will gather you to the Day of Resurrection, there is no doubt about it'" (Al-Jathiya: 26).

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ الْجَائِيَةِ: 30 . وذكر الشرائع التي أنزلها الله على البشر وهذا كله من مظاهر الربوبية للعالمين فتناسب هذا التفصيل في سورة الجاثية في حين لم يذكر في سورة الفاتحة إلا أصناف المكلفين. ثم إنه لما خص بالذكر في سورة الفاتحة أصناف الخلق من العقلاء قال: رَبِّ الْعَالَمِينَ وَلَمَّا فَصَّلَ في سورة الجاثية في ذكر السماوات والأرض وما فيها من دابة وبشر قال: رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَالَمِينَ الْجَائِيَةِ: 36 . فتناسب كل كلام موضعه. ثم قال بعد ذلك في سورة الجاثية: وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ الْجَائِيَةِ: 37 فنذكر الكبرياء إضافة إلى الحمد ولم يذكر غير الحمد في الفاتحة ذلك أنه جرى ذِكْرُ المستكبرين بغير الحق في السورة فتناسب ذِكْرُ الكبرياء الحق له سبحانه وأنه مُخْتَصَّ بِهِ. قال تعالى: وَيَلِكْ لِكُلِّ أَفَّاكٍ أَثِيمٍ يَسْمَعُ آيَاتِ اللَّهِ تَتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا الْجَائِيَةِ: 78 . وقال: وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا الْجَائِيَةِ: 9 . والهزو من مظاهر الاستكبار. وقال: أَفَلَمْ تَكُنْ مِنْ آيَاتِنَا تَتْلَى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ الْجَائِيَةِ: 31 . وقال: وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ الْجَائِيَةِ: 33 . والاستهزاء من مظاهر الاستكبار. وقال: ذَلِكَ بِأَنَّهُمْ اتَّخَذُوا آيَاتِ اللَّهِ هُزُوًا الْجَائِيَةِ: 35 . فتناسب ذلك أن يذكر أن له الكبرياء في السماوات والأرض.

****Translation:****

As for those who believe and perform righteous deeds, their Lord will admit them into His mercy. (Al-Jathiya: 30). This verse mentions the laws that Allah has revealed to humanity, which is one of the manifestations of His Lordship over the worlds. Thus, this detailed exposition is appropriate in Surah Al-Jathiya, while in Surah Al-Fatiha, only the categories of the accountable were mentioned. Furthermore, when He specifically mentioned the categories of rational beings in Surah Al-Fatiha, He stated: "Lord of the worlds." When He elaborated in Surah Al-Jathiya on the heavens and the earth and what they contain of creatures and humans, He said: "Lord of the heavens and Lord of the earth, Lord of the worlds." (Al-Jathiya: 36). Every statement is fitting for its context.

Then He said afterward in Surah Al-Jathiya: "And to Him belongs the greatness in the heavens and the earth." (Al-Jathiya: 37). He mentioned greatness in addition to praise, while only praise was mentioned in Al-Fatiha. This is because the mention of the arrogant who unjustly boast was made in the Surah, making it appropriate to mention the true greatness that belongs exclusively to Him, the Exalted. Allah, the Almighty, said: "Woe to every slanderer, sinner, who hears the verses of Allah recited to him, then persists in arrogance as if he had not heard them." (Al-Jathiya: 78). He also said: "And when he knows something of Our verses, he takes them in ridicule." (Al-Jathiya: 9). Ridicule is one of the manifestations of arrogance. He said: "Did Our verses not be recited to you, and you were arrogant and were a criminal people?" (Al-Jathiya: 31). He also said: "And what they used to ridicule has surrounded them." (Al-Jathiya: 33). Mockery is another manifestation of arrogance. He stated: "This is because you took the verses of Allah in ridicule." (Al-Jathiya: 35). Therefore, it is appropriate to mention that greatness belongs to Him in the heavens and the earth.

وقد تقول: ولم يختار كلمة رب ههنا ولم يختار اسماً أو وصفاً آخر من أسمائه وصفاته كما فعل في مواطن أخرى من الكتاب العزيز فقد قال في موطن: الحمد لله الذي خلق السماوات والأرض الأنعام: 1 . وقال في موطن آخر: الحمد لله فاطر السماوات والأرض فاطر: 1 وقال في موطن ثالث: الحمد لله الذي له ما في السماوات وما في الأرض سبأ: 1 . وقال في موطن رابع: الحمد لله الذي أنزل على عبده الكتاب ولم يجعل له عوجاً الكهف: 1 . والجواب: أن كل اختيار يناسب سياق السورة التي ورد فيها غير أن الملاحظ أن هذه الافتتاحات متكاملة فقد ذكر في سورة فاطر أنه فطر السماوات والأرض وابتدأها وأحدث ذواتها من العدم الصرّف ثم ذكر أنه خلقها أي: قدرها وصورها على غير مثال سابق. والخلق في اللغة قد يكون بمعنى الإنشاء وإبراز العين من العدم الصرف إلى الوجود وهذا لا يكون إلا لله وقد يكون بمعنى التقدير والتصوير ولذلك يسمى صانع الأديم ونحوه الخالق لأنه يقدر. قال تعالى على لسان عيسى عليه السلام أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ آل عمران: 49 . أي: أصور وأصنع. فالحق هو الموجد للسماوات والأرض وهو المصور المقدر لها على غير مثال سابق وهو مالكها ومالك ما فيها فبعد أن ذكر أنه فطر السماوات والأرض وخلقها ذكر أن له ما فيها أيضاً فقد يملك شخص داراً ولا يملك ما فيها من أثاث أما الله فهو مالكها ومالك ما فيها وذكر ربوبيته لها أي: تربيتها وحفظها وإصلاحها بعد إيجادها وذكر إنزاله الكتاب على عبده لهداية الخلق.

You may ask: Why did He choose the word "Lord" here and not another name or attribute from His names and qualities, as He did in other parts of the Holy Book? For instance, He said in one place: "Praise be to Allah, who created the heavens and the earth" (Al-An'am: 1). In another place, He said: "Praise be to Allah, the Originator of the heavens and the earth" (Fatir: 1). In a third instance, He stated: "Praise be to Allah, to whom belongs whatever is in the heavens and whatever is in the earth" (Saba: 1). In a fourth instance, He proclaimed: "Praise be to Allah, who has sent down to His servant the Book and has not made therein any deviance" (Al-Kahf: 1).

The answer is that each choice fits the context of the surah in which it appears. However, it is notable that these openings are complementary. In Surah Fatir, it is mentioned that He created the heavens and the earth, initiating them from pure non-existence, and then it is mentioned that He created them, meaning He determined and shaped them without any prior example.

In the Arabic language, "creation" can mean the initiation and emergence of something from pure non-existence into existence, which is exclusive to Allah. It can also refer to determination and shaping; hence, a craftsman of leather or similar materials is called a creator because he shapes. Allah, as stated by Jesus (peace be upon him), said: "I create for you from clay the likeness of a bird" (Al-Imran: 49), meaning: I shape and fabricate.

Thus, Allah is the originator of the heavens and the earth, the shaper and determiner of them without any prior example. He is their owner and the owner of all that is within them. After mentioning that He originated the heavens and the earth and created them, He also stated that He owns what is within them. A person may own a house but not the furnishings within it; however, Allah is both the owner of the house and its contents. He also mentioned His lordship over them, meaning their nurturing, preservation, and rectification after their creation, as well as His revelation of the Book to His servant for the guidance of creation.

وهكذا تكاملت الآيات تكاملاً شاملاً فقد ذكر أنه مُخْدِتُهَا وَمُصَوِّرُهَا وَمَالِكُهَا وَمَالِكُ مَا فِيهَا وحافظها والقَيِّمُ عليها وأنه ينزل الكتب لهداية عقلاء خلق الله إلى طريقه المستقيم. وهكذا تكون كل آية مُكَمِّلة للآيات الأخرى. قالوا: وقوله: رَبِّ الْعَالَمِينَ عَمَّ ذَلِكَ كُلُّهُ. فالربُّ يشمل كل ما ذكر من صفات الله من ملك وخلق. و العالمين تشمل كل ما ذكر من السماوات والأرض وما فيهما فهي حقيقة بأن تُسمى أم الكتاب. جاء في تفسير الرازي: أنه تعالى لم يقل: الحمد لله خالق العالمين بل الحمد لله رَبِّ الْعَالَمِينَ والسبب فيه أن الناس أطبقوا على أن الحوادث مفتقرة إلى الموجد والمُخْدِتِ حال حدوثها لكنهم اختلفوا في أنها حال بقائها هل تبقى محتاجة إلى المُبْقِي أم لا فقال قوم: الشيء حال بقائه يستغني عن السبب والمربي هو القائم ببقاء الشيء وإصلاح حاله حال بقائه فقوله: رَبِّ الْعَالَمِينَ تنبيه على أن جميع العالمين مفتقرة إليه في حال بقائها والمقصود أن افتقارها إلى الموجد في حال حدوثها أمر متفق عليه. أما افتقارها إلى المبقي والمربي حال بقائها هو الذي وقع فيه الخلاف فخصه سبحانه بالذكر تنبيهاً على أن كل ما سوى الله فإنه لا يستغني عنه لا في حال حدوثه ولا في حال بقائه ... ثم إنه تعالى افتتح سوراً أربعة بعد هذه السورة بقوله: الحمد لله. فأولها سورة الأنعام وهو قوله: الحمد لله الذي خَلَقَ السماوات والأرض وَجَعَلَ الظلمات والنور الأنعام: 1. واعلم أن المذكور هنا قسم من أقسام قوله: رَبِّ الْعَالَمِينَ لأن لفظ العالم يتناول كل ما سوى الله. والسماوات والأرض والنور والظلمة

Thus, the verses have completed comprehensively, as it has been mentioned that He is the Creator, the Designer, the Owner, the Possessor of all that is within it, the Preserver, and the Guardian over it. He reveals the scriptures to guide the rational beings among God's creation to His straight path. Each verse complements the others. They stated: His saying, "Lord of the worlds," encompasses all of this. The term "Lord" includes all the attributes of God such as Sovereignty and Creation. "Worlds" encompasses all that

has been mentioned, including the heavens and the earth and all that is within them; thus, it is indeed worthy of being called the Mother of the Book.

In the interpretation by Al-Razi, it is mentioned that He did not say: "Praise be to Allah, the Creator of the worlds," but rather "Praise be to Allah, the Lord of the worlds." The reason for this is that people have unanimously agreed that events are dependent on the Creator and the Initiator at the moment of their occurrence. However, they have differed on whether, during their continued existence, they remain in need of the Sustainer or not. Some said that a thing, during its existence, is independent of a cause, while the Sustainer is the one who maintains the existence of a thing and rectifies its state during its existence. Thus, His saying "Lord of the worlds" serves as a reminder that all of the worlds are dependent on Him during their existence. The point is that their dependence on the Creator at the moment of their occurrence is an agreed-upon matter. However, the question of their dependence on the Sustainer during their existence is where the disagreement arose. Hence, He specifically mentioned it to indicate that everything besides Allah is in need of Him, both at the moment of its occurrence and during its continued existence.

Furthermore, He began four surahs after this surah with the phrase: "Praise be to Allah." The first of these is Surah Al-An'am, which states: "Praise be to Allah, who created the heavens and the earth and made darkness and light." (Al-An'am: 1). Know that what is mentioned here is a part of the statement "Lord of the worlds," as the term "world" encompasses everything besides Allah, including the heavens, the earth, light, and darkness.

قسم من أقسام ما سوى الله. فالمذكور في أول سورة الأنعام كأنه قسم من أقسام ما هو مذكور في أول سورة الفاتحة وأيضاً فالمذكور في أول سورة الأنعام أنه خلق السماوات والأرض والمذكور في أول سورة الفاتحة كونه رباً للعالمين. وثانيهما في سورة الكهف وهو قوله: الحمد لله الذي أنزل على عبده الكتاب الكهف: 1 والمقصود منه تربية الأرواح بالمعارف ... وقوله في أول سورة الفاتحة: رب العالمين إشارة إلى التربية العامة في حق كل العالمين ... فكان المذكور في أول سورة الكهف نوعاً من أنواع ما ذكره في أول الفاتحة. وثالثها سورة سبأ وهو: الحمد لله الذي له ما في السماوات وما في الأرض سبأ: 1. فبيّن في أول سورة الأنعام أن السماوات والأرض له. وبيّن في أول سورة سبأ أن الأشياء الحاصلة في السماوات والأرض له وهذا أيضاً قسم من الأقسام الداخلة تحت قوله: الحمد لله رب العالمين. ورابعها قوله: الحمد لله فاطر السماوات والأرض فاطر: 1 والمذكور في أول سورة الأنعام كونه خالقاً لها والخلق هو التقدير والمذكور في هذه السورة كونه فاطراً لها ومحدثاً لذواتها. وهذا غير الأول إلا أنه أيضاً قسم من الأقسام الداخلة تحت قوله: الحمد لله رب العالمين. ثم إنه تعالى لما ذكر في سورة الأنعام كونه خالقاً للسماوات والأرض ذكر كونه جاعلاً للظلمات والنور. أما في سورة فاطر فلما ذكر كونه فاطر السماوات والأرض ذكر كونه جاعلاً للملائكة رسلاً.

****A Section of What is Aside from Allah****

The mention at the beginning of Surah Al-An'am appears to be a division of what is stated at the beginning of Surah Al-Fatiha. Furthermore, the mention in Surah Al-An'am indicates that He created the heavens and the earth, while the mention in Surah Al-Fatiha pertains to His Lordship over all worlds.

1. ****Surah Al-Kahf****: The second instance is found in Surah Al-Kahf, where it states: "All praise is due to Allah, who has sent down the Book upon His Servant" (Surah Al-Kahf: 1). The aim here is the nurturing of souls through knowledge. The phrase in Surah Al-Fatiha: "Lord of the worlds" indicates a general nurturing concerning all worlds. Thus, what is mentioned at the beginning of Surah Al-Kahf is a type of what was stated at the beginning of Al-Fatiha.

2. ****Surah Saba****: The third instance is in Surah Saba, which states: "All praise is due to Allah, to whom belongs whatever is in the heavens and whatever is on the earth" (Surah Saba: 1). It clarifies in Surah Al-

An'am that the heavens and the earth belong to Him, and in Surah Saba, it affirms that the entities within the heavens and the earth also belong to Him. This too falls under the category of "All praise is due to Allah, Lord of the worlds."

3. ****Surah Fatir****: The fourth instance is: "All praise is due to Allah, the Originator of the heavens and the earth" (Surah Fatir: 1). The mention in Surah Al-An'am refers to Him as the Creator of them, where creation signifies estimation, while what is stated in this Surah refers to Him as the Originator of their essences. This is distinct from the first yet also falls under "All praise is due to Allah, Lord of the worlds."

Moreover, when Allah mentioned in Surah Al-An'am that He is the Creator of the heavens and the earth, He also stated that He is the One who made the darkness and the light. In Surah Fatir, when He mentioned being the Originator of the heavens and the earth, He referred to making the angels messengers.

ففي سورة الأنعام ذكر بعد خَلَقَ السماوات والأرض جَعَلَ الأنوار والظلمات وذكر في سورة فاطر بعد كونه فاطر السماوات والأرض جعل الروحانيات. هذا من ناحية ومن ناحية أخرى أن قوله: رَبِّ الْعَالَمِينَ مناسب لقوله فيما بعد: اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ فَإِنَّ الْمَهْمَةَ الْأُولَى لِلْمَرْبِيِّ هِيَ الْهَدَايَةُ وَلِذَلِكَ اقترنت الهداية بلفظ الرب في القرآن كثيراً. من ذلك قوله: قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى طه: 4950 . وقوله: ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى طه: 122 . وقوله: سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى الَّذِي خَلَقَ فَسْوَى وَالَّذِي قَدَّرَ فَهَدَى الأعلى: 13 . وقوله: قُلْ إِنَّنِي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ الأنعام: 161 . وقوله: رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا آل عمران: 8 . وقوله: وَقُلْ عَسَى أَنْ يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا الكهف: 24 . وقوله: إِنَّ مَعِيَ رَبِّي سَيَهْدِيَنَّ الشَّعْرَاءَ: 62 . وقوله: وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِيَنَّ الصَّافَات: 99 . وقوله: عَسَى رَبِّي أَنْ يَهْدِيَنِي سُبُلَ الْقَصَص: 22 وغير ذلك. الرحمان الرحيم . الرحمان : فَعْلَان من الرحمة والرحيم : فَعِيل منها. وصيغة فعْلان تُفِيدُ الدلالة على الحدوث والتجدد وذلك نحو: عطشان وجوعان وغضبان ولا تفيد الدلالة على الثبوت وتفيد أيضاً الامتلاء بالوصف. جاء في التفسير القيم : ألا ترى أنهم يقولون غضبان للممتلئ غضباً وندمان وحيران وسكران ولهفان لمن ملئ بذلك.

****In Surah Al-An'am****, after the creation of the heavens and the earth, the mention of light and darkness occurs. In Surah Fatir, following the declaration of being the Creator of the heavens and the earth, the spiritual entities are addressed.

On one hand, the phrase "Lord of the worlds" is aptly connected to the subsequent request: "Guide us to the straight path." This indicates that the primary responsibility of the educator is guidance, which is why the term "Lord" is frequently associated with guidance in the Qur'an. Examples include:

1. ****Surah Ta-Ha, Verse 50****: "He said, 'So who is your Lord, O Moses?' He said, 'Our Lord is He who gave each thing its form and then guided it.'"
2. ****Surah Ta-Ha, Verse 122****: "Then his Lord chose him, and He repented to him and guided him."
3. ****Surah Al-A'la, Verse 13****: "Glorify the name of your Lord, the Most High, Who created and fashioned, and Who destined and then guided."
4. ****Surah Al-An'am, Verse 161****: "Say, 'Indeed, my Lord has guided me to a straight path.'"
5. ****Surah Al-Imran, Verse 8****: "Our Lord, do not let our hearts deviate after You have guided us."
6. ****Surah Al-Kahf, Verse 24****: "And say, 'Perhaps my Lord will guide me to a nearer way of right conduct.'"
7. ****Surah Ash-Shu'ara, Verse 62****: "Indeed, my Lord is with me; He will guide me."
8. ****Surah As-Saffat, Verse 99****: "And he said, 'Indeed, I am going to my Lord; He will guide me.'"
9. ****Surah Al-Qasas, Verse 22****: "Perhaps my Lord will guide me to the sound path."

****The Most Merciful, The Most Compassionate****: "The Most Merciful" (Ar-Rahman) is derived from "mercy," while "The Most Compassionate" (Ar-Rahim) is a descriptive form of it. The form "F'alan" indicates the occurrence and renewal of the state, akin to being thirsty, hungry, angry, and does not imply permanence. It also denotes fullness of the attribute.

As noted in valuable interpretations, it is observed that they say "angry" for one filled with anger, "regretful" for one filled with regret, "confused" for one filled with confusion, "drunken" for one filled with intoxication, and "eager" for one filled with eagerness.

وصيغة فعيل تدل على الثبوت في الصفة نحو: طويل وجميل وقبيح أو التحول في الوصف إلى ما يقرب من الثبوت نحو: خطيب وبلغ وكريم. فجاء بالوصفين للدلالة على أن صفته الثابتة والمتجددة هي الرحمة للاحتياط في الوصف فإنه لو وصف نفسه بأنه رحيم فقط لوقع في النفس أن هذا وصفه الثابت ولكن قد يأتي وقت لا يرحم فيه كالكريم والخطيب ولو قال: رحمن فقط لظن أن هذا وصف غير ثابت كالغضبان والعطشان وهذا الوصف يتحول فيذهب الغضب ويزول العطش وكذلك الرحمة فجمع بينهما ليدل على أن وصفه الثابت والمتجدد هو الرحمة فرحمته دائمة لا تنقطع وهو من أحسن الجمع بين الوصفين ولا يؤدي الوصف بأحدهما ما يؤدي اجتماعهما. ووقعهما بعد كلمة الرب أحسن موقع فإن هذا الرب الذي لا ربَّ غيره والسيد الذي لا سيد سواه رحيمٌ بعباده فتنبسط نفوس العباد ويقوى أملهم برحمته وفيه إشارة إلى أن المربي ينبغي أن يتحلى بالرحمة وأنه لا ينبغي أن يقسو على مَنْ يربيه ويرشدهم. كما أن فيه إشارة إلى أن الرحمة ينبغي أن تكون صفة الرب بكل ما تحتل من معاني. فالمالك ينبغي أن يكون رحيماً بما يملك وبمن يملك والمربي ينبغي أن يكون رحيماً والسيد ينبغي أن يكون رحيماً والمصلح ينبغي أن يكون رحيماً والقائم ينبغي أن يكون رحيماً. فالرحمة ينبغي أن تكون وصف الرب بكل معانيها وقد وصف الله رسوله وهو المربي الأعظم والمصلح الأعظم بالرحمة فقال: لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ التوبة: 128 . مالك يؤم الدين .

****The Form of "Faeel" and Its Implications****

The morphological pattern "Faeel" indicates permanence in attributes, as seen in words like: tall, beautiful, and ugly, or it suggests a transformation in description that approaches permanence, such as: eloquent, articulate, and generous. The use of both descriptions serves to emphasize that His constant and evolving attribute is mercy. This caution in description is important; if He described Himself solely as "Merciful," it might imply that this is His unchanging trait, while there could be times when He does not show mercy, akin to the attributes of the generous or the orator. Conversely, if He stated "Compassionate" alone, it could be misconstrued as a non-permanent attribute, similar to being angry or thirsty, as these states can change; anger subsides and thirst is quenched.

Thus, He combines both terms to indicate that His constant and dynamic description is indeed mercy, which is everlasting and unceasing. This duality presents the most effective representation of His attributes, as neither term alone conveys the full essence of their combination.

Their placement following the term "Lord" is particularly significant, as this Lord, who has no other lord beside Him, and this Master, who has no other master, is merciful to His servants. This engenders a sense of ease and hope in His servants regarding His mercy. Furthermore, it implies that a caretaker should embody mercy and must not be harsh towards those they nurture and guide.

Moreover, it suggests that mercy should be an essential attribute of the Lord in all its possible meanings. The owner should be merciful towards what he possesses and those under his care; the caretaker must be merciful; the master should be merciful; the reformer ought to be merciful; and the guardian should be merciful.

Mercy should thus be a defining characteristic of the Lord in all its dimensions. Allah described His Messenger, who is the greatest nurturer and reformer, as merciful, stating: "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful." (Surah At-Tawbah: 128). He is the Master of the Day of Judgment.

والمعنى: مالك يوم الجزاء. وقرئ ملك أيضاً وهي قراءة متواترة واختلف في الأولى منهما فرجح بعضهم قراءة: مالك ورجح بعضهم قراءة: ملك. والحق أن لا تفاضل ولا ترجيح بين القراءتين فكلتا القراءتين متواترة عن رسول الله صلى الله عليه وسلم وقد نزل بهما جبريل من عند الرحمن غير أننا نقول: إن لكل قراءة معنى كما هو معلوم وكل قراءة تستدعي أموراً ربما لا تستدعيها القراءة الأخرى. فالمالك قد يكون ملكاً وقد لا يكون والملك قد يكون مالكاً وقد لا يكون. وتصرف المالك غير تصرف الملك ومما ذكر من الفروق بينهما: 1 أن المالكية سبب لإطلاق التصرف فالمالك يتصرف فيما يملك ما لا يتصرفه الملك من بيع أو هبة أو إيجار وغير ذلك وليس للملك أن يبيع رعاياه. 2 أن الملك ملك للرعية والمالك مالك للعبيد والعبد أدون حالاً من الرعية فوجب أن يكون القهر في المالكية أكثر منه في الملكية فوجب أن يكون المالك أعلى حالاً من الملك. والخلق عيال الله وعباده وليسوا رعاياه. 3 إن الرعية يمكنهم إخراج أنفسهم عن كونهم رعية لذلك الملك باختيار أنفسهم أما المملوك فلا يمكنه إخراج نفسه عن كونه مملوكاً لذلك الملك باختيار نفسه فثبت أن القهر في المالكية أكمل منه في الملكية.

****Meaning: Owner of the Day of Judgment****

It has been read as "King" as well, which is a widely accepted reading. There is a difference of opinion regarding which of the two is preferable; some have favored the reading "Owner" while others have favored "King." The truth is that there is no superiority or preference between the two readings, as both are transmitted authentically from the Messenger of Allah (peace be upon him) and were revealed by Gabriel from the Most Merciful. However, we assert that each reading carries its own meaning, as is well known, and each reading may necessitate matters that the other may not.

- The term "Owner" may imply a king, but it may not necessarily be so; conversely, a "King" may be an owner, but not always.
- The actions of an owner differ from those of a king.

****Differences between Ownership and Kingship:****

1. ****Basis of Authority:**** Ownership allows for a broader scope of action. An owner can engage in transactions such as selling, gifting, or leasing, while a king does not have the authority to sell his subjects.
2. ****Relationship with Subjects:**** The subjects belong to the king, while the owner possesses slaves. The status of a slave is inferior to that of a subject, thus the authority in ownership is more pronounced than in kingship, indicating that the owner holds a higher status than the king. The creation is considered the dependents of Allah and His servants, not merely subjects of a king.
3. ****Voluntary Exit from Subjugation:**** Subjects have the option to remove themselves from being subjects of a king by their own choice, whereas a slave cannot extricate himself from being owned by an owner by his own choice. This establishes that the authority in ownership is more complete than that in kingship.

4 إن الملك يجب عليه رعاية حال الرعية قال صلى الله عليه وسلم: كُلُّكُمْ رَاعٍ وكلُّكم مسؤولٌ عن رعيته. ولا يجب على الرعية خدمة الملك. أما المملوك فإنه يجب عليه خدمة المالك وأن لا يستقل بأمر إلا بإذن مولاه. 5 إن قراءة المالك أرجى من قراءة الملك لأن أقصى ما يُرجى من الملك العدل والإنصاف وأن ينجو الإنسان منه رأساً برأس. أما المالك فالعبد يطلب منه الكسوة والطعام والرحمة والتربية فكأنه تعالى يقول: أنا مالِكُكم فعلي طعامُكم وثيابُكم وثوابُكم وجنتُكم. 6 قيل: إن مالِكُ أمدحُ لأنه يحسن أن يضاف إلى من لا يضاف الملك إليه نحو: مالِكُ الإنسان والطير والحيوان ومالك الجمادات فهو أوسع لشمول العقلاء وغيرهم ولا يقال: هنا ملك. 7 المالك أكثرُ سلطةً وتصرفاً فيما يملك من الملك في الرعية ذلك أن المالكية تبقى في يد المالك إذا تصرف فيما يملك بجور أو اعتداء أو سرف. ولا يستطيع أحد انتزاع المملوك من ماله. 8 إن الملك أرفقُ بما يملك من الملك ذلك أن المالك ينظر في أمر ما يملك ويتعاهد أمره ويُصلح خَلْلَهُ فمن كان منهم مريضاً عالجه ومن كان ضعيفاً أعانه وإن كان جائعاً أطعمه وإن وقع في بلاء

4. The Responsibility of the Ruler

The king is obligated to care for the condition of his subjects. The Prophet Muhammad (peace be upon him) said: "Every one of you is a shepherd, and each of you is responsible for his flock." It is not the duty of the subjects to serve the king. However, a servant must serve the owner and cannot act independently without the permission of his master.

5. The Owner's Compassion

The reading of the owner is more hopeful than that of the king, for the utmost expectation from the king is justice and fairness, and that a person may escape from him head-on. In contrast, the servant seeks from the owner clothing, food, mercy, and education, as if Allah, the Exalted, is saying: "I am your Owner; thus, your food, clothing, reward, and paradise are upon Me."

6. The Praise of the Owner

It is said that the owner is more commendable because he is suitable to be associated with those whom the king cannot be associated with, such as the Owner of mankind, birds, animals, and inanimate objects. This title encompasses a broader range of rational beings and others, while the term "king" is not used here.

7. Authority of the Owner

The owner possesses greater authority and control over what he owns than the king does over his subjects. This is because ownership remains with the owner even if he acts unjustly, aggresses, or squanders. No one can forcibly remove the owned from their master.

8. The Owner's Care

The owner is more considerate towards what he possesses than the king. The owner examines the affairs of his possessions, attends to their matters, and rectifies their deficiencies. If any of them is sick, he treats them; if they are weak, he assists them; if they are hungry, he feeds them; and if they fall into hardship...

خَلَّصه. وإن المالك يدافع عما يملك ويحميه ويحفظه من الاعتداء عليه وذلك ما لا يفعله الملك. وقصارى ما يفعله الملك إذا غرضَ عليه شخص للقيام بواجب ما وكان مريضاً أن يرده ولا يكلفه بالواجب أما المالك فإنه يعالجه ويقوم بأمره. فالقراءة بها مناسبة للرحمة في قوله تعالى: الرحمن الرحيم ومناسبة ليوم الدين والخلق أحوج ما يكون آنذاك إلى مالك أمرهم يرعاهم ويرحمهم. فالقراءة ب مالك كما يقول صاحب روح المعاني: أرفق بالمدنبيين مثلي وأنسب بما قبله وإضافته إلى يوم الدين ليكسر حرارته. إلى غير ذلك. وقيل: إن الملك لا يكون إلا أعظم الناس وأعلامهم ولا يكون إلا واحداً في

حين أن كل واحد من أهل البلد يكون مالكا فيكون الملك أشرف من المالك. والذي يبدو إنما أنزلت القراءتان لتجمعاً بين معنيي المالك والملك فيكون مالكا ملكاً وذلك نظير قوله تعالى: مَالِكُ الْمَلِكِ آل عمران: 26 . فالملك إنما هو للملك لا للمالك كما قال تعالى على لسان فرعون: أَلَيْسَ لِي مُلْكٌ مِصْرَ وهذه الأنهار تجري من تحتي الزخرف: 51 . فجمع بين المالك والملك وأفاد أن الملك إنما هو ملك له ولا يتأتى ذلك في قراءة واحدة.

****Summary of Ownership and Kingship in Islamic Context****

The owner defends, protects, and preserves what he possesses, which is not the role of a king. The utmost a king does when a sick person is presented to him for duty is to excuse them from the obligation, whereas an owner tends to their needs and responsibilities.

The recitation of "Malik" (Owner) aligns with the concept of mercy in the verse: "The Most Merciful, the Most Compassionate." It is particularly relevant on the Day of Judgment when creation is in dire need of their Owner to care for and show them mercy. The interpretation by the author of "Ruh al-Ma'ani" suggests that reciting "Malik" is more compassionate towards sinners like myself and connects to the Day of Judgment to alleviate its severity.

Furthermore, it is said that a king is typically the greatest and highest among people, and there can only be one king, while each individual in a community can be an owner. Thus, the king is considered nobler than the owner. It appears both recitations were revealed to combine the meanings of both "Malik" and "King," making Him both an Owner and a King, akin to the verse: "Master of the Kingdom" (Al-Imran: 26).

The dominion belongs to the King, not merely to the owner, as stated by Pharaoh: "Isn't the Kingdom of Egypt mine, and these rivers flowing beneath me?" (Al-Zukhruf: 51). This illustrates the relationship between ownership and kingship and indicates that the dominion is indeed His, which cannot be fully expressed through a single recitation.

وقد تقول: ولم خص الملك بيوم الدين ولم يذكر الدنيا. والجواب: أنه قال قبلها: رَبِّ الْعَالَمِينَ وهو يشمل الدنيا. وأن يوم الدين يعني: يوم الجزاء ولا شك أن مالك يوم الجزاء هو مالك ما قبله من أيام العمل وإلا فكيف يجزي على ما ليس ملكاً له وقد تقول: ولم قال: يوم الدين ولم يقل: يوم القيامة والجواب: أنه قال ذلك مراعاة للفاصلة وترجيحاً للعموم فإن الدين بمعنى الجزاء يشمل جميع أحوال القيامة من ابتداء النشور إلى السرد الدائم بل يكاد يتناول النشأة الأولى بأسرها على أن يوم القيامة لا يفهم منه الجزاء مثل يوم الدين. ثم إن الدين له معانٍ عدة كالجزاء والحساب والطاعة والقهر فيجمعها في المعنى فذلك اليوم هو يوم الدين كله فهو يوم الحساب وهو يوم الجزاء وهو يوم الطاعة والخضوع لله وهو يوم يعز فيه أهل طاعته ويقهر أهل معصيته وهو يوم الدين أي: يوم إعلاء الدين وإظهار شأنه كما يقال: اليوم يومك أي: أنت صاحبه والظاهر فيه و اليوم يوم المُجْدِّين إلى غير ذلك من المعاني التي تحتلها كلمة الدين ولا يؤدي نحو هذه المعاني: يوم القيامة. جاء في روح المعاني: وأيضاً للدين معانٍ شاع استعماله فيها كالطاعة والشرعية فتذهب نفس السامع إلى كل مذهب سائغ وقد قال بكلٍ من هذين المعنيين بعض والمعنى حينئذ على تقدير مضاف فعلى الأول يوم الجزاء الكائن للدين وعلى الثاني يوم الجزاء الثابت في الدين. وإذا أريد بالطاعة في الأول الانتقياد المطلق لظهوره ذلك اليوم

****Question: Why did the King specify the Day of Judgment and not mention the worldly life?*****

The answer is that prior to this, He stated: "Lord of the worlds," which encompasses the worldly life. The Day of Judgment refers to the day of recompense, and undoubtedly, the Master of the Day of Recompense is the Master of all preceding days of deeds; otherwise, how could He reward for what does not belong to Him?

****Question: Why did He say "Day of Judgment" and not "Day of Resurrection"?*****

The response is that this choice was made to maintain the rhythm of the verse and to emphasize the

generality of the term. The term "judgment" (din), in the context of recompense, encompasses all aspects of the Resurrection, from the initial resurrection to the eternal state. In fact, it almost encompasses the entirety of the first creation.

The term "Day of Resurrection" does not imply recompense in the same way as the "Day of Judgment." Furthermore, "judgment" has several meanings, such as recompense, accountability, obedience, and dominance, all of which are unified in meaning. Thus, that day is the Day of Judgment in its entirety; it is the day of accountability, the day of recompense, the day of obedience and submission to Allah, and the day when the righteous are honored, and the disobedient are subdued.

It is the Day of Judgment, meaning the day of elevating the religion and manifesting its significance, akin to saying: "Today is your day," meaning you are its owner and the one who is prominent in it.

Additionally, the term "judgment" can imply meanings such as obedience and legislation, which can lead the listener's mind to various acceptable interpretations. Some have spoken of both meanings, where the meaning is conditional upon an implied addition: in the first case, it refers to the day of recompense pertaining to religion, and in the second case, it refers to the day of recompense established within religion. If obedience in the first case is intended as absolute submission to its manifestation on that day.

ظاهراً وباطناً وجعل إضافة يوم للدين في الثاني لما بينهما من الملازمة باعتبار الجزاء لم يحتج إلى تقدير. وهناك أمر آخر وهو أن يوم الدين أنسب لقوله: رب العالمين لشمول العالمين على المكلفين ولا بد وأنسب لأصناف المكلفين التي ذكرتهم السورة من مُنْعَم عليهم ومَغْضُوب عليهم وضالين لأن من معنى الدين الجزاء والحساب والطاعة والقهر وهذه كلها إنما تكون لهؤلاء فهو أنسب من يوم القيامة الذي لا يُفْهَم من معناه اللغوي ما يفهم من يوم الدين ولشموله على أشياء لا تتعلق بالجزاء. فيوم الدين أنسب من يوم القيامة من كل ناحية. وقد تقول: ولم أضاف الملك إلى اليوم واليوم لا يملك وإنما يُملك ما فيه والجواب: أن ذلك لقصد العموم فملك اليوم هو ملك لما فيه ومن فيه. فمالكه مالك لما اشتمل عليه من أمور مادية ومعنوية فملكية اليوم هي ملكية لكل ما يجري ويحدث في ذلك اليوم ولكل ما في ذلك اليوم ولكل مَنْ في ذلك اليوم فهي إضافة عامة شاملة لا تقوم مقامها إضافة ونظيره في كلام الناس: خليفة العصر والزمان. جاء في روح المعاني: وتخصيص اليوم بالإضافة مع أنه تعالى مالك وملك جميع الأشياء في كل الأوقات إما للتعظيم وإما لأن الملك والمالك الحاصلين في الدنيا لبعض الناس بحسب الظاهر يزولان وينسلخ الخلق عنها انسلاخاً ظاهراً في الآخرة: وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ

****Apparent and Hidden Aspects of the Day of Judgment****

The addition of "the Day" to "the Religion" on the second occasion is due to the connection between them regarding recompense, which does not require estimation.

1. **Relevance of the Day of Judgment**

The term "Day of Judgment" is more appropriate in relation to the phrase "Lord of the Worlds" because it encompasses all accountable beings. It is particularly suited to the categories of accountable individuals mentioned in the Surah: those who are favored, those who have incurred wrath, and the misguided. This is because the essence of "religion" includes recompense, accountability, obedience, and dominance—attributes that pertain specifically to these groups. Thus, "the Day of Judgment" is more fitting than "the Day of Resurrection," as the latter does not convey the same meaning in its linguistic context and includes aspects that are unrelated to recompense.

2. **Ownership of the Day**

One might question why ownership is attributed to the day itself, given that a day does not possess

ownership, but rather what occurs within it does. The answer lies in the intention of generality. The ownership of the day signifies ownership over all that transpires and exists within it. The owner of the day is, therefore, the owner of its material and immaterial matters. The ownership of the day encompasses everything that occurs and every being present during that day; it is a comprehensive general addition that cannot be replaced by a more specific one. An analogy in common speech would be "the Caliph of the age and time."

3. **Purpose of Specificity**

The specification of the day through this addition, despite the fact that He is the Owner and Sovereign of all things at all times, serves either to convey magnificence or to highlight that the ownership and dominion experienced by some individuals in this world are superficial and will be stripped away in the Hereafter. As stated, "And all of them will come to Him on the Day of Resurrection."

فَرَدًا مَرِيْم: 95 وينفرد سبحانه في ذلك اليوم انفراداً لا خفاء فيه ولذلك قال سبحانه: يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئاً وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ الانفطار: 19 و لَمَنِ الملك اليوم لله الواحد القهار غافر: 16 . واقتران الحمد بهذه الصفات أحسن اقتران وأجمله فالله محمود بذاته وصفاته فإن الله اسم للذات العلية المتصفة بالصفات العلية فقولك: الحمد لله معناه: أنه المستحقُّ للحمد بذاته وجميع صفاته وأنه محمودٌ بربوبيته للعالمين فإن من الأرباب مَنْ لا تُحمدُ ربوبيته أما الله سبحانه فهو محمود بكل معاني الربوبية وهو محمود في كونه رحماناً رحيماً وليست كل رحمة محمودة فإذا وضعت الرحمة في غير محلها كانت عيباً في صاحبها أما الله فمحمود في رحمته يضعها في محلها ويكتبها لمستحقِّها ولذلك كان من الناس صنف منعماً عليهم وصنف مغضوباً عليهم. وهو محمودٌ يوم الدين محمودٌ في مالكيته وملكه لذلك اليوم كله. وقد استغرق هذا الحمد الأزمنة كلها فقد استغرق الحمد حين كان الله ولم يكن معه شيء وهو قوله: الحمد لله . واستغرق الحمد حين خلق العالم وربّه وأنشأه وذلك قوله: رب العالمين واستغرق الحمد وقت كانت الرحمة تنزل وهي لم تنقطع ولا تنقطع وذلك قوله: الرحمن الرحيم واستغرق الحمد يوم الجزاء كله ويوم الجزاء لا ينتهي لأن الجزاء لا ينتهي فأهل الجنة خالدون فيها وأهل النار خالدون فيها. وجزاء كل منهم فيها غير مُنْقَضٍ فذلك هو يوم الدين. جاء في حاشية الجرجاني على الكشاف في قوله: مالك يوم الدين فإن الجزاء يتناول جميع أحوال الآخرة إلى السرمذ.

Verse 95: The Uniqueness of Allah on the Day of Judgment

Allah will stand alone on that day in a manner that leaves no room for doubt. Therefore, He states: "On a Day when no soul will possess for another soul anything, and the command that Day is entirely for Allah" (Al-Infitar: 19). And "To whom belongs the dominion that Day? To Allah, the One, the Subduer" (Ghafir: 16).

The conjunction of praise with these attributes is the most beautiful and harmonious. Allah is praiseworthy in His essence and attributes. The phrase "Praise be to Allah" signifies His worthiness of praise by virtue of His essence and all His attributes. He is praiseworthy as the Lord of all worlds, for among the lords, there are those whose lordship is not praiseworthy. However, Allah is praiseworthy in every aspect of His lordship.

Allah is praised for being the Most Gracious, the Most Merciful. Not every act of mercy is praiseworthy; if mercy is misplaced, it becomes a flaw in its possessor. Yet, Allah is praiseworthy in His mercy, as He places it appropriately and grants it to those deserving. Thus, among humanity, there are those who are favored and those who are subject to His wrath.

He is praiseworthy on the Day of Judgment, praised for His sovereignty and dominion over that entire day. This praise encompasses all times; it was present when Allah existed alone with nothing alongside Him, as in "Praise be to Allah." It encompasses the time when He created and nurtured the world, as in

"Lord of the worlds." It includes the time when mercy was descending and continues to do so, as in "The Most Gracious, the Most Merciful." It spans the entire Day of Judgment, which is everlasting, as the reward is eternal; the inhabitants of Paradise will dwell therein forever, and so will the inhabitants of Hell. Each one's reward therein is unending, thus defining the Day of Judgment.

In the margin of Al-Jurjani's commentary on Al-Kashaf regarding "Master of the Day of Judgment," it is stated that the reward encompasses all conditions of the Hereafter into eternity.

فاستغرق الحمد الزمان كله من الأزل إلى الأبد ولم يترك منه شيئاً فكان كقوله: لَهُ الحمد في الأولى والآخرة القصص: 70 . وشمل ذلك قوله: وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الزمر: 75 . وقوله: وَأَخْرَجَ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يونس: 10 . فلم يترك شيئاً من الحمد إلا ذكره ولم يترك وقتاً منذ الأزل إلى الأبد حيث لا ينقطع الزمن إلا استغرقه فكانت هذه السورة جديرة بأن تسمى أم الكتاب. جاء في التفسير القيم : في ذكر هذه الأسماء بعد الحمد وإيقاع الحمد على مضمونها ومقتضاها ما يدل على أنه محمود في إلهيته محمود في ربوبيته محمود في رحمانيته محمود في ملكه وأنه إله محمود ربُّ محمود ورحمن محمود وملك محمود. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ . قدم مفعولي نعيد و نستعين لقصد الاختصاص والمعنى نَحْصُنُكَ بالعبادة ونخصك بالاستعانة فلا نعبد إلا إياك ولا نستعين إلا بك إذ لا تصح العبادة إلا لله ولا تجوز الاستعانة إلا به وهو نظير قوله تعالى: بَلِ اللَّهُ فاعيد الزمر: 66 . وقوله: قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ الزمر: 64 . وقوله: رَبَّنَا عَلَيْكَ تَوَكَّلْنَا الْمُمْتَنِينَ 4 . وقوله: عَلَيْهِ تَوَكَّلْتُ هود: 88 . وقوله: وَعَلَى اللَّهِ فْتَوَكَّلُوا المائدة: 23 . ولو قيل: نعبدك ونستعينك لم يُفد نفى عبادتهم لغيره ولا الاستعانة بغيره وذلك نظير قولك: أكرمك وإياك أكرمت . فقولك: أكرمك

The Essence of Praise in the Qur'an

Praise encompasses all time, from eternity to eternity, leaving nothing unmentioned. It aligns with the verse: "To Him belongs praise in the first and the last" (Al-Qasas: 70). This includes the statement: "And it has been judged among them with truth, and it is said: Praise be to Allah, Lord of the worlds" (Az-Zumar: 75). Furthermore, it is stated: "And the last of their supplication is: Praise be to Allah, Lord of the worlds" (Yunus: 10). Thus, nothing of praise has been omitted, and no time from eternity to eternity, where time does not cease, has been left unaddressed. This makes this Surah worthy of being called the "Mother of the Book."

In the esteemed exegesis, it is noted that the mention of these names following the praise and the attribution of praise to their essence indicates that He is praiseworthy in His divinity, praiseworthy in His lordship, praiseworthy in His mercy, and praiseworthy in His sovereignty. He is a praiseworthy God, a praiseworthy Lord, a praiseworthy Merciful One, and a praiseworthy Sovereign.

"You alone we worship, and You alone we ask for help."

The objects of "worship" and "ask for help" are presented first to indicate exclusivity. The meaning is that we dedicate our worship to You and seek assistance only from You. Worship is valid only for Allah, and seeking help is permissible only through Him. This is akin to the statement: "Rather, to Allah, worship" (Az-Zumar: 66). Also, "Say, 'Is it other than Allah that you order me to worship, O ignorant ones?'" (Az-Zumar: 64). Additionally, "Our Lord, upon You we have relied" (Al-Mumtahana: 4) and "Upon Him, I have relied" (Hud: 88), as well as "And upon Allah, place your trust" (Al-Ma'idah: 23).

If it were stated: "We worship You and seek help from You," it would not negate the worship of others or

seeking help from others. This is similar to saying: "I honored you," and "You alone I honored." Thus, your statement: "I honored you"...

يفيد أن المتكلم أكرم المخاطب ولا يفيد أنه خصه بالإكرام بخلاف قوله: إياك أكرمت فإنه يفيد أنه خصه بالإكرام فلم يُكرّم أحداً غيره. وتكرير إياك مع فعل الاستعانة يفيد التخصيص على حصر الاستعانة به فإنه لو قال: إياك نعبد ونستعين لأفاد أنه يخصه بالعبادة ولم يُفد أنه يخصه بالاستعانة نصاً بل لم يعين الذات التي يستعين بها أيضاً. كما أنه لو اقتصر على ضمير واحد فقال: إياك نعبد ونستعين لربما أفهم أنه لا يتقرب إليه إلا بالجمع بين العبادة والاستعانة فلا يعبد من دون استعانة ولا يستعين من دون عبادة وهو غير صحيح ونظيره أن تقول: إياك أعطي وأحذر فإن هذا قد يفهم أن الحذر يكون مع العطاء ولا يكون عطاء على وجه الاستقلال أو حذر على وجه الاستقلال وربما أفهم أيضاً الاستقلال في العطاء والحذر. فإن قال: إياك أعطي وإياك أحذر أفاد أنه يخصه بالعطاء وأنه يخصه بالحذر على كل وجه سواء اجتمع العطاء والحذر أم لم يجتمعا. جاء في روح المعاني: في سر تكرار إياك فقيل: للتخصيص على طلب العون منه تعالى فإنه لو قال سبحانه: إياك نعبد ونستعين لاحتمل أن يكون إخباراً بطلب المعونة من غير أن يعين ممن يطلب. وقيل: لو اقتصر على واحد ربما توهم أنه لا يتقرب إلى الله تعالى إلا بالجمع بينهما والواقع خلافه. ثم إن في تكرير إياك من الاهتمام والقوة ما ليس في الحذف فقولك: إياك أحفظ وإياك أرى أقوى من إياك أحفظ وأرى.

It is stated that when the speaker says, "I honored the addressee," it does not imply that he exclusively honored him, unlike the phrase "I honored you," which indicates that he specifically honored him without honoring anyone else. The repetition of "you" with the verb of seeking assistance signifies exclusivity in seeking help from him. If one were to say, "You we worship and seek assistance," it would imply that he is specifically designated for worship, but it does not explicitly indicate that he is the only one sought for assistance, nor does it identify the entity from whom assistance is sought.

Similarly, if one were to rely on a single pronoun by saying, "You we worship and seek assistance," it might suggest that one cannot approach him except by combining worship and seeking assistance, which is incorrect. An analogous example would be saying, "You I give and I warn," as this might imply that warning accompanies giving, and there would be no giving or warning independently. It could also imply independence in both giving and warning.

If one says, "You I give and you I warn," it clarifies that he is specifically designated for both giving and warning, regardless of whether the two actions occur together or separately. In the "Spirit of Meanings," it is mentioned regarding the secret of the repetition of "you": it is said to be for the purpose of exclusivity in seeking assistance from Him, as if He were to say, "You we worship and seek assistance," it could be interpreted as a report of seeking help without specifying from whom the help is sought. It is also stated that if one were to rely on a single phrase, it might be assumed that one can only approach Allah through the combination of both actions, while the reality contradicts this notion.

Furthermore, the repetition of "you" carries a level of emphasis and strength that is not present in its omission. Thus, saying, "You I preserve and you I tend" is more powerful than saying, "You I preserve and tend."

جاء في التفسير القيم: ففي إعادة الضمير من قوة الاقتضاء لذلك ما ليس في حذفه فإذا قلت لملك مثلاً: إياك أحب وإياك أخاف كان فيه من اختصاص الحب والخوف بذاته والاهتمام بذكره ما ليس في قولك: إياك أحب وأخاف. فاقتضى التكرار من كل وجه. ثم لننظر من ناحية أخرى كيف أطلق فعل الاستعانة ولم يقيد بشيء فإنه قال: وَإِيَّاكَ نَسْتَعِينُ ولم يقل: نستعين على كذا أو على كذا فلم يقل مثلاً: نستعين على العبادة أو نستعين على الطاعة أو ما إلى ذلك وذلك أنه أراد إطلاق الاستعانة لتشمل كل شيء يريد الإنسان ولا يخصها بشيء فهو يستعين بالله على العبادة وعلى طلب الرزق وعلى النصر على الأعداء وعلى أن يبسر له أموره وعلى أن يقضي له حوائجه فتشمل كل أمور الدنيا والآخرة. قيل: ولو خص الاستعانة بالعبادة والطاعة لبقى حكم الاستعانة في غيرها مجهولاً. جاء في روح المعاني: في سر إطلاق الاستعانة فقيل: ليتناول كل مستعان فيه فالحذف هنا مثله في قولهم: فلان يعطي في الدلالة على العموم. وأيضاً لو كان المراد الاستعانة به وبتوقيفه على أداء العبادة لبقى حكم الاستعانة في غيرها غير معلوم في أم

الكتاب. ثم لننظر من ناحية أخرى كيف عبر عن العبادة والاستعانة بلفظ الجمع لا الأفراد فقال: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ولم يقل: أعبد وأستعين وذلك إشارة إلى أهمية الجماعة في الإسلام فالدين

****Translation:****

It has been mentioned in the valuable exegesis: The repetition of the pronoun carries a strength of implication that is not present in its omission. For instance, if you say to a king: "You alone I love, and You alone I fear," it contains a specificity of love and fear directed towards him and a notable emphasis on mentioning him that is absent in the phrase: "You alone I love and fear." Thus, the repetition is justified from every aspect.

Now, let us consider from another angle how the verb of seeking assistance is expressed without any restriction. It states: "You alone we seek assistance," without specifying: "We seek assistance for this or that." For example, it does not say: "We seek assistance for worship" or "We seek assistance for obedience," and so forth. This is because the intention is to generalize the seeking of assistance to encompass everything a person desires, without limiting it to anything specific. Therefore, one seeks help from Allah in worship, in seeking sustenance, in victory over enemies, in facilitating his affairs, and in fulfilling his needs, covering all matters of this world and the Hereafter. It is said that if seeking assistance were restricted to worship and obedience, the status of seeking assistance in other matters would remain unknown.

In "The Spirit of Meanings," it is mentioned regarding the secret of the generalization of seeking assistance: it is said that it is to encompass every matter in which assistance is sought. The omission here is akin to saying: "So-and-so gives," indicating generality. Furthermore, if the intention were merely to seek assistance from Him and with His guidance in performing acts of worship, then the status of seeking assistance in other matters would remain undefined in the Mother of the Book.

Now, let us consider from another perspective how the terms for worship and seeking assistance are expressed in the plural form, not the singular. It states: "You alone we worship, and You alone we seek assistance," and does not say: "I worship and I seek assistance." This indicates the importance of community in Islam, for the religion...

الإسلامي ليس ديناً فردياً بل هو دينٌ جماعي وكثيرٌ من مظاهر الجماعة واضحة فيه كصلاة الجماعة وهي تَقْضَى صلاة الفرد بسبع وعشرين درجة ولست المساجد إلا مظهراً من مظاهر الجماعة وهذه السورة التي تَتَرَدَّدُ في كل ركعة من ركعات الصلاة فيها إشارة إلى أهمية الجماعة بكلمة نعبد ونستعين واهدنا. والحج أكبر مظهر جماعي والزكاة والصدقات من أكبر مظاهر التكافل الاجتماعي والجهاد من شؤون الجماعة ويعلنه أمير المؤمنين والصوم في الإسلام ليس عبادة فردية محضة بل هو عبادة جماعية فتخصيصه بشهر معين يلتزم به كل المجتمع المسلم وليس كما يرغب الفرد من أكبر مظاهر الجماعة وتعيين الأعياد ووجوب الإفطار فيها فلا يشذ فرد واحد عن المجتمع من أكبر مظاهر الجماعة وعبادة المرضى أمرٌ جماعي وغير ذلك وغيره كل ذلك من مظاهر الجماعة. جاء في تفسير الرازي: إن المراد من هذه النون نون الجمع وهو تنبيه على أن الأولى بالإنسان أن يؤدي الصلاة بالجماعة... الوجه الثالث: إن المؤمنين إخوة فلو قال: إياك أعبد لكان قد ذكر عبادة نفسه ولم يذكر عبادة غيره. أما لما قال: إياك نعبد كان قد ذكر عبادة نفسه وعبادة جميع المؤمنين شرقاً وغرباً فكانه سعى في إصلاح مهمات المسلمين. وجاء في فتح القدير: والمجيء بالنون في الفعلين لقصد الإخبار من الداعي عن نفسه وعن جنسه من العباد. وقيل: إن المقام لما كان عظيماً لم يستقل به الواحد استقصاراً لنفسه واستصغاراً لها فالمجيء بالنون لقصد التواضع لا لتعظيم النفس.

****Islam as a Collective Religion****

Islam is not an individual religion; rather, it is a collective faith. Many aspects of this collectivity are

evident, such as congregational prayer, which surpasses individual prayer by twenty-seven degrees. Mosques are merely one manifestation of this communal aspect. The phrase "We worship and seek help from You; guide us" recited in every unit of prayer underscores the significance of community.

****Key Collective Aspects of Islam:****

1. ****Hajj****: The greatest expression of communal worship.
2. ****Zakat and Charitable Giving****: Major facets of social solidarity.
3. ****Jihad****: An obligation of the community, announced by the leader of the believers.
4. ****Fasting****: Not merely an individual act; it is a communal obligation, specified for a particular month that the entire Muslim community observes.
5. ****Eid Celebrations****: The necessity of breaking the fast on these days signifies that no individual can deviate from the community.
6. ****Visiting the Sick****: A collective responsibility and other similar acts all reflect the essence of community.

According to Al-Razi's interpretation, the "n" in "We worship" signifies the collective nature of worship, indicating that it is preferable for an individual to pray in congregation.

Furthermore, the third point highlights that believers are brothers. If the phrase had been "You alone do I worship," it would imply a focus on individual worship, neglecting the worship of others. However, by stating "You alone we worship," it encompasses the worship of oneself alongside all believers, both in the East and the West, thereby contributing to the betterment of the Muslim community.

In Al-Fath Al-Qadir, it is noted that the use of "we" in the verbs serves to inform about the caller and his fellow worshippers. It is said that due to the greatness of the occasion, one individual cannot adequately represent it, thus using "we" reflects humility rather than self-aggrandizement.

وقرنت العبادة بالاستعانة ليدل على أن الإنسان لا يستطيع أن يقوم بعبادة الله إلا بإعانة الله وتوفيقه ولا ينهض بها إلا بالتوكل عليه فهو إقرار بالعجز عن حمل هذه الأمانة الثقيلة إذا لم يُعنه الله على ذلك فالاستعانة بالله علاج لغرور الإنسان وكبريائه وهما داءان قَتَّالان وليجمع بين ما يتقرب به العباد إلى ربهم وبين ما يطلبونه ويحتاجون إليه من جهته. وقُدِّمت العبادة على الاستعانة لعدة وجوه منها: إِنَّ العبادة هي عِلَّةُ خَلْقِ الإنس والجن وَمَا خُلِقْتُ الجن والإنس إِلَّا لِيَعْبُدُونِ الذاريات: 56 . وإنها الغاية من خَلْقهم وإن الاستعانة إنما هي وسيلة للقيام بها فكانت العبادة أولى بالتقديم لأن الغاية مقدمة على الوسيلة. جاء في روح المعاني : إِنَّ العبادة واجبةٌ حتماً لا مناص للعباد من الإتيان بها حتى جعلت كالعلة لخلق الإنس والجن فكانت أحق بالتقديم. وجاء في التفسير القيم : إن تقديم العبادة على الاستعانة في الفاتحة من باب تقديم الغايات على الوسائل إذ العبادة غاية العباد التي خُلِقُوا لها والاستعانة وسيلة إليها. ومنها: أن العبادة قَسَمُ الرَّبِّ وَحَقُّهُ وأن الاستعانة مرادُّ العبد ومن الطبيعي أن يقدم العبد ما يستوجب رضا الرب ويستدعي إجابته قبل أن يطلب منه شيئاً وهو التذلل لله والخضوع بين يديه بالعبادة. فكان القيام بالعبادة مظنة استجابة طلب الاستعانة.

****The Relationship Between Worship and Seeking Assistance****

Worship is coupled with seeking assistance to indicate that a person cannot fulfill the worship of Allah except with His help and guidance. One cannot rise to this duty without reliance on Him, which acknowledges human incapacity to bear this heavy trust without divine support. Seeking assistance from Allah serves as a remedy for human arrogance and pride, both of which are deadly diseases. It unites what the servants approach their Lord with and what they request and need from Him.

Worship is prioritized over seeking assistance for several reasons:

1. ****Purpose of Creation****: Worship is the reason for the creation of humans and jinn, as stated in the Quran: "And I did not create jinn and mankind except to worship Me" (Adh-Dhariyat: 56). It is the ultimate goal of their creation, while seeking assistance is merely a means to fulfill this goal. Therefore, worship takes precedence since the goal is prioritized over the means.
2. ****Obligation of Worship****: As mentioned in "Ruh al-Ma'ani," worship is an obligatory act that the servants must perform, making it akin to the reason for the creation of humans and jinn, thus deserving of precedence.
3. ****Hierarchy of Divine Rights****: According to "Tafsir al-Qayyim," the preference of worship over seeking assistance in Surah Al-Fatiha reflects the principle of prioritizing ends over means. Worship is the ultimate goal for which servants were created, while seeking assistance is a means to achieve it.
4. ****Divine Rights vs. Human Requests****: Worship is the right of the Lord, while seeking assistance is the servant's desire. It is natural for the servant to prioritize actions that warrant the Lord's pleasure and invoke His response before requesting anything, which involves humbling oneself before Allah through worship. Thus, fulfilling worship increases the likelihood of having one's request for assistance granted.

ومنها: أن العبادة حقُّ الله وقسمه والاستعانةُ قسمُ العبد وحقُّ الله أولى بالتقديم. ومنها: أنَّ العبادة أكثرُ مناسبةً للجزاء أعني قوله: مالك يوم الدين والاستعانة أنسب لطلب الهداية فوضع كلُّ تعبير مع ما يناسبه. جاء في روح المعاني: إنها أي العبادة أشد مناسبة بذكر الجزاء والاستعانة أقوى التماساً بطلب الهداية. ومنها: أن إِيَّاكَ نَعْبُدُ متعلقٌ بالوحيته واسمه الله . و إِيَّاكَ نَسْتَعِينُ متعلقٌ بربوبيته واسمه الرب فقدم إِيَّاكَ نَعْبُدُ على وإِيَّاكَ نَسْتَعِينُ كما تقدم اسم الله على الرب في أول السورة. ومنها: أن إِيَّاكَ نَعْبُدُ هو قسم الله فكان مع الشطر الذي هو ثناء على الله تعالى لكونه أولى به. و وإِيَّاكَ نَسْتَعِينُ قسم العبد فكان مع الشطر الذي له وهو اهدنا الصراط المستقيم إلى آخر السورة. وهذا التعبير هو نظير قوله تعالى: فاعبدوه وَتَوَكَّلْ عَلَيْهِ هود: 123 . فقدم العبادة على التوكل. هذا علاوة على أن في تأخير فعل الاستعانة توافقاً مع خواتيم الآية في السورة. فافتضى تقديم العبادة من كل وجه. فإن قلت: كان قياس الكلام أن يقول: إياه نعبد وإياه نستعين قَلِمَ قال: إياك نعبد ... بالخطاب

****Translation****

Among the points is that worship is the right of Allah and a division of it, while seeking assistance is a division of the servant, and the right of Allah is more deserving of precedence. Another point is that worship is more suitable for reward, referring to the phrase: "Master of the Day of Judgment," while seeking assistance is more appropriate for seeking guidance; thus, each expression is placed with what suits it. It is mentioned in "Ruh al-Ma'ani" that worship is most closely related to the mention of reward, and seeking assistance is more closely tied to the request for guidance.

Furthermore, "Iyyaka Na'budu" (You alone we worship) is related to His divinity and His name Allah, while "Iyyaka Nasta'een" (You alone we ask for help) is related to His lordship and His name Al-Rabb. Therefore, "Iyyaka Na'budu" is placed before "Iyyaka Nasta'een," just as the name Allah precedes the name Al-Rabb at the beginning of the Surah.

Additionally, "Iyyaka Na'budu" is the oath of Allah, thus it is paired with the portion that is praise of Allah, as it is more fitting for it. On the other hand, "Iyyaka Nasta'een" is the oath of the servant, and it is paired with the portion that is related to him, which is "Guide us to the Straight Path" until the end of the

Surah. This expression is akin to the saying of Allah: "Worship Him and put your trust in Him" (Hud: 123). Here, worship is placed before reliance.

Moreover, the delay in the act of seeking assistance aligns with the conclusions of the verses in the Surah, necessitating the precedence of worship in every aspect. If you say: The logical structure of the speech would suggest saying: "Iyyahu Na'budu wa Iyyahu Nasta'een" (Him we worship and Him we ask for help), then why did He say: "Iyyaka Na'budu" ... in the second person?

والجواب: أنَّ هذا يسمى التفاتاً في علم البلاغة والالتفات قد يكون عدولاً من الخطاب إلى الغيبة ومن الغيبة إلى الخطاب ومن ذلك قوله تعالى: هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفَلَكِ وَجَرَيْنَ بِهِمْ يُونُسَ: 22 . فعُدل من الخطاب إلى الغيبة. وللالتفات فائدة عامة وفوائد يقتضيها المقام أما الفائدة العامة فهي أنَّ الكلام إذا نُقِلَ من أسلوب إلى أسلوب كان ذلك أحسن تطرية لنشاط السامع وإيقاظاً للإصغاء إليه من إجراءاته على أسلوب واحد. ومن فوائده التي اقتضاها المقام أنه لما ذكر الحقيق بالحمد وأجرى عليه تلك الصفات العظام تَعَلَّقَ الْعِلْمُ بِمَعْلُومٍ عَظِيمٍ الشَّأْنُ حَقِيقٌ بِالنَّشَاءِ وَغَايَةِ الْخُضُوعِ وَالِاسْتِعَانَةِ فِي الْمَهْمَاتِ فَخُوطِبَ ذَلِكَ الْمَعْلُومُ الْمَتَمِيزُ بِتِلْكَ الصِّفَاتِ فَقِيلَ: إِيَّاكَ يَا مَنْ هَذِهِ صِفَاتُهُ نَخْصُ بِالْعِبَادَةِ وَالِاسْتِعَانَةِ لَا نَعْبُدُ غَيْرَكَ وَلَا نَسْتَعِينُهُ لِيَكُونَ الْخُطَابُ أَدْلَ عَلَى أَنَّ الْعِبَادَةَ لَهُ لِذَلِكَ التَّمِيزِ الَّذِي لَا تَحَقُّ الْعِبَادَةُ إِلَّا بِهِ. ومنها: أنه لما وُصِفَ بأنه رب العالمين عَلِمَ أنه حَاضِرٌ فِي كُلِّ مَكَانٍ وَزَمَانٍ وَلَيْسَ غَائِباً ذَلِكَ لِأَنَّهُ رَبُّ الْعَالَمِينَ جَمِيعاً فَلَا يَغِيبُ عَنْهُمْ وَلَا يَغِيبُونَ عَنْهُ فَلَمَّا عَلِمَ حُضُورَهُ نُوْدِيَ بِنِدَاءِ الْحَاضِرِ الْمَخَاطَبِ. ونظير هذا أنك تذكر شخصاً متصفاً بأوصاف جلييلة مُخْبِراً عنه إخبار الغائب ويكون ذلك الشخص حاضراً معك فتقول له: إِيَّاكَ أَقْصِدُ فَيَكُونُ فِي هَذَا الْخُطَابِ مِنَ التَّلَطُّفِ عَلَى بُلُوغِ الْمَقْصُودِ مَا لَا يَكُونُ فِي لَفْظِ إِيَّاهُ .

****The Answer:****

This is referred to as "iltifat" in the science of rhetoric. Iltifat can involve a shift from direct address to third-person reference, or vice versa. An example of this is found in the verse: "He is the One who drives you across land and sea, until you are in the ships, and they sail with them" (Quran 10:22). Here, the discourse shifts from direct address to third-person reference.

****General Benefits of Iltifat:****

1. ****Engagement of the Listener:**** When speech transitions from one style to another, it provides a refreshing change that enhances the listener's engagement and attentiveness compared to a monotonous style.
2. ****Contextual Relevance:**** In this context, when the one deserving of praise is mentioned with grand attributes, knowledge is directed toward a significant entity worthy of commendation, submission, and seeking assistance in critical matters. Thus, the distinguished entity is addressed as follows: "You alone, O You with these attributes, we dedicate our worship and seek assistance from; we worship none other than You." This form of address emphasizes that worship is due only to Him, given His unique attributes.
3. ****Presence of the Lord:**** By describing Him as the Lord of the worlds, it is understood that He is present in every place and time, never absent. This is because He is the Lord of all worlds; thus, He does not become absent from them, nor do they become absent from Him. Knowing His presence leads to addressing Him with the tone of one who is present.

An analogy can be drawn here: when you mention a person endowed with noble qualities, informing others as if that person were absent while they are actually present, you would say to them: "You are the

one I aim for." In this address, there is a gentleness in reaching the intended goal that is not present in the mere mention of "him."

ومنها: أنه ذكر توطئةً للدعاء في قوله: اهدنا. ثم إنَّ الطلب من الحاضر أقوى من الطلب من الغائب. ومنها: أن الكلام من أول السورة إلى هنا ثناءٌ والثناء في الغيبة أولى ومن هنا إلى الآخر دعاءٌ وهو في الحضور أولى والله تعالى حيٌّ كريم. وقيل: إنه لما كان الحمد لا يتفاوت غيبة وحضوراً بل هو مع ملاحظة الغيبة أدخل وأتم وكانت العبادة إنما يستحقها الحاضر الذي لا يغيب كما حكى سبحانه عن إبراهيم عليه السلام قُلَّمَا أَقَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ الْأَنْعَامِ: 76. لَا جَرَمَ عَبَّرَ سبحانه وتعالى عن الحمد بطريق الغيبة وعن طريق الخطاب إعطاء لكلٍ منهما ما يليق من النسق المستطاب. وقيل غير ذلك والله أعلم. اهدنا الصراط المستقيم . معنى الهداية الإرشاد والدلالة والتبيين والإلهام. وفعل الهداية قد يُعَدَّى بنفسه نحو قوله تعالى: إِنَّا هَدَيْنَا السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا الْإِنْسَانِ: 3. وقوله: وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا الْفَتْحِ: 2 وقد يُعَدَّى بالي كقوله: وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ الشُّورَى: 52. وقوله: وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى النَّازِعَاتِ: 19. وقد يعدى باللام كقوله: الحمد لله الذي هَدَانَا لِهَذَا الْأَعْرَافِ: 43.

1. Introduction to Supplication:

It is mentioned as a prelude to the supplication in the phrase: "Guide us." The request made to the present is stronger than that made to the absent.

2. Praise and Supplication:

The discourse from the beginning of the Surah until this point consists of praise, and praising in the absence is more appropriate. From this point onward, it is supplication, which is more suitable in the presence. Allah, the Exalted, is indeed modest and generous.

3. Nature of Praise:

It has been said that since praise does not vary whether in absence or presence, but is more complete when considering the absent, worship is deservedly attributed to the one who is present, as narrated by Allah regarding Ibrahim (peace be upon him): "When the sun set, he said, 'I do not like those that set.'" (Al-An'am: 76).

4. Expression of Praise:

Certainly, Allah expressed praise in the manner of absence and addressed it in the manner of presence, granting each its appropriate form of eloquence. Other interpretations exist, and Allah knows best.

5. Meaning of Guidance:

"Guide us to the straight path." The meaning of guidance includes direction, indication, clarification, and inspiration. The act of guiding can be transitive by itself, as in the verse: "Indeed, We have guided him to the path, whether he is grateful or ungrateful." (Al-Insan: 3).

6. Guidance in the Qur'an:

It can also be transitive with "to," as in: "And indeed, you guide to a straight path." (Ash-Shura: 52). Additionally, it may be transitive with "towards," as in: "And I will guide you to your Lord so that you

may fear." (An-Nazi'at: 19). It can also be used with "for," as in: "Praise be to Allah who has guided us to this." (Al-A'raf: 43).

وقيل: إن الفرق بين التعدية بالحرف والتعدية من دون حرف أن التعدية بالحرف تقال إذا لم يكن فيه ذلك فيحصل بالهداية إليه وإن التعدية من دون حرف تقال لمن يكون فيه ولمن لا يكون فيه فنقول: هَدَيْتُهُ إِلَى الطريق وهديته للطريق لمن لا يكون في الطريق فتوصله إليه وتقول: هَدَيْتُهُ الطريق لمن كان فيه فَنَبِّصَرُهُ به وَتُبَيِّنُهُ له وتقول أيضاً لمن لا يكون فيه فتوصله إليه. قال تعالى على لسان إبراهيم عليه السلام قاتلاً لأبيه: فَاتَّبَعْنِي أَهْدِكَ صِرَاطاً سَوِيّاً مريم: 43 . وأبوه ليس في الصراط بل هو بعيد عنه. وقال تعالى في المنافقين: وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرَجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعْظُونَ بِهِ لَكَانَ خَيْراً لَّهُمْ وَأَشَدَّ تَثْبِيثاً وَإِذَا لَا تَأْتِيهِمْ مِنْ أَلْفَاظٍ عَظِيماً وَلَهْدَيْنَا لَهُمْ صِرَاطاً مُسْتَقِيماً النساء: 6668 . والمنافقون ليسوا على الصراط. وقال على لسان رسل الله: وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا إبراهيم: 12 . وهم في الصراط. وقال مخاطباً رسوله محمداً صلى الله عليه وسلم: وَيَتِمَّ نِعْمَتُهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطاً مُسْتَقِيماً الفتح: 2 . وهو سالك للصراط. فتعدي الفعل بنفسه تقال لمن كان فيه أي في الصراط ولمن لم يكن فيه. أما التعدية باللام وإلى فتكون لمن لم يكن فيه وذلك نحو قوله تعالى على لسان الخصمين اللذين جاء داود عليه السلام ليحكم بينهما: فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ص: 22 . وقوله: قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَهْدِي إِلَى الْحَقِّ يُونس: 35 . أي: يوصل إليه.

It is said that the difference between guidance by means of a preposition and guidance without a preposition is that guidance with a preposition is used when there is no direct access to it, while guidance without a preposition is used for both those who are present and those who are not.

1. ****Guidance with a Preposition****:

- For example, "I guided him to the path" implies directing someone towards a path they are not on.
- "I guided him the path" indicates that the person is already on the path, helping him to see and understand it better.

2. ****Guidance without a Preposition****:

- This can also apply to those who are not on the path, facilitating their understanding of it.

As Allah says through the words of Ibrahim (peace be upon him) addressing his father: "Follow me; I will guide you to a straight path" (Maryam: 43). His father is not on the path but is far from it.

Allah also speaks of the hypocrites: "And if We had decreed upon them, 'Kill yourselves' or 'Leave your homes,' they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position. Then We would have given them from Us a great reward and guided them to a straight path" (An-Nisa: 66-68). The hypocrites are not on the path.

Furthermore, Allah says through His messengers: "And what is [the matter] with us that we should not rely upon Allah while He has guided us in our ways" (Ibrahim: 12). They are on the path.

Addressing His Messenger Muhammad (peace be upon him), Allah states: "And He will complete His favor upon you and guide you to a straight path" (Al-Fath: 2). He is traversing the path.

Thus, guidance through action itself is said for those who are on the path and for those who are not. However, guidance with "to" or "for" is specifically for those who are not on it, as indicated by the words of the two disputants who came to Dawood (peace be upon him) for judgment: "Judge between us with

truth and do not exceed it, and guide us to the right path" (Sad: 22).

Also, Allah says: "Say, 'Is there any of your partners who guides to the truth?'" (Yunus: 35), meaning to direct someone towards it.

جاء في تفسير ابن كثير: وقد تُعَدَّى الهداية بنفسها كما هنا: اهدنا الصراط المستقيم فتضمن معنى ألهمنا أو وَفَّقنا أو ارزقنا أو أعطنا وَهَدَيْنَاهُ النجدين البلد: 10 أي: بينا له الخير والشر. وقد تُعَدَّى بإلى كقوله تعالى: اجتنبوا وَهْدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ النحل: 121. فاهدوهم إِلَى صِرَاطٍ الْجَحِيمِ الصافات: 23. وذلك بمعنى الإرشاد والدلالة وكذلك قوله: وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ الشورى: 52. وقد تُعَدَّى باللام كقول أهل الجنة: الحمد لله الذي هَدَانَا لِهَذَا الْأَعْرَافِ: 43. أي وَفَّقَنَا لِهَذَا وَجَعَلَنَا لَهُ أَهْلًا. وفي اللسان: هديته الطريق والبيت هداية أي: عَرَفْتَهُ لُغَةً أَهْلُ الْحِجَاز وغيرهم يقول: هديته إلى الطريق وإلى الدار حكاها الْأَخْفَش. قال ابن بري: يُقَالُ: هديته الطريق بمعنى عَرَفْتَهُ فَيُعَدَّى إِلَى مَفْعُولَيْنِ وَيُقَالُ: هديته إلى الطريق وللطريق على معنى أُرْشِدْتَهُ إِلَيْهَا. فَيُعَدَّى بِحَرْفِ الْجَرِّ كَأُرْشِدْتَ قَالَ: وَيُقَالُ: هديت له الطريق على معنى بَيَّنْتُ لَهُ الطَّرِيقَ. وفيه أيضاً أَنْ هَدَيْتَ لَكَ فِي مَعْنَى بَيَّنْتَ لَكَ وَقَوْلُهُ تَعَالَى: أَوَلَمْ يَهْدِ لَهُمْ السَّجْدَةَ: 26. قال أبو عمرو: أَوْ لَمْ يُبَيِّنْ لَهُمْ. فعلى هذا يكون: هداه الطريق بمعنى عَرَفَهُ الطَّرِيقَ وَ هداه إلى الطريق وللطريق بمعنى أُرْشِدَهُ إِلَيْهِ وَيُقَالُ: هداه للطريق بمعنى بَيَّنَّهُ لَهُ أَيْضاً.

****Interpretation of Ibn Kathir:****

Guidance can be conveyed by itself, as in the phrase: "Guide us to the straight path," which encompasses meanings such as inspire us, grant us success, provide us, or bestow upon us. The verse "And We guided him to the two pathways" (Al-Balad: 10) indicates that we have made clear to him the distinction between good and evil.

Guidance can also be expressed with the preposition "to," as in the verse: "He chose him and guided him to a straight path" (An-Nahl: 121). Additionally, "So guide them to the path of Hell" (As-Saffat: 23) signifies the meaning of directing and indicating the correct path. Similarly, the verse "Indeed, you guide to a straight path" (Ash-Shura: 52) emphasizes this concept.

Moreover, guidance can be expressed with the preposition "for," as stated by the people of Paradise: "Praise be to Allah who has guided us to this" (Al-A'raf: 43), meaning He granted us success for this and made us deserving of it.

In linguistic terms, "I guided him to the road" or "the house" signifies that I informed him, as noted by Al-Akhfash. Ibn Bari stated that "I guided him to the road" means I informed him, which allows for two objects, while "I guided him to the road" implies that I directed him towards it, using a preposition similar to "I guided him."

It is also said: "I clarified the road for him," meaning I explained the path. Furthermore, the verse "Or did He not guide them?" (As-Sajda: 26) was interpreted by Abu Amr as "Or did He not clarify for them?" Thus, "He guided him the road" means I informed him of the road, and "He guided him to the road" means I directed him towards it; it can also be said "He guided him for the road," indicating that I clarified it for him as well.

ويبدو أن الهداية على مراتب فالبعيد الضالُّ عن الطريق يحتاج إلى هادٍ يَدُلُّهُ عَلَى الطَّرِيقَ وَيُوصِلُهُ إِلَيْهِ فَهنا نستعمل يهدي إلى أي: يوصل إلى ويرشد إلى. والذي يصل إلى الطريق يحتاج إلى هادٍ يَعْرِفُهُ بِأَحْوَالِ الطَّرِيقِ وَمراحلها وما فيها من مخاوف وأماكن الهلكة والأمن ويعرفه بما يحتاجه السالك في هذه الطريق وهنا نستعمل هداه الطريق. أما اللام فإنها تستعمل في اللغة للتعليل أي: لبيان الغاية من الحدث وقد تستعمل لانتهاء الغاية أيضاً كأن تقول جنّت لطلب العلم أي إِنَّ طَلَبَ الْعِلْمِ غَايَةُ الْمَجِيءِ وَعِلَّتُهُ وَ جُنَّتْ لِلدَّارِ بِمَعْنَى: جُنَّتْ إِلَيْهَا. وقد تستعمل اللام مع الهداية لبيان الغاية من الحدث

فسالك السبيل يريد الوصول إلى غاية وليس الطريق غاية في نفسه فيؤتى باللام عند هذه الغاية فيقال: هداه لكذا أي: أبلغه لها فكانت غاية سلوكه وسيره. والإنسان محتاج إلى هذه الهدايات كلها فإن ضلَّ احتاج من يهديه إلى الطريق وإن وصل احتاج مَنْ يُعَرِّفه بالطريق وإن سلك احتاج الوصول إلى الهدف وألاً ينقطع في الطريق وإن قطع الطريق احتاج إلى من يبلغه غايته وأن ينيله مرامه ويهديه له. وعند ذلك يقول كما قال أصحاب الجنة بعد أن قطعوا الطريق وبلغوا مرادهم الحمد لله الذي هَدَانَا لهذا الأعراف: 43 . أي: وفقنا لهذا في خاتمة المطاف وهي خاتمة الهدايات. ولذا لم نجد استعمال هدى مُعَدَّى باللام في القرآن الكريم مع السبيل أو الصراط فلا تجد مثل هداه لصراط مستقيم أو هداه لسبيل مستبين لأن الصراط ليس هو الغاية بل هو طريقٌ يُوصِلُ إلى الغاية فهو

The Gradations of Guidance

It appears that guidance exists in stages. The distant one, lost from the path, requires a guide to direct him to the way and lead him to it. Here, we use the term "guides to" which means to lead and to instruct. The one who reaches the path needs a guide to inform him about the conditions of the path, its stages, the dangers it contains, places of peril, and safety, as well as what the traveler requires on this journey. In this context, we use "guided him on the path."

The preposition "ل" (lam) is employed in the Arabic language for the purpose of indication, meaning to clarify the goal of an action. It can also indicate the end of a goal, as in the phrase "I came to seek knowledge," where seeking knowledge is the purpose of coming. Similarly, "I came to the house" means "I came to it." The preposition "ل" can also be used with guidance to indicate the goal of an action. Thus, a traveler seeks to reach a destination, and the path itself is not the goal; therefore, "ل" is used to indicate this goal, as in "He guided him to such and such," meaning he led him to it, which became the aim of his journey.

A person is in need of all these forms of guidance: if he is lost, he needs someone to guide him to the path; if he has arrived, he needs someone to inform him about the path; if he has traveled, he needs to reach the goal and not become lost along the way; and if he has strayed from the path, he needs someone to convey him to his goal and fulfill his desires, guiding him towards it. At that point, he may say, as the companions of Paradise did after they traversed the path and achieved their desires, "Praise be to Allah who has guided us to this," (Al-A'raf: 43). This signifies that we have been granted success in the end of all guidance.

Thus, we do not find the usage of "هدى" (guidance) accompanied by "ل" in the Holy Qur'an with "سبيل" (way) or "صراط" (path). You will not find phrases like "He guided him to the straight path" or "He guided him to a clear way," because the path is not the ultimate goal; rather, it is a means that leads to the goal.

مطلوب لغيره فيقال: هداه إلى الصراط وهداه الصراط. قال تعالى: بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ الْحَقِّ 17 . فجعل الإيمان غاية ذلك أن الإيمان من الأمن وهو استقرار النفس وطمأنينتها وأكثر ما يرهق الإنسان فَقْدُ أمنه النفسي فبلوغه غاية من أعظم الغايات. وقال: قُلِ اللَّهُ يَهْدِي لِلْحَقِّ يونس: 35 . وقال: إِنَّ هَذَا الْقُرْآنُ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ الإسراء: 9 . وقال: الحمد لله الذي هَدَانَا لهذا الأعراف: 43 . وقال: يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ النور: 35 . ولم يَرَدْ ذِكْرُ للسبيل أو نحوه مع اللام كما ترى بل هذه كلها غايات فالإيمان والحق والتي هي أقوم والنور والجنة كلها غايات مُرَادَةٌ مطلوبة وقد استعملت اللام معها. والملاحظ أيضاً أن هذه الهداية وهي الهداية للغاية والانتهاى إليها اختصها الله لنفسه أو لقرانه فلم يستعمل هدى لكذا إلا له سبحانه أو لكتابه فهو المبلغ للغايات بخلاف هداه كذا أو هداه إلى كذا فقد استعمله له ولغيره قال تعالى: وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ الشورى: 52 . وقال: فَاتَّبِعْنِي أَهْدِيَكُ صِرَاطًا سَوِيًّا مريم: 43 . وقد تقول: لكن القرآن استعمل تعبيرين أحياناً في سياق واحد مما يدل على أنهما بمعنى واحد وذلك نحو قوله تعالى: قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ المائدة: 156 .

****The Concept of Guidance in Islam****

It is required for others, as it is said: "He guided him to the path" and "The path guided him." Allah, the Exalted, states: "Rather, Allah has bestowed His favor upon you by guiding you to faith" (Al-Hujurat: 17). Thus, He made faith the ultimate goal, as faith is associated with security and the tranquility of the soul. The greatest burden upon a person is the loss of psychological security, making the attainment of this goal one of the highest aspirations.

He also says: "Say, 'Allah guides to the truth'" (Yunus: 35). Furthermore, "Indeed, this Qur'an guides to that which is most upright" (Al-Isra: 9). Additionally, "All praise is due to Allah, who has guided us to this" (Al-A'raf: 43). And, "Allah guides to His light whom He wills" (An-Nur: 35).

It is noteworthy that the mention of "the way" or similar terms does not occur with the definite article (the) as seen above; rather, all these are desired and sought-after goals. Faith, truth, that which is most upright, light, and Paradise are all intended goals, and the definite article is used with them.

Moreover, it is observed that this guidance, which is aimed at reaching a destination, is exclusively attributed to Allah Himself or to His Qur'an. The term "guided" is employed only for Him or His Book, as it conveys the means to achieve these goals. In contrast, "He guided him to this" or "He guided him to that" can be used for both Him and others. Allah, the Exalted, states: "And indeed, you guide to a straight path" (Ash-Shura: 52). He also says: "So follow me; I will guide you to a sound path" (Maryam: 43).

One might argue that the Qur'an sometimes employs both expressions in a single context, indicating they share the same meaning. This is evident in His saying: "Indeed, there has come to you from Allah a light and a clear Book, by which Allah guides whom He wills to the paths of peace and brings them out of darkness into light by His permission and guides them to a straight path" (Al-Ma'idah: 15-16).

فَقَالَ: يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ فَعَدَّى الْفِعْلَ بِنَفْسِهِ إِلَى سُبُلِ السَّلَامِ ثُمَّ قَالَ: وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ فَعَدَّاهُ بِالْحَرْفِ إِلَى مِمَّا يَدُلُّ عَلَى أَنَّهُمَا بِمَعْنَى وَاحِدٍ. وَنَحْوُ قَوْلِهِ: قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَى يُونُسُ: 35. فَعَدَّاهُ مَرَّةً بِأَلْفٍ وَمَرَّةً بِاللَّامِ فَقَالَ: قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ فَعَدَّاهُ بِاللَّامِ ثُمَّ قَالَ: أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ فَجَعَلَهَا بِمَعْنَى وَاحِدٍ. وَالْحَقُّ أَنَّهُ لَا يَسْتَعِينُ بِمَعْنَى وَاحِدٍ وَأَنْ هُنَاكَ مَا يَقْتَضِي هَذَا الْاِخْتِلَافَ فَبِالنِّسْبَةِ إِلَى الْآيَةِ الْأُولَى وَهِيَ قَوْلُهُ تَعَالَى: يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ فَإِنَّ الَّذِي اتَّبَعَ رِضْوَانَهُ اللَّهُ لَا يَسْتَعِينُ وَلَا مَبْتَدَأٌ عَنِ الصِّرَاطِ بَلْ هُوَ فِيهِ فَهُوَ مُحْتَاجٌ إِذْنٌ إِلَى مَنْ يَهْدِيهِ الطَّرِيقَ وَيَعْرِفُهُ إِيَّاهُ وَلَيْسَ مُحْتَاجاً إِلَى مَنْ يُوصلُهُ إِلَيْهِ وَأَمَّا الَّذِي فِي الظُّلُمَاتِ فَيَحْتَاجُ إِلَى مَنْ يَخْرِجُهُ مِنْهَا وَيُدْخِلُهُ عَلَى الطَّرِيقِ وَيُوصلُهُ إِلَيْهِ فَهُوَ لَيْسَ فِي الطَّرِيقِ الصَّحِيحِ وَلِذَا قَالَ: وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ أَي: يُوصلُهُمْ إِلَيْهِ. فَاقْتَضَى كُلُّ مَوْضِعٍ التَّعْيِيرَ الَّذِي وَرَدَ فِيهِ. فَاقْتَضَى الْأَمْرَ بِالنِّسْبَةِ إِلَى الْآيَةِ الثَّانِيَةِ وَهِيَ قَوْلُهُ تَعَالَى: قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَى يُونُسُ: 35. فَإِنَّ الشُّرَكَاءَ لَا يَسْتَطِيعُونَ الدَّلَالَهَ عَلَى الْحَقِّ وَالْإِرْشَادَ إِلَيْهِ أَصْلاً. وَلَكِنْ اللَّهُ يَهْدِي إِلَى الْحَقِّ وَلِلْحَقِّ فَاللَّهُ يَرِشِدُ إِلَيْهِ ثُمَّ

****Translation:****

He said: "By it, Allah guides whom He wills among those who follow His pleasure to the paths of peace." He then attributed the action to itself regarding the paths of peace. He said: "And He guides them to a straight path," which indicates that both expressions convey the same meaning. This is similar to His saying: "Say, 'Is there any of your partners who guides to the truth?' Say, 'Allah guides to the truth.' Is he who guides to the truth more worthy to be followed, or he who does not guide unless he is guided?"

(Yunus: 35).

He attributed it once with "to" and once with "for." He said: "Say, 'Is there any of your partners who guides to the truth?'" which he attributed with "to," then he said: "Say, 'Allah guides to the truth,'" which he attributed with "for." Then he said: "Is he who guides to the truth more worthy to be followed?" thus equating both phrases in meaning.

However, the truth is they do not convey the same meaning, and there is a reason for this difference. Regarding the first verse, which states: "By it, Allah guides whom He wills among those who follow His pleasure to the paths of peace and brings them out of darkness into light by His permission and guides them to a straight path," it is evident that those who follow Allah's pleasure are neither lost nor distant from the path; rather, they are already on it. Therefore, they need someone to guide them along the way and to clarify it for them, not someone to lead them to it.

As for those in darkness, they need someone to bring them out of it and direct them to the path, for they are not on the right path. This is why He said: "And brings them out of darkness into light by His permission and guides them to a straight path," meaning He leads them to it. Thus, each expression corresponds to the context in which it appears.

Concerning the second verse, which states: "Say, 'Is there any of your partners who guides to the truth?' Say, 'Allah guides to the truth.' Is he who guides to the truth more worthy to be followed, or he who does not guide unless he is guided?" (Yunus: 35), it is clear that the partners cannot indicate or guide to the truth at all. However, Allah guides to the truth, and He leads to the truth.

يوصلك إلى المنتهى ويُبَلِّغُكَ المراد فهو لا يكتفي بأن يقول لك إنّ الطريق من هنا بل يَعْرِفُكَ به ويوصلك إلى طلبتك إنك قد تسأل شخصاً عن الطريق فيرشدك إليه ويقول لك: الطريق من هنا أو ذلك هو الطريق ولكنه لا يعرف مراحل الطريق ولا يدري ما فيه بلّه إيصالك إلى المنتهى وتوليك المبتغى فألّهم لا تهدي إلى الحق أي: لا تُرشد إليه لأنها لا تعرف أين هو بلّه التعريف به والإيصال إلى خاتمته لحين تنوّل المراد. إن الله سبحانه وتعالى لا يهدي إلى الحق فقط بل يَعْرِفُكَ إياه ويبينه لك ويُبَلِّغُكَ إياه وأما شركاؤهم فلا يدرون الحق أين هو وقرق بعيد بين الحاليين فشركاؤهم لا يعرفون مبتدأ الطريق والله يوصلك إلى الخاتمة ويبلغك المراد. فالفرق واضح بين التعبيرين. ونعود إلى قوله تعالى: اهدنا الصراط المستقيم فقد غدّى فعل الهداية بنفسه ولم يُعَدِّه بالحرف وذلك ليجمع عدة معانٍ في أن واحد ذلك أن التعدية من دون حرفٍ تُقال لمن يكون فيه ولمن لا يكون فيه فهنا نطلب الهداية لمن كان في الطريق فيعزّفه به ويبصره بشأنه ولمن ضل وانحرف من المؤمنين عن الجادة فيرده إلى الجادة فشمّل القسمين. ولما كان هؤلاء من الموحدين الحامدين لله كان المعنى علاوة على ما مرّ طلب استمرار الهداية على الطريق المستقيم والتثبيت على الهدى والزيادة فيه كما قال تعالى: والذين اهتدوا زَادَهُمْ هُدًى محمد: 17 . فإن العبد مفتقر في كل ساعة وحالة إلى الله تعالى في تثبيته على الهدى ورسوخه فيها وتبصره وازدياده منها واستمراره عليها.

It guides you to the ultimate destination and fulfills your desires. It does not merely tell you that the path is here, but it defines it for you and leads you to your goals. You may ask someone about the way, and they may direct you, saying: "The path is here" or "That is the way," yet they do not know the stages of the journey, nor do they understand what lies ahead, let alone ensure you reach the destination and attain your objectives. Their deities do not guide to the truth; they do not direct you to it because they lack knowledge of its location, let alone the ability to define it and lead you to its conclusion until your desires are fulfilled. Allah, the Exalted, does not only guide to the truth but also defines it for you, clarifies it, and brings you to it. In contrast, their partners do not know where the truth is, and there is a vast difference between the two situations. Their partners do not know the beginning of the path, while Allah guides you to the conclusion and fulfills your goals. The distinction between these expressions is clear.

Returning to His saying, "Guide us to the straight path," the verb "guide" is used directly without a preposition, encompassing multiple meanings simultaneously. The direct form of the verb is applicable to both those who are on the path and those who have strayed from it. Here, we seek guidance for those who are on the path, so He makes it known to them and enlightens them about it, and for those who have deviated from the righteous path, He brings them back to it, thus including both groups.

Since these are among the monotheists who praise Allah, the meaning also extends to a request for the continuation of guidance on the straight path, the stabilization in it, and the increase in it, as He said: "And those who are guided, He increases them in guidance" (Muhammad: 17). Indeed, the servant is in constant need of Allah, at every hour and in every situation, for stability in guidance, deepening in it, gaining insight from it, and continuity upon it.

فيكون معنى 1649؛ هُدِنَا الصراط المستقيم عَرَفْنَا الطريقَ الحقَّ وَرَدَّنَا إِلَيْهِ رَدًّا جَمِيلًا إِذَا مَا ضَلَلْنَا أَوْ انْحَرَفْنَا وَتَبَيَّنَّا عَلَى الْهُدَى وَزِدَّنَا هُدًى. جاء في البحر المحيط : ومضمون هذه الجملة طلب استمرار الهداية إلى طريق مَنْ أنعم الله عليهم لأن مَنْ صَدَّرَ مِنْهُ حمد الله وأخبر بأنه يعبد ويستعينه فقد حصلت له الهداية لكن يسأل دوامها واستمرارها. وجاء في روح المعاني : وللمحققين في معنى اهدنا وجوه ... أحدها: أن معناه تَبَيَّنَّا عَلَى الدِّين كَيْلَا تَزَلُّنَا الشُّبُهَة وفي القرآن رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا آل عمران: 8 . وفي الحديث: اللهم يا مُقَلِّبَ الْقُلُوبِ تَبَيَّنْ قُلُوبَنَا دِينَكَ وَثَابِتْهَا: أعطنا زيادة الهدى كما قال تعالى: والذين اهتدوا زَادَهُمْ هُدىً وَآتَاهُمْ تَقْوَاهُمْ محمد: 17 . وثالثها: أن الهداية الثواب كقوله تعالى: يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ يونس: 9 . ورابعها: أن المراد دُلَّنَا عَلَى الحق في مستقبل عمرنا كما دَلَّلْتَنَا عَلَيْهِ في ماضيه. وقد تقول: وَلَمْ لَمْ يَقْدَمْ المفعول مع الهداية كما فعل مع العبادة والاستعانة لَمْ لَمْ يَقُلْ: إِيَّانَا اهِدْ كَمَا قَالَ: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ والجواب: أنه لا يصح التقديم لأنه لا يصلح طلب التخصيص بالهداية دون سائر الناس فلا يصح أن تقول: اللهم اهدني ولا تهد أحداً سواي

****Meaning of "Guide us to the Straight Path"****

The phrase "Guide us to the Straight Path" implies that we seek recognition of the true path and a beautiful return to it if we stray or deviate. It also signifies a plea to be steadfast in guidance and to be granted an increase in guidance.

According to "Al-Bahr Al-Muhit," the essence of this sentence is a request for the continuation of guidance towards the path of those upon whom Allah has bestowed His grace. For one who begins by praising Allah and declares that they worship and seek His help has indeed received guidance, yet they ask for its permanence and continuity.

In "Ruh Al-Ma'ani," scholars have provided various interpretations of the meaning of "Guide us":

1. ****Steadfastness on Faith****: The first interpretation is that it means to keep us steadfast in our faith so that doubts do not shake us. This is supported by the Quranic verse: "Our Lord, do not let our hearts deviate after You have guided us" (Al-Imran: 8). Additionally, in a hadith, it is stated: "O Turner of hearts, make our hearts steadfast in Your religion."
2. ****Increase in Guidance****: The second interpretation is a request for an increase in guidance, as mentioned in the verse: "And those who are guided, He increases them in guidance and grants them their piety" (Muhammad: 17).
3. ****Reward of Guidance****: The third interpretation suggests that guidance is a reward, as stated: "Their

Lord guides them by their faith" (Yunus: 9).

4. ****Future Guidance****: The fourth interpretation indicates a request for guidance towards the truth in the future, just as we were guided in the past.

A question arises: Why is the object not placed before the act of guidance, as seen in the expressions of worship and seeking help, such as "You alone we worship and You alone we ask for help"? The answer is that it is inappropriate to precede the object because seeking specific guidance for oneself, excluding others, is not suitable. Thus, one cannot say: "O Allah, guide me and do not guide anyone else."

أو: اللهم ارحمني ولا ترحم أحداً غيري بل لك أن تسأل الهداية لنفسك ولا تقصرها عليك فلو قلت: إيانا اهد لكان المعنى: اهدنا ولا تهد أحداً سوانا وهذا لا يصح. ثم انظر من ناحية أخرى كيف قال: اهدنا ولم يقل: اهدني وذلك لأكثر من سبب: منها: أنه مناسب للجمع في قوله تعالى: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ لأنه لما أخبر المتكلم أنه هو ومن معه يعبدون الله ويستعينونه سأل له ولهم الهداية إلى الطريق الواضح لأنهم بالهداية إليه تصح منهم العبادة. ألا ترى أن من لم يهتد إلى السبيل الموصلة لمقصوده لا يصح له بلوغ مقصوده. وجاء في تفسير الرازي: كان العبد يقول: سمعت رسولك يقول: الجماعة رحمة والفرقة عذاب فلما أردت تحميدك ذكرت حمد الجميع فقلت: الحمد لله ولما ذكرت العبادة ذكرت عبادة الجميع فقلت: إِيَّاكَ نَعْبُدُ ولما ذكرت الاستعانة ذكرت استعانة الجميع فقلت: وَإِيَّاكَ نَسْتَعِينُ فلا جرم لما طلبت الهداية طلبتها للجميع فقلت: اهدنا الصراط المستقيم ولما طلبت الاقتداء بالصالحين طلبت الاقتداء بالجميع فقلت: صراط الذين أنعمت عليهم ولما طلبت الفرار من المردودين فررت من الكل فقلت: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ. ومنها: أن الدعاء كلما كان أعم كان إلى الإجابة أقرب.

****Translation****

O Allah, have mercy on me and do not have mercy on anyone other than me. However, it is permissible for you to seek guidance for yourself and not limit it solely to yourself. If you were to say: "Guide us," it would imply: guide us and do not guide anyone but us, which is not correct.

Then consider from another perspective how it is stated: "Guide us" and not "Guide me." This is for several reasons:

1. It aligns with the collective aspect in His saying: "You alone we worship and You alone we ask for help." When the speaker informs that he and those with him worship Allah and seek His assistance, he asks for guidance to the clear path for both himself and them, as their worship is valid only through this guidance.
2. Do you not see that one who is not guided to the path leading to his goal cannot reach his objective?
3. In the interpretation of Al-Razi, it is as if the servant says: "I heard Your Messenger say: 'The community is mercy, and division is punishment.' So when I wanted to praise You, I remembered the praise of all, saying: 'All praise is due to Allah.' And when I mentioned worship, I referred to the worship of all, saying: 'You alone we worship.' And when I mentioned seeking help, I referred to the help of all, saying: 'You alone we ask for help.' Therefore, when I sought guidance, I sought it for everyone, saying: 'Guide us to the straight path.' And when I sought to emulate the righteous, I sought to emulate all, saying: 'The path of those upon whom You have bestowed Your grace.' And when I sought refuge from the rejected, I fled from all, saying: 'Not of those who have evoked [Your] anger or of those who are astray.'"
4. Additionally, the more comprehensive the supplication, the closer it is to being answered.

ومنها: أن فيه أن تحب للآخرين ما تحب لنفسك فيغسل ما في النفس من درن الأثرة ونوازع الانفراد بالخير ويشيع عند المسلم حب التعاون. ومنها: إشاعة الروح الجماعية بين الأفراد. ومنها: أن الاجتماع على الهدى تثبيت وقوة وأن كثرة السائرين على الطريق تورث الأُنس وتهوّن مشقة السير بخلاف الانفراد في السير فإنه يورث الوحشة ويستجلب الملل إن الإنسان إذا كان معه سالكون لم يستوحش وكلما كثر السالكون شاع الأمان ورسخت الطمأنينة أما السالك وحده فإنه قد يستوحش وقد يضعف وقد يسقط وقد تأكله الذناب ويد الله مع الجماعة وإنما يأكل الذنب من الغنم القاصية. وهذا الأمر حاصل لمن سلك سبل الدنيا ولمن سلك سبل المبادئ والقيم سواء بسواء وهو في الثانية أظهر وأخطر. ثم انظر من ناحية أخرى كيف ارتبط قوله تعالى: اهدنا الصراط المستقيم بأول السورة ووسطها وآخرها. فارتبط بقوله: رَبِّ الْعَالَمِينَ في أول السورة لأن من معاني الرب المربي وأول مهام المربي هي الهداية كما ذكرنا. وارتبط بقوله: الرحمن الرحيم لأن مَنْ هداه الله فقد رحمه فإنك تطلب من الرحمن الرحيم أن لا يتركك ضالاً لا تهتدي إلى الطريق فإن رحمته تأبى أن يترك مَنْ سألته الهداية والنجاة من الضلال والضياح ضالاً مُضِيعاً. وارتبط بقوله: إِيَّاكَ نَعْبُدُ لأن العبادة ينبغي أن تكون على الطريقة الصحيحة التي يرضيها الله ولا تتحقق العبادة إلا بالهداية إلى الطريق المستقيم فلا يمكن أن تعبد عبادة صحيحة وأنت ضال.

****1. The Importance of Loving for Others What You Love for Yourself****

Among the key teachings is the principle of loving for others what you love for yourself. This notion purifies the heart from the impurities of selfishness and the inclination to monopolize goodness. It fosters a spirit of cooperation among Muslims.

****2. Promoting Collective Spirit****

- It encourages the cultivation of a collective spirit among individuals.
- The gathering upon guidance serves as a source of strength and stability; the presence of many travelers on the path creates a sense of companionship and alleviates the hardships of the journey.
- In contrast, solitary travel breeds loneliness and can lead to fatigue. When one is accompanied by fellow travelers, they do not feel isolated; the more the companions, the greater the sense of security and tranquility.

****3. The Dangers of Solitude****

- A solitary traveler may experience loneliness, weakness, or even fall prey to dangers, akin to a sheep that strays from the flock, which is vulnerable to wolves.
- This principle applies equally to those who pursue worldly paths and those who follow principles and values, with the latter being more evident and perilous.

****4. Divine Guidance in the Quran****

Consider how the verse "Guide us to the straight path" is intricately linked to the beginning, middle, and end of the surah.

- It is connected to the phrase "Lord of the worlds" at the beginning of the surah, as one of the meanings of 'Lord' is 'the Educator,' whose primary role is guidance, as previously mentioned.
- It relates to "The Most Gracious, The Most Merciful," for those whom Allah guides are indeed recipients of His mercy. You implore the Most Gracious and Most Merciful not to leave you misguided, as His mercy does not abandon those who seek guidance and salvation from error and loss.
- It is also connected to "You alone we worship," as worship must be conducted in the manner that pleases Allah. True worship cannot be achieved without being guided to the straight path; it is impossible to worship Him correctly while being lost.

وارتبط بقوله: وَإِيَّاكَ نَسْتَعِينُ ومن الاستعانة أن تطلب منه الهداية والثبات عليها. وارتبط بقوله: أَنْعَمْتَ عَلَيْهِمْ لأنَّ الْمُنْعَمَ عليهم هم الذين سلكوا الصراط المستقيم. وارتبط بقوله: وَلَا الضَّالِّينَ في آخر السورة لأن الضالين هم التائهون عن الطريق السالكون غير جادة الحق والهدى ضد الضلال وكثيراً ما يجمع القرآن بين الهدى والضلال على أنهما متضادان قال تعالى: يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ النحل: 93 وقال: يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا البقرة: 26 . وغير ذلك كثير. واختيار كلمة صراط دون كلمة طريق أو سبيل له سببه ذلك أن صراط على وزن فعال من صراط وهو من الأوزان الدالة على الاشتغال كالرباط والشِّدَاد فيشتمل على كل السالكين ولا يضيق بهم فهو واسع رَحْبٌ بخلاف كلمة طريق فإنها فعيل بمعنى مفعول من طرق بمعنى مطروق وهذا لا يدل في صيغته على الاشتغال فقد يضيق بالسالكين ولا يستوعبهم. وكذلك كلمة السبيل فهي كأنها فعيل بمعنى مفعول من أسبلت الطريق إذا كثرت سابلتها كالحكيم بمعنى المُحَكَّم. والسابلة من الطريق المسلوكة يقال: سبيل سابلة أي: مسلوكة. وقد جاء بالصراط مفرداً مُعَرَّفاً بتعريفين: بالألف واللام والإضافة وموصوفاً بالاستقامة مما يدل على أنه صراط واحد ليس ثمة صراط

****Connection to the Phrase: وَإِيَّاكَ نَسْتَعِينُ****

1. ****Seeking Guidance and Steadfastness****: The phrase emphasizes the importance of seeking divine assistance, particularly in the pursuit of guidance and steadfastness on the right path.
2. ****Connection to the Phrase: أَنْعَمْتَ عَلَيْهِمْ****: The term "those who have received Your blessings" refers to individuals who have successfully traversed the straight path.
3. ****Connection to the Phrase: وَلَا الضَّالِّينَ****: In the conclusion of the Surah, the "misguided" are identified as those who have strayed from the path, following routes that deviate from the truth and guidance.

****Contrast Between Guidance and Misguidance****:

- The Quran frequently juxtaposes guidance and misguidance, indicating their opposition. For instance, Allah states:
- "He leads astray whom He wills and guides whom He wills." (Surah An-Nahl: 93)
- "He causes many to stray by it and guides many by it." (Surah Al-Baqarah: 26)

****Significance of the Term 'صراط'****:

- The choice of the word "صراط" (straight path) over "طريق" (way) or "سبيل" (path) is intentional:
- "صراط" is derived from the form فَعَال, which suggests comprehensiveness, akin to terms like "رباط" (bond) and "شِدَاد" (strength). This denotes a path that encompasses all travelers without constraining them, making it broad and expansive.
- Conversely, "طريق" is from the form فَعِيل, implying a result of being trodden, which does not inherently convey inclusiveness and may be restrictive.
- Similarly, "سبيل" also suggests a path that has been traveled, with "سابلة" indicating a pathway frequented by travelers.

****The Singular Nature of the Path****:

- The term "صراط" appears in its singular form, defined by both the definite article and the genitive construction, and is characterized by uprightness. This indicates that there is only one true path, as opposed to multiple paths.

غيره فإنه ليس بين النقطتين أكثر من مستقيم واحد. فالصراط المستقيم هو طريق الإسلام وهو دين الله ووصفه بالاستقامة ليدل على أنه أقصر الطرق وأقربها إلى المطلوب فلا يشق على السالك وما عداه من الطرق معوج ولا يوصل إلى المقصود فإنه لا يوصل أكثر من مستقيم واحد بين نقطتين. إن المراد من السلوك على الصراط هو الوصول إلى الله تعالى كما قال: إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا الإنسان: 29 . وربنا على صراط مستقيم والذي يوصل إليه صراط مستقيم كما قال: إِنَّ رَبِّي عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ هود: 56 . وقال: قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ الحجر: 41 . فتعين

السلوك على هذا الصراط للوصول إليه. والوصول إليه معناه الوصول إلى رضاه وإلا فكلنا مردودون إليه وملاقوه. جاء في تفسير الرازي : اعلم أن أهل الهندسة قالوا: الخط المستقيم هو أقصر خط يصل بين نقطتين. فالحاصل أن الخط المستقيم أقصر من جميع الخطوط المعوجة فكان العبد يقول: اهدنا الصراط المستقيم لوجه: الأول: أنه أقرب الخطوط وأقصرها وأنا عاجز فلا يليق بضعفي إلا الطريق المستقيم. الثاني: أن المستقيم واحد وما عداه معوجة وبعضها يشبه بعضاً في الاعوجاج فيثبته الطريق عليّ. أما المستقيم فلا يشابهه غيره فكان أبعد عن الخوف والآفات وأقرب إلى الأمان. الثالث: الطريق المستقيم يوصل إلى المقصود والمعوج لا يوصل إليه. الرابع: المستقيم لا يتغير والمعوج يتغير.

****The Straight Path****

There is only one straight line between two points. The straight path is the path of Islam, which is the religion of Allah. It is described as straight to indicate that it is the shortest and closest way to the desired goal, making it easy for the traveler. In contrast, other paths are crooked and do not lead to the intended destination, as there can only be one straight line between two points.

The purpose of traveling on this path is to reach Allah, as He said: "Indeed, this is a reminder; so whoever wills may take to his Lord a way" (Quran 76:29). Our Lord is on a straight path, which leads to Him, as stated: "Indeed, my Lord is on a straight path" (Quran 11:56). He also said: "He said, 'This is a path upon which there is for Me a straight course'" (Quran 15:41). Therefore, it is essential to walk this path to reach Him. Reaching Him means attaining His pleasure; otherwise, we will all return to Him and meet Him.

In the interpretation by Al-Razi, it is noted that geometrists say: "The straight line is the shortest line connecting two points." Thus, the straight line is shorter than all crooked lines. A servant says: "Guide us to the straight path" for several reasons:

1. ****Proximity****: It is the closest and shortest line, and I am weak, so it is fitting for my frailty to follow the straight path.
2. ****Uniqueness****: There is only one straight path, while others are crooked, some resembling each other in their crookedness, making it difficult for me to discern the right way. The straight path, however, has no equivalent, making it less susceptible to fear and afflictions and closer to safety.
3. ****Destination****: The straight path leads to the intended goal, while the crooked paths do not.
4. ****Stability****: The straight path does not change, whereas the crooked paths are subject to change.

وجاء في التفسير القيم : وذكر الصراط المستقيم منفرداً مُعَرَّفاً بتعريفين تعريفاً باللام وتعريفاً بالإضافة وذلك يفيد تعيينه واختصاصه وأنه صراط واحد. وأما طرق أهل الغضب والضلال فإنه سبحانه يجمعها ويفردها كقوله: وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فاتبعوه وَلَا تَتَّبِعُوا السَّبِيلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ الْأَنْعَامِ: 153 . فوَحَّدَ لفظ الصراط وسبيله وجمع السبل المخالفة له ... وهذا لأن الطريق الموصل إلى الله واحد وهو ما بعث به رُسُلُهُ وأنزل به كتبه لا يصل إليه أحد إلا من هذه الطريق ولو أتى الناس من كل طريق واستفتحوا من كل باب فالطريق عليهم مسدودة والأبواب عليهم مغلقة إلا من هذا الطريق الواحد. والملاحظ أن القرآن لم يأت بكلمة الصراط إلا مُفْرَدَةً فلم يستعملها مجموعة بخلاف السبيل فإنه يفردها ويجمعها ذلك أن الصراط هو أوسع السبل وهو الذي تُقْضَى إليه السبل. قال تعالى: وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فاتبعوه وَلَا تَتَّبِعُوا السَّبِيلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ الْأَنْعَامِ: 153 فجعله صراطاً واحداً وهو صراطٌ مستقيم ثم قال: وَلَا تَتَّبِعُوا السَّبِيلَ . وقال: يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ المائدة: 16 . فذكر السبل بالجمع وهي طرق الخير المتعددة في الإسلام. وقال: وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا العنكبوت: 69 . فجعل له سبلاً متعددة في حين لم يجعل له إلا صراطاً واحداً وهو الصراط المستقيم. ثم زاد هذا الصراط بياناً وتوضيحاً فقال: صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فذكر أنه صراط الذين أنعم الله عليهم وسَلِمُوا من الغضب والضلال. وقد جمع الله أصناف المكلفين في هذه الآية وانتظمهم كلهم.

****Interpretation of the Straight Path****

In the valuable interpretation, it is noted that the Straight Path is mentioned distinctly with two types of

definitions: one defined by the definite article "the" and the other by the genitive construction. This indicates its specification and exclusivity, affirming that it is a singular path. In contrast, the paths of those who have incurred anger and misguidance are collectively mentioned and differentiated, as stated: "And indeed, this is My Straight Path, so follow it; and do not follow other paths, for they will separate you from His path" (Surah Al-An'am: 153). Here, the term "path" is singular while the conflicting paths are pluralized.

This is because the route leading to Allah is singular; it is that which He has sent His messengers with and through which He has revealed His scriptures. No one can reach Him except through this path. Even if people approach from every direction and knock on every door, the pathways are closed to them, and the doors are locked, except for this one path.

It is noteworthy that the Quran uses the term "path" only in the singular form, whereas "ways" is both singular and plural. This indicates that the Straight Path is the most comprehensive of all ways, leading to it. Allah states: "And indeed, this is My Straight Path, so follow it; and do not follow other paths, for they will separate you from His path" (Surah Al-An'am: 153), thus establishing it as a singular and straight path.

He also says: "Allah guides by it whom He wills to His pleasure, the ways of peace" (Surah Al-Ma'idah: 16). Here, the plural "ways" refers to the various paths of goodness in Islam. Additionally, He mentions: "And those who strive for Us, We will surely guide them to Our ways" (Surah Al-Ankabut: 69), indicating multiple paths while affirming the existence of only one Straight Path.

Furthermore, this Straight Path is elaborated upon, identified as "the path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray." This signifies that it is the path of those whom Allah has favored, who are free from anger and misguidance. Allah has encompassed all categories of the accountable in this verse, uniting them all.

فهم إما أهل السعادة وهم الذين أنعم الله عليهم. وإما أهل الشقاوة وهم صنفان: صنف عرف الحق وخالفه فلم يعمل بمقتضاه وهم المغضوب عليهم. وصنف لم يعرف الحق وهم الضالون لأن من لم يعلم الحق ضال قال تعالى: قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالاً الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِبُونَ صُنْعًا الْكَهْف: 103104 . جاء في تفسير البيضاوي : ويتجه أن يقال: المغضوب عليهم: العصاة والضالين: الجاهلون بالله. ولا يخرج أصناف المكلفين عن هؤلاء فالسعداء هم أهل الطاعة الذين عرفوا الحق وعملوا بمقتضاه وهم الذين أنعم الله عليهم. والأشقياء هم الصنفان الآخران فجمعهم أحسن جمع وأوجزه. جاء في تفسير الرازي : دلت هذه الآية على أن المكلفين ثلاث فرق: أهل الطاعة وإليهم الإشارة بقوله: أُنْعِمْتُ عَلَيْهِمْ . وأهل المعصية وإليهم الإشارة بقوله: غَيَّرَ الْمَغْضُوب عَلَيْهِمْ . وأهل الجهل في دين الله والكفر وإليهم الإشارة بقوله: وَلَا الضَّالِّينَ ... في الآية سؤال آخر: ما الحكمة في أنه تعالى جعل المقبولين طائفة واحدة وهم الذين أنعم الله عليهم والمردودين فريقين: المغضوب عليهم والضالين

****Understanding the Categories of Humanity****

Humanity is divided into two main categories:

1. ****The People of Happiness**** - Those whom Allah has favored and bestowed His blessings upon.
2. ****The People of Misery**** - This group is further divided into two subcategories:
 - ****The Disobedient**** - Those who recognized the truth yet chose to oppose it and failed to act accordingly; these are referred to as the "maghdoub 'alayhim" (those who have incurred Allah's wrath).

- ****The Misguided**** - Those who are unaware of the truth; they are termed "dalun" (the lost), as stated in the Quran:

"Say, 'Shall we inform you of the greatest losers in [their] deeds?' Those whose effort is in vain in this world, while they think that they are doing well." (Surah Al-Kahf: 103-104).

According to Al-Baydawi's Tafsir, it can be concluded that the "maghdoub 'alayhim" refers to the sinners, while the "dalun" are the ignorant of Allah. All categories of those accountable fall into these classifications. The fortunate ones are the obedient, who recognize the truth and act upon it; they are those whom Allah has favored. The unfortunate ones are the other two categories, succinctly and effectively grouped together.

In Al-Razi's Tafsir, it is indicated that this verse demonstrates that the accountable individuals are divided into three groups:

- ****The People of Obedience**** - Referenced in the verse as "those upon whom You have bestowed Your grace."
- ****The People of Disobedience**** - Indicated by "not of those who have incurred [Your] wrath."
- ****The People of Ignorance and Disbelief**** - Represented by "nor the misguided."

Moreover, the verse poses another question: What is the wisdom behind Allah categorizing the accepted into one group, those whom He has blessed, while the rejected are divided into two groups: the maghdoub 'alayhim and the dalun?

والجواب: أن الذين كملت نعم الله عليهم هم الذين جمعوا بين معرفة الحق لذاته والخير لأجل العمل به فهؤلاء هم المرادون بقول: أَنْعَمْتَ عَلَيْهِمْ فَإِنْ اخْتَلَفَ قِيْدُ الْعَمَلِ فَهَمُ الْفَسَادِ وَهُمْ الْمَغْضُوبُ عَلَيْهِمْ كَمَا قَالَ تَعَالَى: وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَدِّيًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ النَّسَاءُ: 93 . وإن اختلفَ قِيْدُ الْعِلْمِ فَهَمُ الضَّالُّونَ لِقَوْلِهِ تَعَالَى: فَمَاذَا بَعَدَ الْحَقُّ إِلَّا الضَّلَالُ يُونُسُ: 32 . وجاء في التفسير القيم : مَنْ ذَكَرَ الْمُتَّعَمِّ عَلَيْهِمْ وَتَمَيَّزَ عَنْ طَائِفَتِي الْغَضَبِ وَالضَّلَالِ فَانْقَسَمَ النَّاسُ بِحَسَبِ مَعْرِفَةِ الْحَقِّ وَالْعَمَلِ بِهِ إِلَى هَذِهِ الْأَقْسَامِ الثَّلَاثَةِ. لِأَنَّ الْعَبْدَ إِمَّا أَنْ يَكُونَ عَالِمًا بِالْحَقِّ أَوْ جَاهِلًا بِهِ وَالْعَالِمُ بِالْحَقِّ إِمَّا أَنْ يَكُونَ عَامِلًا بِمُوجِبِهِ أَوْ مُخَالَفًا لَهُ. فَهَذِهِ الْأَقْسَامُ الْمَكْلُوفِينَ لَا يَخْرُجُونَ عَنْهَا الْبَيْتَةُ. فَالْعَالِمُ بِالْحَقِّ الْعَامِلُ بِهِ هُوَ الْمُتَّعَمِّ عَلَيْهِ ... وَالْعَالِمُ بِهِ الْمَتَّبِعُ هُوَ الْمَغْضُوبُ عَلَيْهِ. وَالْجَاهِلُ بِالْحَقِّ هُوَ الضَّالُّ وَالْمَغْضُوبُ عَلَيْهِ ضَالٌّ عَنْ هِدَايَةِ الْعَمَلِ. وَالضَّالُّ مَغْضُوبٌ عَلَيْهِ لِضَلَالِهِ عَنِ الْعِلْمِ الْمَوْجِبِ لِلْعَمَلِ فَكُلُّ مَنْهُمَا ضَالٌّ مَغْضُوبٌ عَلَيْهِ وَلَكِنْ تَارَكَ الْعَمَلُ بِالْحَقِّ بَعْدَ مَعْرِفَتِهِ بِهِ أَوَّلَى بِوَصْفِ الْغَضَبِ وَأَحَقُّ بِهِ. وَجَاءَ فِيهِ أَيْضًا: فَإِنْ مَدَارَ اعْتِلَالِ الْقُلُوبِ وَأَسْقَامِهَا عَلَى أَصْلَيْنِ: فَسَادُ الْعِلْمِ وَفَسَادُ الْقَصْدِ وَيَتَرْتَّبُ عَلَيْهِمَا دَاءَانِ قَاتِلَانِ وَهُمَا الضَّلَالُ وَالْغَضَبُ. فَالضَّلَالُ نَتِيجَةُ فَسَادِ الْعِلْمِ وَالْغَضَبُ نَتِيجَةُ فَسَادِ الْقَصْدِ. وَهَذَانِ الْمَرْضَانِ هُمَا مَلَكَ أَمْرَاضِ الْقُلُوبِ جَمِيعِهَا فَهَذَا الصَّرَاطُ الْمُسْتَقِيمُ يَتَضَمَّنُ الشِّفَاءَ مِنْ مَرَضِ الضَّلَالِ ...

****The Response:**** Those upon whom the blessings of Allah have been perfected are those who combine the knowledge of the truth in itself and the goodness of acting upon it. These are the ones referred to in the statement: "You have bestowed Your grace upon them." If the condition of action is lacking, they are the wicked and those who have incurred wrath, as Allah Almighty said: "And whoever kills a believer intentionally, his recompense is Hell, wherein he will abide eternally, and Allah will be angry with him and curse him." (An-Nisa: 93). If the condition of knowledge is lacking, they are the misguided, as stated in the verse: "So what is after the truth except error?" (Yunus: 32).

It has been mentioned in the valuable interpretation that the mention of those who have received grace distinguishes them from the two groups of those who have incurred wrath and the misguided. People are divided based on their knowledge of the truth and their action upon it into these three categories. A servant is either knowledgeable of the truth or ignorant of it. The knowledgeable person can either act according to it or oppose it. These are the categories of the accountable, and they cannot be excluded from them.

- The knowledgeable person who acts upon the truth is the one who has received grace.
- The knowledgeable person who follows his desires is the one who has incurred wrath.
- The ignorant of the truth is the misguided.

The one who has incurred wrath is misguided regarding the guidance of action, and the misguided one is under wrath for being lost in knowledge that necessitates action. Each of them is misguided and under wrath, but the one who abandons acting upon the truth after knowing it is more deserving of the description of wrath and is more entitled to it.

It has also been stated: The root of the ailments of the hearts is based on two principles: the corruption of knowledge and the corruption of intention. These lead to two fatal diseases: misguidance and wrath. Misguidance is a result of corrupt knowledge, and wrath is a result of corrupt intention. These two ailments are the essence of all heart diseases. Hence, the guidance of the straight path encompasses healing from the disease of misguidance.

والتحقق بـإِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ علماً ومعرفة وعملاً وحالاً يتضمنُ الشفاء من مرضِ فساد القلب والقصد ... ثم إن القلب يعرض له مرضان عظيمان إن لم يتداركهما تزامياً به إلى التلف ولا بد وهما: الرياء والكبر. فدواء الرياء بـإِيَّاكَ نَعْبُدُ ودواء الكبر بـوَإِيَّاكَ نَسْتَعِينُ ... فإذا عوفي من مرض الرياء بـإِيَّاكَ نَعْبُدُ ومن مرض الكبر والعجب بـوَإِيَّاكَ نَسْتَعِينُ ومن مرض الجهل بـاهدنا الصراط المستقيم عُوْفِي من أمراضه وأسقامه وَرَقَلَ في أثواب العافية وتمت عليه النعمة وكان من المُنْعَم عليهم غير المغضوب عليهم وهم أهل فساد القصد الذين عرفوا الحق وعدلوا عنه والضالين وهم أهل فساد العلم الذين جهلوا الحق ولم يعرفوه. ثم لننظر من ناحية أخرى كيف قال: صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ فَعِبِرْ عَنِ الْمُنْعَمِ عَلَيْهِمْ بِالْفِعْلِ الماضي ثم قال: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَعِبِرْ عَنْهُمْ بِالصُّورَةِ الاسمية. أما جعل فعل الإنعام فعلاً ماضياً فذلك ليتعَيَّنَ زمانه وليبين أن المقصود صراط الذين ثَبَّتَ إِنْعَامُ اللَّهِ عَلَيْهِمْ وَتَحَقَّقَ وَهُمْ الْأَنْبِيَاءُ وَالصِّدِّيقُونَ وَالشُّهَدَاءُ وَالصَّالِحُونَ كما قال تعالى: فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا النساء: 69 . ولو قال: صِرَاطُ الَّذِينَ تُنْعِمُ عَلَيْهِمْ لِأَعْفَلَ كُلَّ مَنْ مَضَى مِنْ رِسْلِ اللَّهِ وَالصَّالِحِينَ لِأَنَّ الْفِعْلَ الْمَضَارِعَ أَكْثَرَ مَا يَدُلُّ عَلَى الْحَالِ. بل لم يدل

****Verification of "You Alone We Worship and You Alone We Ask for Help"****

The phrase "You Alone We Worship and You Alone We Ask for Help" encompasses knowledge, understanding, actions, and states that include healing from the disease of a corrupt heart and intent. The heart is susceptible to two major ailments, which, if not addressed, will inevitably lead to its destruction: hypocrisy (riyaa) and arrogance (kibr).

- The remedy for hypocrisy is found in "You Alone We Worship."
- The remedy for arrogance is found in "You Alone We Ask for Help."

When one is cured of the disease of hypocrisy through "You Alone We Worship," and from the disease of arrogance and vanity through "You Alone We Ask for Help," and from ignorance through "Guide us to the Straight Path," they are healed from their ailments and maladies, adorned in the garments of well-being, and blessed with divine grace. They become among those who are favored, not those who have incurred wrath—those who have corrupted their intent by recognizing the truth yet turning away from it—and not among the misguided, who are those with corrupted knowledge that remain ignorant of the truth.

Furthermore, let us examine how it is stated: "the Path of those upon whom You have bestowed favor." The use of the past tense here emphasizes the certainty of the time of bestowal, clarifying that the intended

path is that of those upon whom God's favor has been established—namely, the prophets, the truthful, the martyrs, and the righteous. As stated in the Quran: "Indeed, those are with whom Allah has bestowed favor from among the prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions." (Quran 4:69).

Had it been stated as "the Path of those You bestow favor upon," it would have neglected all those who came before from the messengers of Allah and the righteous, as the present tense often denotes a state rather than a definitive past event.

على أنه أنعم على أحدٍ فيما مضى ونحو ذلك أن تقول: أعطني ما أعطيت أمثالي أو تقول: أعطني ما تُعطي أمثالي فإن العبارة الأولى تفيد أنه أعطى قبله من أعطى وأما الثانية فلا تفيد أنه أعطى أحداً من قبل بل قد يكون ذلك العطاء ابتداءً ولاحتتمل أن يكون صراط الأولين غير صراط الآخرين ولم يُفد التواصل بين زمر المؤمنين من لدن آدم عليه السلام إلى قيام الساعة ولم يفهم أن هذا الطريق إنما هو طريقٌ مسلوكةٌ سلكه من قبلنا الرسل وأتباعهم ولكان صراط الذين ينعم عليهم أقل شأنًا من صراط الذين أنعم عليهم لأن الذين أنعم الله عليهم فيهم أولو العزم من الرسل وفيهم الأنبياء وأتباعهم وأما من ينعم عليهم بعد ذلك فليس فيهم نبيٌّ ولا رسول. ثم إن الإتيان بالفعل الماضي يدل على أنه كلما مر الزمن كثر عددُ الذين أنعم الله عليهم لأن الحاضر يلتحق بالماضي وهكذا تتسع دائرة المنعم عليهم بمرور الزمن بخلاف قولنا: صراط الذين ينعم الله عليهم فقد يخص الوقت الذي طلب فيه الداعي الهداية ولربما كان عدد المهديين آنذاك قليلاً. فانظر الفرق بين قوله: أنعمت عليهم والقول: تنعم عليهم. وأما قوله: غير المغضوب عليهم ولا الضالين بالاسم فليشمل سائر الأزمنة. فإن قلت: ولم لم يقل: صراط المنعم عليهم ليشمل سائر الأزمنة أيضاً فالجواب: أن كل تعبير في مكانه أمثل وأحسن. فلو قال: المنعم عليهم لم يبين المنعم الذي أنعم عليهم والنعمة إنما تقدر بقدر المنعم فإن كان المنعم صديقاً يختلف عما إذا كان أميراً أو

****Translation:****

It is said that when one has bestowed upon someone in the past, one might say: "Give me what You have given to my kind," or "Give me what You grant to my kind." The first expression implies that He has given to others before, while the second does not necessarily indicate that anyone has been given before; it could be that this bestowal is a beginning. It is possible that the path of the early ones differs from that of the later ones, and it does not convey a connection among the groups of believers from the time of Adam (peace be upon him) until the Day of Resurrection. It does not imply that this path is one that has been traversed by the messengers and their followers before us. Furthermore, the path of those who are favored is of lesser significance than that of those who have been favored, as those whom Allah has blessed include the resolute messengers and the prophets along with their followers, whereas those who receive blessings afterward do not include any prophet or messenger.

Moreover, the use of the past tense indicates that as time progresses, the number of those whom Allah has favored increases, since the present is linked to the past, thus expanding the circle of the blessed over time. In contrast, saying "the path of those whom Allah favors" might refer to the specific time when the supplicant sought guidance, which may have had a limited number of the guided at that time.

Consider the difference between the phrase "You have favored them" and "You favor them." As for the phrase "not the path of those who have incurred Your wrath, nor of those who have gone astray," it is meant to encompass all times.

If one were to ask: "Why did it not say 'the path of the favored' to include all times as well?" The answer is that each expression is most appropriate and best suited for its context. If it were to say "the favored," it would not clarify the one who has bestowed the favor, as the value of the blessing is determined by the status of the benefactor. If the benefactor is a friend, it differs from when he is a prince or a ruler.

سلطاناً وذلك من حيث مقدار النعمة ومن حيث التكريم لمن نالها فإن كان المنعم عظيماً عظمت نعمته وإن كان أدنى من ذلك كانت على قدر صاحبها وكذلك من حيث التكريم فالذي ينعم عليه السلطان غير الذي ينعم عليه أحد أفراد الرعية فإن قولك: فلان أنعم عليه الخليفة فيه من التعظيم والتكريم ما ليس في قولك: فلان أنعم عليه رئيس البلدية أو المحافظ. ففي قوله: أَنْعَمْتُ عَلَيْهِمْ من التكريم وعظم النعمة ما ليس في المنعم عليهم . هذا من ناحية ومن ناحية أخرى إن الله سبحانه ينسب الخير والفضل إلى نفسه ولا ينسب إلى نفسه الشر والسوء قال تعالى: وَأَنَا لَا نَدْرِي أَشَرُّ أَرِيدُ يَمَنُ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا الْجَن: 10 . فبنى الشرُّ للمجهول ونسب الخير إلى ذاته الكريمة. وقال: وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا الْإِسْرَاء: 83 . فنسب النعمة إلى نفسه ولم ينسب إلى نفسه الشر فلم يقل: وإذا مسسناه بالشر كما قال صلى الله عليه وسلم: والخير كله في يديك والشر ليس إليك والنعمة تفضل وخير فهو ينسبها إلى نفسه وليس أحد مولى نعمة على الحقيقة إلا الله كما قال: وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ النحل: 53 . ولذلك ينسب النعم كلها إلى نفسه ولم يرد فعل النعمة مسنداً إلى غير الله في القرآن الكريم قال: قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا النساء: 72 . وقال: قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيراً لِّلْمُجْرِمِينَ القصص: 17 . وقال: إِنَّهُ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ الزخرف: 59 .

****Sovereignty and Blessings****

1. ****Magnitude of Blessings****: The greatness of the benefactor determines the magnitude of the blessing. If the giver is significant, then their blessing is also great; if lesser, the blessing corresponds to their status.

2. ****Honor in Bestowal****: The honor associated with blessings varies. A blessing bestowed by a sovereign holds more significance than one given by an ordinary member of the community. For instance, saying "So-and-so has been blessed by the Caliph" carries a weight of honor that is absent in the phrase "So-and-so has been blessed by the mayor or governor." The phrase "You have blessed them" implies a level of honor and greatness not found in those who receive lesser blessings.

3. ****Divine Attribution of Goodness and Evil****: Allah, the Exalted, attributes goodness and favor to Himself while not attributing evil or harm to Himself. As stated in the Qur'an: "And we do not know whether evil is intended for those on earth or whether their Lord intends for them a right course" (Al-Jinn: 10). Here, evil is left ambiguous, while goodness is ascribed to His noble essence.

4. ****Human Response to Blessings and Afflictions****: The Qur'an states: "And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, he is in despair" (Al-Isra: 83). This illustrates that blessings are attributed to Allah, while evil is not directly ascribed to Him. The Prophet Muhammad (peace be upon him) affirmed: "All good is in Your hands, and evil is not attributed to You."

5. ****Nature of Blessings****: Blessings are a form of divine grace. Allah states, "And whatever of blessing you have, it is from Allah" (An-Nahl: 53). Therefore, all blessings are ultimately attributed to Him, and the act of bestowing blessings is not ascribed to anyone else in the Qur'an. For example: "Indeed, Allah has bestowed upon me when I was not present with them" (An-Nisa: 72). Additionally, "He said, 'My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals'" (Al-Qasas: 17). Furthermore, "He is but a servant upon whom We have bestowed favor" (Az-Zukhruf: 59).

ولم يسند فعل النعمة إلى غير الله إلا في قوله تعالى: وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتُ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ الْأَحْزَاب: 37 . فقد أسنده إلى الرسول صلى الله عليه وسلم بعد أن أسنده إلى الله أولاً وهي نعمة خاصة أنعم بها رسول الله صلى الله عليه وسلم على زيد بن حارثة الذي رباه وجعله بمنزلة ابنه. فنسبة النعمة والفضل إلى الله أمثل وأكمل. وأما المغضوب عليهم فقد بناه للمفعول ليعم الغضب عليهم: غضب الله وغضب الغاضبين لله ولا يتخصص بغاضب معين فهم مغضوبون عليهم من كل الجهات. بل إن هؤلاء سيغضب عليهم أخلص أصدقائهم وأقرب المقربين إليهم يوم ينقطع حب كل مودة في الآخرة غير حب المودة في الله وتتقطع كل العلائق غير العلائق في الله كما قال تعالى: لَقَدْ تَقَطَّعَ بَيْنَكُمْ الْأَنْعَام: 94 . ثم يَوْمَ

القيامَة يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضاً الْعنكبوت: 25 . فيغضب بعضهم على بعض ويتبرأ بعضهم من بعض حتى يتبرأ الإنسان من جلده وجوارحه التي تشهد عليه فهم مغضوبٌ عليهم من كل شيء ومن كل أحد. فانظر هذا العموم في الغضب وهذا الإطلاق. وقيل: إنما بناء للمفعول لأن من طُلب منه الهداية ونُسب الإنعام إليه لا يناسبه نسبة الغضب إليه لأنه مقام تَلَطُّفٍ وترَفُّقٍ وتذلل لطلب الإحسان فلا يناسب مواجهته بوصف الانتقام وليكون المغضوب عليهم توطئةً لختم السورة بالضالين لعطف موصولٍ على موصولٍ مثله لتوافق آخر الآية. وجاء في التفسير القيم : وأضاف النعمة إليه وحذف فاعل الغضب لوجه:

****Translation:****

The act of bestowing blessings is attributed only to Allah, except in the verse: "And when you said to the one whom Allah had bestowed favor upon and you had bestowed favor upon, 'Keep your wife'..." (Al-Ahzab: 37). Here, it is attributed to the Messenger, peace be upon him, after it was first ascribed to Allah. This represents a special blessing that the Messenger bestowed upon Zayd ibn Harithah, whom he raised and regarded as his son. Thus, attributing blessings and favors to Allah is more appropriate and complete.

As for those who have incurred wrath, the passive form is used to encompass all who are subjected to anger: the anger of Allah and the anger of those who are angry for Allah's sake, without being specific to any particular individual. They are universally condemned from all directions. In fact, these individuals will be condemned by their closest friends and dearest companions on the Day when all bonds of affection will sever, except for the bond of love for Allah. All relationships will be cut off except those that are in Allah's cause, as Allah says: "Indeed, severed have been your ties..." (Al-An'am: 94). He also states: "Then on the Day of Resurrection, some of you will disbelieve in others and curse one another..." (Al-Ankabut: 25). Thus, some will express anger towards one another, and individuals will disown each other to the extent that a person will disown their own skin and limbs that testify against them. They are condemned from everything and by everyone.

Consider the universality of this anger and this complete expression. It is said that the passive form is used because it is not fitting for one who is sought for guidance and to whom blessings are attributed to also be described with anger, as this is a state of gentleness, kindness, and humility in seeking goodness. It is inappropriate to confront them with the description of vengeance. Furthermore, the mention of the condemned serves as a prelude to concluding the surah with those who are astray, as it connects two similar terms to align with the end of the verses. The esteemed interpretation states: It attributes the blessing to Allah and omits the agent of anger for several reasons:

منها: أن النعمة هي الخير والفضل والغضب من باب الانتقام والعدل والرحمة تغلب الغضب فأضاف إلى نفسه أكمل الأمرين وأسبغهما وأقروهما. وهذه طريقة القرآن في إسناد الخيرات والنعم إليه وحذف الفاعل في مقابلتهما كقول مؤمني الجن: وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا الجن: 10 . الوجه الثاني: إن الله سبحانه هو المتفرد بالنعم: وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ النحل: 53 . فأضيف إليه ما هو متفرد به وإن أضيف إلى غيره فلكونه طريقاً ومجرى للنعمة. وأما الغضب على أعدائه فلا يختص به تعالى بل ملائكته وأنبيأؤه ورسله وأوليأؤه يغضبون لغضبه فكان في لفظة المغضوب عليهم بموافقة أوليائه له من الدلالة على تفرد بالإنعام وأن النعمة المطلقة منه وحده هو المتفرد بها ما ليس في لفظة المنعم عليهم . الوجه الثالث: إن في حذف فاعل الغضب من الإشعار بإهانة المغضوب عليه وتحقيره وتصغير شأنه ما ليس في ذكر فاعل النعمة من إكرام المنعم عليه والإشادة بذكره ورفع قدره ما ليس في حذفه. فإذا رأيت مَنْ قد أكرمه ملك وشرفه ورفع قدره فقلت: هذا الذي أكرمه السلطان وخلع عليه وأعطاه ما تمناه كان أبلغ في الثناء والتعظيم من قولك: هذا الذي أكرم وخلع عليه وشرف وأعطي. ثم انظر من ناحية أخرى كيف جعل كلاً من المغضوب عليهم والضالين اسماً وذلك للدلالة على الثبوت فيكون الغضب عليهم دائماً ثابتاً لا يزول واتصافهم بالضلال على وجه الثبوت أيضاً. فلا يُزجى لهم خير ولا هدى فلم يقل صراط الذين غُضب عليهم وضلوا فيجعل الغضب أو الضلال في زمنٍ دون زمن بل إن هذا الوصف لازم لهم إلى يوم القيامة ثابت لا يزول فهم

****Translation:****

Among them: The blessing is goodness and grace, while anger stems from vengeance, justice, and mercy that overcomes anger. Thus, He attributes to Himself the two most complete and powerful matters. This is the methodology of the Qur'an in ascribing goodness and blessings to Him, while omitting the doer in contrast to them, as in the words of the believing jinn: "And we do not know whether evil is intended for those on earth, or whether their Lord intends for them guidance" (Al-Jinn: 10).

****The second point:**** Indeed, Allah, the Exalted, is unique in bestowing blessings: "And whatever of blessing you have, it is from Allah" (An-Nahl: 53). Thus, what is uniquely His is attributed to Him, even if it is attributed to others, it is because they serve as a means or channel for the blessing. As for His anger towards His enemies, it is not exclusive to Him; rather, His angels, prophets, messengers, and saints also become angry in response to His anger. Therefore, the term "those who have incurred [Your] wrath" signifies His uniqueness in bestowing grace, indicating that absolute blessing is solely His, unlike the term "those who have been blessed."

****The third point:**** The omission of the doer of anger implies the humiliation and belittlement of the one who is angry with, which is not present in the mention of the doer of blessings, where there is honor and elevation of the one honored. When you see someone honored by a king, elevated, and esteemed, and you say: "This is the one whom the sultan has honored and bestowed upon," it is more profound in praise and reverence than saying: "This is the one who has been honored and bestowed upon."

Furthermore, observe how both "those who have incurred wrath" and "the misguided" are named, indicating permanence, suggesting that anger towards them is always fixed and will not change, as is their description of being misguided. They are not expected to receive goodness or guidance. It does not say "the path of those who have incurred wrath and gone astray," which would imply that anger or misguidance could occur at a specific time; rather, this description is inherent to them until the Day of Resurrection, remaining constant and unchanging.

مغضوب عليهم في الدنيا والآخرة وضالون في الدنيا والآخرة كما قال تعالى: وَمَنْ كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا الْإِسْرَاءُ: 72 . ثم انظر كيف قال: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فذكر لا بينهما ولم يقل غير المغضوب عليهم والضالين لئلا يُفْهَمَ أَنَّ الْمُبَايَنَةَ لِمَنْ جَمَعَ الْغَضَبَ وَالضَّلَالَ دُونَ مَنْ لَمْ يَجْمَعْهُمَا فَإِنَّهُ لَوْ قَالَ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَالضَّالِّينَ لَتَوَهَّمُ أَنَّ الْمُبَايَنَةَ لِمَنْ جَمَعَ الْغَضَبَ وَالضَّلَالَ . فلما ذكر لا جعل المباشرة لكل صنف منهما . ونظير ذلك أن تقول: أنا لا أحب مَنْ تكبر وبخل أو أنا لا أحب من تكبر ولا من بخل فإن الجملة الأولى تحتمل أنه لا يحب هذين الصنفين وتحتمل أنه لا يحب مَنْ جَمَعَ بَيْنَ هَذَيْنِ الْوَصْفَيْنِ دُونَ مَنْ لَمْ يَجْمَعْهُمَا فَمَنْ تَكَبَّرَ وَلَمْ يَبْخُلْ أَوْ بَخِلَ وَلَمْ يَتَكَبَّرْ لَمْ يَكُنْ دَاخِلًا فِي الْحُكْمِ بِخِلَافِ قَوْلِكَ: أنا لا أحب من تكبر ولا من بخل فَإِنَّكَ نَصَصْتَ فِيهِ عَلَى أَنَّكَ لَا تَحِبُّ مَنْ اتَّصَفَ بِأَيِّ صِفَةٍ مِنْهُمَا . جاء في حاشية الجرجاني على الكشف : لَمْ دَخَلَتْ لَا فِي وَلَا الضَّالِّينَ سِوَالِ الْكَشَافِ يَعْنِي أَنَّ لَا الْمَسْمَاةَ بِالْمَزِيدَةِ عِنْدَ الْبَصَرِيِّينَ إِنَّمَا تَقَعُ بَعْدَ الْوَاوِ الْعَاطِفَةِ فِي سِيَاقِ النَّفْيِ لِلتَّأْكِيدِ وَالتَّصْرِيحِ بِتَعْلِيلِ النَّفْيِ بِكُلِّ مِنَ الْمَعْطُوفِ وَالْمَعْطُوفِ عَلَيْهِ كَيْلَا يَتَوَهَّمُ أَنَّ الْمَنْفِي هُوَ الْمَجْمُوعُ مِنْ حَيْثُ هُوَ مَجْمُوعٌ فَيَجُوزُ حِينَئِذٍ ثَبُوتُ أَحَدِهِمَا . وقد تقول: وَلَمْ قَدَّمَ الْغَضَبَ عَلَى الضَّلَالِ فَقَالَ: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ وَلَمْ لَمْ يَقْدَمْ الضَّالِّينَ عَلَى الْمَغْضُوبِ عَلَيْهِمْ وَالْجَوَابُ إِنَّ الْمَقَامَ يَقْتَضِي تَقْدِيمَ الْمَغْضُوبِ عَلَيْهِمْ مِنْ أَوْجِهِ: مِنْهَا: أَنَّ الْمَغْضُوبَ عَلَيْهِ أَشَدَّ ضَلَالًا وَجَرَمًا وَعَقُوبَةً لِأَنَّهُ عِلْمٌ وَجَدَ وَلَيْسَ مِنْ عِلْمٍ كَمَنْ لَا يَعْلَمُ وَلِذَا قِيلَ: فِي الْعَقَائِدِ:

****Those Who Have Earned Anger and the Misguided****

They are those who have earned Allah's anger in this world and the Hereafter, and they are misguided in both realms, as Allah, the Exalted, states: "And whoever is blind in this [world] will be blind in the Hereafter and more astray in way." (Al-Isra: 72).

Then observe how He said: "not of those who have earned [Your] anger, nor of the misguided." He mentioned "nor" between them and did not say "not of those who have earned [Your] anger and the misguided" to avoid misunderstanding that the distinction applies only to those who combine both anger and misguidance, rather than to those who do not. If He had said: "not of those who have earned [Your] anger and the misguided," it would imply that the distinction is only for those who possess both attributes. However, by mentioning "nor," He made it clear that the distinction applies to each category individually.

An analogous example would be: "I do not love those who are arrogant and stingy," or "I do not love the arrogant nor the stingy." The first statement may imply that one does not love these two categories, or it may suggest that one does not love those who combine both traits, excluding those who possess only one. In contrast, the latter statement explicitly indicates that one does not love anyone who possesses either characteristic.

In the commentary by Al-Jurjani on Al-Kashaf, it is posed: Why is "not" used in "nor the misguided"? Al-Kashaf means that the "not" referred to, known as the additive in Basra's grammar, occurs after the conjunction "wa" (and) in the context of negation to emphasize and clarify that the negation applies to both the joined and the joining elements, so that it is not misinterpreted that the negation applies to the totality as a whole, allowing for the possibility of one being affirmed.

Furthermore, one might ask: Why is anger mentioned before misguidance in the phrase "not of those who have earned [Your] anger, nor of the misguided," and why is misguidance not mentioned first? The answer is that the context necessitates the precedence of anger for several reasons:

1. Those who have earned anger are more profoundly misguided, sinful, and subject to punishment because they possess knowledge but deny it.
2. Knowledge and ignorance are not equal, hence it is stated in theological discussions:

وعالم بعلمه لم يَعْمَلَنَّ ... معذَّب من قَبْلِ عِبَادِ الْوَثْنِ فهو أولى بالسؤال والمباعدة عنه فإنَّ الضالَّ إذا علم الحقَّ فربما اتبعه وربما خالفه فيكون من المغضوب عليهم. ومنها: أنه جاء في الحديث الصحيح أن المغضوب عليهم اليهود والضالين النصارى. واليهود أسبق من النصارى فناسب أن يبدأ بهم. ومنها: أن صفة المغضوب عليهم هي أول معصية ظهرت في الوجود وأقدمها على الإطلاق وهي معصية إبليس ذلك أنه كان عالماً بالحق عارفاً له فعصى ربه وخالف أمره فغضب الله عليه ولعنه ثم قطع إبليس عهداً على نفسه أن يُضِلَّ بني آدم فقال: وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمُ النساء: 119 . فناسب أن يبدأ بذكر أولى المعاصي على الإطلاق وأن يتبعها بما قطع إبليس على نفسه أن يفعله وهو الإضلال. ومنها: أن هذه الصفة أعني صفة المغضوب عليهم هي أول معصية ظهرت على الأرض وهي قتل ابن آدم أخاه بعد أن قَرَّبَا قرباناً فَتَقَبَّلَ من أحدهما ولم يُتَقَبَّلْ من الآخر فقتله متعمداً ظالماً له. وبذا تبين أن صفة المغضوب عليهم هي أقدم صفة من صفات المعاصي ظهرت في الوجود في الملأ الأعلى وبعدها على الأرض فناسب أن يبدأ بها. ومنها: أن المغضوب عليه يقابل المُنْعَم عليه ولا يقابل الضال فإنك تقول: فلان أنعم عليه الخليفة وفلان غضب عليه ولا تقول: فلان أنعم عليه الخليفة وفلان ضل . فناسب أن يضع بجانب الذين أنعم الله عليهم المغضوب عليهم. ومنها: أن المغضوب عليه يقابل المُنْعَم عليه ولا يقابل الضال فإنك تقول: فلان أنعم عليه الخليفة وفلان غضب عليه ولا تقول: فلان أنعم عليه الخليفة وفلان ضل . فناسب أن يضع بجانب الذين أنعم الله عليهم المغضوب عليهم. ومنها: أن تقديم المغضوب عليهم هو المناسب لِمُقْتَنَحِ السورة وما بعده ذلك أن الحامد لله العارف بصفاته الخاصَّ إياه بالعبادة والاستعانة

Translation:

A scholar who possesses knowledge but does not act upon it is more deserving of punishment than the idol worshippers. This is because the misguided, upon knowing the truth, may either follow it or oppose it, thus becoming among those who have incurred God's wrath.

Furthermore, it is reported in authentic hadith that those who have incurred God's wrath are the Jews, and the misguided are the Christians. The Jews precede the Christians, making it appropriate to begin with them.

Additionally, the characteristic of those who have incurred God's wrath is the first sin that appeared in existence, which is the sin of Iblis (Satan). He was knowledgeable of the truth and aware of it, yet he disobeyed his Lord and defied His command, resulting in God's anger and curse upon him. Iblis then vowed to mislead the children of Adam, saying: "And I will surely mislead them" (Qur'an 4:119). Therefore, it is fitting to mention the first sin ever committed and to follow it with what Iblis has vowed to do, which is to lead others astray.

Moreover, this attribute, namely that of those who have incurred wrath, represents the first sin manifested on earth, which is the murder of one son of Adam by his brother after they both offered sacrifices. One was accepted while the other was not, leading him to deliberately and unjustly kill his brother. Thus, it becomes clear that the attribute of those who have incurred God's wrath is the oldest of sinful attributes that appeared in existence, both in the higher realms and subsequently on earth, making it appropriate to begin with it.

Furthermore, the one who has incurred God's wrath contrasts with the one who has been bestowed blessings. You say: "So-and-so was blessed by the caliph," and "So-and-so incurred God's wrath," but you do not say: "So-and-so was blessed by the caliph," and "So-and-so was misguided." It is therefore fitting to place those who have incurred God's wrath alongside those who have been blessed by God.

Lastly, the precedence given to those who have incurred God's wrath aligns with the opening of the Surah, as the one who praises God is aware of His attributes and dedicates himself to worship and seeking assistance from Him.

إذا زاع كان من المغضوب عليهم لأنه علم وخالف فكان من المناسب أن يسأل الله المباحدة عن ذلك أولاً بخلاف من لا يعلم وكان ضالاً وأما سؤال الهداية بعد ذلك وهو قوله: اهدنا الصراط المستقيم فهو المناسب للسؤال بالمباحدة عن الضلال. فلما قُدِّمَ الحمد وما إليه ناسب السؤال بالمباحدة عن الغضب ولما طلب بعد ذلك الهداية ناسب أن يذكر بعد ذلك المباحدة عن الضلال. ومنها: أن ذلك هو المناسب لخواتيم الآية أيضاً. جاء في البحر المحيط: وقدم الغضب على الضلال وإن كان الغضب من نتيجة الضلال ضل عن الحق فغضب عليه لمجاوزة الإنعام ومناسبة ذكره قرينة لأن الإنعام يقابل بالانتقام ولا يقابل الضلال الإنعام. فالإنعام إيصال الخير إلى المنعم عليه والانتقام إيصال الشر إلى المغضوب عليه فبينهما تطابق معنوي. وفيه أيضاً تناسب التسجييع لأن قوله: ولا الضالين تمام السورة فناسب أو آخر الآية. ثم انظر كيف تناسب قوله: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ وقوله: الحمد لله رَبِّ الْعَالَمِينَ فإن الحمد مُطْلَقٌ غير مقيد بزمان ولا بفاعل معين وهو دائم ثابت وهؤلاء مغضوب عليهم وضالون على جهة الثبوت والدوام. هذا من ناحية ومن ناحية أخرى أن مَنْ لم يحمد الله فهو مغضوب عليه وضال ومن لم يقر بأن الله رب العالمين فهو مغضوب عليه وضال. وَمَنْ لم تُذكره رحمة الله الرحمن الرحيم فهو مغضوبٌ عليه وضال.

If one deviates, he becomes among those who have incurred wrath because he has knowledge yet acts contrary to it. Thus, it is appropriate to first seek from Allah protection from that, unlike those who are ignorant and misguided. As for the request for guidance thereafter, expressed in the phrase "Guide us to the straight path," it is suitable to ask for protection from misguidance.

When praise is offered first, it aligns with the request for protection from wrath, and subsequently asking for guidance is appropriate after seeking to be distanced from misguidance.

Furthermore, this arrangement corresponds with the conclusions of the verses as well. It is noted in "Al-Bahr Al-Muhit" that wrath is mentioned before misguidance, even though wrath is a consequence of misguidance; one strays from the truth and thus incurs wrath for exceeding the bounds of divine grace. The mention of wrath serves as a reminder since grace is met with retribution, while misguidance is not countered by grace.

Grace signifies the conveyance of goodness to the favored, while retribution signifies the delivery of harm to those who have incurred wrath, establishing a meaningful correspondence between the two. There is also a rhythmic harmony as the phrase "nor the misguided" concludes the surah, fitting well with the endings of the verses.

Observe how the phrase "not of those who have incurred wrath nor of the misguided" aligns with "All praise is due to Allah, Lord of the worlds." Praise is absolute, unrestricted by time or a specific doer; it is eternal and constant, whereas those who have incurred wrath and the misguided are in a state of permanence and continuity.

On one hand, those who do not praise Allah are indeed among those who have incurred wrath and are misguided. On the other hand, anyone who does not acknowledge that Allah is the Lord of the worlds is also among those who have incurred wrath and is misguided. Furthermore, anyone who does not attain the mercy of Allah, the Most Gracious, the Most Merciful, is likewise among those who have incurred wrath and is misguided.

ومن لم يؤمن بיום الدين وأن الله مالك ذلك اليوم فهو مغضوب عليه وضال. ومن لم يُخَصَّ الله بالعبادة والاستعانة فهو مغضوبٌ عليه وضال. ومن لم يهتد إلى الصراط المستقيم صراط الذين أنعم الله عليهم فهو مغضوب عليه وضال. فما أجلُّ هذا الارتباط! إن هذه السورة جمعت أصول العقيدة الإسلامية. وأولها: الإقرار بوجود الله وأن له صفات الكمال وهو المستحق للحمد ذاتاً وصفات منها الإقرار بالتوحيد وهو قوله: رَبِّ الْعَالَمِينَ وقوله: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ فإن كونه رباً للعالمين جميعاً يعني: أنه لا رَبَّ سواه وأن تخصيصه بالعبادة والاستعانة معناه: أنه لا إله سواه فقد شملت توحيد الألوهية والربوبية. وقوله: مالك يَوْمَ الدين يعني: الإقرار باليوم الآخر والجزاء. وقوله: وَإِيَّاكَ نَسْتَعِينُ يعني: الإقرار بقدرته التي لا تُحَدُّ. وقوله: اهدنا الصراط المستقيم صراط الذين أنعمتَ عليهم يعني: الإقرار بالرسول وما أنزل إليهم من كتب. فإن الصراط المستقيم الذي يريد الله إنما يُعْرَفُ من طريق الأنبياء والرسول. والعبادة التي يرتضيها الله لا تُؤخذ إلا عن طريق الرسل فإنه ليس للإنسان أن يعبد الله كما يشتهي بل كما يريد الله ويحب. فتضمنت السورة أصول العقيدة وأمهااتها. وتضمنت دين الإسلام بركنيه الإيمان والعمل الصالح. أما الإيمان فقد ذكرت أركانه من إيمان بالله ورسوله واليوم الآخر.

****Translation:****

Whoever does not believe in the Day of Judgment and that Allah is the Sovereign of that Day is indeed in a state of anger and misguidance. And whoever does not dedicate worship and supplication solely to Allah is also in a state of anger and misguidance. Furthermore, whoever does not find guidance to the Straight Path, the path of those upon whom Allah has bestowed His grace, is likewise in a state of anger and misguidance.

What a magnificent connection this is! This Surah encapsulates the foundations of Islamic belief. The first of these is the acknowledgment of the existence of Allah and His attributes of perfection, making Him deserving of all praise in essence and attributes. This includes the affirmation of Tawhid, as expressed in the phrases: "Lord of the worlds" and "You alone we worship, and You alone we ask for help." The fact

that He is the Lord of all worlds signifies that there is no Lord besides Him, and dedicating worship and supplication to Him alone means that there is no deity besides Him, thus encompassing both the Tawhid of divinity and lordship.

The phrase "Master of the Day of Judgment" signifies the acknowledgment of the Hereafter and recompense. The phrase "And You alone we ask for help" indicates the recognition of His limitless power. The plea "Guide us to the Straight Path, the path of those upon whom You have bestowed Your grace" means recognizing the Prophets and the scriptures revealed to them. The Straight Path that Allah desires can only be known through the Prophets and Messengers. The worship that Allah accepts can only be derived through the Messengers; it is not for a person to worship Allah as they wish, but rather as Allah desires and loves.

Thus, this Surah contains the principles and core tenets of faith. It encompasses the religion of Islam with its two pillars: belief and righteous deeds. As for belief, it outlines its pillars, which include belief in Allah, His Messengers, and the Day of Judgment.

وأما العمل الصالح فقد دخل في قوله: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ إلى آخر السورة. جاء في تفسير الرازي: فقوله الحمد لله يدل على وجود الصانع وعلى علمه وقدرته.. وعلى كونه مستحقاً للحمد والثناء والتعظيم.. وأما قوله: رَبِّ الْعَالَمِينَ فهو يدل على أن ذلك الإله واحد وأن كل العالمين مُلكه ومملكه وليس في العالم إله سواه ولا معبود غيره. أما قوله: الرَّحْمَنُ الرَّحِيمُ فيدل على أن الإله الواحد الذي لا إله سواه موصوف بكمال الرحمة والكرم والفضل والإحسان. وأما قوله: مَالِكِ يَوْمِ الدِّينِ فيدل على أن من لوازم حكمته ورحمته أن يحصل بعد هذا اليوم يوم آخر يظهر فيه تمييز المحسن عن المسيء ويظهر فيه الانتصاف للمظلومين من الظالمين ولو لم يحصل هذا البعث والحشر لقدح ذلك في كونه رحماناً رحيماً. وإذا عرفت هذا ظهر أن قوله: الحمد لله يدل على وجود الصانع المختار. وقوله: رَبِّ الْعَالَمِينَ يدل على وحدانيته. وقوله: الرَّحْمَنُ الرَّحِيمُ يدل على رحمته في الدنيا والآخرة. وقوله: مَالِكِ يَوْمِ الدِّينِ يدل على كمال حكمته ورحمته بسبب خلق الدار الآخرة... أما الأعمال التي يأتي بها العبد فلها ركنان: أحدهما: إتيانه بالعبادة وإليه الإشارة بقوله: إِيَّاكَ نَعْبُدُ. والثاني: علمه بأنه لا يمكنه الإتيان بها إلا بإعانة الله وإليه الإشارة بقوله: وَإِيَّاكَ نَسْتَعِينُ. فهذه السورة هي أم الكتاب حقاً.

****Translation:****

As for righteous deeds, they are encompassed in the phrase: "You alone we worship, and You alone we ask for help," up to the end of the surah. In the interpretation by Al-Razi, the phrase "All praise is due to Allah" indicates the existence of a Creator, along with His knowledge and power, and His deserving of praise, commendation, and exaltation.

The phrase "Lord of the worlds" signifies that this God is One, and that all the worlds belong to Him; there is no deity other than Him, nor any object of worship besides Him. The phrase "The Most Gracious, The Most Merciful" indicates that the One God, who has no deity besides Him, is characterized by perfect mercy, generosity, grace, and kindness.

Furthermore, the phrase "Master of the Day of Judgment" implies that it is a necessary consequence of His wisdom and mercy that there will be another day following this one, a day that will distinguish the righteous from the wicked and provide retribution for the oppressed from the oppressors. If resurrection and gathering did not occur, it would undermine His qualities of being Most Gracious and Most Merciful.

When you understand this, it becomes clear that the statement "All praise is due to Allah" indicates the existence of a chosen Creator. The phrase "Lord of the worlds" signifies His oneness. The phrase "The

Most Gracious, The Most Merciful" denotes His mercy in both this world and the Hereafter. The phrase "Master of the Day of Judgment" reflects the perfection of His wisdom and mercy due to the creation of the Hereafter.

As for the deeds that a servant performs, they have two pillars: the first is the performance of worship, indicated by the phrase: "You alone we worship." The second is the knowledge that he cannot perform it except with the assistance of Allah, indicated by the phrase: "And You alone we ask for help." Thus, this surah is indeed the Mother of the Book.

من سورة المائدة سأل سائل عن قوله تعالى: إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تُغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ . لَمْ خْتَمِ الْآيَةُ بِقَوْلِهِ: فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ وَكَانَ الْمُنَاسِبُ لِقَوْلِهِ: وَإِنْ تُغْفِرَ لَهُمْ أَنْ يَقُولَ: فَإِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ وَلَمْ يَلَمْ يَقُلْ سَيِّدُنَا عِيسَى كَمَا قَالَ سَيِّدُنَا إِبْرَاهِيمُ عَلَيْهِمَا السَّلَامُ: فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ إِبْرَاهِيمُ: 36 . إِنْ الشَّيْءُ الْأَوَّلُ مِنَ السُّؤَالِ قَدِيمٌ: قَالَ أَبُو بَكْرٍ بْنُ الْأَنْبَارِيِّ وَقَدْ طَعَنَ عَلَى الْقُرْآنِ مَنْ قَالَ: إِنْ قَوْلُهُ: فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ لَا يَنْاسِبُ قَوْلَهُ: وَإِنْ تُغْفِرَ لَهُمْ لِأَنَّ الْمُنَاسِبَ فَإِنَّكَ أَنْتَ الْمَغْفُورُ الرَّحِيمُ . وَأَجَابَ عَنْهُ . وَجَاءَ فِي الْإِتْقَانِ : مِنْ مُشْكَلَاتِ الْفَوَاصِلِ قَوْلُهُ تَعَالَى: إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تُغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ فَإِنْ قَوْلُهُ: وَإِنْ تُغْفِرَ لَهُمْ يَقْتَضِي أَنْ تَكُونَ الْفَاصِلَةُ الْغَفُورُ الرَّحِيمُ . وَالَّذِي نُرِيدُ أَنْ نَقُولَهُ أَوَّلًا: إِنَّهُ لَا يَصِحُّ اقْتِطَاعُ جُزْءٍ مِنْ آيَةٍ أَوْ جُزْءٍ مِنَ السِّيَاقِ وَبِنَاءُ الْحُكْمِ عَلَيْهِ بِأَنَّ الَّذِي يَنْبَغِي هُوَ أَنْ يُنْظَرَ فِي السِّيَاقِ كُلِّهِ ثُمَّ يَنْظُرَ فِي مَلَامَةِ الْكَلَامِ بَعْضُهُ لِبَعْضٍ . وَلَوْ نَظَرَ السَّائِلُ أَوْ الْمَعْتَرِضُ فِي السِّيَاقِ لَمَا أَثَارَ هَذَا السُّؤَالُ أَصْلًا فَإِنَّهُ لَا يَصِحُّ خَتْمُ الْآيَةِ بِالْمَغْفِرَةِ

From Surah Al-Ma'idah

A question was posed regarding His saying: "If You punish them, indeed they are Your servants; and if You forgive them, indeed You are the Exalted in Might, the Wise." Why does the verse conclude with "Indeed You are the Exalted in Might, the Wise," while it would have been more appropriate to say, "Indeed You are the Forgiving, the Merciful"? Why did our Lord Jesus (peace be upon him) not say, as our Lord Abraham (peace be upon him) did: "So whoever follows me, indeed he is of me; and whoever disobeys me, indeed You are Forgiving and Merciful" (Ibrahim: 36)?

The first part of the question is not new. Abu Bakr Al-Anbari mentioned that some critics of the Qur'an argued that the phrase "Indeed You are the Exalted in Might, the Wise" does not correspond with "And if You forgive them," as the appropriate response would be "Indeed You are the Forgiving, the Merciful." He provided a rebuttal to this claim.

It is stated in "Al-Itqan" that one of the issues with the phrasing is that the verse "If You punish them, indeed they are Your servants; and if You forgive them, indeed You are the Exalted in Might, the Wise" implies that the concluding phrase should be "the Forgiving, the Merciful."

What we want to assert first is that it is incorrect to isolate a part of a verse or a segment of the context and base a judgment on it. What should be done is to examine the entire context and then consider how the statements relate to each other. If the questioner or objector had considered the context, they would not have raised this question at all, as it is not appropriate to conclude the verse with a reference to forgiveness.

والرحمة ههنا لأن السياق لا يمكن أن يقتضييهما ولو فعل ذلك لكان نظير ما روي من أن: بعض الأعراب سمع قارئاً يقرأ: والسارق والسارقة إلى آخرها وختمها بقوله: والله غفور رحيم فقال: ما هذا كلام فصيح. فقليل له: ليس التلاوة كذلك وإنما هي: والله عزيز حكيم فقال: بخ بخ عزَّ فحكم فقطع. هذا من ناحية ومن ناحية ثانية إنه ليس كل موطن تُذكر فيه المغفرة أو الرحمة ينبغي أن تُختم الآية بهما وإنما يعود ذلك إلى الموطن والسياق. ومن المعلوم أنه وردت في القرآن مواطن ذكرت فيها المغفرة والرحمة ولم تختتم الآيات بهما لأن الموطن لا يقتضي ذلك بل يقتضي أمراً آخر يدل عليه السياق وذلك نحو قوله تعالى: رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُ رُبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ الْمُتَحَنِّنُ: 5 فإنه لم يختم بالمغفرة مع أنه ورد

طلب المغفرة ذلك لأن مدار الطلب في الآية هو أن لا يجعلهم فتنة للذين كفروا وهو محط الاهتمام كما هو واضح من السياق وذلك يقتضي الختم بالعزة والحكمة كما هو ظاهر فختم بهما. ونعود إلى سياق الآية التي هي مثار السؤال فنقول: إن الآية وردت في سياق التبرؤ من قول قالت طائفة من النصارى ونسبته إلى عيسى عليه السلام حكاه الله تعالى بقوله: وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِنْ دُونِ اللَّهِ قَالِ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ

Mercy in Context

The mention of mercy here is due to the context, which does not necessitate both terms. If it did, it would resemble the narration of an Arab who heard a reciter reading: "And the male thief and the female thief..." and concluded with "Indeed, Allah is Forgiving and Merciful." He remarked, "This is not eloquent speech." It was said to him: "The recitation is not as you claim; rather it is: 'Indeed, Allah is Exalted in Might and Wise.'" He then exclaimed, "How noble is His Might!" and consequently, the punishment was enacted.

From one perspective, it is not required that every instance where forgiveness or mercy is mentioned must conclude with these terms; rather, it depends on the situation and context. It is well-known that there are instances in the Qur'an where forgiveness and mercy are mentioned without concluding the verses with them, as the context demands something else. For example, in the verse: "Our Lord, do not make us a trial for those who disbelieve, and forgive us, our Lord. Indeed, You are the Exalted in Might, the Wise." (Surah Al-Mumtahana: 5). This verse does not conclude with forgiveness, even though a request for it is present, because the main focus of the request is to avoid being a trial for the disbelievers, which is the core concern evident from the context, thus necessitating a conclusion with Might and Wisdom.

Returning to the context of the verse in question, it is essential to note that the verse addresses a denial of a statement made by a group of Christians, which Allah relayed through the words: "And [mention] when Allah said, 'O Jesus, son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?' He said, 'Exalted are You! It is not for me to say that of which I have no right.'"

إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيداً مِمَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ إِنَّ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ . فنسب إلى عيسى أنه طلب من الناس أن يتخذوه وأمه إلهين من دون الله. وأظن أن هذا المقام يمنع عيسى من طلب المغفرة أو ترجيحها لهؤلاء الذين جعلوا الله دون منزلة عيسى وأمه. لقد ردّ علماؤنا الأوائل على مَنْ ظن أن المناسب ختم الآية بالمغفرة والرحمة بردود عدة منها: 1 أنه لو ختم الآية بالمغفرة والرحمة لضعف المعنى لأن هذا ينفرد بالشرط الثاني ولا يكون له تعلّق بالشرط الأول في حين أن ختمه بالعزة والحكمة متعلق بالشرطين فإن تعذيبه ومغفرته منوطان بعزته وحكمته فكان العزيز الحكيم أليق بهذا المكان لمعومه وأنه يجمع الشرطين ولم يصلح الغفور الرحيم أن يحتمله ما احتمله العزيز الحكيم. وجاء في روح المعاني: وادعى بعضهم أنهما متعلقان بالشرطين لا بالثاني فقط وحينئذ وجه مناسبتها لا ستره عليه فإن مَنْ له الفعل والترك عزيز حكيم. ومعنى ذلك أن اختيار العزيز الحكيم متعلّق بالثواب والعقاب جميعاً وليس بحال واحدة.

Translation:

If I said it, then You know it; You know what is in my soul, and I do not know what is in Your soul. Indeed, You are the All-Knowing of the unseen. I did not say to them except what You commanded me to say: "Worship Allah, my Lord and your Lord." And I was a witness over them as long as I was among them. But when You took me, You were the Watcher over them, and You are Witness over all things. If You punish them, they are Your servants, and if You forgive them, indeed, You are the Exalted in Might, the Wise.

It has been attributed to Jesus that he requested people to take him and his mother as deities besides Allah. I believe that this position prevents Jesus from asking for forgiveness or hoping for it for those who have placed Allah beneath the status of Jesus and his mother. Our early scholars responded to those who thought it appropriate to conclude the verse with forgiveness and mercy with several arguments, including:

1. If the verse were to conclude with forgiveness and mercy, it would weaken the meaning because this would only pertain to the second condition and would not relate to the first condition. In contrast, concluding with Exalted in Might and Wise is related to both conditions. Thus, His punishment and forgiveness are contingent upon His Might and Wisdom. Therefore, the Exalted in Might, the Wise, is more suitable for this context due to its generality and its encompassing of both conditions, while the Forgiving, the Merciful could not bear what the Exalted in Might, the Wise, can.

It is stated in "Ruh al-Ma'ani": Some have claimed that they are related to both conditions, not just the second. In this case, their suitability is clear, for one who has the ability to act or refrain is Exalted in Might and Wise. This means that the choice of the Exalted in Might and Wise pertains to both reward and punishment, not just one state.

جاء في الكشاف : وإن تغفر لهم فإنك أنت العزيز القوي القادر على الثواب والعقاب الحكيم الذي لا يُثيب ولا يعاقب إلا عن حكمة وصواب. فإن قلت: المغفرة لا تكون للكفار فكيف قال: وَإِنْ تَغْفِرْ لَهُمْ . قلت: ما قال إنك تغفر لهم ولكنه بنى الكلام على إِنْ غَفَرْتَ لَهُمْ فقال: إِنْ عَذِبْتَهُمْ عدلت لأنهم أحقاء بالعذاب وإن غفرت لهم مع كفرهم لم تعدم في المغفرة وجه حكمة لأن المغفرة حسنة لكل مجرم في العقول بل متى كان الجرم أعظم جرماً كان العفو عنه أحسن. 2 الآية مبنية على التسليم لله سبحانه وتفويض الأمر إليه وليس على التعريض بطلب المغفرة. جاء في ملاك التأويل : أما آية المائدة فمبنية على التسليم لله سبحانه وأنه المالك للكل يفعل فيهم ما شاء فلو ورد هنا عقب آية المائدة: وَإِنْ تَغْفِرْ لَهُمْ فإنك أنت الغفور الرحيم لكان تعريضاً بطلب المغفرة ولم يقصد ذلك في الآية وإنما قيل ذلك على لسان عيسى عليه السلام تبريراً وتسليماً لله سبحانه وليس موضع طلب مغفرة لهم وإنما هو تَنْصُلُ من حالهم وتسليم لله فيهم. قال الغزنوي رحمه الله : لم يقل: الغفور الرحيم لأن مخرجه على التسليم ولأن في ذكر العفو تعريضاً للسائل والكلام لتسليم الأمرين والحكمة تقتضيهما وكأنه قال: المغفرة لا تُنْقِصُ من عَزِّكَ ولا تُخْرِجُ عن حكمتك. وجاء في البرهان : وقيل: ليس هو على مسألة الغفران وإنما هو معنى تسليم الأمر إلى مَنْ هو أملك لهم ولو قيل: فإنك أنت

****Translation:****

It is stated in Al-Kashaf: "And if You forgive them, indeed You are the Mighty, the Powerful, capable of reward and punishment, the Wise, who does not reward or punish except for wisdom and correctness." If you say: Forgiveness is not for disbelievers, how then did He say: "And if You forgive them"? I say: He did not say "You forgive them," but constructed the statement on "If You were to forgive them." He said: "If You punish them, You are just, for they deserve punishment; and if You forgive them despite their disbelief, there is still a wise aspect to forgiveness, for forgiveness is a virtue for every wrongdoer in the eyes of reason. Indeed, the greater the crime, the better the pardon."

This verse is based on submission to Allah, the Exalted, and entrusting the matter to Him, not on insinuating a request for forgiveness.

In the commentary on the interpretation: As for the verse from Surah Al-Ma'idah, it is based on submission to Allah, the Exalted, who is the Master of all, doing as He wills. If it were to follow the verse: "And if You forgive them, indeed You are the Forgiving, the Merciful," it would imply a request for forgiveness, which is not the intention of the verse. Rather, it was said on the tongue of Jesus, peace be

upon him, as a declaration of disavowal and submission to Allah, not as a request for their forgiveness but as a disavowal of their condition and submission to Allah regarding them.

Al-Ghaznawi, may Allah have mercy on him, stated: He did not say "the Forgiving, the Merciful," because the context is one of submission and because mentioning pardon implies a request from the seeker, while the discourse is about entrusting both matters, and wisdom necessitates this. It is as if he said: "Forgiveness does not diminish Your might nor does it go beyond Your wisdom."

And it is mentioned in Al-Burhan: It is said that it is not about the issue of forgiveness but rather a meaning of entrusting the matter to the One who has the most authority over them. If it were said: "Indeed, You are..."

الغفور الرحيم لأوهم الدعاء بالمغفرة ولا يسوغ الدعاء بالمغفرة لمن مات على شركه لا لنبي ولا لغيره. وجاء في تفسير ابن كثير : هذا الكلام يتضمن رَدَّ المشيئة إلى الله عز وجل فإنه الفَعَالُ لما يشاء. 3 وقيل إن ذكر العزيز الحكيم من باب الاحتراس وذلك أنه لا يغفر لمن استحق العذاب إلا مَنْ ليس فوقه أحد يرد عليه حكمه فهو العزيز أي: الغالب والحكيم: هو الذي يضع الشيء في محله. وقد يَخْفَى وجه الحكمة على بعض الضعفاء في بعض الأفعال فيتوهم أنه خارج عنها وليس كذلك فكان في الوصف بالحكيم احتراساً حسن أي: وإن تغفر لهم مع استحقاقهم العذاب فلا معترض عليك لأحدٍ في ذلك والحكمة فيما فعلته. وجاء في روح المعاني : وقيل: إن ذكرهما من باب الاحتراس لأن ترك عقاب الجاني قد يكون لعجز في القدرة أو لإهمال ينافي الحكمة فدفع تَوْهُم ذلك بذكرهما. وجاء في تفسير البيضاوي : وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ فَلَا عَجْزٌ وَلَا اسْتِقْبَاحُ فَإِنَّكَ الْقَادِرُ الْقَوِيُّ عَلَى الثَّوَابِ وَالْعِقَابِ الَّذِي لَا يَثِيبُ وَلَا يَعَاقِبُ إِلَّا عَنْ حِكْمَةٍ وَصَوَابٍ.

****The Most Forgiving, The Most Merciful****

It is misleading to pray for forgiveness for those who have died in disbelief, whether they are prophets or others. In the interpretation of Ibn Kathir, this statement includes a return of will to Allah, the Exalted, for He is the Doer of what He wills.

1. It has been said that the mention of the Almighty and the Wise serves as a precaution. This is because He does not forgive those who deserve punishment unless there is no one above Him to challenge His decree. Thus, He is the Almighty, meaning the Prevailing, and the Wise, meaning He places everything in its rightful place.
2. The wisdom behind certain actions may be hidden from some weaker individuals, leading them to believe it is absent, while in reality, it is not. Therefore, the description of Him as the Wise serves as a good precaution, indicating that even if He forgives them despite their deserving punishment, there is no one to object to His decision, and the wisdom behind His actions is evident.
3. In "Ruh al-Ma'ani," it is stated that mentioning these attributes serves as a precaution against the assumption that the omission of punishment might be due to inability or negligence, which contradicts wisdom; thus, their mention dispels such misconceptions.
4. According to the interpretation of Al-Baydawi, the verse "And if You forgive them, indeed You are the Almighty, the Wise" indicates that there is neither inability nor impropriety in Your actions, for You are the Powerful, capable of reward and punishment, and You do not reward or punish except with wisdom and correctness.

وخلاصة الاحتراس أن العفو عن المستحق للعذاب العظيم قد يكون عن عجز وضعف لا عن استطاعة وقدرة أو قد يكون عن سوء تدبير وتقدير أو عن كليهما فلو قال: فإنك أنت الغفور الرحيم لما دفع هذين الوصفين عنه فإن الغافر الراحم قد يكون إنما يفعل ذلك لضعفه أو لسوء تدبيره. فقال: فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ لِيُدْفَعَ ذَلِكَ عَنْهُ وَلِيَقُولَ إِنَّهُ إِنْ عَفَا وَغَفَرَ فَعَن كَمَالِ الْعِزَّةِ وَالْقُدْرَةِ وَعَن غَايَةِ الْحِكْمَةِ وَالتَّدْبِيرِ فَكَانَ الْخَتَمُ بِهِمَا أَوَّلَى مِمَّا ذَكَرَ الْمُعْتَرِضُ. 4 وقيل: إن المقام مقام تَبَرُّؤٍ مما تُسَبِّبُ إليه وليس مقام طلب عفوٍ ومغفرة فلا يصح في هذا المقام الصفح والمغفرة. جاء في البرهان: وقيل لأنه مقام تَبَرٍُّ فلم يذكر الصفة المقتضية استمطار العفو لهم وذكر صفة العدل في ذلك بأنه العزيز الغالب وقوله: الحكيم الذي يضع الأشياء في مواضعها فلا يعترض عليه إن عفا عمن يستحق العقوبة. 5 وقيل: إنه لا يجوز المغفرة والرحمة أو التعريض بهما لهؤلاء لأن هؤلاء مقطوع لهم بالعذاب وعدم المغفرة لأنهم مشركون قال: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِلنِّسَاءِ: 48. وكما قال الله: إنه لا يغفر للمشركين قال: إنه لا يصح سؤال المغفرة للمشركين لا من نبي ولا من غيره قال تعالى: مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَى قَرَبَى التَّوْبَةِ: 113. فلا يجوز التعريض بالمغفرة بل الذي يصح هو تفويض الأمر إليه وتركه إلى حكمته سبحانه بل إن ما دان به هؤلاء أكبر من الشرك وأعظم.

****Summary of Caution****

The essence of caution is that forgiveness for those deserving of severe punishment may stem from incapacity and weakness rather than ability and strength, or it may arise from poor management and estimation, or from both. If it were stated, "Indeed, You are the Forgiving, the Merciful," it would not negate these attributes. For the Forgiving and Merciful may act out of their weakness or poor management. Thus, it is said, "Indeed, You are the Almighty, the Wise," to dispel this notion and to affirm that if He forgives, it is from the perfection of might and power and the utmost wisdom and management. Therefore, concluding with these attributes is more appropriate than what the objector mentioned.

1. It has been stated that this context is one of disavowal of what has been attributed to Him, not a context of seeking forgiveness and pardon; thus, forgiveness and pardon are not appropriate in this situation.
2. In "Al-Burhan," it is mentioned that since this is a context of disavowal, the attribute necessitating the request for forgiveness is not mentioned, but rather the attribute of justice is highlighted, as He is the Almighty, the Prevailing. His statement, "the Wise," refers to placing things in their rightful places, so it is not objectionable for Him to forgive those deserving of punishment.
3. It is also said that forgiveness and mercy, or alluding to them, is not permissible for these individuals because they are destined for punishment and lack forgiveness due to their polytheism. Allah says, "Indeed, Allah does not forgive that partners be associated with Him, but He forgives what is less than that" (An-Nisa: 48). As Allah stated, He does not forgive polytheists; it is not permissible to ask for forgiveness for polytheists, neither from a prophet nor from anyone else. Allah says, "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives" (At-Tawbah: 113). Therefore, it is not permissible to allude to forgiveness; rather, what is appropriate is to entrust the matter to Him and leave it to His wisdom. Indeed, what these individuals adhere to is greater than polytheism and more severe.

فإن الشرك أن تجعل لله نداً وكان المشركون في الجاهلية يجعلون مع الله آلهة أخرى يعبدونهم ليقربوهم إليه زلفى. وأما هؤلاء فقد عبدوا المسيح وأمه من دون الله فإنهم جعلوه أقل من الشريك فهم أولى بعدم المغفرة ورجائها لهم. 6 ولا يُحْسُنُ طَلْبُ الْمَغْفِرَةِ لَهُمْ أَوْ التَّعْرِيزُ بِهَا مِنَ السَّيِّدِ الْمَسِيحِ مِنْ جَانِبِ آخِرِ ذَلِكَ أَنَّ الْأَمْرَ يَتَعَلَّقُ بِهِ هُوَ أَعْنَى بَعِيسَى عَلَيْهِ السَّلَامُ فَإِنَّهُ مَسْئُولٌ مُسْتَنْطَقٌ عَمَّا ادَّعَى عَلَيْهِ أَنَّهُ قَالَهُ وَهُوَ أَنَّهُ طَلَبَ مِنَ النَّاسِ أَنْ يَعْبُدُوهُ وَأَمَّهُ وَأَنْ يَتَرَكُوا عِبَادَةَ اللَّهِ. وَقَدْ ذَكَرَ السَّيِّدُ الْمَسِيحُ أَنَّ هَذَا افْتِرَاءٌ عَلَيْهِ فَكَيْفَ يَصِحُّ أَدْباً أَنْ يَطْلُبَ الْمَغْفِرَةَ أَوْ يَعْزِضَ بِهَا لِهَؤُلَاءِ الْمُفْتَرِينَ الَّذِينَ أَعْلَوْهُ وَأَمَّهُ عَلَى اللَّهِ سُبْحَانَهُ إِنَّهُ لَوْ كَانَ الْأَمْرُ يَتَعَلَّقُ بِغَيْرِهِ لَكَانَ مِنَ السَّمَاجَةِ الشَّفَاعَةِ لَهُمْ لِأَنَّ مَا فَعَلُوهُ أَعْظَمُ مِنَ الشَّرِكِ فَكَيْفَ وَالْأَمْرُ يَتَعَلَّقُ بِهِ هُوَ إِنْ طَلَبَ الْمَغْفِرَةَ لَهُمْ يَعْنِي التَّغَاضِي أَوْ التَّهْوِينَ مِنْ شَنَاعَةِ هَذَا الْأَمْرِ وَيُوْهِمُ الرِّضَا بِهِ وَالْإِتِيَّاحَ لَهُ. أَلَا تَرَى أَنَّهُ لَوْ اتَّهَمَ مَسْئُولُ الشَّرِطَةِ مِثْلًا بِأَنَّهُ أَصْدَرَ أَمْرًا لِلْإِطَاعَةِ بِالْمَلِكِ لَيَكُونُ هُوَ مَكَانَهُ ثُمَّ قَبِضَ عَلَى هَذَا الْمَسْئُولِ وَاسْتَجُوبَ فَنَفَى أَنْ يَكُونَ لَهُ عِلْمٌ بِذَلِكَ أَكَانَ يَصِحُّ أَنْ يَطْلُبَ مِنَ الْمَلِكِ الْعَفْوَ عَنْ هَؤُلَاءِ الَّذِينَ خَلَعُوا سُلْطَانَهُ وَأَعْلَنُوا الْعَصِيَانَ عَلَيْهِ وَادَّعَوْا أَنَّ هَذَا بِأَمْرِ مَسْئُولِ الشَّرِطَةِ نَفْسَهُ إِنَّهُ الْآنَ فِي مَقَامِ دَفْعِ التَّهْمَةِ عَنْ نَفْسِهِ وَإِثْبَاتِ بَرَاءَتِهِ فَكَيْفَ يَصِحُّ

أن يطلب العفو عن هؤلاء الجناة المفترين إنه الآن في موقفٍ يحتاجُ إلى الشفاعة لا أن يشفع هو. فتبين من هذا أن ختم الآية بما ختم من العزة والحكمة هو الأولى.

****Translation:****

Indeed, associating partners with Allah is to make for Him a rival. The polytheists in the pre-Islamic era would set up other deities alongside Allah, worshiping them to draw closer to Him. As for these individuals, they have worshiped Christ and his mother instead of Allah, thus placing them in a position less than that of a partner, making them more deserving of not being forgiven or even hoping for forgiveness.

It is inappropriate to seek forgiveness for them or to imply it from Christ. This matter concerns him, namely Jesus (peace be upon him), as he is accountable for what has been claimed against him—that he asked people to worship him and his mother, abandoning the worship of Allah. Christ himself has stated that this accusation is a fabrication against him. How then can it be proper to seek forgiveness for those who have elevated him and his mother above Allah, the Exalted? If the matter pertained to anyone else, it would be absurd to intercede for them because what they have done is greater than polytheism. How much more so when the matter involves him? Seeking forgiveness for them implies overlooking or trivializing the gravity of this act, and it suggests approval and contentment with it.

Consider, for example, if a police officer were accused of issuing an order to overthrow the king so that he could take his place. If this officer were apprehended and interrogated, denying any knowledge of such an order, would it be appropriate for him to ask the king to pardon those who have usurped his authority and declared rebellion against him, claiming it was by the order of the officer himself? He is now in a position of defending himself and proving his innocence. How could he justifiably seek pardon for these guilty fabricators? He is in a situation that demands intercession, not one where he should intercede on behalf of others.

Thus, it becomes clear that the conclusion of the verse, with its emphasis on might and wisdom, is the most appropriate.

ونشير إلى جانب لطيف آخر في الآية وهو قوله: **إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدَاكَ** فإنه لم يقل إن تعذبهم فإنهم أحقاء بذلك أو فذلك عدل ذلك أن كونهم عبادة معناه أنه المستحق للعبادة دون غيره وأنه الإله الحق. فمستحق العبادة مَنْ كان الخَلْقُ عباده دون مَنْ ليس له عباد. فإنه لو قال: فإنهم أحقاء بذلك أو قال: فذلك عدل لم يعن ذلك أنهم عباده. فالتناس ليسوا عباداً لمن يعدل كما أنهم إذا كانوا أحقاء بالعذاب فليس معناه أنهم عباد لمن عذب. فالذي يعذب شخصاً أو جماعة لا يعني أن المعذبين عباده. فاختيار لفظ العبودية أنسب شيء في هذا المقام. وفيه معنى آخر وهو أنهم لما كانوا عباده فليس هناك من معترض على ما يفعل بهم من تعذيب أو مغفرة فالأمر كله إليه ومتروك لمشيئته ومناط بعزته وحكمته وحكمه فإنه هو العزيز الحكيم. وكذلك فعل سيدنا عيسى عليه السلام فقد أناط الأمر بعزته وحكمته وحكمه وفوضه إليه. وانظر من ناحية أخرى إلى الضمير أنت وتعريف العزيز الحكيم للدلالة على تأكيد الحكم وقصر العزة والحكمة عليه والكمال فيما وصف به فإنه في الحقيقة لا عزيز ولا حكيم ولا حاكم سواه. فإنه لم يقل: فإنك عزيز حكيم ذلك أن هذا التعبير لا يفيد قَصْرَ الصفتين عليه سبحانه ولا كمالهما فيه. فإنك إذا قلت لأحد: إنك كريم سمح فلا يفيد ذلك قصر الصفتين عليه بل يفيد إثبات الوصفين له بخلاف ما إذا قلت إنك أنت الكريم السمح فإن ذلك يفيد القصر أو الكمال فيما وصفت. فقوله: **فَإِنَّكَ أَنْتَ** العزيز الحكيم يفيد قصر هذين الوصفين عليه وكمالهما فيه دون غيره بمعنى: إنه لا عزيز ولا حكيم على وجه الكمال والحقيقة سواك. وهذا التعبير أولى في هذا الوطن لأنه في موطن نفي الألوهية عن غير الله وإثباتها له فهو المتفرد بذاته وصفاته لا يشاركه ولا يشابهه فيهما أحد.

We point out another subtle aspect in the verse, which is His saying: "If You punish them, indeed, they are Your servants." He did not say, "If You punish them, they deserve it" or "that is just." The fact that they are His servants means that He alone is worthy of worship, and that He is the true God. The one who

deserves worship is the Creator, whose creation are His servants, not one who has no servants. If He had said, "they deserve it" or "that is just," it would not imply that they are His servants. People are not servants of one who is just, just as being deserving of punishment does not mean they are servants of the one who punishes. The act of punishing a person or a group does not imply that the punisher is their servant. Therefore, the choice of the term "servitude" is most appropriate in this context.

Moreover, there is another meaning: since they are His servants, there is no one to object to what is done to them, whether punishment or forgiveness. The matter is entirely in His hands, left to His will, and contingent upon His might, wisdom, and judgment, for He is the Mighty, the Wise. Similarly, our master Jesus (peace be upon him) entrusted the matter to His might, wisdom, and judgment.

Furthermore, consider the pronoun "You" and the description of "the Mighty, the Wise," which emphasize the exclusivity of judgment and the perfection of might and wisdom attributed to Him. In reality, there is no Mighty, Wise, or Judge other than Him. He did not say, "for You are the Mighty and Wise," because this expression does not convey the exclusivity of these attributes to Him alone or their perfection in Him. If you say to someone, "You are generous and forgiving," it does not imply that these attributes are exclusive to him, but rather affirms those qualities. In contrast, if you say, "You are the generous and forgiving one," it indicates exclusivity or perfection in the attributes described.

Thus, His statement, "Indeed, You are the Mighty, the Wise," conveys the exclusivity of these two attributes to Him and their perfection in Him, unlike any other, meaning that there is no Mighty or Wise in the absolute and true sense except You. This expression is more suitable in this context because it serves to negate divinity from others and affirm it to Him, as He is unique in His essence and attributes; no one shares or resembles Him in either.

فهو الإله حصراً وهو العزيز الحكيم حصراً. وأما الشق الثاني من السؤال وهو: لماذا لم يقل سيدنا عيسى كما قال سيدنا إبراهيم عليهما السلام: فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ إبراهيم: 36 . فإنه سأل المغفرة والرحمة أو عَرَضَ بهما لمن عصاه فهذا يُجَابُ عنه من أوجه: منها: أن إبراهيم عليه السلام لم يقل: ومن عصاك فإنك غفور رحيم بل قال: وَمَنْ عَصَانِي ومعصية العبد دون معصية الله. ومنها: أن إبراهيم عليه السلام ذكر المعصية ولم يذكر الشرك فقد قال: وَمَنْ عَصَانِي ولم يقل: وَمَنْ أَشْرَكَ بك والمعصية درجات أما الشرك فهو أكبر الكبائر فإن الله قد يغفر للعاصي غير المشرك أما المشرك فإن الله لن يغفر له وقد قال تعالى عن سيدنا آدم عليه السلام: وَعَصَى آدَمُ رَبَّهُ فَغَوَى طه: 121 ثم قال: ثُمَّ اجْتَبَاهُ رَبُّهُ فَقَاتَبَ عَلَيْهِ وَهَدَى طه: 122 . وهنا أود أن أسأل سؤالا فأقول: هل يظن أحد أن سيدنا إبراهيم عليه السلام كان يمكن أن يقول: وَمَنْ اتَّخَذَنِي إِلَهًا مِنْ دُونِكَ فَإِنَّكَ غَفُورٌ رَحِيمٌ فهذا ما قالته الفرقة المقترية على عيسى. إن إبراهيم عليه السلام وإن كان أَوْاهاً حليماً كما وصفه الله تعالى تَبَرَّأَ من أبيه لما تَبَيَّنَ أنه عدوٌّ لله كما قال تعالى: وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وََعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ التوبة: 114 . فاتضح الفرق بين المقامين.

****He is exclusively the God, the Almighty, the Wise.**** As for the second part of the question: why did our master Jesus not say as our master Abraham did: "Whoever follows me is of me, and whoever disobeys me, indeed You are Forgiving and Merciful" (Ibrahim: 36)? This can be answered from several perspectives:

1. ****Distinction in Address:**** Abraham did not say, "And whoever disobeys You," but rather "And whoever disobeys me." This indicates the difference between the disobedience of a servant and the disobedience of God.
2. ****Mention of Sin vs. Polytheism:**** Abraham mentioned disobedience but did not mention polytheism.

He said, "And whoever disobeys me," and did not say, "And whoever associates partners with You." Disobedience has varying degrees, while polytheism is the gravest of sins. Allah may forgive a disobedient servant who is not a polytheist, but He will not forgive a polytheist.

3. ****Example of Adam:**** Allah stated regarding our master Adam: "And Adam disobeyed his Lord and erred" (Ta-Ha: 121). Then He said: "Then his Lord chose him and accepted his repentance and guided him" (Ta-Ha: 122).

Here, I would like to pose a question: Does anyone believe that our master Abraham could have said, "And whoever takes me as a god besides You, indeed You are Forgiving and Merciful"? This is what the heretical sect attributed to Jesus. Although Abraham was described by Allah as being tender-hearted and forbearing, he disavowed his father upon realizing that he was an enemy of Allah. As Allah said: "And the seeking of forgiveness by Abraham for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of Allah, he disavowed him" (At-Tawbah: 114).

Thus, the distinction between the two positions becomes clear.

هذا من ناحية ومن ناحية أخرى أن الأنبياء ليسوا على طبيعة واحدة ولا ضير في ذلك ما دام كلُّ منهم تدفعه طبيعته إلى ابتغاء رضوان الله. فطبيعة نوح وسجيته غير طبيعة إبراهيم وسجيته وقد شبه الرسول صلى الله عليه وسلم أبا بكر بإبراهيم وعمر بنوح وفي كل ذلك خير. ولم أجد في القرآن الكريم أنه وصف موسى بما وصف إبراهيم عليهما السلام فلم يقل فيه: إن موسى لأوَّاهٌ حلِيم كما قال في إبراهيم ولا عيب في ذلك ولا قصور فصافتهما كلها صفات الكمال ولنا في رسول الله وفيهم أسوة حسنة فلا ضير أن تتنوع الاستجابات وتتعدد المواقف ما دام كل ذلك في سبيل الله وفيما يرضي الله.

From one perspective, it is important to note that the prophets are not of a singular nature, and there is no harm in this as long as each of them is driven by their innate disposition to seek the pleasure of Allah. The nature and disposition of Noah are different from those of Abraham, and the Prophet Muhammad (peace be upon him) compared Abu Bakr to Abraham and Umar to Noah, and in all of this, there is goodness.

I did not find in the Holy Quran that Moses was described in the same manner as Abraham was; it was not stated that Moses was "indeed, a man of deep compassion and forbearance," as was said of Abraham. There is no fault in this, nor any deficiency, for all of their attributes are qualities of perfection. We find in the Messenger of Allah (peace be upon him) and in them a good example. Thus, it is not problematic for responses to vary and for situations to differ as long as all of this is in the way of Allah and what pleases Him.

قصة إبراهيم في سورتي الحجر والذاريات 1 قال تعالى في سورة الحجر: وَتَبَيَّنْهُمْ عَنِ ضَيْفِ إِبْرَاهِيمَ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجُلُونَ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ يُبَشِّرُونَنِي قَالُوا بِشَّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ . 2 وقال في سورة الذاريات: هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ فَرَأَى إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَبَشِّرْهُ بِغُلَامٍ عَلِيمٍ فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ . من الواضح البين أن ثمة تشابهاً ظاهراً في محتوى القصتين وتقارباً في التعبير بينهما إلى درجة كبيرة غير أن هناك جملة اختلافات بينهما أبرزها: إنه وصف الضيف في سورة الذاريات بأنهم مكرمون فقال: هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ولم يصفهم بذلك في سورة الحجر بل قال: وَتَبَيَّنْهُمْ عَنِ ضَيْفِ إِبْرَاهِيمَ وقد أدى هذا إلى الاختلاف بين السياقين في أمور عدة منها:

****The Story of Ibrahim in Surah Al-Hijr and Surah Adh-Dhariyat****

1. Allah, the Exalted, states in Surah Al-Hijr:

"And inform them about the guests of Ibrahim, when they entered upon him and said, 'Peace.' He

answered, 'Indeed, we are fearful of you.' They said, 'Fear not. We give you good tidings of a learned boy.' He said, 'Have you given me good tidings despite my old age? So of what [are you giving good tidings]?' They said, 'We have given you good tidings in truth, so do not be among the despairing.' He said, 'And who despairs of the mercy of his Lord except for those astray?'"

2. In Surah Adh-Dhariyat, it is said:

"Has the story of the honored guests of Ibrahim reached you? When they entered upon him and said, 'Peace.' He answered, 'Peace, you are a people unknown.' Then he went to his family and came with a fat [roasted] calf. And he placed it near them; he said, 'Will you not eat?' And he felt from them apprehension. They said, 'Fear not.' And they gave him good tidings of a learned boy. And his wife approached with a cry and struck her face and said, 'I am a barren old woman.' They said, 'Thus has said your Lord; indeed, He is the Wise, the Knowing.'"

It is evident that there is a notable similarity in the content of the two stories and a significant proximity in their expression. However, there are several key differences between them, the most prominent being:

- The description of the guests in Surah Adh-Dhariyat as "honored" (مكرمين) when it states: "Has the story of the honored guests of Ibrahim reached you?" This description is absent in Surah Al-Hijr, where it simply states: "And inform them about the guests of Ibrahim."

This has led to differences in the contexts of the two surahs in several aspects, including:

1 إنه ذكر في سورة الذاريات أن إبراهيم عليه السلام ردّ التحية عليهم حين حيّوه فقال: فَقَالُوا سَلَامًا قَالَ سَلَامٌ ولم يذكر ذلك في الحجر. وإنما ذكر أنهم حيّوه ولم يذكر أنه رد التحية عليهم. ولا شك أن ردّ التحية هو الذي يقتضيه الإكرام. فلما وصفهم بأنهم مكرمون ناسب ذلك ذكر رد التحية فإنه من إكرامهم. إنه ردّ التحية عليهم بخير من تحيتهم فإنهم حيّوه بالنصب سَلَامًا وحيّاهم بالرفع سَلَامٌ. فهم حيّوه بالجملة الفعلية الدالة على الحدث والتجدد أي: نُسَلِّمُ سَلَامًا وهو قد حيّاهم بالجملة الاسمية الدالة على الثبوت. والاسم أقوى وأثبت من الفعل كما هو معلوم في اللغة وكما مرّ توضيحه في سورة الفاتحة وذلك نحو يَطْلَعُ ومَطْلَعٌ ويتعلّمٌ ومتعلِّمٌ. فهو حيّاهم بالسلام الشامل الثابت الدائم فيكون قد حيّاهم بخيرٍ من تحيتهم. جاء في التفسير الكبير: إن إبراهيم عليه السلام أراد أن يرد عليهم بالأحسن فأتى بالجملة الاسمية فإنها أدل على الدوام والاستمرار. وجاء في معاني القرآن للفراء: وأما قوله تعالى: فاتّباع بالمعروف وَأَدَّاءُ إِلَيْهِ بِإِحْسَانٍ البقرة: 178 فإنه رفع وهو بمنزلة الأمر في الظاهر كما تقول: من لقي العدو فصبراً واحتساباً فهذا نصبه ورفعها جانز. وإنما كان الرفع وجه الكلام لأنه عامة فيمن فعل ويراد بها من لم يفعل فكأنه قال: فالأمر

1. It is mentioned in Surah Adh-Dhariyat that Ibrahim (peace be upon him) responded to their greeting when they greeted him, saying: "They said, 'Peace.' He said, 'Peace.'" This is not mentioned in Surah Al-Hijr, where it only states that they greeted him without mentioning his response. Undoubtedly, responding to a greeting is a sign of honor. Therefore, when he described them as honored, it was appropriate to mention his response to their greeting, as it is part of honoring them. He responded to their greeting with something better than their greeting; they greeted him with the phrase "Peace" (سَلَامًا) in the accusative case, while he greeted them with "Peace" (سَلَامٌ) in the nominative case.

- They greeted him with a verbal phrase indicating an action that is transient and renewed, meaning: "We are greeting with peace," while he greeted them with a nominal phrase indicating permanence and stability. The noun is stronger and more enduring than the verb, as is known in the Arabic language, and as explained in Surah Al-Fatiha, such as "يَطْلَعُ" (to observe) and "مُطْلَعٌ" (the observer), or "يَتَعَلَّمُ" (to learn) and "مُتَعَلِّمٌ" (the learner). Thus, he greeted them with a comprehensive, stable, and enduring peace, making his greeting better than theirs.

It is mentioned in the great exegesis that Ibrahim (peace be upon him) intended to respond to them in the best manner, so he used the nominative phrase, which indicates continuity and permanence. In the meanings of the Quran by Al-Farra, it is stated regarding the verse: "And the following is with good conduct and giving to Him with excellence" (Surah Al-Baqarah: 178) that the nominative case is akin to a command in appearance, as in saying: "Whoever encounters the enemy, let them be patient and seek reward." Therefore, the use of the nominative case is permissible. The nominative was the preferred way of speaking because it is general for those who act and is intended for those who do not act, as if it were stated: "So the command is..."

فيها على هذا فيرفع. وينصب الفعل إذا كان أمراً عند الشيء يقع ليس بدائم مثل قولك للرجل: إذا أخذت في عملك فجداً جداً وسيراً سيراً. نصبت لأنك لم تنو به العموم فيصير كالشيء الواجب على مَنْ أتاه وفعله ... وأما قوله: فَضَرَبَ الرِّقَابَ محمد: 4 فإنه حَتُّهم على القتل إذا لقوا العدو ولم يكن الحث كالشيء الذي يجب بفعله قبله فلذلك نصب وهو بمنزلة قولك: إذا لقيتم العدو فتهليلاً وتكبيراً وصدقاً عند تلك الواقعة.. كأنه حَتُّ لهم. وجاء في شرح ابن يعيش أن: الفرق بين النصب والرفع أنك إذا رفعتها فكانت ابتدأت شيئاً قد ثبت عندك واستقر وفيها ذلك المعنى.. وإذا نصبت كنت ترجاه في حال حديثك وتعمل في إثباته. 3 ذكر في سورة الذاريات أنه جاءهم بعجل ووصف هذا العجل بأنه سمين وقَرَّبَهُ إليهم ليأكلوه. وهذا مما يدل على تكريم ضيفه واحتفائه بهم ولم يقل مثل ذلك في الحجر . وكلُّ من الحاليين المذكورين هو المناسب لموطنه وسياقه. 4 ذكر في آيات الذاريات أنه أوجس منهم خيفة ولم يواجه ضيفه بما أحسَّ في نفسه. في حين أنه واجههم بذاك في سورة الحجر فقال مخاطباً إياهم: إِنَّا مَنكُم وَجَلُونَ . وواضح أن ما جاء في آيات الذاريات هو المناسب لمقام الإكرام فليس مناسباً لجو التكريم أن يعلن لضيفه أنه غير مطمئنٍ إليهم وأنه منهم وَجَلٌ. وهكذا ترى أن كل تعبير هو المناسب للسياق الذي ورد فيه.

1. On the Issue of Verb Conjugation in Commands

The verb is in the accusative case when it is a command regarding something transient, as in the phrase to a man: "When you engage in your work, be diligent and walk purposefully." It is in the accusative because you do not intend it to be general, thus it becomes similar to an obligation for anyone who encounters it and acts upon it.

2. The Example of "Striking Neck"

As for the verse: "And striking the necks" (Muhammad: 4), it urged them to kill when they encountered the enemy, and this urging is not akin to something that must be performed following a prior action; therefore, it is in the accusative. It is comparable to saying: "When you meet the enemy, then chant praises and glorifications, and be truthful during that encounter," indicating an encouragement for them.

3. Explanation by Ibn Yash: The Difference Between Accusative and Nominative

Ibn Yash explained that the difference between the nominative and accusative is that when you use the nominative, it is as if you are initiating something that has already been established and settled, carrying that meaning. Conversely, when you use the accusative, you are expressing hope or intention during your speech and working towards affirming it.

4. The Example of the Calf in Surah Adh-Dhariyat

In Surah Adh-Dhariyat, it is mentioned that he brought them a calf, describing this calf as fat, and presented it to them for consumption. This indicates his honoring of his guests and his hospitality towards

them, unlike what was stated in Surah Al-Hijr. Both situations mentioned are appropriate for their respective contexts and settings.

****5. The Fear Expressed in Surah Adh-Dhariyat****

It is noted in the verses of Adh-Dhariyat that he felt a sense of fear from them and did not confront his guests with what he sensed within himself. In contrast, he confronted them in Surah Al-Hijr, saying to them: "Indeed, we are in fear of you." It is clear that what was stated in the verses of Adh-Dhariyat is suitable for the context of honoring guests; it is not appropriate in a setting of hospitality to declare to one's guests that he is not at ease with them and that he is fearful of them. Thus, you can see that each expression is fitting for the context in which it appears.

5 أظهر التعبير أن حالة الخوف والوجل في آيات الحجر أكثر مما هي في آيات الذاريات. فإنه واجه ضيفه بالخوف منهم في سورة الحجر بالجملة الاسمية المؤكدة بـ إن وجاء مع ذلك بالصفة المشبهة ووجلون الدالة على شدة الخوف ثم أخرجه مخرج العموم والشمول لأهل البيت أجمعين فذكره بصورة الجمع: إِنَّا مِنْكُمْ وَجَلُونَ . في حين ذكر ذلك في الذاريات بالجملة الفعلية غير المؤكدة فقال: فَأَوْجَسَ مِنْهُمْ خِيفَةً وذكره بصورة الأفراد. ولا شك أن الحالة النفسية لسيدنا إبراهيم عليه السلام وما صرَّح به من شدة الفزع جعلت المقام لا يتناسب هو وذكر التكريم فإن التكريم يحتاج إلى انشراح نفسي وانفتاح وهو غير موجود في آيات الحجر بل إن كل تعبير فيها يدل على القلق وعدم الارتياح. فناسب كل تعبير موطنه. 6 ولما واجههم بالخوف منهم والوجل في سورة الحجر واجهوه بالبشرى فإنه لما قال لهم: إِنَّا مِنْكُمْ وَجَلُونَ قالوا له: إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ . ولما لم يواجههم بذلك في سورة الذاريات بل ذكره بصيغة الغيبة: فَأَوْجَسَ مِنْهُمْ خِيفَةً لم يواجهوه بالبشرى بل وردت بصيغة الغيبة أيضاً وبشروه فكان التعبير في المواطنين على النحو الآتي: الحجر: إنا منكم وجلون ... إنا نبشرك بغلام عليم الذاريات: فأوجس منهم خيفة ... وبشروه بغلام عليم فناسب كل تعبير موطنه وسياقه.

****5. The Expression of Fear and Anxiety in the Verses of Al-Hijr Compared to Al-Dhariyat****

The state of fear and anxiety in the verses of Al-Hijr is more pronounced than in those of Al-Dhariyat. In Al-Hijr, the Prophet Ibrahim (peace be upon him) confronted his guests with fear of them using a confirmed nominal sentence: "Indeed, we are in fear of you," accompanied by the participial adjective "وجلون" (in a state of fear), indicating intense fear. Furthermore, this expression was generalized to include all members of the household, as he mentioned in the plural: "Indeed, we are in fear of you."

In contrast, in Al-Dhariyat, this fear was expressed through an unconfirmed verbal sentence: "He felt a fear from them," and it was mentioned in the singular form. Undoubtedly, the psychological state of Prophet Ibrahim (peace be upon him) and his explicit expression of intense fright rendered the context incompatible with the mention of honor, as such honor necessitates a state of psychological ease and openness, which is absent in the verses of Al-Hijr. Every expression therein indicates anxiety and discomfort, thus each expression is appropriately suited to its context.

****6. The Confrontation of Fear and the Response of Glad Tidings****

When he confronted them with fear and anxiety in Al-Hijr, they responded with glad tidings. When he expressed, "Indeed, we are in fear of you," they replied: "Indeed, we give you glad tidings of a knowledgeable boy." Conversely, when he did not confront them directly in Al-Dhariyat but rather mentioned them in the third person: "He felt a fear from them," they did not respond with glad tidings but also spoke in the third person, saying: "And they gave him glad tidings of a knowledgeable boy."

Thus, the expressions in both contexts are as follows:

- **Al-Hijr:** "Indeed, we are in fear of you... Indeed, we give you glad tidings of a knowledgeable boy."
- **Al-Dhariyat:** "He felt a fear from them... And they gave him glad tidings of a knowledgeable boy."

Each expression is fitting to its respective context and situation.

7 لما ذكر الرجل منهم بالصيغة الاسمية في سورة الحجر: إِنَّا مِنْكُمْ وَجَلُونَ بِشَرِّهِ بِالْجُمْلَةِ الاسمية أيضاً إِنَّا نُبَشِّرُكَ . ولما ذكر الخوف منهم بالصيغة الفعلية في سورة الذاريات: فَأَوْجَسَ مِنْهُمْ خِيفَةً بِشَرِّهِ بالصيغة الفعلية أيضاً: وَبَشَّرُوهُ . 8 قال في آيات الذاريات: فَأَوْجَسَ مِنْهُمْ خِيفَةً بتقديمهم على خيفة . وهذا التقديم يفيد الاختصاص والحصر أي: أن الخوف كان منهم لا من غيرهم ولو قال: فأوجس خيفة منهم لكان أخبر أنه خاف منهم ولم يخبر أنه لم يخف من غيرهم بل ربما كان ثمة خوف منهم ولم يخبر أنه لم يخف من غيرهم بل ربما كان ثمة خوف آخر من غيرهم فإن التعبير الوارد في الآية جعل الضيف وحدهم سبب الخوف وقصر ذلك عليهم. وأما التعبير الآخر أعني: فأوجس خيفة منهم فلا يقصر الخوف عليهم بل ربما كان هناك سبب آخر معهم وهذا نظير قولك: بك وثقت و وثقت بك فإن الجملة الأولى أخبرت بها أنك قصرت الثقة على المخاطب ولم تثق بأحد آخر. أما الجملة الثانية فإنها تفيد أنك وثقت به ولم تُفد أنك قصرت الثقة عليه بل قد تكون وثقت بغيره أيضاً. ومما يوضح ذلك قوله تعالى: قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا الملك: 29 فقد أخرج الجار والمجرور به عن الفعل أماناً وقدم الجار والمجرور عليه على الفعل توكلنا . ذلك أن الإيمان لم يكن منحصراً في الإيمان بالله بل لا بد معه من رُسُلِهِ وملائكته وكتبه واليوم الآخر وغيره مما يتوقف صحة الإيمان عليه بخلاف التوكل فإنه لا يكون إلا على الله وحده لتفريده بالقدرة والعلم القديمين الباقيين قَدَّمَ الْجَارَ والمجرور فيه ليؤذن باختصاص التوكل من

****7**** When the fear from them was mentioned in the nominal form in Surah Al-Hijr: "Indeed, we are in fear from you," they were given the good news with a nominal sentence as well: "Indeed, we give you glad tidings." And when fear from them was mentioned in the verbal form in Surah Adh-Dhariyat: "He felt a fear from them," they were informed with a verbal phrase as well: "And they gave him glad tidings."

****8**** In the verses of Adh-Dhariyat, it states: "He felt a fear from them," with the preposition "from them" placed before "fear." This positioning indicates specificity and exclusivity, meaning that the fear was specifically from them and not from others. If it had said: "He felt fear from them," it would have indicated that he feared them but did not clarify that he did not fear anyone else. There could have been fear from others that was not mentioned. The expression in the verse made the guests the sole cause of fear, limiting it to them alone. On the other hand, the expression "He felt fear from them" does not restrict fear to them alone; there could have been another cause for fear alongside them. This is similar to saying: "I trusted you" versus "I trusted you." The first statement informs that trust was limited to the addressee, while the second implies trust in the addressee without excluding others.

Furthermore, this is clarified by the statement of Allah: "Say, He is the Most Merciful; we have believed in Him and upon Him we have relied," (Surah Al-Mulk: 29). The preposition "in Him" was postponed from the verb "we have believed" and the preposition "upon Him" was placed before the verb "we have relied." This is because belief is not limited to belief in Allah alone; it must also encompass His messengers, angels, scriptures, the Day of Judgment, and other elements that are essential for the validity of faith. In contrast, reliance can only be placed on Allah alone due to His unique attributes of power and eternal knowledge. Thus, the preposition in this context was prioritized to indicate the exclusivity of reliance on Him.

العبد على الله دون غيره لأن غيره لا يملك ضراً ولا نفعاً فيتوكل عليه. وكذلك ذكر في سورة الحجر فقد قال: إِنَّا مِنْكُمْ وَجَلُونَ بتقديم منكم على وجلون مما يفيد أنهم هم سبب الخوف. وهذا التقديم يفيد القصر كما في آية الذاريات. فكلتا الآيتين أفادت الدلالة على أن الخوف كان من الضيف وحدهم لا من غيرهم بدلالة تقديم الجار والمجرور على مُتَعَلِّقِهِ. غير أنه أخرج ذلك على سبيل المواجهة المؤكدة في آيات الحجر وعلى سبيل الغيبة غير المؤكدة في آيات الذاريات. فكانت نهاية الآية في الحجر متناسقة مع الموسيقى ومع المعنى في أن واحد. 9 اعترض في سورة الحجر على تبشيرهم له بالسلام

واستنكر ذلك قائلاً: أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ يُبَشِّرُونَنَّهُ فَكَأَنَّهُ غَيْرُ مَسْتُوثٍ مِنْ أَنَّهُمْ رُسُلُ رَبِّهِ. ويبدو أن الذي أدخلته عليه هيتهم من الرجل والخوف زرع الشك فيهم وعدم الثقة بأقوالهم وأفعالهم. وكما أظهر لهم عدم ارتياحه من دخولهم بيته أظهر الاستخفاف بالبشرى والاستنكار لأقوالهم. ولم يعترض أو يستنكر في سورة الذاريات لأن مقام الإكرام غير مناسب للاعتراض والاستنكار والاستخفاف بما يقولون. وكل تعبير مناسب للسباق الذي ورد فيه كما هو ظاهر. 10 ذكر في آيات الذاريات أن امرأة سيدنا إبراهيم عندما سمعت بالبشرى أقبلت في جلبية وصكت وجهها متعجبة مما أخبروه به.

****The Servant's Reliance on Allah Alone****

The servant relies solely on Allah, for no one else possesses the ability to cause harm or benefit, thus placing their trust in Him. This is also indicated in Surah Al-Hijr, where it is stated: "Indeed, we are in fear of you," with the phrase "from you" preceding "in fear," signifying that they themselves are the cause of the fear. This order implies exclusivity, akin to what is found in Surah Adh-Dhariyat. Both verses demonstrate that the fear was solely from the guests and not from anyone else, as evidenced by the precedence of the prepositional phrase over its related object. However, this was expressed directly in Surah Al-Hijr and indirectly in Surah Adh-Dhariyat. The conclusion of the verse in Al-Hijr is harmonious with both the rhythm and the meaning simultaneously.

****Objection to the Good Tidings****

In Surah Al-Hijr, there is an objection to their glad tidings of a son, as he exclaimed: "Do you give me glad tidings while old age has afflicted me? So by what do you give me glad tidings?" This indicates his uncertainty regarding their status as messengers of his Lord. It seems that their appearance, filled with fear and trepidation, instilled doubt in him and a lack of trust in their words and actions. Just as he expressed his discomfort with their entrance into his home, he also showed disdain for the glad tidings and disbelief in their statements. He did not object or express disbelief in Surah Adh-Dhariyat because the context of honor is not suitable for objection, disbelief, or disdain towards what they say. Each expression is appropriately aligned with its respective context, as is evident.

****Response of Lady Sarah****

It is mentioned in Surah Adh-Dhariyat that when the wife of Prophet Ibrahim (peace be upon him) heard the glad tidings, she approached in astonishment and struck her face in disbelief at what they had informed him.

ولم يذكر ذلك في الحجر ذلك أن الخوف الذي ذكر في الحجر كان عاماً شاملاً لأهل البيت أجمعين: إِنَّا مِنْكُمْ وَجُلُونَ وفي مثل هذا الموقف قعدت العجوزُ المُسِنَّةُ خائفةً وجلةً من هؤلاء الغرباء الذين أدخلوا الخوف على البيت كله. فناسب ذلك عدم ذكر خروجها لهم ومواجهتهم. أما في آيات الذاريات فليس فيها هذا الشمول فلم يمنع ذلك من خروجها فناسب كل موقف موطنه. يتبين لنا مما مر أن كل تعبير مناسب للسباق الذي ورد فيه مناسبة تامة.

It was not mentioned in Al-Hijr that the fear referred to was general and inclusive of all the people of the house: "Indeed, we are afraid of you." In such a situation, the elderly woman sat, fearful and apprehensive of those strangers who instilled fear in the entire household. Thus, it was appropriate that her departure and confrontation with them were not mentioned.

As for the verses in Adh-Dhariyat, they do not contain this inclusivity, which did not prevent her from

leaving; each situation is suited to its context. It becomes clear from the above that every expression is appropriate to the context in which it appears, demonstrating a complete suitability.

قصة موسى في سورتي النمل والقصص قال لي أحدهم مرة لو كتبت في قصة موسى في سورتي النمل والقصص فإن بينهما تشابهاً كبيراً ولا يتبين سِرُّ الاختلاف في التعبير بينهما من نحو قوله تعالى: فَلَمَّا جَاءَهَا نُودِيَ و فَلَمَّا أَتَاهَا نُودِيَ . وقوله: وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ و اسلك يَدَكَ فِي جَيْبِكَ وما إلى ذلك. فأنهتني قوله إلى أن أكتب في ذلك وطلبت من الله أن يعينني على ما عزمْتُ عليه وأن يُبَصِّرَنِي بمرامي التعبير في كتابه الحكيم وأن يفتح عليّ من كنوز علمه الواسع الذي لا يُحَدُّ فتحاً مباركاً إنه سميع مجيب. من سورة النمل وَإِنَّكَ لَلتَّالِي الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَاراً سَآتِيكُمْ مِنْهَا بَخْبَرٍ أَوْ آتِيكُمْ بِشَيْهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ يَامُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ وَأَلْقَى عَصَاكَ فَلَمَّا رَآهَا تُهَنَّرُ كَأَنَّمَا كَانَتْ هَذِهِ حَائِلاً وَلِي مُدْبِرًا وَلَمْ يُعَقِّبْ يَامُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ تَخَرُّجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلُمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ . من سورة القصص فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَاراً قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَاراً لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ

****The Story of Moses in Surah An-Naml and Surah Al-Qasas****

One person once told me that if I were to write about the story of Moses in Surah An-Naml and Surah Al-Qasas, there is a significant resemblance between them, and the secret behind the differences in expression between the two is not immediately clear. For example, the phrases: "فَلَمَّا جَاءَهَا نُودِيَ" (When he came to it, he was called) and "فَلَمَّا أَتَاهَا نُودِيَ" (When he approached it, he was called), as well as "وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ" (And put your hand into your bosom) and "اسلك يَدَكَ فِي جَيْبِكَ" (And draw your hand into your bosom) and others. This prompted me to write about it, and I asked Allah to assist me in my endeavor, to enlighten me regarding the meanings of expressions in His Wise Book, and to grant me a blessed opening from His vast treasures of knowledge. Indeed, He is All-Hearing and Responsive.

From Surah An-Naml:

"And indeed, you will receive the Quran from One Wise and Knowing." When Moses said to his family, "Indeed, I have perceived a fire; I will bring you a torch from it or find guidance at the fire, perhaps you will warm yourselves." When he came to it, he was called: "Blessed is He who is in the fire and whoever is around it, and exalted is Allah, Lord of the worlds. O Moses, indeed, I am Allah, the Exalted in Might, the Wise. And throw down your staff." But when he saw it writhing as if it were a snake, he turned in flight and did not look back. "O Moses, do not fear; indeed, the messengers do not fear before Me, except for he who has wronged [himself] and then substituted good after evil; indeed, I am Forgiving and Merciful. And put your hand into your bosom; it will come out white without any disease, in nine signs to Pharaoh and his people. Indeed, they were a disobedient people." When Our signs came to them clear, they said, "This is obvious magic," and they denied it while their souls were certain of it, out of injustice and arrogance. So see how was the end of the corruptors.

From Surah Al-Qasas:

"When Moses had completed his term and was traveling with his family, he perceived from the side of Mount Sinai a fire. He said to his family, 'Stay here; indeed, I have perceived a fire. Perhaps I can bring you a torch or find at the fire some guidance.'"

تَصْطَلُونَ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِي الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَامُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ وَأَنْ أَلْقَى عَصَاكَ فَلَمَّا رَآهَا تُهَنَّرُ كَأَنَّمَا كَانَتْ هَذِهِ حَائِلاً وَلِي مُدْبِرًا وَلَمْ يُعَقِّبْ يَامُوسَى أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِ اسلك يَدَكَ فِي جَيْبِكَ تَخَرُّجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمِمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَأَهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُون . من هذين النصين تتبين طائفة من الاختلافات في التعبير أدون أظهرها: النمل القصص إِنِّي آنَسْتُ نَاراً آنَسَ مِنْ جَانِبِ الطُّورِ نَاراً امْكُثُوا سَآتِيكُمْ مِنْهَا بِخَبَرٍ لَعَلِّي آتِيكُمْ مِنْهَا

بَخْبَرٍ أَوْ آتِيَكُمْ بِشِهَابٍ قَبَسٍ أَوْ جَذْوَةٍ مِّنَ النَّارِ فَلَمَّا جَاءَهَا أَتَاهَا نُودِيَ أَن بُورِكَ لُودِي مِّن شَاطِئِ الْوَادِي الْأَيْمَنِ وَتُحَانَ اللَّهُ رَبُّ الْعَالَمِينَ يَامُوسَى
 أَن يَامُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ وَأَلْقِ عَصَاكَ وَأَنْ أَلْقِ عَصَاكَ يَامُوسَى لَا تَخَفْ يَامُوسَى أَقْبِلْ وَلَا تَخَفْ إِنِّي لَا يَخَافُ لَدِي
 الْمُرْسَلُونَ إِنَّكَ مِنَ الْأَمْنِينَ إِلَّا مَن ظَلَمَ وَأُدْخِلُ يَدَكَ فِي جَيْبِكَ اسْلُكْ يَدَكَ

****Translation:****

You will be scorched. When he approached it, a call was heard from the shore of the right valley in the blessed spot from the tree: "O Moses, indeed I am Allah, the Lord of the worlds, and throw down your staff." When he saw it shaking as if it were a serpent, he turned away in fear and did not look back. "O Moses, come forward and do not fear; indeed, you are among the safe. Put your hand into your pocket; it will come out white without harm. And draw your wing to you from fear. These are two signs from your Lord to Pharaoh and his people; indeed, they have been a transgressing people." Moses said, "My Lord, indeed I killed among them a soul, and I fear that they will kill me."

From these two texts, a range of differences in expression can be noted, and I will document the most apparent ones:

1. ****The Fire Encounter**:**

- In the story of the ant (Surah An-Naml), it is mentioned: "I have perceived a fire from the side of the mountain."
- In the story of Moses (Surah Al-Qasas), it states: "Stay here, I will bring you news from it."

2. ****The Nature of the Fire**:**

- In Surah An-Naml, the fire is described as a source of light: "Or I may bring you a burning flame or a handful from the fire."
- In Surah Al-Qasas, it emphasizes the blessed nature of the call: "A call was heard, blessed is He."

3. ****Divine Address**:**

- In Surah Al-Qasas, the address is direct: "O Moses, indeed I am Allah, the Mighty, the Wise."
- The reassurance continues: "Do not fear, for the messengers do not fear in My presence; indeed, you are among the safe, except for the one who has wronged."

4. ****Signs Given**:**

- The command to put the hand into the pocket is consistent in both texts, highlighting the miraculous signs given to Moses.

These distinctions reveal the nuanced differences in how the narratives are presented, reflecting the unique contexts and lessons intended in each Surah.

في تِسْعِ آيَاتٍ فَدَانِكَ بُرْهَانًا وَاضِحًا لِّبِكَ جَنَاحَكَ مِنَ الرِّهْبِ إِلَى فِرْعَوْنَ وَقَوْمِهِ إِلَى فِرْعَوْنَ وَمَلَأْنِيهِ إِنَّ الَّذِي أوردته من سورة النمل هو كل ما ورد من قصة موسى في السورة. وأما ما ذكرته من سورة القصص فهو جزء يسير من القصة فقد وردت القصة مُفَصَّلَةً ابتداءً من قيل أن يأتي موسى إلى الدنيا إلى ولادته وإلقائه في اليمِّ والتقاطه من آل فرعون وإرضاعه ونشأته وقتله المصري وهربه من مصر إلى مدين وزواجه وعودته بعد عشر سنين وإبلاغه بالرسالة من الله رب العالمين وتأييده بالآيات ودعوته فرعون إلى عبادة الله إلى غرق فرعون في اليمِّ وذلك من الآية الثانية إلى الآية الثالثة والأربعين. فالقصة في سورة القصص إذن مفصلة مطولة وفي سورة النمل موجزة مجملة. وهذا الأمر ظاهر في صياغة القصتين واختيار التعبير لكل منهما. هذا أمر والأمر الثاني أن المقام في سورة النمل مقام تكريم لموسى أوضح مما هو في القصص ذلك أنه في سورة القصص كان جو القصة

مطبوعاً بطابع الخوف الذي يسيطر على موسى عليه السلام بل إن جو الخوف كان مقترناً بولادة موسى عليه السلام فقد خافت أمه فرعون عليه فقد قال تعالى: وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا جَعَلَتْ عَلَيْهِ فَلَقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي . ويستبدُّ بها الخوف أكثر حتى يصفها رب العزة بقوله: وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِنْ كَانَتْ لَتَلْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا . ثم ينتقل الخوف إلى موسى عليه السلام ويساوره وذلك بعد قتله المصري: فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ . فنصحه أحد الناصحين بالهرب من مصر لأنه مهدد بالقتل: فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ

****In Nine Verses: A Dual Evidence****

1. **The Story of Moses**

The verses you referenced from Surah An-Naml represent the entirety of the narrative concerning Moses within that chapter. In contrast, what you mentioned from Surah Al-Qasas is merely a small portion of the story. The account in Surah Al-Qasas is detailed, beginning from before Moses' birth, encompassing his birth, being cast into the river, his rescue by Pharaoh's family, his nursing, upbringing, the incident of killing the Egyptian, his flight from Egypt to Midian, his marriage, his return after ten years, the divine message he received from Allah, his support through miracles, his invitation to Pharaoh to worship Allah, and culminating in Pharaoh's drowning in the sea. This spans from verse two to verse forty-three.

2. **Comparison of Narratives**

Thus, the story in Surah Al-Qasas is extensive and elaborated, while in Surah An-Naml it is succinct and summarized. This distinction is evident in the structure of both narratives and the choice of expressions used for each.

3. **The Context of Honor**

Furthermore, the context in Surah An-Naml conveys a sense of honor for Moses that is more pronounced than in Surah Al-Qasas. In Surah Al-Qasas, the atmosphere of the narrative is heavily marked by fear that dominates Moses (peace be upon him). Indeed, the theme of fear is associated with Moses' very birth; his mother feared for him from Pharaoh. Allah, the Exalted, states: "And We inspired the mother of Moses, 'Suckle him, and when you fear for him, cast him into the river and do not fear or grieve.'" (Quran 28:7).

4. **The Mother's Fear**

Her fear intensifies to the extent that Allah describes her heart, saying: "And the heart of the mother of Moses became empty, if she had not been among the believers." (Quran 28:10). Subsequently, fear transitions to Moses himself after he kills the Egyptian, leading to the verse: "And he was in the city fearful and anticipating." (Quran 28:18). One of the advisors warned him to flee Egypt due to the threat on his life: "So he left it fearful and anticipating." (Quran 28:18).

In summary, the narratives in both Surahs provide distinct perspectives on the life of Moses, highlighting different thematic elements and emotional contexts.

وطلب من ربه أن ينجيه من بطش الظالمين: قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ .. فهرب إلى مدين وهناك اتصل برجل صالح فيها وقصَّ عليه القصص فطمأنه قائلاً: لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ . وهذا الطابع أعني طابع الخوف يبقى ملازماً للقصة إلى أواخرها بل حتى إنه لما كلفه ربه بالذهاب إلى فرعون راجعه وقال له: إنه خائف على نفسه من القتل: قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ . وطلب أخاه ظهيراً له يُعِينُهُ ويصَدِّقُهُ لأنه يخاف أن يكذبوه: وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رَدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ . في حين ليس الأمر كذلك في قصة النمل فإنها ليس فيها ذِكْرٌ للخوف إلا في مقام إلقاء العصا. فافتضى أن يكون التعبير مناسباً للمقام الذي ورد فيه. وإليك إيضاح ذلك: ١ قال تعالى في سورة النمل: إِنِّي آنَسْتُ نَارًا وَقَالَ فِي سُورَةِ الْقَصَصِ: آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا فزاد من جَانِبِ الطُّورِ وذلك لمقام التفصيل الذي بُنِيت عليه

القصة في سورة القصص. 2 قال في سورة النمل: إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَاراً وقال في سورة القصص: قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَاراً بزيادة امْكُثُوا . وهذه الزيادة نظيرة ما ذكرناه آنفاً أعني مناسبة لمقام التفصيل الذي بنيت عليه القصة بخلاف القصة في النمل المبنية على الإيجاز. 3 قال في النمل: سَأَتِيكُمْ مِنْهَا بِخَبَرٍ . وقال في القصص: لعلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ . فبنى الكلام في النمل على القطع سَأَتِيكُمْ وفي القصص على الترجي لعلِّي آتِيكُمْ . وذلك أن مقام الخوف في

****Translation:****

He asked his Lord to save him from the oppression of the wrongdoers: "O my Lord, save me from this wrongdoing people." He fled to Midian, where he connected with a righteous man who reassured him by saying: "Do not fear; you have escaped from the wrongdoing people." This sense of fear remained throughout the story, even until the end, when his Lord commanded him to go to Pharaoh. He replied, expressing his fear for his own life: "O my Lord, indeed I killed one of them, so I fear that they will kill me." He requested his brother as a supporter to assist him and validate his message, as he feared being disbelieved: "And my brother Aaron is more eloquent than me, so send him with me as a supporter to confirm me, for I fear that they will disbelieve me."

In contrast, the story of the ants does not mention fear except in the context of throwing the staff. This indicates that the expression is appropriate to the context in which it appears. Here's an explanation of this:

1. Allah said in Surah An-Naml: "Indeed, I have perceived a fire," and in Surah Al-Qasas: "I have perceived a fire from the side of the mountain," with the latter providing more detail due to the narrative's context in Surah Al-Qasas.
2. In Surah An-Naml, it states: "When Moses said to his family, 'Indeed, I have perceived a fire,'" while in Surah Al-Qasas: "He said to his family, 'Stay here; indeed, I have perceived a fire,'" with the addition of "stay here." This addition aligns with the detailed context of the story in Surah Al-Qasas, unlike the brief narrative in Surah An-Naml.
3. In Surah An-Naml, it mentions: "I will bring you news from it," while in Surah Al-Qasas: "Perhaps I will bring you news from it." The statement in Surah An-Naml is definitive: "I will bring you," while in Surah Al-Qasas, it is conditional: "Perhaps I will bring you." This reflects the state of fear in the narrative.

القصص لم يدعه يقطع بالأمر فإن الخائف لا يستطيع القطع بما سيفعل بخلاف الأمن. ولما لم يذكر الخوف في سورة النمل بناه على الوثوق والقطع بالأمر. هذا من ناحية ومن ناحية أخرى إن ما ذكره في النمل هو المناسب لمقام التكريم لموسى بخلاف ما في القصص. ومن ناحية ثالثة إن كل تعبير مناسب لجو السورة الذي وردت فيه القصة ذلك أن الترجي من سمات سورة القصص والقطع من سمات سورة النمل. فقد جاء في سورة القصص قوله تعالى: عسى أن ينفعنا أو نتخذه ولذا وهو ترج. وقال: عسى ربي أن يهديني سواء السبيل . وهو ترج أيضاً. وقال: لعلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ وقال: لَعَلَّكُمْ تَصْطَلُونَ وقال: لعلِّي أطلع إلى إله موسى وقال: لَعَلَّهُمْ يَنْذَكُرُونَ ثلاث مرات في الآيات 43 46 51 وقال: فعسى أن يكون من المفlichen وقال: وَلَعَلَّكُمْ تَشْكُرُونَ وهذا كله ترج. وذلك في عشرة مواطن في حين لم يرد الترجي في سورة النمل إلا في موطنين وهما قوله: لَعَلَّكُمْ تَصْطَلُونَ وقوله: لَعَلَّكُمْ تُرْحَمُونَ . وقد تردد القطع واليقين في سورة النمل من ذلك قوله تعالى على لسان الهدد: أَحْطُتْ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ وقوله على لسان العفريت لسيدنا سليمان: أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ . وقوله على لسان الذي عنده علم من الكتاب: أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ . فانظر كيف ناسب الترجي ما ورد في القصص وناسب القطع واليقين ما ورد في النمل.

****The Stories of Al-Qasas and Al-Naml: A Comparative Analysis****

1. ****Fear versus Certainty****

The narratives in Al-Qasas do not allow for definitive conclusions, as a fearful individual cannot assert what they will do, unlike one who feels secure. The absence of fear in Surah Al-Naml indicates a basis of trust and certainty in the matter.

2. ****Contextual Appropriateness****

The content mentioned in Surah Al-Naml is fitting for the honor bestowed upon Moses, contrasting with the themes in Al-Qasas.

3. ****Atmosphere of the Surahs****

Each expression aligns with the atmosphere of the respective surah in which the story appears. Surah Al-Qasas embodies hope, while Surah Al-Naml embodies certainty.

- In Surah Al-Qasas, Allah states:

- "Perhaps it will benefit us, or we may adopt him as a son," which reflects hope.

- "Perhaps my Lord will guide me to the right path," also conveys hope.

- "I may bring you news from it," and "Perhaps you will be helped," along with "I hope to glimpse the God of Moses," and "Perhaps they will remember," are repeated three times in verses 43, 46, and 51.

- Additionally, "Perhaps he may be among the successful," and "Perhaps you will be grateful," all indicate hope.

- This occurs in ten instances.

4. ****Contrast with Surah Al-Naml****

In contrast, Surah Al-Naml features expressions of hope only twice:

- "Perhaps you will be helped,"

- "Perhaps you will receive mercy."

5. ****Certainty in Al-Naml****

Certainty and conviction are prevalent in Surah Al-Naml, as seen in:

- The hoopoe declaring: "I have encompassed what you have not encompassed, and I have come to you from Sheba with certain news."

- The ifrit speaking to Prophet Solomon: "I will bring it to you before you rise from your place, and indeed, I am for it strong and trustworthy."

- The one with knowledge from the Book stating: "I will bring it to you before your glance returns to you."

6. ****Conclusion****

Observe how hope aligns with the narratives in Al-Qasas, while certainty and conviction correspond with the themes in Al-Naml.

ثم انظر بعد ذلك قوله تعالى في القصة: سَأَتِيكُمْ مِنْهَا بِخَبَرٍ وَمُنَاسِبَةٍ لِقَوْلِهِ تَعَالَى فِي آخِرِ السُّورَةِ: الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وانظر مناسبة سَأَتِيكُمْ ل سَيُرِيكُمْ . وبعد كل ذلك انظر كيف تم وضع كل تعبير في موطنه اللائق به. 4 كرر فعل الإتيان في النمل فقال: سَأَتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ ولم يكرره في القصص بل قال: لعلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ فَأَكْدُ الْإِتْيَانِ في سورة النمل لقوة يقينه وثقته بنفسه والتوكيد يدل على القوة في حين لم يكرر فعل الإتيان في القصص مناسبة لجو الخوف. هذا من ناحية ومن ناحية أخرى إن فعل الإتيان تكرر في النمل اثنتي عشرة مرة. وتكرر في القصص ست مرات فناسب تكرر آتِيكُمْ في النمل من كل وجه. 5 وقال في سورة النمل: أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ . وقال في القصص:

لعلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ . فذكر في سورة النمل أنه يأتيهم بشهاب قيس والشهاب: هو شعلة من النار ساطعة. ومعنى القَبَس شعلة نار تفتبس من معظم النار كالمقباس يقال: قيس يقيس منه ناراً أي: أخذ منه ناراً وقبس العلم استفادته.

Then look at the statement of Allah, the Exalted, in the story: "I will bring you news from it," and its relevance to His statement at the end of the Surah: "Praise be to Allah, He will show you His signs, and you will recognize them." Consider the connection between "I will bring you" and "He will show you." After all that, observe how each expression is placed in its appropriate context.

1. The verb for bringing is repeated in Surah An-Naml, where it states: "I will bring you news from it or I will bring you a flame." However, it is not repeated in Surah Al-Qasas; instead, it says: "Perhaps I will bring you news from it or a burning brand." The emphasis on bringing in Surah An-Naml reflects strong certainty and self-confidence, while the lack of repetition in Surah Al-Qasas corresponds to a state of fear.

2. On one hand, the verb for bringing occurs twelve times in Surah An-Naml, while it appears six times in Surah Al-Qasas, making the repetition of "I will bring you" in Surah An-Naml fitting in every aspect.

3. In Surah An-Naml, it states: "Or I will bring you a flame, perhaps you will warm yourselves." In Surah Al-Qasas, it mentions: "Perhaps I will bring you news from it or a burning brand from the fire, perhaps you will warm yourselves."

4. It is noted in Surah An-Naml that he will bring them a flame, with the term "flame" referring to a bright fire. The meaning of "قَبَس" (qabasa) is a spark of fire taken from a larger fire, similar to a torch. It is said: "He took a flame from it," meaning he took fire from it, and "he took knowledge" means he benefited from it.

وأما الجذوة فهي الجمرة أو القبسة من النار وقيل: هي ما يبقى من الحطب بعد الالتهاب وفي معناه ما قيل: هي عود فيه نار بلا لهب. والمجيء بالشهاب أحسن من المجيء بالجمرة لأن الشهاب يدفع أكثر من الجمرة لما فيه من اللهب الساطع كما أنه ينفع في الاستنارة أيضاً. فهو أحسن من الجذوة في الاستضاءة والدفع. هذا من ناحية ومن ناحية أخرى ذكر أنه سيأتي بالشهاب مقبوساً من النار وليس مُخْتَلَساً أو محمولاً منها لأن الشهاب يكون مقبوساً وغير مقبوس وهذا أدلّ على القوة وثبات الجنان لأن معناه أنه سيذهب إلى النار وقيس منها شعلة ساطعة. أما في القصص فقد ذكر أنه ربما أتى بجمرة من النار ولم يقل إنه سيقبسها منها. والجذوة قد تكون قبساً وغير قبس. ولا شك أن الحالة الأولى أكمل وأتم لما فيها من زيادة نفع الشهاب على الجذوة ولما فيها من الدلالة على الثبات وقوة الجنان. وقد وضع كل تعبير في موطنه اللائق به ففي موطن الخوف ذكر الجمرة وفي غير موطن الخوف ذكر الشهاب القبس. 6 قال في سورة النمل: فَلَمَّا جَاءَهَا نُودِيَ . وقال في سورة القصص: فَلَمَّا أَتَاهَا نُودِيَ . فما الفرق بينهما

The Ember and the Flame

The "jadhwa" refers to the ember or the spark from the fire. It has been said to be what remains of the wood after it has burned. In this context, it is also described as a stick that contains fire without flame.

The arrival of the "shihab" (shooting star) is preferable to that of the ember because the shihab provides more warmth than the ember due to its bright flame, and it is also beneficial for illumination. Thus, it is superior to the jadhwa in terms of brightness and heat.

From one perspective, it has been mentioned that the shihab will come as kindled from the fire, not taken or carried from it, as the shihab can be either kindled or not. This indicates greater strength and stability of the heart, as it implies that it will go to the fire and take from it a radiant flame.

In the narratives, it has been noted that it may come with an ember from the fire, but it does not state that it will be kindled from it. The jadhwa may be a spark or not. There is no doubt that the first state is more complete and perfect due to the increased benefit of the shihab over the jadhwa, and because it signifies stability and strength of the heart.

Each expression has been placed in its appropriate context; in moments of fear, the ember is mentioned, while in other contexts, the kindled shihab is referenced.

****6. The Verses of Surah An-Naml and Surah Al-Qasas****

In Surah An-Naml, it is stated: "فَلَمَّا جَاءَهَا نُودِيَ" (When he came to it, he was called). In Surah Al-Qasas, it is stated: "فَلَمَّا أَتَاهَا نُودِيَ" (When he approached it, he was called).

What is the difference between them?

قال الراغب الأصفهاني مفرقاً بين الإتيان والمجيء: الإتيان مجيءٌ بسهولة ومنه قيل للسيل المار على وجهه آتى. وقال: المجيء كالإتيان لكن المجيء أعم لأن الإتيان مجيءٌ بسهولة. ولم يذكر أهل المعجمات ما ذكره الراغب وإنما هم يفسرون واحداً بالآخر فيفسرون جاء بآتى وأتى بجاء غير أنهم يذكرون في بعض تصرفات آتى ما يدل على السهولة فيقولون مثلاً في تفسير الطريق الميتاء من آتى طريق مسلوكة يسلكه كل أحد وذلك لسهولته ويسره. ويقولون: كل سيل سهلته لماء آتى و أتوا جدولها: سهلوا طرق المياه إليها يقال: آتيت الماء إذا أصلحت مجراه حتى يجري إلى مقارّه ... ويقال: آتيت للسيل فأنا أوتيته إذا سهلت سبيله من موضع إلى موضع ليخرج إليه ... وآتيت الماء تآتيةً وتآتياً أي: سهّلت سبيله ليخرج إلى موضع. والذي استبان لي أن القرآن الكريم يستعمل المجيء لما فيه صعوبة ومشقة أو لما هو صعب وأشق مما تستعمل له آتى فهو يقول مثلاً: فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورَ الْمُؤْمِنُونَ: 27 وذلك لأن المجيء فيه مشقة وشدة. وقال: وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ق: 19 . وقال لَقَدْ جِئْتَ شَيْئاً إِمْرَأَ الْكَهْفِ: 71 . وقال: لَقَدْ جِئْتَ شَيْئاً نُكَرّاً الْكَهْفِ: 74 . وقال: قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتَ شَيْئاً قَرِيباً مريم: 27 . وقال: وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلِداً لَقَدْ جِئْتُمْ شَيْئاً إِدّاً تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدّاً مريم: 8890 . وقال: وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ

****Differentiation Between 'Itiyaan' and 'Mujiy'****

Al-Raghib Al-Asfahani distinguishes between 'itiyaan' (to come) and 'mujiy' (arrival). He states that 'itiyaan' refers to an easy arrival, which is why a flowing stream is referred to as 'ati'. He explains that while 'mujiy' is similar to 'itiyaan', it is broader in application; 'itiyaan' signifies an easy arrival.

****Linguistic Interpretations****

The lexicographers do not mention Al-Raghib's distinctions but rather interpret one term through the other, equating 'ja'a' (came) with 'a'ta' (brought) and vice versa. However, they note that certain conjugations of 'a'ta' imply ease. For instance, they describe a well-trodden path as one that is 'a'ta', indicating it is accessible to everyone due to its ease.

****Usage in Context**:**

- Every stream that eases its flow is referred to as 'a'ti' and 'a'taw' (to ease its waterway).
- It is said, "I 'a'taytu' the water," meaning I have improved its course so that it flows to its destination.
- "I 'a'taytu' the stream, thus I am 'a'utiyy' it," indicates facilitating its path from one location to another.
- "I 'a'taytu' the water" signifies I made its path easy for it to reach a specific place.

****Qur'anic Usage of 'Mujiy'****

It has become evident that the Holy Qur'an employs 'mujiy' for instances involving difficulty or hardship, contrasting with 'a'ta' which is used for easier situations. For example:

- "When Our command comes and the oven overflows" (Al-Mu'minun: 27), indicating the arduous nature of that arrival.
- "And the agony of death came with the truth" (Qaf: 19).
- "Indeed, you have come with something extraordinary" (Al-Kahf: 71).
- "Indeed, you have come with something grave" (Al-Kahf: 74).
- "They said, 'O Mary, you have brought something unprecedented'" (Maryam: 27).
- "And they said, 'The Most Merciful has taken a son.' You have indeed brought forth something monstrous; the heavens almost rupture therefrom, and the earth splits open, and the mountains fall in devastation" (Maryam: 88-90).
- "And say, 'Truth has come, and falsehood has perished'" (Al-Isra: 81).

الباطل كَانَ زَهُوقًا الإسراء: 81 . وقال: فَإِذَا جَاءَتِ الصَّاحَةُ يَوْمَ يَوْمِ الْمَرْءِ مِنْ أَخِيهِ عِيسَى: 3334 . وقال: فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى الْنازعات: 34 . وهذا كله مما فيه صعوبة ومشقة. وقد تقول: وقد قال أيضاً: هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ: 1 . والجواب: أن الذي جاء هنا هو الحديث وليس الغاشية في حين أن الذي جاء هناك هو الطَّامَةُ والصَّاحَةُ ونحوهما مما ذكر. ويتضح الاختلاف بينهما في الآيات المتشابهة التي يختلف فيها الفعلان وذلك نحو قوله تعالى: أَتَى أَمْرُ اللَّهِ النَّحْلَ: 1 . وقوله: فَإِذَا جَاءَ أَمْرُ اللَّهِ غَافِرٌ: 78 ونحو قوله: جَاءَهُمْ نَصْرُنَا يَوْسُفَ: 110 و أَتَاهُمْ نَصْرُنَا الْاِنْعَامَ: 34 ونحو قوله: لَجَاءَهُمُ الْعَذَابُ الْعَنَكَبُوتِ: 53 وَأَتَاهُمْ الْعَذَابُ النَّحْلِ: 26 وما إلى ذلك. فإنه يتضح الفرق في اختيار أحدهما على الآخر وإليك إيضاح ذلك: قال تعالى: أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ النَّحْلَ: 1 . وقال: فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ غَافِرٌ: 78 . فقد قال في النَّحْلِ: أَتَى أَمْرُ اللَّهِ وقال في غَافِرٍ: جَاءَ أَمْرُ اللَّهِ وبأدنى نظر يتضح الفرق بين التعبيرين فإن المجيء الثاني أَشَقُّ وَأَصْعَبُ لما فيه من قضاء وخسران في حين لم يزد في الآية الأولى على الإتيان. فاختار لما هو أصعب وأشق جاء ولما هو أيسر أتى . ونحو ذلك قوله تعالى: حتى إِذَا اسْتَيْسَرَ الرِّسْلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ يَوْسُفَ: 110 . وقوله: وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوْدُوا حَتَّى أَتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِّ الْمُرْسَلِينَ الْاِنْعَامَ: 34 . فقال في آية

****The Falsehood is Vanishing****

Surah Al-Isra: 81

And He said: "And when the deafening blast comes on the Day when a man will flee from his brother."

Surah Abasa: 33-34

And He said: "And when the great calamity comes."

Surah An-Nazi'at: 34

This encompasses matters that are difficult and burdensome. You might say: He also stated: "Has the story of the overwhelming come to you?"

Surah Al-Ghashiya: 1

The response is that what has come here is the narration, while the overwhelming is mentioned there, just as the great calamity and the deafening blast are mentioned alongside them. The distinction between them is evident in the similar verses where the verbs differ, such as His saying: "The command of Allah has come."

Surah An-Nahl: 1

And His saying: "And when the command of Allah comes, it will be judged with truth, and the false ones

will be at a loss."

Surah Ghafir: 78

And similar to His saying: "Our victory came to them."

Surah Yusuf: 110

And "Our punishment came to them."

Surah Al-An'am: 34

And "The punishment came upon them."

Surah Al-Ankabut: 53

And "The punishment came to them."

Surah An-Nahl: 26

The difference in choosing one over the other becomes clear. Here is an explanation of that:

Allah, the Exalted, said: "The command of Allah has come, so do not be impatient for it."

Surah An-Nahl: 1

And He said: "And when the command of Allah comes, it will be judged with truth, and the false ones will be at a loss."

Surah Ghafir: 78

In Surah An-Nahl, He said: "The command of Allah has come," while in Surah Ghafir, He said: "The command of Allah has come." A brief examination reveals the difference between the two expressions. The second coming is more challenging and difficult due to the judgment and loss involved, while the first verse only mentions the coming. Thus, He chose "came" for what is more difficult and challenging, and "has come" for what is easier.

Similarly, His saying: "Until when the messengers despair and think they have been denied, Our victory came to them."

Surah Yusuf: 110

And His saying: "And indeed, messengers were denied before you, but they remained patient over what they were denied and were harmed until Our victory came to them."

Surah Al-An'am: 34

In these verses, the distinction in the choice of verbs is evident.

يوسف: جَاءَهُمْ نَصْرُنَا وفي آية الأنعام: أَتَاهُمْ نَصْرُنَا ومن الواضح أن الحالة الأولى أشق وأصعب وذلك أن الرُّسُلَ بلغوا درجة الاستيئاس وهي أبعد وأبلغ وذهب بهم الظن إلى أنهم كُذِّبوا أي: أن الله سبحانه وتعالى كذبهم ولم يصدقهم فيما وَعَدَهُمْ به وهذا أبلغ درجات اليأس وأبعدا وعند ذاك جاءهم نصره سبحانه فنَجَّى من شاء وعوقب المجرمون. في حين ذكر في الآية الأخرى أنهم كُذِّبوا أي: كذبهم الكافرون وأوذوا فصبروا. وفرقٌ بعيد بين الحالتين فلقد يكذب الرسلُ وأتباعهم ويؤذون ولكن الوصول إلى درجة اليأس والظن بالله الظنون البعيدة أمرٌ كبير. ثم انظر إلى خاتمة الآيتين تر الفرق واضحا فما ذكره من نجاة للمؤمنين ونزول اليأس على الكافرين في آية يوسف مما لا تجده في آية الأنعام يدلُّك على الفرق بينهما. ومن ذلك قوله تعالى: كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ الزمر: 2526 . وقوله: قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهَ بُنْيَانُهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقُّونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسَّوَاءَ عَلَى الْكَافِرِينَ النحل: 2627 . فقال في الآيتين: وَأَتَاهُمُ الْعَذَابُ فِي حِينَ قَالَ: وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُسَمًّى لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْةٌ وَهُمْ لَا يَشْعُرُونَ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ يَوْمَ يَعْسَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ دُوِقُوا مَا كُنْتُمْ تَعْمَلُونَ العنكبوت: 5355 .

****Translation:****

****1. The Context of Divine Assistance****

Joseph: "Our victory came to them," and in the verse of Al-An'am: "Our victory came to them." It is evident that the first situation is more arduous and difficult, as the messengers reached a state of despair, which is further and deeper. Their suspicion led them to believe that they had been lied to, meaning that Allah, the Exalted, had deceived them and did not fulfill His promise. This represents the utmost degree of despair. At that moment, His assistance came to them, and He saved whom He willed while punishing the wrongdoers.

****2. Distinction in the Two Verses****

In the other verse, it is mentioned that they were denied, meaning that the disbelievers denied them and they were harmed, yet they remained patient. There is a significant distinction between the two situations. The messengers and their followers may be denied and harmed, but reaching a state of despair and harboring distant suspicions about Allah is a grave matter.

****3. Conclusion of the Verses****

Then observe the conclusion of the two verses; the difference is clear. What is mentioned regarding the salvation of the believers and the descent of despair upon the disbelievers in Joseph's verse is not found in the verse of Al-An'am. This indicates the distinction between them.

****4. Divine Retribution****

From this, Allah, the Exalted, states: "Those before them denied, so the punishment came to them from where they did not perceive. And Allah caused them to taste humiliation in this worldly life, and the punishment of the Hereafter is greater if they only knew" (Az-Zumar: 25-26).

He also says: "Indeed, those before them plotted, but Allah brought down their structure from its foundations, and the roof fell upon them from above, and punishment came to them from where they did not perceive. Then, on the Day of Resurrection, He will disgrace them and say, 'Where are My partners in whom you used to oppose?' Those who were given knowledge will say, 'Indeed, humiliation and wrath are upon the disbelievers'" (An-Nahl: 26-27).

****5. The Urgency of Punishment****

He stated in both verses: "And punishment came to them," while He said: "They hasten you for the punishment, and if it were not for a fixed term, the punishment would have come to them. And it will surely come upon them suddenly while they do not perceive. They hasten you for the punishment, and indeed, Hell is encompassing the disbelievers. On the Day when the punishment will cover them from above and from beneath their feet, and He will say, 'Taste what you used to do'" (Al-Ankabut: 53-55).

فَقَالَ: لَجَاءَهُمُ الْعَذَابُ وَذَلِكَ أَنَّ الْآيَتَيْنِ الْأُولَيَيْنِ فِي عَذَابِ الدُّنْيَا بَدِيلُ قَوْلِهِ فِي آيَةِ النَّحْلِ: ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَقَوْلِهِ فِي آيَةِ الزَّمَرِ: فَادَّأَقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ فِي حِينٍ أَنَّ آيَةَ الْعَنْكَبُوتِ فِي عَذَابِ الْآخِرَةِ وَحَتَّى لَوْ كَانَتْ فِي عَذَابِ الدُّنْيَا فَإِنْ مَا ذَكَرَ فِيهَا مِنْ الْعَذَابِ أَشَقُّ وَأَشَدُّ مِمَّا فِي الْآيَتَيْنِ الْآخِرَتَيْنِ بَدِيلُ قَوْلِهِ: وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ وَقَوْلِهِ: يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ فَجَاءَ لَهَا هُوَ أَشَقُّ وَأَشَدُّ بِالْفِعْلِ جَاءَ وَلَمَّا هُوَ أَيْسَرُ بَ أَتَى . وَقَدْ تَقُولُ: وَلَكِنَّهُ قَالَ: وَلَيَأْتِيَنَّهُمْ بَغْتَةً فَاسْتَعْمَلَ مُضَارِعَ أَتَى . وَالْجَوَابُ: أَنَّ الْقُرْآنَ لَمْ يَسْتَعْمَلَ مُضَارِعاً لِلْفِعْلِ جَاءَ. وَلِذَلِكَ كُلُّ مَا كَانَ مِنْ هَذَا الْمَعْنَى مُضَارِعاً اسْتَعْمَلَ لَهُ مُضَارِعَ أَتَى فَلَا يَدْخُلُ الْمُضَارِعُ فِي الْمَوَازِنَةِ وَسَيَأْتِي بَيَانُ ذَلِكَ. وَمِنْ ذَلِكَ قَوْلُهُ تَعَالَى: أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمُ إِبْرَاهِيمَ وَأَصْحَابُ مَدْيَنَ وَالْمُتَفَكِّكَاتِ أُنْتَهَتْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَا كُنْ أُنْفُسُهُمْ يَظْلِمُونَ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ التَّوْبَةُ: 7071 . فَقَالَ: أُنْتَهَتْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَهُوَ الْمَوْطِنُ الْوَحِيدُ الَّذِي جَاءَ فِيهِ نَحْوُ هَذَا التَّعْبِيرِ فِي الْقُرْآنِ فِي حِينٍ قَالَ فِي الْمَوَاطِنِ الْآخَرَى كُلِّهَا: جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ الْأَعْرَافُ: 101 . وَلَوْ نَظَرْتَ فِي هَذِهِ التَّعْبِيرَاتِ وَدَقَّقْتَ فِيهَا لَوَجَدْتَ أَنَّ كُلَّ التَّعْبِيرَاتِ الَّتِي جَاءَتْ بِالْفِعْلِ جَاءَ أَشَقُّ وَأَصْعَبُ مِمَّا جَاءَ بِ أَتَى وَإِلَيْكَ بَيَانُ ذَلِكَ.

****Translation:****

He said: "The punishment has come upon them," as evidenced by the first two verses regarding the punishment of this world, supported by His statement in Surah An-Nahl: "Then on the Day of Resurrection He will disgrace them," and His statement in Surah Az-Zumar: "So Allah made them taste disgrace in this worldly life, and the punishment of the Hereafter is greater if they only knew." Meanwhile, the verse from Surah Al-Ankabut pertains to the punishment of the Hereafter, and even if it were concerning the punishment of this world, what is mentioned therein is more difficult and severe than in the other two verses, as indicated by His words: "Indeed, Hellfire is surrounding the disbelievers," and: "On the Day when the punishment will overwhelm them from above them and from beneath their feet." Thus, what is more difficult and severe indeed has come, while what is easier has been presented with "came."

You might say: "But He said: 'And it will surely come upon them suddenly,' using the present tense of 'came.'" The response is that the Qur'an has not used the present tense for the verb 'came.' Therefore, everything of this meaning that is in the present tense has used the present tense of 'came,' so the present tense does not enter into the comparison, and this will be explained later.

Among these is His saying: "Did the news not come to them of those before them—the people of Noah, 'Aad, Thamud, the people of Ibrahim, and the companions of Madyan, and the overturned cities? Their messengers came to them with clear signs, and Allah would not wrong them, but they were wronging themselves." And the believing men and women are allies of one another; they enjoin what is right and forbid what is wrong and establish prayer (Surah At-Tawbah: 71).

He said: "Their messengers came to them with clear signs," and this is the only instance in the Qur'an where such an expression has appeared, whereas in all other instances, it states: "Their messengers came to them with clear signs" (Surah Al-A'raf: 101). If you were to examine these expressions closely, you would find that all expressions that came with the verb 'came' are more difficult and severe than those that came with 'came' in a different form. Here is the explanation of that.

قَالَ تَعَالَى: تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ الْأَعْرَافُ: 101103 . فَانْظُرْ كَيْفَ قَالَ فِي آيَةِ التَّوْبَةِ: أُنْتَهَتْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَا كُنْ أُنْفُسُهُمْ يَظْلِمُونَ وَلَمْ يَذْكُرْ أَنَّهُمْ كَفَرُوا أَوْ عَوْقَبُوا فِي حِينٍ قَالَ فِي آيَاتِ الْأَعْرَافِ: فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ فَذَكَرَ عَدَمَ إِيمَانِهِمْ وَأَنَّهُمْ طَبَعَ عَلَى قُلُوبِهِمْ: كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ

الكافرين وذكر أنه وجد أكثرهم فاسقين وأنه لم يجد لأكثرهم عهداً وذكر بعد ذلك ظلم فرعون وقومه لموسى وتكذيبهم بآيات الله وعاقبتهم. فانظر موقف الأمم من الرسل في الحالتين وانظر استعمال كُلِّ من الفعلين جاء وأتى يتبين لك الفرق واضحاً بينهما. ومنه قوله تعالى: وَلَقَدْ أَهْلَكْنَا الْقُرُونِ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَلِكَ نَجْزِي الْقَوْمَ الْمَجْرِمِينَ يونس: 13 . فقال: وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وذلك أنه ذكر إهلاك القرون لظلمهم وذكر تكذيبهم وعدم إيمانهم وذكر جزاء المجرمين. وقال: أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ الَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ إبراهيم: 9 . إلى أن يقول: وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَا آدَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ

****Translation:****

Allah, the Exalted, said: "These towns We recount to you from their news. And indeed, their messengers came to them with clear proofs, but they were not to believe in what they had denied before. Thus, Allah seals the hearts of the disbelievers. And We did not find for most of them any covenant; and We found that most of them were defiantly disobedient." Then We sent after them Moses with Our signs to Pharaoh and his chiefs, but they wronged with them. So observe how was the end of the corruptors." (Al-A'raf: 101-103)

Observe how it is mentioned in the verse of repentance: "Their messengers came to them with clear proofs, but Allah would not have wronged them; rather, they were wronging themselves." It did not mention that they disbelieved or were punished, while in the verses of Al-A'raf it states: "They were not to believe in what they had denied before," indicating their disbelief and that their hearts were sealed. Thus, Allah seals the hearts of the disbelievers, and it was mentioned that He found most of them defiantly disobedient and that He found no covenant for most of them. It then mentions the wrongdoing of Pharaoh and his people against Moses, their denial of Allah's signs, and their consequence.

Consider the stance of nations towards the messengers in both cases and observe the use of the verbs 'came' and 'brought' to clearly distinguish between them. Among these is His saying: "And We destroyed the generations before you when they wronged, and their messengers came to them with clear proofs, but they were not to believe. Thus, We recompense the criminal people." (Yunus: 13)

He said: "And their messengers came to them with clear proofs," indicating the destruction of the generations for their wrongdoing, their denial, and the reward for the criminals. He said: "Has the news of those before you not come to you, the people of Noah, 'Aad, and Thamud, and those after them? None knows them except Allah. Their messengers came to them with clear proofs, but they struck their hands in their mouths and said, 'Indeed, we have disbelieved in what you have been sent with, and indeed, we are in doubt about that to which you invite us.'" (Ibrahim: 9)

Until it says: "And what is [the matter] for us that we should not rely upon Allah while He has guided us to our ways? And we will surely be patient over whatever harm you cause us. And upon Allah let the believers rely." And those who disbelieved said to their messengers, "We will surely drive you out of our land or you must return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers."

الظالمين إبراهيم: 1213 . ويمضي في وصف عذاب الكفرة عذاباً غليظاً: مِّنْ وَرَآئِهِ جَهَنَّمُ وَيَسْقَى مِنْ مَّاءٍ صَدِيدٍ يَتَجَرَّعُهُ وَلَا يَكَادُ يُسَبِّغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَآئِهِ عَذَابٌ غَلِيظٌ إبراهيم: 1617 . فقال أيضاً: وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَأَنَا فِي غَنَى عَنْ أَنْ أَبَيِّنَ مَوْقِفَ الْأَمَمِ مِنْ رُسُلِهِمْ وَكَفَرُوا بِمَا أَرْسَلُوا بِهِ وَتَهْدِيهِمْ لَهُمْ بِإِخْرَاجِهِمْ مِنَ الْأَرْضِ وَعَنْ ذِكْرِ عَذَابِ الْكَافِرِينَ فِي الدُّنْيَا بِإِهْلَاكِهِمْ وَفِي الْآخِرَةِ بِمَا وَصَفَهُ أَفْطَعَ الْوَصْفَ. فَانْظُرْ إِيْتَانَهُ بِالْفِعْلِ جَاءَ وَقَارَنَهُ بِالْفِعْلِ أَتَى فِي آيَةِ التَّوْبَةِ يَتَضَحَّ الْفَرْقُ بَيْنَ اسْتِعْمَالِ الْفَعْلَيْنِ. وَمِنْ ذَلِكَ قَوْلُهُ تَعَالَى: أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَا كُنْ أَنْفُسُهُمْ يَظْلِمُونَ ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَسَاءُوا السَّوَاءَ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ الرُّومُ: 910 . فذكر عاقبة الذين أساءوا وأنها السُّوْأَى تَأْنِيثُ الْأَسْوَأِ أَيْ أَسْوَأَ الْحَالَاتِ عَلَى الْإِطْلَاقِ وَذَكَرَ تَكْذِيبَ الْأَمَمِ لِرُسُلِهِمْ وَاسْتَهْزَاءَهُمْ بِهِمْ فِي حِينَ لَمْ يَصْرَحْ فِي آيَةِ التَّوْبَةِ بِتَكْذِيبٍ وَلَا اسْتَهْزَاءٍ وَلَمْ يَذْكُرْ لَهُمْ عَاقِبَةً مَا. وَمِنْ ذَلِكَ قَوْلُهُ تَعَالَى: وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَبِالْزَّبْرِ وَبِالْكِتَابِ الْمُنِيرِ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ فَاطِرُ: 2526 . فذكر تكذيب الأمم السابقة لرسلهم بعد أن جاؤهم بكل ما يدعو إلى الإيمان من البَيِّنَاتِ وَالزَّبْرِ وَبِالْكِتَابِ الْمُنِيرِ وَذَكَرَ أَخَذَهُمْ لَهُمْ وَعَلَّقَ عَلَى ذَلِكَ بِقَوْلِهِ: فَكَيْفَ كَانَ نَكِيرِ .

****The Oppressors****

****Ibrahim: 12-13****

The description of the punishment of the disbelievers continues with a severe torment: "Behind them is Hell, and they are given to drink from a boiling fluid that they can hardly swallow, and death comes to them from every direction, yet they are not to die, and behind them is a severe punishment" (Ibrahim: 16-17).

It is also stated: "And their messengers came to them with clear signs." I find it unnecessary to elaborate on the stance of nations towards their messengers, their disbelief in what was sent to them, and their threats to expel them from the land, nor to mention the punishment of the disbelievers in this world through their destruction and in the Hereafter as described in the most horrific terms.

Observe the use of the verb "came" and compare it with the verb "arrived" in the verse of repentance; the difference in the usage of these verbs becomes clear.

Among these is the saying of Allah: "Did they not travel through the land and observe how was the end of those before them? They were stronger than them in power and they cultivated the earth and populated it more than they did. And their messengers came to them with clear signs; it was not Allah who wronged them, but they wronged themselves. Then the end of those who did evil was the worst" (Ar-Rum: 9-10).

Here, the outcome of those who did evil is mentioned, and it is described as the worst, indicating the most severe of conditions. It also highlights the denial of nations towards their messengers and their mockery of them, whereas the verse of repentance does not explicitly mention denial or mockery, nor does it mention any consequence for them.

Furthermore, Allah states: "And if they deny you, then indeed, those before them also denied. Their messengers came to them with clear signs and scriptures and the enlightening book. Then I seized those who disbelieved; so how was My denial?" (Fatir: 25-26).

This verse mentions the denial of previous nations towards their messengers after they came to them with all that calls for faith, including clear signs, scriptures, and the enlightening book. It also refers to the

punishment of those who disbelieved and concludes with the rhetorical question: "So how was My denial?"

ومن ذلك قوله تعالى: أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَأَثَرًا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدُّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكُنْ لَهُمْ فَيْتَنَةٌ مِنْ رَبِّهِمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هَٰذِلِكَ الْكَافِرُونَ غافر: 82-85 . فقال: جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ثُمَّ ذَكَرَ أَنَّ أَمَمَهُمْ اسْتَهْزَؤُوا بِرُسُلِهِمْ وَبَقُوا عَلَىٰ شُرَكَائِهِمْ حَتَّىٰ رَأَوْا بَأْسَ اللَّهِ يَنْزِلُ بِهِمْ. فَلَمْ يَنْفَعَهُمْ إِيْمَانُهُمْ بَعْدَ فَوَاتِ الْأَوَانِ. قَارَنَ هَذِهِ الْآيَاتِ الَّتِي وَرَدَتْ بِالْفِعْلِ جَاءَ بِالْآيَةِ الَّتِي وَرَدَتْ بِالْفِعْلِ أَتَىٰ وَهِيَ آيَةُ التَّوْبَةِ يَتَّبِعِينَ الْفَرْقَ بَيْنَ اسْتِعْمَالِ الْفَعْلَيْنِ: جَاءَ وَأَتَى. وَقَدْ تَقُولُ: لَكِنْ وَرَدَ فِي الْقُرْآنِ أَنْتَكُمُ السَّاعَةُ وَجَاءَتْهُمْ السَّاعَةُ وَالسَّاعَةُ وَاحِدَةٌ فَمَا الْفَرْقَ وَأَقُولُ ابْتِدَاءً أَنَّهُ لَا يَصِحُّ اقْتِطَاعُ جُزْءٍ مِنَ الْآيَةِ لِلِاسْتِدْلَالِ بِلِ يَنْبَغِي النَّظَرُ فِي الْآيَةِ كُلِّهَا وَفِي السِّيَاقِ أَيْضًا لِيَصِحَّ الِاسْتِدْلَالُ وَالْحُكْمُ. وَإِلَيْكَ الْآيَتَيْنِ اللَّتَيْنِ فِيهِمَا ذِكْرُ السَّاعَةِ. قَالَ تَعَالَى: قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ الْإِنْعَام: 31 . وَقَالَ: قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ الْإِنْعَام: 40-41 .

****Translation:****

Among that is His saying, the Exalted: "Have they not traveled in the land and observed how was the end of those before them? They were greater than them in number and might, and they left greater traces in the land. But what availed them was not what they used to earn. And when their messengers came to them with clear proofs, they rejoiced in what they had of knowledge, and surrounded them what they used to mock. And when they saw Our punishment, they said, 'We believe in Allah alone and disbelieve in what we used to associate with Him.' But their faith was of no benefit to them when they saw Our punishment. This is the law of Allah that has passed among His servants, and there the disbelievers were lost." (Ghafir: 82-85).

He said: "Their messengers came to them with clear proofs," then mentioned that their nations mocked their messengers and remained upon their polytheism until they witnessed the punishment of Allah descending upon them. Their faith was of no benefit after the time had passed.

Compare these verses, which use the verb "came," with the verse that uses the verb "came" in the context of repentance. The difference between the usage of the two verbs, "came" and "arrived," becomes clear. One might say: "But it is mentioned in the Qur'an, 'The Hour has come to you' and 'The Hour has come to them,' and the Hour is one; what is the difference?" I say initially that it is incorrect to isolate a part of the verse for evidence; rather, one should consider the entire verse and the context as well for valid reasoning and judgment.

Here are the two verses that mention the Hour. Allah, the Exalted, said: "Indeed, those who denied the meeting with Allah have lost, until when the Hour comes upon them suddenly, they will say, 'Oh, how regretful we are for what we neglected in it,' while they bear their burdens on their backs. How evil is what they bear!" (Al-An'am: 31). And He said: "Say, 'Have you considered if the punishment of Allah comes to you or the Hour comes to you, will you call upon anyone other than Allah if you are truthful?' Rather, it is Him you would call upon, and He would remove that which you invoke to Him if He wills, and you would forget what you associate with Him." (Al-An'am: 40-41).

فَقَالَ فِي الْآيَةِ الْأُولَى: جَاءَتْهُمْ السَّاعَةُ وَقَالَ فِي الثَّانِيَةِ: أَتَتْكُمُ السَّاعَةُ. وَبَادَنِي تَأْمَلُ يَتَضَحَّ الْفَرْقَ بَيْنَ الْمَقَامَيْنِ. فَإِنَّ الْأُولَى فِي الْآخِرَةِ وَفِي الَّذِينَ كَذَّبُوا بِالْيَوْمِ الْآخِرِ وَهُمْ نَادِمُونَ مَتَحَسَّرُونَ عَلَىٰ مَا فَرَّطُوا فِي الدُّنْيَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ. وَتَوَضَّحَ الْآيَةُ قَبْلَهَا وَهِيَ قَوْلُهُ تَعَالَى: وَلَوْ تَرَىٰ إِذْ

وَقُفُّوا عَلَى رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَى وَرَبَّنَا قَالَ فَذُقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا ... الْأَنْعَامُ: 3031 . فِي حِينَ أَنْ الثَّانِيَةِ فِي الدُّنْيَا بِدَلِيلٍ قَوْلُهُ: أَعْيَرَ اللَّهُ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ وَقَوْلُهُ: بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ فَذَكَرَ أَنَّهُ يَكْشِفُ مَا يَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَهَذَا فِي الدُّنْيَا وَإِلَّا فَإِنَّ اللَّهَ لَا يَكْشِفُ عَنِ الْمُشْرِكِينَ شَيْئاً فِي الْآخِرَةِ وَلَا يَسْتَجِيبُ لَهُمُ الْبَتَّةَ. فَالْمَوْقِفُ الْأَوَّلُ أَشَقُّ وَأَشَدُّ مِمَّا فِي الثَّانِيَةِ فَجَاءَ بِالْفِعْلِ جَاءَ لَمَّا هُوَ أَصْعَبُ وَأَشَقُّ. وَيَسْتَعْمَلُ أَتَى لَمَّا هُوَ أَخْفَى وَأَيْسَرُ. وَلَعَلَّ مِنْ أَسْبَابِ ذَلِكَ أَنَّ الْفِعْلَ جَاءَ أَثْقَلَ مِنْ أَتَى فِي اللَّفْظِ بِدَلِيلٍ أَنَّهُ لَمْ يَرِدْ فِي الْقُرْآنِ فِعْلُ مُضَارَعٍ لَ جَاءَ وَلَا أَمَرَ وَلَا اسْمَ فَاعِلٍ وَلَا اسْمَ مَفْعُولٍ وَلَمْ يَرِدْ إِلَّا الْمَاضِي وَحْدَهُ بِخِلَافِ أَتَى الَّذِي وَرَدَتْ كُلُّ تَصْرِيفَاتِهِ فَقَدْ وَرَدَ مِنْهُ الْمَاضِي وَالْمُضَارَعُ وَالْأَمْرُ وَاسْمُ الْفَاعِلِ وَاسْمُ الْمَفْعُولِ. فَنَاسَبَ بَيْنَ ثَقُلِ اللَّفْظِ وَثِقَلِ الْمَوْقِفِ فِي جَاءَ وَخِفَةِ اللَّفْظِ وَخِفَةِ الْمَوْقِفِ فِي أَتَى وَاللَّهُ أَعْلَمُ. وَنَعُودُ إِلَى مَا نَحْنُ فِيهِ مِنْ قِصَّةِ مُوسَى فَقَدْ قَالَ فِي سُورَةِ النَّمْلِ: فَلَمَّا جَاءَهَا وَقَالَ فِي سُورَةِ الْقَصَصِ: فَلَمَّا أَتَاهَا ذَلِكَ أَنْ مَا قَطَعَهُ

****Translation:****

He said in the first verse: "The Hour has come to them," and in the second: "Has the Hour come to you?" With a little reflection, the difference between the two contexts becomes clear. The first refers to the Hereafter and those who denied the Day of Judgment, filled with regret and remorse for what they neglected in this world, carrying their burdens on their backs. This is clarified by the preceding verse, where Allah says: "If only you could see when they are made to stand before their Lord! He will say, 'Is this not the truth?' They will reply, 'Yes, by our Lord!' He will say, 'Then taste the punishment for what you used to deny.'" (Al-An'am: 30-31).

In contrast, the second context pertains to this world, as indicated by the phrase: "Is it other than Allah that you call upon if you are truthful?" and "Rather, it is Him that you call upon, and He will remove what you call upon if He wills, while you forget what you associate with Him." It is mentioned that He will remove what they call upon if He wills, which pertains to this world; otherwise, Allah does not relieve the polytheists of anything in the Hereafter, nor does He respond to them at all.

Thus, the first situation is more severe and difficult than the second, which is why the verb "came" (جاء) is used for what is harder and more challenging. The verb "came" (أتى) is used for what is lighter and easier. One reason for this is that the verb "came" is heavier in sound, as evidenced by the fact that no present tense, imperative, active participle, or passive participle form of جاء has been mentioned in the Quran; it only appears in the past tense. In contrast, أتى has all its forms present in the Quran: past, present, imperative, active participle, and passive participle.

Thus, there is a suitable correspondence between the heaviness of the word and the gravity of the situation in "came," and the lightness of the word and the ease of the situation in "came" (أتى), and Allah knows best.

Returning to what we were discussing about the story of Moses, it is stated in Surah An-Naml: "So when it came to her," and in Surah Al-Qasas: "So when he came to it," indicating that what he cut off...

مُوسَى عَلَى نَفْسِهِ فِي النَّمْلِ أَصْعَبُ مِمَّا فِي الْقَصَصِ فَقَطَّعَ فِي النَّمْلِ عَلَى نَفْسِهِ أَنْ يَأْتِيَهُمْ بَخِيرٌ أَوْ شَهَابٌ قَبَسَ فِي حِينَ تَرَجَّى ذَلِكَ فِي الْقَصَصِ. وَالْقَطْعُ أَشَقُّ وَأَصْعَبُ مِنَ التَّرَجِّي. وَأَنَّهُ قَطَعَ فِي النَّمْلِ أَنْ يَأْتِيَهُمْ بِشَهَابٍ قَبَسَ أَيْ: بِشُعْلَةٍ مِنَ النَّارِ سَاطِعَةٍ مَقْبُوسَةٍ مِنَ النَّارِ الَّتِي رَأَاهَا فِي حِينَ أَنَّهُ تَرَجَّى فِي الْقَصَصِ أَنْ يَأْتِيَهُمْ بِجَمْرَةٍ مِنَ النَّارِ وَالْأَوَّلَى أَصْعَبُ. ثُمَّ إِنَّ الْمَهْمَةَ الَّتِي سَتَوَكَّلَ إِلَيْهِ فِي النَّمْلِ أَصْعَبُ وَأَشَقُّ مِمَّا فِي الْقَصَصِ فَإِنَّهُ طَلَّبَ إِلَيْهِ فِي النَّمْلِ أَنْ يُبَلِّغَ فِرْعَوْنَ وَقَوْمَهُ رِسَالَةَ رَبِّهِ فِي حِينَ طَلَّبَ إِلَيْهِ فِي الْقَصَصِ أَنْ يَبْلُغَ فِرْعَوْنَ وَمَلَئَهُ. وَتَبْلِيغُ الْقَوْمِ أَوْسَعُ وَأَصْعَبُ مِنْ تَبْلِيغِ الْمَلَأِ ذَلِكَ أَنَّ دَائِرَةَ الْمَلَأِ ضَيِّقَةٌ وَهُمْ الْمُحِيطُونَ بِفِرْعَوْنَ فِي حِينَ أَنَّ دَائِرَةَ الْقَوْمِ وَاسِعَةٌ لِأَنَّهُمْ مُنْتَشِرُونَ فِي الْمَدَنِ وَالْقُرَى وَأَنَّ التَّعَامُلَ مَعَ هَذِهِ الدَّائِرَةِ الْوَاسِعَةِ مِنَ النَّاسِ صَعْبٌ شَاقٌّ فَإِنَّهُمْ مُخْتَلِفُونَ فِي الْأَمْزِجَةِ وَالِاسْتِجَابَةِ وَالتَّصَرُّفِ فَمَا فِي النَّمْلِ أَشَقُّ وَأَصْعَبُ فَجَاءَ بِالْفِعْلِ جَاءَ دُونَ أَتَى الَّذِي هُوَ أَخْفَى. وَيَدُلُّ عَلَى ذَلِكَ قَوْلُهُ تَعَالَى فِي سُورَةِ طه: فَلَمَّا أَتَاهَا نُودِيَ بِمُوسَى طه: 11 ذَلِكَ لِأَنَّهُ أَمَرَهُ بِالذَّهَابِ إِلَى فِرْعَوْنَ وَلَمْ يَذَكَرْ أَحْداً آخَرَ: أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي طه: 2426 . فانظر كيف لما أرسله إلى فرعون قال: أَتَاهَا وَلَمَّا أَرْسَلَهُ إِلَىٰ فِرْعَوْنَ وَمَلَأَهُ قَالَ أَتَاهَا أَيْضًا فِي حِينَ لَمَّا أَرْسَلَهُ إِلَىٰ فِرْعَوْنَ وَقَوْمَهُ قَالَ: جَاءَهَا وَأَنْتَ تَرَى الْفَرْقَ بَيْنَ الْمَوْطِنَيْنِ ظاهراً. 7 ذكر في القصص جهة النداء فقال: فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِي الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ وَلَمْ يَذْكُرِ الْجِهَةَ فِي النَّمْلِ وَذَلِكَ لِأَنَّ مَوْطِنَ الْقَصَصِ مَوْطِنُ تَفْصِيلِ وَمَوْطِنُ النَّمْلِ مَوْطِنُ إِبْجَازٍ كَمَا ذَكَرْتُ.

****Moses in the Ants: A More Challenging Task than in the Stories****

1. The challenge faced by Moses in the context of the ants is more difficult than that in the stories. In the ants, he made a decisive commitment to bring them news or a blazing fire, while he merely hoped for that in the stories. The commitment is more arduous and challenging than mere hope.

2. The phrase "to bring them a blazing fire" signifies a bright flame taken from the fire he had witnessed, while in the stories, he hoped to bring them a coal from the fire. The former is indeed more difficult.

3. Furthermore, the mission assigned to him in the context of the ants is more challenging than that in the stories. He was instructed in the ants to convey his Lord's message to Pharaoh and his people, whereas in the stories, he was asked to inform Pharaoh and his elite.

4. Delivering a message to the people is broader and more challenging than to the elite. The elite's circle is narrow, consisting of those surrounding Pharaoh, while the people's circle is vast, as they are dispersed across cities and villages. Engaging with this large group of people is difficult and burdensome due to their diverse temperaments, responses, and behaviors.

5. The text indicates that he indeed came (جاء) rather than just "went" (أتى), which is a lighter term. This is supported by the verse in Surah Taha: "When he came to it, he was called, 'O Moses'" (Taha: 11). This is because he was commanded to go to Pharaoh specifically, without mentioning anyone else: "Go to Pharaoh, indeed he has transgressed" (Taha: 24-26).

6. Observe how when he was sent to Pharaoh, it was stated "he came to it," while when sent to Pharaoh and his elite, it was also "he came to it." However, when he was sent to Pharaoh and his people, it was stated "he came to them," highlighting the difference between the contexts.

7. In the stories, the direction of the call is mentioned: "When he came to it, he was called from the right side of the valley, in the blessed place from the tree," but the direction is not specified in the ants. This is because the context of the stories is detailed, while the context of the ants is concise, as previously mentioned.

8 قال في النمل: نُودِيَ أَنْ بُورِكَ مِنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ وَلَمْ يَذْكُرْ مِثْلَ ذَلِكَ فِي الْقَصَصِ بَلْ ذَكَرَ جِهَةَ النَّدَاءِ فَقَطْ وَذَلِكَ لِأَنَّ الْمَوْقِفَ فِي النَّمْلِ مَوْقِفٌ تَعْظِيمٌ كَمَا أَسْلَفْنَا وَهَذَا الْقَوْلُ تَعْظِيمٌ لِلَّهِ رَبِّ الْعَالَمِينَ. 9 قال في النمل: يَامُوسَى . وقال في القصص: أَنْ يَامُوسَى . فجاء ب أن المفسرة في القصص ولم يأت بها في النمل وذلك لأكثر من سبب. منها: أن المقام في النمل مقام تعظيم لله سبحانه وتكريم لموسى كما ذكرنا فشرّفه بالنداء المباشر في حين ليس المقام كذلك في القصص فجاء بما يفسر الكلام أي: نادينه بنحو هذا أو بما هذا معناه فهناك فرق بين قولك: أشرت إليه أن أذهب و قلت له اذهب فالأول معناه: أشرت إليه بالذهاب بأي لفظ أو دلالة تدل على هذا المعنى. وأما الثاني فقد قلت له هذا القول نصاً ومثله قوله تعالى: وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمَ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ الصافات: 104105 . أي: بما هذا تفسيره أو بما هذا معناه بخلاف قوله: قَالَ يَانُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ هود: 46 . ومنها أن المقام في سورة القصص مقام تبسيط وتفصيل فجاء ب أن زيادة في التبسيط. ومنها أن ثقل التكليف في

النمل يستدعي المباشرة في النداء ذلك أن الموقف يختلف بحسب المهمة وقوة التكليف كما هو معلوم. 10 قال في النمل: إِنَّهُ أَنَا اللهُ العزيز الحكيم . وقال في سورة القصص: إِنِّي أَنَا اللهُ رَبُّ الْعَالَمِينَ . فجاء بضمير الشأن الدال على التعظيم في آية النمل: إِنَّهُ أَنَا وَلَمْ يَأْتْ بِهِ فِي الْقِصَصِ ثُمَّ جَاءَ بِاسْمِيهِ الْكَرِيمِينَ: العزيز الحكيم في النمل زيادة في التعظيم.

****8**** It is stated in Surah An-Naml: "It was proclaimed that blessed is He who is in the Fire and those around it, and glory be to Allah, the Lord of the worlds." This is not mentioned in Surah Al-Qasas; instead, it only indicates the direction of the call. This is because the context in An-Naml is one of glorification, as previously mentioned, and this statement magnifies Allah, the Lord of the worlds.

****9**** In An-Naml, it is said: "O Moses," while in Al-Qasas it states: "that O Moses." The latter includes the particle "that," which is not present in An-Naml, for several reasons. Among them is that the situation in An-Naml is one of glorification of Allah and honoring Moses, as we mentioned, hence he was honored with a direct call. In contrast, the context in Al-Qasas does not require this, thus it came with an explanation of the statement, meaning: we called him in such a manner or with this meaning. There is a distinction between saying: "I indicated to him to go" and "I told him to go." The former implies that I suggested to him to go using any term or indication that conveys this meaning. The latter means I explicitly said this to him. A similar example is Allah's statement: "And We called him: O Abraham, you have fulfilled the vision. Indeed, thus do We reward the doers of good." (As-Saffat: 104-105). This means: with this interpretation or meaning, unlike the statement: "He said: O Noah, indeed he is not of your family." (Hud: 46).

Moreover, the context of Surah Al-Qasas is one of elaboration and detail, thus the addition of "that" serves to provide further clarification. Additionally, the weight of the divine command in An-Naml necessitates direct address, as the situation varies according to the mission and the intensity of the obligation, as is well known.

****10**** In An-Naml, it is stated: "Indeed, I am Allah, the Exalted in Might, the Wise." In Surah Al-Qasas, it says: "Indeed, I am Allah, the Lord of the worlds." The use of the pronoun indicating the subject that denotes glorification in the verse from An-Naml: "Indeed, I am" is not found in Al-Qasas. Furthermore, the names of Allah, the Exalted in Might and the Wise, are mentioned in An-Naml, adding to the glorification.

ثم انظر إلى اختيار هذين الاسمين وتناسبهما مع مقام ثقل التكليف فإن فرعونَ حاكمٌ متجبر يرتدي رداء العزة ألا ترى كيف أقسم السحرة بعزته قائلين: بَعْرَةٌ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ الشعراء: 44 . فاختار من بين أسمائه العزيز مُعَرِّفًا بِالْأَلْفِ وَاللَّامِ لِلدَّلَالَةِ عَلَى أَنَّهُ هُوَ الْعَزِيزُ وَلَا عَزِيزٌ سِوَاهُ وَالْحَكِيمُ لِلدَّلَالَةِ عَلَى أَنَّهُ لَا حَاكِمَ وَلَا ذَا حِكْمَةٍ سِوَاهُ فَهُوَ الْمُتَصِفُ بِهِذَيْنِ الْوَصْفَيْنِ عَلَى جِهَةِ الْكَمَالِ حَصْرًا . وفي تعريف هذين الاسمين بِالْأَلْفِ وَاللَّامِ مِنَ الدَّلَالَةِ عَلَى الْكَمَالِ وَالْحَصْرِ مَا لَا يَخْفَى مَا لَوْ قَالَ: عَزِيزٌ حَكِيمٌ فَإِنَّهُ قَدْ يَشَارِكُهُ فِيهِمَا آخَرُونَ . ثم انظر من ناحية أخرى كيف أنه لما قال: أَنَا اللهُ الْعَزِيزُ الْحَكِيمُ لَمْ يَذْكُرْ أَنَّ مُوسَى سَأَلَ رَبَّهُ أَنْ يَعَزِّزَهُ وَيُقَوِّيه بِأَخِيهِ . ولما لم يقل ذلك ذكر أنه سأل ربه أن يكون له رُدَّةٌ يُصَدِّقُهُ وَيُقَوِّيه وَهُوَ أَخُوهُ هَارُونَ . وقد تقول: ولكنه قال في القصص: إِنِّي أَنَا اللهُ رَبُّ الْعَالَمِينَ وفي ذلك من التعظيم ما لا يخفى. ونقول: وقد قال ذلك أيضاً في النمل فقد قال: وَسُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ وزاد عليه: إِنَّهُ أَنَا اللهُ الْعَزِيزُ الْحَكِيمُ . فاتضح الفرق بين المقامين. وقد تقول: وَلَمْ يَذْكُرْ أَنَّ رُبَّكَ فَالْخَلْعُ نَعْلُكَ طه: 12 بذكر ربوبيته له خصوصاً ولم يقل كما قال في سورتي النمل والقصص: رَبُّ الْعَالَمِينَ والجواب: أنه في سورة طه كان الخطاب والتوجيه لموسى عليه السلام أولاً فعلمه وأرشدته فقال له: إِنِّي أَنَا اللهُ لَا إِلَهَ إِلَّا أَنَا فَأَعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِتَجْزِيَ كُلُّ نَفْسٍ بِمَا تَسْعَى طه: 1415 فطلب منه العبادة وإقامة الصلاة.

****Understanding the Names of Allah in Context of Divine Command****

Then consider the selection of these two names and their suitability for the gravity of the divine command. Pharaoh is a tyrannical ruler adorned with the cloak of pride. Do you not see how the magicians swore by his might, saying: "By the might of Pharaoh, indeed we shall be the victors" (Ash-Shu'ara: 44)? Thus, Allah chose among His names "The Mighty" (العزیز) with the definite article to indicate that He is the only Mighty, and "The Wise" (الحکیم) to signify that there is no ruler or wise one besides Him. He possesses these two attributes in absolute perfection.

The use of the definite article in defining these two names indicates completeness and exclusivity, which is not the case if one were to say: "Mighty and Wise," as others could share in those qualities.

Now, observe from another perspective how when He said: "I am Allah, The Mighty, The Wise," He did not mention that Moses asked his Lord to strengthen him and empower him with his brother. Instead, it was mentioned that he asked his Lord for a helper to affirm him and strengthen him, which was his brother Aaron.

You might argue: However, he stated in Surah Al-Qasas: "Indeed, I am Allah, Lord of the worlds," and this carries significant reverence. We respond: He also said this in Surah An-Naml, where he proclaimed: "And Glory be to Allah, Lord of the worlds," and added: "Indeed, I am Allah, The Mighty, The Wise." The distinction between these two contexts becomes clear.

You may further inquire: Why did He say in Surah Taha: "Indeed, I am your Lord, so remove your sandals" (Taha: 12), specifically mentioning His lordship over him, rather than as He did in Surah An-Naml and Surah Al-Qasas, where He referred to Himself as "Lord of the worlds"? The answer is that in Surah Taha, the address and guidance were directed specifically to Moses (peace be upon him). He taught and directed him, saying: "Indeed, I am Allah; there is no deity except Me, so worship Me and establish prayer for My remembrance. Indeed, the Hour is coming; I almost conceal it, that every soul may be recompensed for what it strives" (Taha: 14-15). He called upon him for worship and the establishment of prayer.

وقال بعد ذلك: لِيُرِيَنَّكَ مِنْ آيَاتِنَا الْكُبْرَى طه: 23 ثم ذكر مِنْتَهُ عَلَيْهِ مَرَّةً أُخْرَى فَقَالَ: وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَى طه: 3738 . ويمضي في ذكر مِنْتَهُ عَلَيْهِ ولم يرد مثل ذلك في النمل ولا في القصص. فإنه لم يذكر توجيهاً له أو إرشاداً لعبادته في النمل ولا في القصص فلم يأمره بعبادة أو صلاة أو تكليف خاص بشأنه. ثم إنه في سورة القصص وإن كان قد فَصَّلَ في ذِكْرِ ولادته ونشأته وما إلى ذلك فقد ذكرها في حالة الغيبة لا في حالة الخطاب: وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ إِنْ كَادَتْ لَتُبْدِي بِهِ ... فَرَدَدْنَاهُ إِلَى أُمِّهِ ... وَلَمَّا بَلَغَ أَشُدَّهُ ... وَدَخَلَ الْمَدِينَةَ فِي حِينِ كَانَ الْكَلَامُ فِي سُوْرَةِ طه بصورة الخطاب. فناسب أن يقول له في طه أَنَا رَبُّكَ بخلاف ما في النمل والقصص والله أعلم. 11 قال في النمل: وَأَلْقَى عَصَاكَ . وقال في القصص: وَأَنْ أَلْقَى عَصَاكَ . فجاء ب أن المفسرة أو المصدرية. ونظيره ما مر في قوله: يا موسى و أن يا موسى . فقوله: وَأَلْقَى عَصَاكَ قولٌ مباشر من رب العزة وهو دال على التكريم. وأما قوله: وَأَنْ أَلْقَى عَصَاكَ فإِنْ معناه: أنه ناداه بما تفسيره هذا أو بما معناه هذا. فأنت إذا قلت: ناديت أنه اذهب كان المعنى ناديت بالذهاب. فقد يكون النداء بهذا اللفظ أو بغيره بخلاف قولك: ناديت أنه اذهب أي: قلت له: اذهب. وهو نحو ما ذكرناه في قوله: يا موسى و أن يا موسى من أسباب ودواعٍ فلا داعي لتكرارها.

****Translation:****

He then said: "Let Us show you of Our great signs" (Ta-Ha: 23). He mentioned His favor upon him once again, saying: "And We have certainly bestowed favor upon you another time when We inspired to your mother what We inspired" (Ta-Ha: 37-38). He continues to mention His favor upon him, while such a mention does not occur in Surah An-Naml or Surah Al-Qasas. In those surahs, there is no directive or

guidance for worship; He did not command him to worship, pray, or impose any specific obligation upon him. Although in Surah Al-Qasas, He detailed the account of his birth and upbringing, it was mentioned in a state of absence, not in direct address: "And We inspired to the mother of Moses, 'Suckle him. But when you fear for him, cast him into the river... So, We returned him to his mother... And when he reached maturity..." This contrasts with the discourse in Surah Ta-Ha, which is presented in direct address. It is fitting that He said to him in Ta-Ha, "I am your Lord," unlike what is found in An-Naml and Al-Qasas, and Allah knows best.

In Surah An-Naml, He said: "And throw down your staff." In Surah Al-Qasas, He said: "And to throw down your staff." The conjunction "أن" (that) indicates an explanatory or causal relationship. It is similar to what has been mentioned in the phrase: "O Moses" and "that O Moses." Thus, the phrase "And throw down your staff" is a direct command from the Lord of Glory, indicating honor. As for the phrase "and to throw down your staff," it implies that He called him with a meaning akin to this. If you say: "I called him to go," the meaning is that I called him with the command to go. The calling may be with this wording or with another, unlike saying: "I called him, 'Go,'" meaning I told him to go. This is similar to what we mentioned in the phrases "O Moses" and "that O Moses" regarding the reasons and motivations, so there is no need to repeat them.

12 قال في النمل: ياموسى لا تَخَفْ . وقال في القصص: ياموسى أَقْبِلْ وَلَا تَخَفْ . بزيادة أقبل على ما في النمل وذلك له أكثر من سبب. منها: أن مقام الإيجاز في النمل يستدعي عدم الإطالة بخلاف مقام التفصيل في القصص. ومنها: أن شيوع جو الخوف في القصص يدل على إيغال موسى في الهرب فدعاه إلى الإقبال وعدم الخوف. فوضع كل تعبير في مكانه الذي هو أليق به. 13 قال في النمل: إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ . وقال في القصص: إِنَّكَ مِنَ الْأَمْنِينَ . ذلك أن المقام في سورة القصص مقام الخوف والخائف يحتاج إلى الأمن فأمنه قائلاً: إِنَّكَ مِنَ الْأَمْنِينَ . أما في سورة النمل فالمقام مقام التكريم والتشريف فقال: إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ فالأمح بذلك إلى أنه منهم وهذا تكريم وتشريف. ثم انظر كيف قال: لَدَيَّ مُشْعِراً بِالْقُرْبِ وهو زيادة في التكريم والتشريف. ثم انظر من ناحية أخرى كيف أنه لما قال في سورة النمل لَدَيَّ المفيدة للقرب ناداه بما يفيد القرب فقال: ياموسى ولم يقل: أن ياموسى كما قال في القصص ففصل بين المنادي والمنادى بما يفيد البعد. وأمره أيضاً بما يفيد القرب بلا فاصل بينهما فقال: أَلْقِ عَصَاكَ ولم يقل: وَأَنْ أَلْقِ عَصَاكَ للدلالة على قرب المأمور منه. فناداه من قُرْبٍ وأمره من قُرب وذلك لأنه كان منه قريباً فانظر علو هذا التعبير ورفعته.

****12**** In Surah An-Naml, it is stated: "O Moses, do not fear." In Surah Al-Qasas, it is stated: "O Moses, come forward and do not fear." The addition of "come forward" in Al-Qasas serves multiple purposes.

- Firstly, the context of brevity in An-Naml necessitates a concise expression, unlike the detailed context in Al-Qasas.
- Secondly, the pervasive atmosphere of fear in Al-Qasas indicates Moses' deep state of fleeing, prompting a call for him to approach without fear.

Thus, each expression is positioned appropriately according to its context.

****13**** In Surah An-Naml, it is mentioned: "Indeed, the messengers do not fear in My presence." In Surah Al-Qasas, it states: "Indeed, you are among the safe." The context in Surah Al-Qasas revolves around fear, where the fearful requires reassurance, hence the assurance: "Indeed, you are among the safe."

Conversely, in Surah An-Naml, the context is one of honor and dignity, where it is stated: "Indeed, the messengers do not fear in My presence," implying that Moses is among them, which is an act of honor. Observe how it is said: "in My presence," indicating closeness, which enhances the honor and dignity.

Moreover, consider how in Surah An-Naml, when He mentioned "in My presence," He called out to him in a manner that signifies closeness, saying: "O Moses," rather than saying: "that O Moses," as in Al-Qasas, which separates the caller from the called, indicating distance.

He also commanded him in a manner that signifies proximity without any separation, saying: "Throw down your staff," rather than saying: "and throw down your staff," indicating the nearness of the command to him. Thus, He called him from a position of closeness and commanded him from that proximity, reflecting the elevated nature of this expression and its significance.

ثم انظر من ناحية أخرى كيف قال: إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ ولم يقل: إِنِّي لَا يَخَافُ مِنِّي الْمُرْسَلُونَ لأن المرسلين لا يخافون بحضرته ولكنهم يخشونه ويخافونه كل الخوف وقد قال صلى الله عليه وسلم: أَنَا أَخْشَاكُمُ اللَّهُ فَيُؤْخَفُ النَّاسُ مِنْهُ وَأَخْشَاهُمْ لَهُ. 14 قال في النمل: إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ولم يقل مثل ذلك في القصص لأنه لا يحسن أن يقال: إِنَّكَ مِنَ الْأَمْنِينَ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ.. ولو قال هذا لم يكن كلاماً. هذا من ناحية ومن ناحية أخرى ناسب ذلك قول ملكة سبأ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلُمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ. فإنها ظلمت نفسها بكفرها وسجودها للشمس من دون الله ثم بَدَّلَتْ حُسْنًا بَعْدَ سُوءٍ فَأَسْلَمْتُ لِلَّهِ رَبِّ الْعَالَمِينَ. فلاءم هذا التعبير موطنه من كل ناحية. وقد تقول: لقد ورد مثل هذا التعبير في سورة القصص أيضاً وهو قوله تعالى: قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ. والحق أن المقامين مختلفان فإن القول في سورة القصص هو قول موسى عليه السلام حين قتل المصري وموسى لم يكن كافراً بالله بل هو مؤمن بالله تعالى ألا ترى إلى قوله منيباً إلى ربه بعد ما فعل فعلته: قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي وقوله حين فرَّ من مصر: رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ وقوله: قَالَ عَسَى رَبِّي أَن يَهْدِيَنِي سُبُوحَ السَّبِيلِ. فإن موسى لم يبدل حُسْنًا بَعْدَ سُوءٍ ذلك أنه عليه السلام لم يكن سيئاً بخلاف ملكة سبأ فإنها كانت مشركة وقد بَدَّلَتْ حُسْنًا بَعْدَ سُوءٍ. فما جاء من قوله: إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ أكثر ملائمة للموضع الذي ورد فيه من كل ناحية.

Then consider from another perspective how it was said: "Indeed, the messengers do not fear before Me," and it was not said: "Indeed, the messengers do not fear Me." This is because the messengers do not fear in His presence, but they revere Him and fear Him greatly. The Prophet Muhammad (peace be upon him) said: "I am the one who fears Allah the most," thus, he is the most fearful of people before Him and the most reverent of them.

14 In Surah An-Naml, Allah says: "Except for the one who wrongs [himself] and then substitutes good after evil; indeed, I am Forgiving and Merciful." It was not stated similarly in Surah Al-Qasas because it is not appropriate to say: "You are among the secure except for the one who wrongs [himself] and then substitutes good after evil." Had this been said, it would not have been coherent.

On one hand, this aligns with the statement of the Queen of Sheba: "My Lord, indeed I have wronged myself and I submit with Solomon to Allah, Lord of the worlds." She wronged herself by her disbelief and prostration to the sun instead of Allah and then substituted good after evil by submitting to Allah, Lord of the worlds. Thus, this expression is fitting in every respect.

You may argue that a similar expression appears in Surah Al-Qasas as well, where Allah says: "He said, 'My Lord, indeed I have wronged myself, so forgive me,' and He forgave him; indeed, He is the Forgiving, the Merciful." The truth is that the two situations are different. The statement in Surah Al-Qasas is from Moses (peace be upon him) after he killed the Egyptian. Moses was not a disbeliever in Allah; rather, he was a believer in Allah, as seen in his plea to his Lord after the incident: "My Lord, indeed I have wronged myself, so forgive me," and his words when fleeing Egypt: "My Lord, save me from the wrongdoing people," and his statement: "Perhaps my Lord will guide me to the soundest path."

Moses did not substitute good after evil; he was not in a state of wrongdoing, unlike the Queen of Sheba,

who was a polytheist and subsequently substituted good after evil. Thus, the statement: "Except for the one who wrongs [himself] and then substitutes good after evil" is more appropriate for the context in which it was revealed from every angle.

15 قال في النمل: وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ . وقال في القصص: اسلك يَدَكَ فِي جَيْبِكَ . لقد استعمل في سورة القصص أمر الفعل سلك الذي يستعمل كثيراً في سلوك السبيل فيقال: سلك الطريق والمكان سلكاً قال تعالى: وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا نوح: 1920 . ذلك لأنه تردد سلوك الأمكنة والسبل في قصة موسى في القصص بخلاف ما ورد في النمل. فقد ورد فيها أي: في سورة القصص سلوك الصندوق بموسى وهو مُلقى في اليم إلى قصر فرعون و سلوك أخته وهي تقص أثره. و سلوك موسى الطريق إلى مدين بعد فراره من مصر و سلوكه السبيل إلى العبد الصالح في مدين وسير موسى بأهله و سلوكه الطريق إلى مصر حتى إنه لم يذكر في النمل سيره بأهله بعد قضاء الأجل بل إنه طوى كُلَّ ذِكْرٍ للسبيل والسلوك في القصة. فقال مبتدئاً: إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ بخلاف ما ورد في القصص فإنه قال: فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا فحسن ذكر السلوك في القصص دون النمل. هذا من ناحية ومن ناحية أخرى إن الفعل دخل ومشققاته تكرر خمس مرات في النمل في حين لم يرد هذا الفعل ولا شيء من مشتقاته في القصص فناسب ذكره في النمل دون القصص. ومن ناحية أخرى إن الإدخال أخص من السلك أو السلوك اللذين هما مصدر الفعل سلك لأن السلك أو السلوك قد يكون إدخالاً وغير إدخال تقول: سلكت الطريق وسلكت المكان أي: سرّ فيه وتقول:

15 In Surah An-Naml, it is stated: "And put your hand into your pocket." In Surah Al-Qasas, it is mentioned: "Put your hand into your pocket." The verb "salkh" (to enter) is employed in Surah Al-Qasas, which is commonly used in the context of traversing paths, as in "he traversed the road." Allah, the Most High, says: "And Allah has made for you the earth a vast expanse so that you may traverse therein paths" (Surah Nuh: 19-20). This is because the theme of traversing places and paths is prominent in the story of Musa in Surah Al-Qasas, unlike what is found in Surah An-Naml.

In Surah Al-Qasas, the journey of the basket with Musa, which was cast into the river, to the palace of Pharaoh is described, as well as the journey of his sister as she follows his trail. Additionally, Musa's journey to Midian after fleeing Egypt and his path to the righteous servant in Midian are detailed. The narrative also includes Musa traveling with his family and his journey back to Egypt. In contrast, Surah An-Naml does not mention his journey with his family after the end of the appointed time; it omits any reference to traveling and movement in the story. It begins with: "When Musa said to his family, 'Indeed, I have perceived a fire; I will bring you a torch from it'"—differing from the account in Al-Qasas, which states: "And when Musa had completed the term and was traveling with his family, he saw from the side of the mount a fire."

Thus, the mention of movement is more suitable in Surah Al-Qasas than in An-Naml. On another note, the verb "to enter" and its derivatives appear five times in Surah An-Naml, whereas this verb and its derivatives are absent in Surah Al-Qasas, making its mention more appropriate in An-Naml than in Al-Qasas. Furthermore, the act of entering is more specific than traversing or following a path, as "traversing" can imply both entering and not entering. For instance, one might say: "I traversed the road" or "I traversed the place," meaning "I moved within it."

سلكت الخيط في المخطط أي: أدخلته فيه. فالإدخال أخص وأشق من السلك والسلوك. فإن السلك قد يكون سهلاً ميسوراً قال تعالى في النحل: فاسلكي سُبُلَ رَبِّكِ ذُلُلًا النحل: 69 فانظر كيف قال: ذُلُلًا ليدل على سهولته ويُسرّه وقال: أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ الزمر: 21 . وهل هناك أيسر من سلوك الماء في الأرض وغوره فيها فناسب وضع السلوك في موطن السهولة واليسر ووضع الإدخال في موطن المشقة والتكليف الصعب. لقد ناسب الإدخال أن يوضع مع قوله: سَآتِيكُمْ مِنْهَا بِخَبَرٍ وقوله: فَلَمَّا جَاءَهَا ومهمة التبليغ إلى فرعون وقومه. وناسب أن يوضع السلوك في مقام الخوف وأن يوضع الإدخال في مقام الأمن والثقة. وناسب أن يوضع الإدخال وهو أخص من السلوك مع الشهاب القبس الذي هو أخص من الجذوة وأن يوضع السلوك وهو أعم من الإدخال مع الجذوة من النار التي هي أعم من الشهاب القبس. فكل لفظة وضعت في مكانها الملائم

لها تماماً. 16 قال في القصص: واضمم إِلَيْكَ جَنَاحَكَ مِنَ الرِّهْبِ ولم يذكر مثل ذلك في النمل. و الرهب هو الخوف وهو مناسبٌ لجو الخوف الذي تردد في القصة. ومناسب لجو التفصيل فيها بخلاف ما في النمل. 17 قال في النمل: فِي تِسْعِ آيَاتٍ . وقال في القصص: فَذَانِكَ بُرْهَانَانِ . فقد أعطاه في النمل تسع آيات إلى فرعون وذكر في القصص برهانين وذلك لما كان المقام في النمل مقامَ ثَقَةٍ وقوة وسَعِ المهمة

****Sewing the Thread into the Needle****

The act of threading refers to inserting the thread into the needle. This insertion is more specific and more challenging than merely threading. The term 'threading' can often be easy and straightforward, as indicated by Allah's words in Surah An-Nahl: "So travel through the paths of your Lord, subdued" (16:69). Notice how He mentioned "subdued" to illustrate its ease and simplicity. Furthermore, He stated, "Have you not seen that Allah sends down water from the sky, and it flows as springs in the earth?" (Surah Az-Zumar: 21). Is there anything easier than the flow of water in the earth?

Thus, the term 'threading' is appropriately used in contexts of ease and simplicity, while 'insertion' is more fitting for contexts of difficulty and demanding tasks. The term 'insertion' is aptly associated with the phrase: "I will bring you news from it," and "when it came to her," as well as the mission of conveying the message to Pharaoh and his people. Conversely, the term 'threading' is suitable in contexts of fear, while 'insertion' is used in contexts of security and trust.

Moreover, it is fitting to associate 'insertion,' which is more specific than 'threading,' with the term 'the flame' that is more specific than 'the ember.' In contrast, 'threading,' which is more general than 'insertion,' is linked with 'the ember' of fire, which is broader than 'the flame.' Every term has been placed precisely in its appropriate context.

In Surah Al-Qasas, it states: "And fold your wing to yourself from fear," but it does not mention such a phrase in Surah An-Naml. The term 'fear' is suitable for the atmosphere of apprehension present in the story and aligns with the detailed context therein, unlike in Surah An-Naml.

In Surah An-Naml, it mentions: "In nine signs," while in Surah Al-Qasas, it states: "These are two proofs." Thus, in Surah An-Naml, nine signs were given to Pharaoh, whereas in Surah Al-Qasas, two proofs were mentioned, which corresponds to the context of confidence and strength in Surah An-Naml, thereby expanding the mission.

فجعلها إلى فرعون وقومه ووسَّع الآيات فجعلها تسعاً ولما كان المقام مقام خوف في القصص ضيق المهمة وقلل من ذكر الآيات. وكل تعبير وضع في مكانه المناسب. ثم إن استعمال كلمة الآيات في النمل مناسب لما تردد من ذكر للآيات والآية في السورة فقد تردد ذُكْرُهما فيها عشر مرات في حين تردد في القصص ست مرات. فناسب وضع الآيات في النمل ووضع البرهان في القصص الذي تردد فيها مرتين في حين ورد في النمل مرة واحدة فناسب كل تعبير مكانه. 18 قال في النمل: إِلَى فِرْعَوْنَ وَقَوْمِهِ . وقال في القصص: إِلَى فِرْعَوْنَ وَمَلَأِهِ . فوسَّع دائرة التبليغ في النمل كما ذكرنا وذلك مناسب لجو التكرير في القصة ومناسب لثقة موسى بنفسه التي أوضحتها القصة. ولما وسَّع دائرة التبليغ وسَّع الآيات التي أعطيتها بخلاف ما ورد في القصص. 19 قال في النمل: فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ . ومعنى ذلك أن موسى قبل المهمة ونفذها من دون ذكر لتردد أو مراجعة وهو المناسب لمقام القوة والثقة والتكرير في حين قال في القصص: قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ فذكر مراجعته لربه وخوفه على نفسه من القتل. وهو المناسب لجو الخوف في السورة ولجو التبسيط والتفصيل في الكلام. وكل تعبير مناسب لموطنه الذي ورد فيه كما هو ظاهر. والله أعلم.

****Translation:****

He directed it towards Pharaoh and his people, expanding the signs to nine. When the context required fear, as in the narrative of Al-Qasas, the task was narrowed, and the mention of the signs was minimized. Each expression was placed in its appropriate context. Furthermore, the use of the term "signs" in An-Naml is fitting due to the frequent mention of signs and the verse within the chapter, which appears ten times, whereas it appears six times in Al-Qasas. Thus, the placement of "signs" in An-Naml is appropriate, while "evidence" in Al-Qasas, which appears twice, fits well, as it appeared once in An-Naml. Each expression is aptly situated.

18. In An-Naml, it states: "to Pharaoh and his people." In Al-Qasas, it states: "to Pharaoh and his council." This expands the scope of the message in An-Naml, aligning with the atmosphere of honor in the narrative and the confidence of Moses, as illustrated in the story. As the scope of the message was broadened, so too were the signs given, unlike what was mentioned in Al-Qasas.

19. In An-Naml, it says: "And when Our signs came to them, clear to see, they said, 'This is evident magic.'" This indicates that Moses accepted the mission and carried it out without hesitation or doubt, which is suitable for the context of strength, confidence, and honor. In contrast, in Al-Qasas, it states: "He said, 'My Lord, I have killed among them a soul, so I fear that they will kill me.'" Here, he mentions his consultation with his Lord and his fear for his life. This is fitting for the atmosphere of fear in the chapter and the detailed, elaborate discourse.

Every expression is appropriate for its respective context, as is evident. And Allah knows best.

من سورتي المؤمنون والزمير من سورة المؤمنون وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمَضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ . من سورة الزمر ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ . ترى في هذين النصين آيتين فيهما شيء من التلاقي في التعبير وشيء من الاختلاف وهما قوله: ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ . وقوله: إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ . وهاتان ثلاثا سوالات وهي: 1 لم قال في آية المؤمنون : لَمَيِّتُونَ باللام وقال في الزمر: مَيِّتُونَ من دون لام

****From Surah Al-Mu'minun and Surah Az-Zumar****

****Surah Al-Mu'minun****

"And indeed, We created man from a quintessence of clay. Then We made him a drop in a secure lodging. Then We created the drop into a clinging substance; then We created the clinging substance into a chewed lump; then We created the chewed lump into bones; then We clothed the bones with flesh. Then We developed him into another creation. So blessed is Allah, the best of creators. Then indeed, after that, you will surely die. Then indeed, you will be resurrected on the Day of Resurrection."

****Surah Az-Zumar****

"Allah presents an example: a man belonging to partners who quarrel, and a man belonging to one man. Are they equal as an example? Praise be to Allah! But most of them do not know. Indeed, you are dead, and indeed, they are dead. Then indeed, on the Day of Resurrection, you will dispute before your Lord."

In these two texts, there are two verses that exhibit both similarities and differences in expression. They are: "Then indeed, after that, you will surely die. Then indeed, you will be resurrected on the Day of

Resurrection." and "Indeed, you are dead, and indeed, they are dead. Then indeed, on the Day of Resurrection, you will dispute before your Lord."

Here are three questions regarding these verses:

1. Why did it say in the verse from Al-Mu'minun: "you will surely die" with the definite article "lam," while in Az-Zumar it states "you are dead" without the definite article?

2 ولم أكد الموت في آية المؤمنين بأن واللام وأكد البعث بأن وحدها مع أن الموت لا شك فيه وليس ثمة مُنْكَر له بخلاف البعث فإن هناك منكرين له كثيرين 3 لم ختم آية المؤمنين بالبعث فقال: ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ وختم آية الزمر بالاختصاص فقال: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ . وللجواب عن السؤال الأول نقول: لقد أكد الموت في آية المؤمنين بأن واللام في حين أكد في الزمر بأن وحدها ذلك أن سورة المؤمنين تكرر فيها ذكر الموت كثيراً وتعددت صوره وأحواله بخلاف سورة الزمر. فقد ذكر في سورة المؤمنين قوم نوح وقال: إِنَّهُمْ مُّغْرَقُونَ أي: سيموتون بالغرق. وقال بعدها: أَيْعِدْكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَاباً وَعِظَافاً أَنْتُمْ مُّخْرَجُونَ ثم قال: إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ وقال بعدها: فَأَخَذْنَاهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ عُنَاءً فَبَعْدَ لَلْقَوْمِ الظَّالِمِينَ وقال بعدها: فَأَتْبَعْنَا بَعْضَهُمْ بَعْضاً وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدَ لَلْقَوْمِ لَا يُؤْمِنُونَ وقال بعد ذلك: فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ثم قال بعدها: وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ثم قال: قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَاباً وَعِظَافاً أَلَيْسَ لِمَبْعُوثِينَ وقال بعدها: حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ . في حين لم يرد ذكر الموت في سورة الزمر إلا مرتين إحداها في الآية المذكورة وهي قوله: إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ والآخرى قوله: اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا .

**2. Why is death emphasized in Surah Al-Mu'minun with "إن" and "اللام" while resurrection is confirmed only with "إِنَّ" despite the certainty of death and the existence of many deniers of resurrection?*

**3. Why does the verse in Surah Al-Mu'minun conclude with death by stating: "ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ" while Surah Az-Zumar concludes with contention by saying: "ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ"?

To address the first question, it is noted that death is emphasized in Surah Al-Mu'minun with "إن" and "اللام" while in Surah Az-Zumar it is affirmed with "إِنَّ" alone. This distinction arises because Surah Al-Mu'minun frequently mentions death, detailing its various forms and conditions, unlike Surah Az-Zumar.

In Surah Al-Mu'minun, the following instances are highlighted:

- The people of Noah are mentioned, with the statement: "إِنَّهُمْ مُّغْرَقُونَ" indicating they will die by drowning.
- Following this, it states: "أَيْعِدْكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَاباً وَعِظَافاً أَنْتُمْ مُّخْرَجُونَ" questioning the promise of resurrection after death.
- It continues: "إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ" denying the resurrection.
- Furthermore, it states: "فَأَخَذْنَاهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ عُنَاءً" indicating their demise.
- It then notes: "فَأَتْبَعْنَا بَعْضَهُمْ بَعْضاً وَجَعَلْنَاهُمْ أَحَادِيثَ" illustrating their obliteration.
- Following this, it mentions: "فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ" signifying their destruction.
- Finally, it asserts: "وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ" emphasizing God's dominion over life and death.

In contrast, in Surah Az-Zumar, death is mentioned only twice:

- First, in the verse: "إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَّيِّتُونَ"

- Second, in the statement: "اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا", which refers to the taking of souls at death, including those who do not die in their sleep.

لقد تردد ذكر الموت في سورة المؤمنون عشر مرات في حين لم يرد ذكر الموت في سورة الزمر إلا مرتين فاقتضى ذلك تأكيد الموت في سورة المؤمنون أكثر مما في الزمر . هذا من ناحية ومن ناحية أخرى إنه لما أكثر من الكلام على الموت في المؤمنون أكثر من تأكيد الموت في الزمر ولما قلل الكلام عليه في الزمر قلل من حروف التوكيد فكان كل تعبير مناسباً لموطنه. أما بالنسبة إلى السؤال الثاني فنقول: إن النظرة الأولى قد توحى بأنه كان ينبغي تأكيد البعث أكثر من تأكيد الموت ذلك لأن الموت لا شك فيه وأنه لا ينكره أحد أما البعث فمُنْكَرُوه كثير فلماذا إذن أكد الموت أكثر مما أكد البعث لماذا أكد الموت بإِن واللام فقال: ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ وأكد البعث بِإِن وحدها فقال: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ . لقد أثر هذا السؤال قديماً فقد جاء في البحر المحيط : فإن قلت: الموت مقطوع به عند كل أحد والبعث قد أنكرته طوائف واستبعدته وإن كان مقطوعاً به من جهة الدليل لإمكانه في نفسه ومجيء السمع به فوجب القطع به فما بال جملة الموت مؤكدة بإِن واللام ولم تؤكد جملة البعث إلا بإِن . إن هناك أكثر من سبب يدعو إلى هذا التعبير منها: 1 إن ما ذكره قبل هذه الآية من خلق الإنسان من الطين وإحكامه وتطويره من قطرة ماء إلى أن يصير إنساناً عاقلاً منتشراً في الأرض

The mention of death has appeared ten times in Surah Al-Mu'minun, while it has only been mentioned twice in Surah Az-Zumar. This indicates a stronger emphasis on death in Surah Al-Mu'minun compared to Surah Az-Zumar. On one hand, the frequent discussion of death in Al-Mu'minun is reinforced through the use of two letters for affirmation. Conversely, the limited discussion in Az-Zumar results in a reduction of the letters of affirmation, making each expression suitable for its context.

Regarding the second question, the initial perspective may suggest that the resurrection should be emphasized more than death, as death is undoubtedly accepted by everyone, whereas many deny resurrection. Therefore, why emphasize death more than resurrection? Why affirm death with "إِن" (indeed) and "اللام" (the definite article) by stating: "ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ" (Then indeed, after that, you will surely die), while resurrection is affirmed only with "إِن" as in: "ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ" (Then indeed, you will be resurrected on the Day of Judgment)?

This question has been raised historically, as noted in Al-Bahr Al-Muhit: If you say that death is certain for everyone, while resurrection is denied by some and considered improbable, even though it is certain based on evidence and the arrival of divine revelation, then why is the statement on death affirmed with "إِن" and "اللام", while the statement on resurrection is only affirmed with "إِن"?

There are several reasons for this expression:

1. The preceding verse discusses the creation of man from clay, his formation, and his development from a drop of water until he becomes a rational being spread across the earth.

أكبر دليل على أن إعادته ممكنة ليس في ذلك أدنى ريب فلا يحتاج بعد هذه الأدلة إلى كبير توكيد. جاء في روح المعاني : ولم يؤكد سبحانه أمر البعث تأكيداً لأمر الموت مع كثرة المترددين فيه والمنكرين له اكتفاء بتقديم ما يغني عن كثرة التأكيد ويشيد أركان الدعوى أتم تشييد من خلقه تعالى الإنسان من سلاله من طين ثم نقله من طور إلى طور حتى أنشأه خلقاً آخر يستغرق العجائب ويستجمع الغرائب فإن في ذلك أدل دليل على حكمته وعظيم قدرته عز وجل. وجاء في البحر المحيط : ولم تؤكد جملة البعث إلا بإِن لأنه أبرز في سورة المقطوع به الذي لا يمكن فيه نزاع ولا يقبل إنكاراً وأنه حتم لا بد من كيانه فلم يحتج إلى توكيد ثان. 2 إن الإعادة أسهل من الابتداء في منطق العقل فإن الذي يصنع كل يوم آلاف النماذج لهو أقدر على إعادتها إذا حطّمها أو أتلّفها ولذا أكد الخلق الأول تأكيداً وأكد البعث تأكيداً واحداً فقال: وَلَقَدْ خَلَقْنَا الْإِنْسَانَ فَأكّده باللام وقد. وقال: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ فأكدته بإِن وحدها ذلك لأن الإعادة كما ذكرنا أهون من الابتداء في منطق العقل وإن لم يكن على الله شيء أهون من شيء قال تعالى: وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ الروم: 27 . وبذا يكون هذا التعبير أنسب شيء وأحسنه وأعدلّه.

****The Greatest Evidence of the Possibility of Resurrection****

1. The greatest evidence that resurrection is possible is without a shadow of a doubt, and there is no need for further affirmation after these proofs. It is stated in "Ruh al-Ma'ani": Allah has not emphasized the matter of resurrection as He has emphasized death, despite the numerous doubters and deniers, relying instead on presenting what suffices for abundant affirmation and solidifying the foundations of the claim. This is exemplified by the creation of man from clay, then transitioning him through stages until he is created anew, which encompasses wonders and gathers curiosities. This serves as the clearest evidence of His wisdom and immense power, exalted be He.
2. It is mentioned in "Al-Bahr al-Muhit": The resurrection is only emphasized by the particle "Inna" because it is highlighted in a verse that is unequivocal, where there can be no dispute or denial, and it is an inevitable reality that must come into existence, thus not requiring a second affirmation.
3. The concept of resurrection is, in the logic of reason, easier than the initiation of creation. The one who creates thousands of models every day is certainly more capable of recreating them if they are destroyed or damaged. This is why the initial creation is affirmed twice, while resurrection is affirmed once. Allah says: "And indeed, We created man" (with emphasis through "the" and "indeed"). He also states: "Then indeed, you will be resurrected on the Day of Judgment" (emphasized solely by "Inna"). This is because, as mentioned, resurrection is easier than initiation in the logic of reason. Although nothing is easier for Allah than anything else, He says: "And He is the One who begins creation, then He repeats it, and that is even easier for Him" (Surah Ar-Rum: 27). Thus, this expression is the most appropriate, best, and fairest.

3 إن ما ذكره الله من خلق الإنسانه وتطويره حتى صار مخلوقاً على أحسن هيئة حتى قال رب العزة تعقياً على خلقه: فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ إن ذلك ربما يوحي أنه خلقه للخلود وأعدّه للبقاء في هذه الدنيا. وأن الموت كأنه خلاف لما أعدّه له ألا ترى إلى قوله تعالى: بَعْدَ ذَلِكَ فِي قَوْلِهِ: ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ أي: إنكم بعد كل ذلك من التدبير والإحكام والإحسان في الخلق والتطوير وبعد ما ذكر من الأمور العجيبة ستموتون مما يفيد استبعاد تقدير الموت عليه ولذا اقتضى ذلك تأكيد الموت. جاء في روح المعاني: ولما تضمنت الجملة السابقة المبالغة في أنه تعالى شأنه أحكم خلق الإنسان وأتقنه بالغ سبحانه عز وجل في تأكيد الجملة الدالة على موته مع أنه غير منكر لما أن ذلك سبب لاستبعاد العقل إياه أشد استبعاد حتى يوشك أن ينكر وقوعه مَنْ لم يشاهده وسمع أن الله جل جلاله أحكم خلق الإنسان وأتقنه غاية الإتقان وهذا وجه دقيق لزيادة التأكيد في الجملة الدالة على الموت وعدم زيادته في الجملة الدالة على البعث. 4 إن الإنسان كثيراً ما يغفل عن الموت فينشغل بالحياة وتلهيه أمورها عما هو أولى ويعمل أعمالاً من لا يرجو الموت ولا يأمله فلا يتعظ كما قال تعالى: أَلْهَاكُمُ التَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرَ التكاثر: 12 وكما قال: وَتَتَجَدَّوْنَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ الشعراء: 129 . فكأنه نسي حقيقة الموت الذي سيطولُه ولا بد فهو كأنه منكر له في أعماله

****3. The Creation of Humanity and the Concept of Mortality****

What Allah has mentioned regarding the creation of humanity and its development until it became a being of the best stature, as the Lord of Glory remarked about His creation: "So blessed is Allah, the best of creators," suggests that He created humanity for eternity and prepared it for existence in this world. Death appears to contradict what He has prepared for humanity. Do you not see His words: "Then indeed, after that, you will surely die"? This indicates that after all the careful planning, perfection, and benevolence in creation and development, and after mentioning the astonishing matters, you will die. This implies the improbability of death occurring, thus necessitating the affirmation of mortality.

In "Ruh al-Ma'ani," it is stated that since the previous statement emphasized the absolute perfection with which Allah created humanity, it is fitting for Him, Glorified and Exalted, to affirm the statement

indicating death, even though it is not denied. This is because the rational mind finds it increasingly difficult to accept, to the extent that one who has not witnessed it may almost deny its occurrence. Allah, Blessed and Exalted, has perfected the creation of humanity to the utmost perfection. This is a subtle point that increases the emphasis on the statement indicating death while not intensifying it in the statement indicating resurrection.

****4. Human Distraction from Death****

Indeed, humans often neglect death, becoming preoccupied with life and distracted by its affairs from what is more essential. They engage in actions as if they do not anticipate or hope for death, failing to take heed, as Allah said: "Competition in [worldly] increase diverts you until you visit the graves" (Al-Takathur: 12). And as He said: "And you take for yourselves factories that perhaps you might immortalize" (Ash-Shu'ara: 129). It is as if they have forgotten the reality of death that will inevitably befall them, behaving as though they deny it through their actions.

وإن لم يكن منكراً له في عقله ولسانه فنزل منزلة المنكر له غير المقرّ به لأن أعماله أعمال المنكرين له والعبرة بالأعمال لا بالأقوال. فأكد له تأكيد المنكرين له لعله يزّعي ويتطامن. جاء في روح المعاني : وقيل إنما بولغ في القرينة الأولى لتمادي المخاطبين في الغفلة فكانهم نزلوا منزلة المنكرين لذلك وأخلت الثانية لوضوح أدلتها وسطوح براهينها. وربما يقال: إن شدة كراهة الموت طبعاً التي لا يكاد يسلم منها أحد نزلت منزلة شدة الإنكار فبولغ في تأكيد الجملة الدالة عليه. وأما البعث فمن حيث إنه حياة بعد الموت لا تكرهه النفوس ومن حيث إنه مظنة للشدائد تكرهه فلما لم يكن حاله كحال الموت ولا كحال الحياة بل بين بين أكدت الجملة الدالة عليه تأكيداً واحداً. وجاء في البحر المحيط : إنه إنما بولغ في تأكيد الموت تنبيهاً للإنسان أن يكون الموت نُصَبَ عينيه ولا يغفل عن ترقّيه فإن مآله إليه فكانه أكدت جملته ثلاث مرار لهذا المعنى لأن الإنسان في الحياة الدنيا يسعى فيها غاية السعي ويؤكد ويجمع حتى كأنه مُخَلَّدٌ فيها فنبه بذكر الموت مؤكداً مبالغاً فيه ليقتصر وليعلم أن آخره إلى الفناء فيعمل لدار البقاء. 5 إن الآية لم ترد في سياق المنكرين للبعث بل هي في سياق المؤمنين العالمين بمقتضى إيمانهم الوارثين للفردوس فلا يقتضي ذلك تأكيد البعث كتأكيد المنكرين له. وقد تقول: أفيقتضي هذا السياق تأكيد الموت

****Translation:****

If one does not deny it in their mind and tongue, they are regarded as one who denies it but does not acknowledge it, because their actions are those of deniers. The essence lies in actions, not words. Thus, it is emphasized to them with the emphasis of deniers, in the hope that they may relent and humble themselves. It has been stated in "Ruh al-Ma'ani": It is said that the first evidential clue was exaggerated due to the persistent heedlessness of the addressed, as if they were placed in the status of deniers of that matter. The second was left clear due to the clarity of its proofs and the transparency of its arguments.

It could also be said that the intense aversion to death, a natural disposition from which almost no one is free, is treated as a strong denial, hence the emphasis on the statement indicating it. As for resurrection, it is perceived as life after death, which souls do not inherently dislike; however, due to its association with hardships, it is disliked. Since its state is neither like death nor like life, but rather an intermediate condition, the statement indicating it was emphasized in a singular manner.

In "Al-Bahr al-Muhit," it is mentioned that the emphasis on death serves as a reminder for individuals to keep death in their sight and not to be heedless of anticipating it, as their ultimate end is towards it. Thus, the statement is emphasized three times for this meaning, because a person in this worldly life strives with utmost effort and accumulates wealth as if they are to remain in it forever. Therefore, they are alerted by the mention of death, with an exaggerated emphasis, so they may shorten their pursuits and realize that

their end leads to extinction, prompting them to work for the abode of eternity.

The verse was not intended in the context of deniers of resurrection but rather in the context of believers who, by virtue of their faith, are heirs to Paradise. This does not necessitate emphasizing resurrection in the same manner as that of deniers. One might ask: Does this context necessitate an emphasis on death?

فنفقون: نعم فإن المؤمن قد تَغَرَّضَ له غفلةٌ ينسى فيها الموت في رَحمة عمله ولذا قال صلى الله عليه وسلم: أكثرُوا من ذكر هادم اللذات. وقال: كفى بالموت واعظاً. فهو يحتاج إلى من يذكره بالموت. 6 لقد أكد الموت هذا التأكيد للدلالة على أن الإنسان لا يتمكن من الخلود في الدنيا مهما حاول ومهما بذل من جهد في سبيل ذلك فإن الإنسان لا بد أن يموت ولا سبيل إلى الخلود ههنا. فهذا إخبار بأن الإنسان لا يستطيع أن يصل إلى ما يُخَلِّده وأن محاولاته ستبوء بالفشل مهما حاول. وهذه الآية قُطِعَ لأطماع الإنسان في الخلود في الدنيا. 7 إن الموت يستدعي التأمل والنظر ذلك أن الإنسان يموت ويُمَات وقد خلقه الله كذلك وكان بمقدوره تعالى أن يخلقه على غير هذه الحالة فلا يموت ولا يُمَات. ولو قدر ذلك له لكان هذا أكبر نعمة على البشرية أو من أكبر النعم. تصور جيشاً هائلاً من المجرمين الموغلين في الإجمام يعجز الخلق عن إهلاكهم كيف سيفعلون بالناس الآخرين إننا مع أسباب الموت والإماتة الكثيرة نعاني ما نعاني من المجرمين فكيف إذا كان هؤلاء أحياء خالدين لا يمكن التخلص منهم كيف لو اجتمع المجرمون من كل العصور وأخذوا يعيشون ما يعيشون في المجتمعات كيف ترى أصحاب العاهات والآلام الشديدة والمعذبين الذين يتمنون الموت في كل لحظة ليربحهم مما هم فيه ولا يحصل مُتَمَنَّاهاً هذا أليس الموت نعمة لهؤلاء أليس الموت نعمة لأصحاب النار مثلاً ألا ترى إلى قولهم: يَا مَالِكُ لِيَقْضِ عَلَيْنَا رُبُّكَ قَالَ إِنَّكُمْ مَأْكُونُونَ الزخرف: 77 .

****The Nature of Death and Its Reminder to Humanity****

1. Indeed, the believer may experience moments of heedlessness, forgetting death amidst the busyness of life. Therefore, the Prophet Muhammad (peace be upon him) said: "Increase your remembrance of the destroyer of pleasures." He also stated, "Sufficient is death as an admonition." This indicates the necessity for reminders about death.

2. The emphasis on death serves to illustrate that a person cannot attain immortality in this world, regardless of their efforts or endeavors. Ultimately, every individual must face death, and there is no way to achieve permanence here. This is a clear indication that humanity cannot attain what would grant them eternal life, and all attempts to do so will ultimately fail. This verse serves as a definitive rejection of human aspirations for worldly immortality.

3. Death necessitates reflection and contemplation, as human beings are created to die and to be made to die. Allah, in His wisdom, could have created humans in a state where they neither die nor are made to die. If this were the case, it would represent one of the greatest calamities for humanity.

- Imagine a vast army of criminals deeply entrenched in wrongdoing, beyond the capacity of creation to eliminate. How would they interact with others? With the numerous causes of death and demise, we already suffer from the actions of criminals. What if these individuals were immortal and could not be disposed of?

- Consider the scenario where criminals from all eras unite, wreaking havoc in societies. Reflect on those who are afflicted with disabilities, severe pain, and torment, who wish for death every moment to relieve them from their suffering, yet their wishes remain unfulfilled. Isn't death a blessing for such individuals?

- Furthermore, consider the inhabitants of Hellfire, as they plead, "O Malik, let your Lord put an end to

us." Malik responds, "Indeed, you shall remain." (Surah Az-Zukhruf: 77).

In conclusion, death serves as a profound reminder and a necessary aspect of existence, compelling humanity to reflect on their actions and the transient nature of life.

ثم انظر آية كارثة تحقيق بالبشرية من تكاثر مستمر بلا موت إنه أكبر وأخطر من أي سرطان عُرف أو يُعرف. ثم انظر كيف يعيش الناس عند ذلك وما مقدار ما يكفيهم من الغذاء والكساء وأماكن السكن أية أرض ستتسع لهم وغير ذلك وغيره من الأمور التي يطول تعدادها. أرايت كيف أن الموت من أعظم نعم الله على البشرية في هذه الأرض ألا ترى أن ذلك به حاجة إلى التنويه والنظر في أمره وتأمل نعمة الله فيه كنعمة الخلق والإيجاد ولذا أكدهما تأكيداً متناظراً فقد أكد كلاً من الخلق والموت تأكيدين وأكد البعث تأكيداً واحداً. أنا لا أرى نعمة ممقوتة كهذه النعمة ونعمة مخوفة كهذه النعمة ونعمة مُحزنة مُبكية مُؤسفة كهذه النعمة. إن توكيد الموت لم يَجِء من حيث إنكار وقوعه فإنه لا ينكر أحد وقوعه وإنما جاء من ناحية إنكار عدم العمل بمقتضى هذه المعرفة وعدم تقدير هذه النعمة حق قدرها على البشرية لا على الفرد الواحد بعينه. 8 ذهب أكثر النحاة إلى أن اللام الداخلة على الفعل المضارع تُخلصه للحال زيادةً على إفادة التوكيد فإذا قلت: إنه ليكتب فمعناه: إنه يكتب الآن. أما إذا دخلت على الاسم فلا تخلصه للحال بل تكون للتوكيد فقط قيل: ولذا أكد الموت باللام ولم يؤكد البعث بها. جاء في البحر المحيط: وَكَنْتُ سَأَلْتُ: لِمَ دخلت اللام في قوله: لَمْ يَتَّخِذْ وَلَمْ تَدْخُلْ فِي تَبَعُوتٍ فَأَجَبْتُ: بأن اللام مخلصه

1. The Catastrophe of Overpopulation

Then consider what a catastrophe befalls humanity from continuous reproduction without death. It is greater and more dangerous than any known or unknown cancer.

2. Living Conditions

Next, observe how people will live under such circumstances and the extent of their needs for food, clothing, and housing. What land will accommodate them, among other matters that could be extensively enumerated?

3. The Blessing of Death

Do you not see how death is one of the greatest blessings of Allah upon humanity on this earth? Does this not warrant reflection and contemplation on this blessing, akin to the blessing of creation and existence? Thus, both creation and death are emphasized in a parallel manner; each is affirmed with two confirmations, while resurrection is affirmed with one.

4. The Nature of the Blessing

I do not see a blessing more despised than this blessing, nor a blessing that is fearful or sorrowful yet consoling like this one. The emphasis on death does not stem from the denial of its occurrence—no one denies its reality—but rather from the denial of acting according to this knowledge and failing to appreciate this blessing as it deserves, not just for the individual but for humanity as a whole.

5. Linguistic Insights

Most grammarians have gone to the conclusion that the "lam" (ل) that precedes the present tense verb serves to indicate the present state in addition to providing emphasis. For instance, when you say: "Indeed, he is writing," it means: "He is writing now." However, when "lam" precedes a noun, it does not indicate

the present state but serves only for emphasis. Thus, death is emphasized with "lam," while resurrection is not.

****6. Scholarly Commentary****

It is mentioned in "Al-Bahr Al-Muhit": I was asked: Why is there a "lam" in the phrase "لَمَيِّتُونَ" (indeed, they will surely die) and not in "تُبْعَثُونَ" (you will be resurrected)? I replied that the "lam" serves to indicate the present state.

المضارع للحال غالباً فلا تـجـامـع يـوم القيامة لأن إعمال تبعثون في الظرف المستقبل تخلصه للاستقبال فتتأني الحال. وإنما قلت: غالباً لأنه قد جاءت قليلاً مع الظرف المستقبل كقوله تعالى: وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ النحل: 124 على أنه يحتمل تأويل هذه الآية وإقرار اللام مخصصة المضارع للحال بأن يقدر عامل في يوم القيامة. ويبدو لي أن هذا هو الغالب وليس هو قاعدة مطردة والله أعلم. مما تقدم يتضح أن تأكيد الموت بأنّ واللام وتأكيد البعث بأنّ وحدها له أكثر من سبب يدعو إليه. هذا علاوة على جو السورة التي وردت فيها الآية واقتضى تأكيد الموت هذا التأكيد بخلاف ما في الزمر. فاقترض ذلك من كل وجه هذا التعبير. وأمّا بالنسبة إلى السؤال الثالث وهو السؤال عن سبب ختم آية المؤمنين بالبعث وختم آية الزمر بالاختصاص فنقول: إن نهاية كلّ آية تناسب سياق الآية الذي وردت فيه وتناسب جو السورة التي هي فيها. فإنّ آية المؤمنين وقعت في سياق بدء خلق الإنسان وتطوره إلى منتهاه قال تعالى: وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَبَنَّاكَ اللَّهُ أَحْسَنَ الْخَالِقِينَ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ .

****The Present Tense in Context****

The present tense is often used for the present condition, thus it does not combine with the Day of Judgment because the verb "you will be resurrected" denotes a future circumstance, making it unsuitable for the present. I stated "often" because it occasionally appears with future contexts, as in the verse: "Indeed, your Lord will judge between them on the Day of Resurrection" (Surah An-Nahl: 124). This verse can be interpreted, and the use of "will" can be understood as a present tense due to a potential agent being implied on the Day of Judgment. It seems to me that this is the prevailing usage, though it is not an absolute rule, and Allah knows best.

From the above, it is clear that the emphasis on death with "Indeed" and "the" and the emphasis on resurrection with "Indeed" alone has several reasons supporting it. In addition to the context of the surah in which the verse is found, the emphasis on death is distinct compared to that in Surah Az-Zumar. This necessitated such expression from every angle.

****Regarding the Third Question****

As for the third question, which inquires about the reason for concluding the verse in Surah Al-Mu'minun with resurrection and concluding the verse in Surah Az-Zumar with dispute, we say that the ending of each verse corresponds to the context of the verse in which it appears and aligns with the atmosphere of the surah it is part of.

The verse in Surah Al-Mu'minun occurs within the context of the beginning of human creation and its development to its ultimate end. Allah says: "And indeed, We created man from a extract of clay, then We made him a sperm-drop in a firm lodging. Then We created the sperm-drop into a clinging clot, then We created the clot into a lump, then We created the lump into bones, and We clothed the bones with flesh.

Then We developed him into another creation. So blessed is Allah, the best of creators. Then indeed, after that, you will surely die. Then indeed, you will be resurrected on the Day of Judgment."

فَأَنْتَ تَرَى أَنْ خَتَامَ الْآيَاتِ هَذِهِ بِالْبَعْثِ هُوَ الْخَتَمُ الطَّبِيعِيُّ وَهُوَ الْحَلْقَةُ النَّهَائِيَّةُ فِي سِلْسِلَةِ الْحَيَاةِ وَتَطَوُّرِهَا. أَمَّا آيَةُ الزَّمَرِ فَقَدْ وَقَعَتْ فِي سِيَاقٍ آخَرَ يَقْتَضِي خَتَمَ الْآيَةِ بِالْخُصُومَةِ قَالَ تَعَالَى: ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ . وَالشُّرَكَاءُ الْمُتَشَاكِسُونَ مِثْلَةُ الْخُصَامِ فَكَانَ الْخَتَمُ بِذَلِكَ أَمْرًا طَبِيعِيًّا يَقْتَضِيهِ السِّيَاقُ. ثُمَّ إِنَّ جُورَ سُورَةِ الزَّمَرِ شَائِعٌ فِيهِ ذِكْرُ الْخُصُومَاتِ وَالْفَصْلِ بَيْنَ الْمُخْتَلَفِينَ لِأَنَّ الْخُصُومَةَ تَقْتَضِي الْحُكْمَ وَالْقَضَاءَ. أَمَّا جُورُ سُورَةِ الْمُؤْمِنُونَ فَشَائِعٌ فِيهِ ذِكْرُ الْمَوْتِ وَالْبَعْثِ. إِنَّ ذِكْرَ الْبَعْثِ وَالْحَيَاةِ الْآخِرَةِ شَائِعٌ فِي سُورَةِ الْمُؤْمِنُونَ . فَقَدْ قَالَ تَعَالَى: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ . وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا الْآخِرَةِ . وَقَالَ: أَيْعِدُكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْتُمْ مُخْرَجُونَ هِيَئَاتِ هِيَئَاتِ لِمَا تُوعَدُونَ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ . وَقَالَ: وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ . وَقَالَ: وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنْ الصِّرَاطِ لَنَالِكُونَ . وَقَالَ: وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ . وَقَالَ: قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ .

You see that the conclusion of these verses about resurrection is a natural ending, representing the final link in the chain of life and its evolution. Conversely, the verse from Surah Az-Zumar occurs in a different context that necessitates concluding with dispute. Allah Almighty states: "Allah sets forth a parable: A man in which there are quarreling partners and a man who is entirely at peace with one man. Are the two equal in comparison? Praise be to Allah; but most of them do not know. Indeed, you are dead, and they are dead. Then, indeed, on the Day of Resurrection, you will dispute before your Lord." The quarreling partners are prone to dispute, making such a conclusion a natural consequence of the context.

Furthermore, the atmosphere of Surah Az-Zumar is permeated with mentions of disputes and the judgment between differing parties, as disputes necessitate ruling and adjudication. In contrast, the atmosphere of Surah Al-Mu'minun is filled with references to death and resurrection. The mention of resurrection and the Hereafter is prevalent in Surah Al-Mu'minun. Allah Almighty states: "Then indeed, on the Day of Resurrection, you will be resurrected." He also mentions: "And the assembly of his people who disbelieved and denied the meeting of the Hereafter said: 'Does he promise you that when you have died and become dust and bones, you will be brought forth? Far, far from what you are promised! This is nothing but our worldly life; we die and live, and we will not be resurrected.'" Additionally, it is stated: "And those who give what they give while their hearts are trembling, fearing that they will return to their Lord." He also mentions: "Indeed, those who do not believe in the Hereafter are certainly deviating from the path." And: "And He is the One who gives life and causes death, and to Him belongs the alternation of night and day." Lastly, they said: "When we have died and become dust and bones, will we indeed be resurrected? We were promised this, we and our forefathers, before. This is nothing but the tales of the ancients."

وَذَكَرَ مُشْهَدًا مِنْ أَهْلِ النَّارِ: انْظُرِ الْآيَاتِ 103-108 ثُمَّ قَالَ: أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ إِلَيْنَا لَا تُرْجَعُونَ . فَأَنْتَ تَرَى أَنَّ جُورَ السُّورَةِ يَشِيعُ فِيهِ ذِكْرُ الْبَعْثِ وَالْيَوْمِ الْآخِرِ فَنَاسِبَ خَتَامِ الْآيَةِ جُورَ السُّورَةِ عِلَاوَةً عَلَى السِّيَاقِ الَّذِي وَرَدَتْ فِيهِ. أَمَّا سُورَةُ الزَّمَرِ فَقَدْ شَاعَ فِيهَا ذِكْرُ الْخُصُومَاتِ وَالْقَضَاءِ وَالْحُكْمِ فَقَدْ بَدَأَتْ السُّورَةُ بِقَوْلِهِ تَعَالَى: تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ وَهُوَ الْحَكِيمُ صِفَةً قَدْ تَكُونُ مِنَ الْحُكْمِ وَهُوَ الْفَصْلُ فِي الْأُمُورِ أَيْ الْقَضَاءِ كَمَا قَالَ تَعَالَى: إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَقْضَى الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ الْأَنْعَامِ: 57 . وَقَدْ تَكُونُ مِنَ الْحِكْمَةِ. وَقَالَ بَعْدَهَا: إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ وَهُوَ وَاضِحٌ فِي الْحُكْمِ بَيْنَ الْمُخْتَلَفِينَ. وَالْخُصُومَةُ إِنَّمَا هِيَ لَوْ أَنَّ الْوَلَانَ الْإِخْتِلَافَ. وَقَالَ: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ . وَقَالَ: أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ . وَقَالَ: وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يَظْلَمُونَ . وَالْقَضَاءُ يَقْتَضِي إِخْتِلَافًا وَفَصْلًا. فَأَنْتَ تَرَى أَنَّ جُورَ السُّورَةِ شَاعَ فِيهِ الْفَصْلُ وَالْإِخْتِلَافُ وَالْخُصُومَاتُ فَنَاسِبَ خَتَامِ الْآيَةِ جُورَ السُّورَةِ. هَذَا مِنْ نَاحِيَةٍ وَمِنْ نَاحِيَةٍ أُخْرَى لَقَدْ نَاسِبَ خَتَامِ كُلِّ آيَةٍ مُفْتَتِحَ سُورَتِهَا وَخَاتَمَتَهَا.

****A Depiction of the Scenes of the People of Hell****

Consider the verses 103-108, which convey a powerful message: "Did you think that We created you in vain and that you would not be returned to Us?" The atmosphere of the Surah is saturated with references to resurrection and the Day of Judgment, making the conclusion of the verse harmonious with the overall tone of the Surah, in addition to the context in which it appears.

****Surah Az-Zumar and Its Themes****

In contrast, Surah Az-Zumar prominently features discussions of disputes, judgment, and rulings. The Surah begins with the statement: "The revelation of the Book is from Allah, the Exalted in Might, the Wise." The term "Wise" may refer to judgment, which denotes the resolution of matters, as Allah states: "The judgment belongs to none but Allah; He recounts the truth, and He is the Best of Judges" (Al-An'am: 57). It can also refer to wisdom itself.

Following this, Allah declares: "Indeed, Allah will judge between them regarding that in which they differ," which clearly pertains to adjudication among those in dispute. Disputes are merely a form of disagreement. The Surah further states: "Then indeed, you will, on the Day of Resurrection, dispute before your Lord." Additionally, it mentions: "You will judge between Your servants concerning that in which they used to differ." Furthermore, it asserts: "And it has been judged between them with truth, and they are not wronged."

Judgment inherently implies disagreement and resolution. Thus, the atmosphere of the Surah is characterized by resolution, disagreement, and disputes, making the conclusion of each verse fitting to the essence of the Surah. This perspective highlights the coherence between the beginning and end of each verse that opens and closes the Surah.

فقد ناسب قوله تعالى: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ في المؤمنون مُفْتَتِحَ السورة وهو قوله تعالى: قَدْ أَفْلَحَ الْمُؤْمِنُونَ ومن لوازم الإيمان الإيمان بالبعث وناسب قوله في آخر السورة: أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ . وناسب قوله تعالى: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ في الزمر مفتتح السورة وهو قوله تعالى: تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ وقوله: إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ فإن الخصومة تقتضي حكماً بين المتخاصمين كما ناسب قوله تعالى في خاتمة السورة: وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ والقضاء إنما يكون بين المتخاصمين. فانظر كيف ناسب ختام كل آية من الآيتين مُفْتَتِحَ سورتها وخاتمها وناسب جَوَّ السورة الشائع فيها وناسب السياق الذي وردت فيه. فقد اقتضى المقام خاتمة الآيتين من كل وجه. ثم انظر بعد ذلك كيف قال: إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ فأفرد النبي عنهم وجعلهم فريقين ذلك لأن الخصومة والفصل يقتضيان أكثر من طرف في حين لم يقتض ذلك في آية المؤمنون فقال: ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ بجعلهم فريقاً واحداً إذ كلهم يُبْعَثُونَ وبخاصة أن الكلام على الإنسان على وجه العلموم خلقه وتطوره وموته وبعثه. فانظر كيف ناسب كل تعبير موطنه فما أحسن هذا الاختيار في النظم وما أبلغه وأجمله!

The statement of Allah, "Then indeed, you will be resurrected on the Day of Resurrection," appropriately corresponds to the beginning of Surah Al-Mu'minun, which opens with "Indeed, the believers have succeeded." Belief in resurrection is an essential component of faith. Similarly, the concluding verse, "Did you think that We created you in vain and that you would not be returned to Us?" aligns perfectly with this theme.

Furthermore, the phrase "Then indeed, you will argue before your Lord on the Day of Resurrection" in Surah Az-Zumar fits well with the opening of that Surah, "The revelation of the Book is from Allah, the Exalted in Might, the Wise," and the statement "Indeed, Allah will judge between them concerning that in which they used to differ." Disputes necessitate a judgment between opposing parties, just as the final verse "And it will be judged among them with truth, and it will be said, 'Praise be to Allah, Lord of the

worlds" indicates that judgment occurs between disputants.

Observe how the conclusion of each verse corresponds to the opening of its respective Surah, as well as the prevailing atmosphere of the Surah and the context in which these verses are found. The setting has necessitated the conclusion of both verses from every aspect.

Additionally, note how it states, "Indeed, you are to die, and indeed, they are to die," where the Prophet is mentioned separately, creating two groups. This distinction arises because disputes and judgments require multiple parties, whereas in the verse concerning the believers, it states, "Then indeed, you will be resurrected on the Day of Resurrection," presenting them as a single group, as all will be resurrected. This is particularly relevant in the context of humanity, encompassing creation, development, death, and resurrection.

Thus, observe how each expression is aptly suited to its context. What a remarkable choice in arrangement and eloquence!

من سورتي المؤمنين والمعارج من سورة المؤمنين قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ أُولَٰئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفَرْدُوسَ هُمْ فِيهَا خَالِدُونَ . من سورة المعارج إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ لِلسَّائِلِ وَالْمَحْرُومِ وَالَّذِينَ يُصَدِّقُونَ بَيِّمَ الدِّينِ وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَّمُونَ . هناك تشابه كبير بين النصين كما أن هناك اختلافاً بينهما كما هو ظاهر: 1 فقد قال في سورة المؤمنين: الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ . وقال في سورة المعارج: الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ .

****From Surah Al-Mu'minun and Surah Al-Ma'arij****

****From Surah Al-Mu'minun:****

Indeed, the believers have succeeded, those who are humble in their prayers, and those who turn away from vain talk, and those who are active in giving Zakat, and those who guard their private parts, except from their spouses or what their right hands possess, for they are not to be blamed. But whoever seeks beyond that, they are the transgressors; and those who are faithful to their trusts and their covenant; and those who diligently maintain their prayers. They are the inheritors who will inherit Paradise, wherein they will abide eternally.

****From Surah Al-Ma'arij:****

*Indeed, man was created anxious; when evil touches him, he is discontented, and when good touches him, he withholds (it), except for the praying ones who are constant in their prayers, and those who have a known share in their wealth for the beggar and the deprived, and those who affirm the Day of Judgment, and those who are fearful of the punishment of their Lord—indeed, the punishment of their Lord is not to be felt secure from; and those who guard their private parts, except from their spouses or what their right hands possess, for they are not to be blamed. But whoever seeks beyond that, they are the transgressors; and those who are faithful to their trusts and their covenant; and those who stand firm in their testimonies;

and those who diligently maintain their prayers. They will be in gardens, honored.*

****Comparison:****

There is a significant similarity between the two texts, as well as notable differences, as evident:

1. In Surah Al-Mu'minun, it states: "those who are humble in their prayers."

2. In Surah Al-Ma'arij, it states: "those who are constant in their prayers."

2 وقال في سورة المؤمنون: والذين هُم عن اللغو مُعْرِضُونَ . ولم يذكر ذلك في سورة المعارج. 3 وقال في سورة المؤمنون: والذين هُم لِلزَّكَاةِ فَاعِلُونَ . وقال في سورة المعارج: والذين هُم فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ لِّلسَّائِلِ وَالْمَحْرُومِ . 4 وقال في سورة المعارج: والذين يُصَدِّقُونَ بَيِّنَاتٍ مِّنَ عَذَابِ رَبِّهِمْ مُتَّقُونَ . ولم يذكر مثل ذلك في آيات المؤمنون. 5 وقال في سورة المعارج: وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ . ولم يذكر نحو ذلك في سورة المؤمنون. 6 وقال في سورة المؤمنون: والذين هُم عَلَى صَلَاتِهِمْ يُحَافِظُونَ بالجمع. وقال في سورة المعارج: وَالَّذِينَ هُم عَلَى صَلَاتِهِمْ يُحَافِظُونَ بالافراد. 7 وقال في سورة المؤمنون: أولئك هُم الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ . وقال في سورة المعارج: أولئك فِي جَنَّاتٍ مُّكْرَمَاتٍ . 8 قال في سورة المؤمنون: هُم فِيهَا خَالِدُونَ . ولم يقل مثل ذلك في سورة المعارج. فما سبب ذلك نعود إلى هذين النصين لنتلخس سرَّ التعبير في كل واحد منهما. إن آيات النص الأول هي مفتتح سورة المؤمنون وارتباطها بآخر السورة قبلها ظاهر فقد قال تعالى في أواخر السورة التي قبلها: يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ الحج: 77 . وختمها بقوله: فَأَقِمْ وَاتَّقِ اللَّهَ وَأَتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ الحج: 78 .

****2**** And it is stated in Surah Al-Mu'minun: "And those who turn away from vain talk." This was not mentioned in Surah Al-Ma'arij.

****3**** It is further stated in Surah Al-Mu'minun: "And those who are active in giving zakah." In Surah Al-Ma'arij, it says: "And those who have a known right in their wealth for the beggar and the deprived."

****4**** In Surah Al-Ma'arij, it states: "And those who believe in the Day of Judgment, and those who are fearful of the punishment of their Lord." Such expressions are not found in the verses of Surah Al-Mu'minun.

****5**** Surah Al-Ma'arij also mentions: "And those who uphold their testimonies." A similar phrase is not found in Surah Al-Mu'minun.

****6**** Surah Al-Mu'minun states: "Those are the inheritors who will inherit Paradise." Conversely, Surah Al-Ma'arij states: "Those are in gardens honored."

****7**** Surah Al-Mu'minun asserts: "They will abide therein forever." This phrase is not similarly found in Surah Al-Ma'arij.

****8**** What is the reason for these differences? We return to these two texts to discern the subtlety of expression in each. The verses of the first text serve as the opening of Surah Al-Mu'minun, and the connection to the end of the preceding surah is evident, as Allah Almighty stated at the end of the previous surah: "O you who have believed, bow and prostrate and worship your Lord and do good that you may succeed." (Surah Al-Hajj: 77). It concludes with: "So establish prayer and give zakah and hold fast to Allah; He is your protector, and excellent is the protector and excellent is the helper." (Surah Al-Hajj: 78).

فَأَنْتَ تَرَى مِنَ الْأَمْرِ بِالرُّكُوعِ وَالسُّجُودِ وَعِبَادَةِ اللَّهِ وَفِعْلِ الْخَيْرِ وَتَأْكِيدِ ذَلِكَ بِالْأَمْرِ بِإِقَامَةِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ مَا يَنْتَاسِبُ مَنَاسِبَةَ ظَاهِرَةِ مَعَ مَفْتَتِحِ السُّورَةِ وَمَا ذَكَرَ فِيهَا مِنْ صِفَاتِ الْمُؤْمِنِينَ مِنَ الصَّلَاةِ وَالزَّكَاةِ وَغَيْرِهَا مِنَ الصِّفَاتِ. لَقَدْ ابْتَدَأَتِ السُّورَةُ بِقَوْلِهِ تَعَالَى: قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ. وَفِي هَذَا النَّصِّ تَقْرِيرٌ لِفَلَاحِ الْمُؤْمِنِينَ وَإِخْبَارٌ بِحَصُولِهِ فِي حِينَ كَانَ الْفَلَاحُ مَرْجُوًّا لَهُمْ فِي السُّورَةِ قَبْلُهَا. فَقَدْ قَالَ ثَمَّةً: يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ فَقَدْ أَمَرَهُم بِالرُّكُوعِ وَالسُّجُودِ لِيُرْجَى لَهُمُ الْفَلَاحُ وَهَذَا تَحَقُّقُ الْفَلَاحِ بَعْدَ أَنْ فَعَلُوا مَا أَمَرَهُمْ بِهِ رَبُّهُمْ. فَهَذَا طَلَبٌ وَتَرْجٍ وَهَذَا تَنْفِيزٌ وَحَصُولٌ فَانْظُرِ التَّنَاسُبَ اللَّطِيفَ فِي التَّعْبِيرِ وَكَيْفَ وَضَعَهُ وَضَعًا فَنِيًّا بَدِيعًا. فَقَدْ بَدَأَ بِالْأَمْرِ وَالطَّلَبِ مِنَ الَّذِينَ آمَنُوا أَنْ يَفْعَلُوا مَا يَأْمُرُهُمْ بِهِ رَبُّهُمْ فَاسْتَجَابَ الَّذِينَ آمَنُوا فَفَعَلُوا مَا أَمَرَهُمْ بِهِ فَوَقَعَ لَهُمُ الْفَلَاحُ عَلَى وَجْهِ التَّحْقِيقِ ثُمَّ انْظُرْ كَيْفَ طَلَبَ مِنْهُمْ رَبُّهُمْ وَكَيْفَ اسْتَجَابُوا قَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا فَنَادَاهُمْ بِالصِّيغَةِ الْفَعْلِيَّةِ الدَّالَّةِ عَلَى الْحَدُوثِ فَاسْتَجَابُوا وَاتَّصَفُوا بِذَلِكَ عَلَى وَجْهِ الثَّبَاتِ فَوَصَفَهُم بِالصِّيغَةِ الْإِسْمِيَّةِ الْمُؤْمِنُونَ. ثُمَّ قَالَ: ارْكَعُوا وَاسْجُدُوا وَقَالَ: فَأَقِمْوْا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَاتَّصَفُوا بِمَا أَمَرَهُمْ بِهِ رَبُّهُمْ عَلَى وَجْهِ الثَّبَاتِ فَوَصَفَهُم بِالصِّيغَةِ الْإِسْمِيَّةِ فَقَالَ: الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ.

You observe in the commands for bowing (rukū'), prostration (sujūd), the worship of Allah, and the performance of good deeds, a clear correlation with the introduction of the Surah and the attributes of the believers mentioned therein, such as prayer and zakat (almsgiving) among other qualities.

The Surah begins with the statement of Allah: "Indeed, the believers have succeeded, those who are humble in their prayers." This verse affirms the success of the believers and announces its attainment, whereas success was previously hoped for them in the preceding Surah. There, it was stated: "O you who have believed, bow and prostrate and worship your Lord and do good, that you may succeed." They were commanded to bow and prostrate, with success being a hope for them; here, success is realized after they acted upon what their Lord commanded.

Thus, there is a distinction between a request and hope, and here, execution and attainment. Observe the subtle harmony in expression and how it has been artfully arranged. It began with the command and request from those who believe to act upon what their Lord commands. The believers responded and acted upon the command, resulting in their assured success.

Furthermore, notice how their Lord called them and how they responded: He said, "O you who have believed," addressing them with an active form indicative of occurrence. They responded and embodied this attribute steadfastly, thus being described with the nominal form "the believers." He then commanded: "Bow and prostrate," and said: "Establish prayer and give zakat," thus they embodied what their Lord commanded steadfastly.

Consequently, they are described with the nominal form: "those who are humble in their prayers," "those who turn away from idle talk," and "those who are active in giving zakat."

ثُمَّ قَالَ: لَعَلَّكُمْ تُفْلِحُونَ بِصِيغَةٍ تَرْجِي الْفَلَاحَ. ثُمَّ أَخْبَرَ أَنَّهُمْ بَعْدَ أَنْ قَامُوا بِمَا أَمَرَهُمْ بِهِ رَبُّهُمْ أَنَّ الْفَلَاحَ قَدْ وَقَعَ عَلَى جِهَةِ التَّحْقِيقِ وَالتَّأْكِيدِ فَجَاءَ بِ قَدْ الدَّخْلَةِ عَلَى الْفِعْلِ الْمَاضِيِّ وَهِيَ تَفِيدُ التَّحْقِيقَ وَالتَّوَقُّعَ وَالتَّقْرِيبَ. فَقَدْ كَانَ الْفَلَاحُ مَتَوَقَّعًا مَرْجُوًّا لَهُمْ فَحَصَلَ مَا تَوَقَّعُوا وَتَحَقَّقَ عَنْ قَرِيبٍ. فَمَا أَسْرَعَ مَا نَفَعُوا وَمَا أَسْرَعَ مَا تَحَقَّقَ لَهُمُ الْفَلَاحُ! فَانْظُرْ كَيْفَ اقْتَضَى التَّعْبِيرُ قَدْ مِنْ جِهَاتٍ عِدَّةٍ وَانْظُرْ ارْتِبَاطَ كُلِّ ذَلِكَ بِالسُّورَةِ قَبْلُهَا. جَاءَ فِي الْبَحْرِ الْمَحِيطِ فِي هَذِهِ السُّورَةِ: وَمَنَاسِبَتِهَا لِأَخْرِ السُّورَةِ قَبْلُهَا ظَاهِرٌ لِأَنَّهُ تَعَالَى خَاطِبُ الْمُؤْمِنِينَ بِقَوْلِهِ: يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا الْآيَةَ وَفِيهَا: لَعَلَّكُمْ تُفْلِحُونَ وَذَلِكَ عَلَى سَبِيلِ التَّرْجِيَةِ فَنَاسِبٌ ذَلِكَ قَوْلُهُ: قَدْ أَفْلَحَ الْمُؤْمِنُونَ إِخْبَارًا بِحَصُولِ مَا كَانُوا رَجَوْهُ مِنَ الْفَلَاحِ. لَقَدْ ابْتَدَأَ بِالصِّفَةِ الَّتِي تَسْتَدْعِي الْفَلَاحَ وَلَا فَلَاحَ مِنْ دُونِهَا وَهِيَ الْإِيمَانُ وَكُلُّ مَا عَادَاهَا مِنَ الصِّفَاتِ إِنَّمَا هِيَ تَبَعٌ لَهَا فَإِنَّ لَمْ يَكُنْ إِيْمَانٌ فَلَا فَلَاحَ أَبَدًا كَمَا قَرَّرَ فِي آخِرِ السُّورَةِ فَقَدْ قَالَ فِي أَوَّلِ السُّورَةِ: قَدْ أَفْلَحَ الْمُؤْمِنُونَ وَقَالَ فِي خَاتَمَتِهَا: إِنَّهُ لَا يَفْلَحُ الْكَافِرُونَ. فَانْظُرِ التَّنَاسُبَ بَيْنَ مَفْتَتِحِ السُّورَةِ وَخَاتَمَتِهَا وَانْظُرِ التَّنَاسُبَ بَيْنَ هَذَا الْمَفْتَتِحِ وَخَاتَمَةِ السُّورَةِ قَبْلُهَا. ثُمَّ ذَكَرَ أَوَّلَ صِفَةٍ لِلْمُؤْمِنِينَ وَهِيَ الْخُشُوعُ فِي الصَّلَاةِ فَقَالَ: الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَالْخُشُوعُ فِي الصَّلَاةِ يَعْنِي خَشْيَةَ الْقَلْبِ وَسُكُونَ الْجَوَارِحِ وَهُوَ رُوحُ الصَّلَاةِ وَالصَّلَاةُ مِنْ غَيْرِ خُشُوعٍ جَسَدٍ بَلَا رُوحٍ.

Then he said: "Perhaps you will succeed," in a form that expresses the hope for success. He then informed them that after they fulfilled what their Lord commanded them, success had indeed materialized with certainty and affirmation, as indicated by the use of "قد" preceding the past verb, which conveys confirmation, expectation, and proximity. Success was anticipated and hoped for, and what they expected soon came to pass. How quickly they executed their duties, and how swiftly success was realized for them! Observe how the expression "قد" implies various aspects and consider how all of this relates to the preceding chapter.

It is mentioned in Al-Bahr Al-Muhit regarding this chapter: its relevance to the end of the previous chapter is evident, as the Almighty addressed the believers by saying: "O you who have believed, bow down..." and in it: "Perhaps you will succeed." This is in the form of hope, which corresponds to the statement: "Indeed, the believers have succeeded," informing them of the attainment of what they had hoped for in terms of success.

He began with the attribute that necessitates success, which is faith; all other attributes are merely secondary to it. If there is no faith, there will be no success whatsoever, as established at the end of the chapter, where it states: "Indeed, the disbelievers will not succeed." Observe the correlation between the beginning and the end of the chapter, as well as the connection between this beginning and the conclusion of the preceding chapter.

He then mentioned the first attribute of the believers, which is humility in prayer, stating: "Those who are humbly submissive in their prayer." Humility in prayer signifies the fear of the heart and the tranquility of the limbs; it is the essence of prayer, and prayer without humility is a body without a soul.

وهو أي الخشوع أمر مشترك بين القلب والجوارح سكونها وتترك الالتفات وعض البصر وخفض الجناح. وخشوع القلب خضوعه وخشيته وتذللته وإعظام مقام الرب وإخلاص المقال وجمع الهمة. وكان الرجل إذا قام إلى الصلاة هاب الرحمن أن يشد بصره إلى شيء أو يحدث نفسه بشأن من شؤون الدنيا. وتقديم الوصف بالخشوع في الصلاة على سائر الصفات المذكورة بعده ما لا يخفى من التنويه بشأن الخشوع. وللبداء بذكره أكثر من سبب يدعو إلى ذلك فهو علاوة على أهميته وأنه روح الصلاة مرتبط بما ورد في ختام السورة السابقة من ذكر الركوع والسجود فقد قال: يا أيها الذين آمنوا اركعوا واسجدوا فذكر ركني الصلاة الظاهرين وههنا ذكر الركن الباطن فاستكمل ما ذكره هناك. ثم إن السورة مشحونة بجو الخشوع بشقيه سواء ما يتعلق بالقلب وما يتعلق بالجوارح وبالدعوة إليه بكل أحواله. فقد كرر الدعوة إلى التقوى والتقوى أمر قلبي وهي من لوازم الخشوع فقال: أَقْلًا تَتَّقُونَ . وقال: وَأَنَا رَبُّكُمْ فَاتَّقُونَ . وقال: إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ . والخشية والإشفاق أمر قلبي وهما من لوازم الخشوع.

****The Concept of Khushu' (Humility) in Prayer****

Khushu' is a shared attribute between the heart and the limbs, characterized by stillness, refraining from distractions, lowering the gaze, and humbling oneself. The humility of the heart involves submission, fear, and reverence towards Allah, as well as acknowledging His greatness, sincerity in speech, and focusing one's intentions.

When a person stands for prayer, he fears the Almighty and refrains from directing his gaze towards anything worldly or engaging in thoughts about worldly matters. The emphasis on khushu' in prayer before other mentioned attributes highlights its significance.

There are several reasons to begin with the mention of khushu', primarily its importance as the essence of prayer, which is intrinsically linked to the concluding verses of the previous chapter that mention bowing

and prostration. It states: "O you who have believed, bow and prostrate." This refers to the apparent pillars of prayer, while here it addresses the internal pillar, completing what was previously mentioned.

Furthermore, the chapter is imbued with the atmosphere of khushu', encompassing both its aspects related to the heart and the limbs, and calling for it in all its forms. The call to piety is reiterated, and piety is a matter of the heart, essential for khushu'. It states: "Will you not fear [Allah]?" It also says: "And I am your Lord, so fear Me." Additionally, it mentions: "Indeed, those who fear their Lord are in awe." Both fear and awe are matters of the heart and are prerequisites for khushu'.

وقال: والذين يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ . والوجلُّ أمرٌ قلبي وهو من لوازم الخشوع أيضاً. وذكر الكفار وذمهم بقوله: بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ وَهذه الغمرة تمنعها من الخشوع والخضوع والإعراض عما سوى الله تعالى. وذكر القلوب ههنا أمرٌ له دلالة فلم يقل: هم في غمرة كما قال في مكان آخر من القرآن الكريم الذاريات 11 بل قال: قلوبهم في غمرة والقلب هو موطن الخشوع ومكانه فإن كان هذا القلب في غمرة فكيف يخشع وقال في ذم الكفار: فَمَا اسْتَكْبَرُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ فَلَمْ يَخْشَعُوا لِأَنَّهُ خَاشِعٌ مُسْتَكَبِرٌ لِرَبِّهِ مَتَضَرَّعٌ مُتَكَبِّرٌ إِلَيْهِ. وقال: فاستكبروا وكأَنَّهُمْ قَوْمًا عَالِينَ والاستكبار والغلو مناقضان للخشوع إذ الخشوع تَطَامُنٌ وَتَدَلُّلٌ وخضوعٌ لله رب العالمين. فبدءُ السورة بالخشوع هو المناسب لجو السورة. ثم إنَّ البدء به له دلالة أخرى ذلك أنه ورد في الآثار أن الخشوع أول ما يُرْفَعُ من الناس وقد جاء عن عبادة بن الصامت أنه قال: يوشك أن تدخل المسجد فلا ترى فيه رجلاً خاشعاً. وعن حذيفة أنه قال: أول ما تَفْقِدُونَ من دينكم الخشوع وآخر ما تَفْقِدُونَ من دينكم الصلاة وتَقْضِ غُرَى الإسلام عروة عروة. فبدأ بما يُرْفَعُ أولاً وختم بما يرفع آخرأ وهو الصلاة فقال: والذين هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ .

****Translation:****

And he said: "And those who give what they give while their hearts are fearful because they will be returning to their Lord." Fearfulness is a matter of the heart and is also one of the essentials of humility. He mentioned the disbelievers and condemned them by saying: "Rather, their hearts are in a state of overwhelming." This overwhelming state prevents them from humility, submission, and turning away from anything besides Allah, the Exalted.

The mention of the hearts here is significant; he did not say: "They are in overwhelming" as he stated elsewhere in the Noble Quran (Adh-Dhariyat 11), but rather said: "Their hearts are in overwhelming." The heart is the seat of humility and its place; if this heart is in overwhelming, how can it be humble? He also condemned the disbelievers by saying: "So they did not humble themselves to their Lord, nor did they supplicate." They did not humble themselves because the humble one is submissive to his Lord, supplicating and showing humility to Him.

He said: "So they were arrogant and were a people of high status." Arrogance and pride are opposites of humility, as humility involves lowering oneself and submitting to Allah, the Lord of the worlds. Thus, the beginning of the Surah with humility is fitting for the theme of the Surah. Furthermore, beginning with it has another implication: it has been reported in the narrations that humility will be the first thing to be lifted from people. It was narrated from 'Abadah ibn As-Samit that he said: "Soon you will enter the mosque and not see a single humble man in it." And from Hudhayfah, he said: "The first thing you will lose from your religion is humility, and the last thing you will lose from your religion is prayer, and the bonds of Islam will be undone one by one."

Thus, he began with what will be lifted first and concluded with what will be lifted last, which is prayer, saying: "And those who are diligent in their prayers."

ثم انظر كيف جاء بالخشوع بالصيغة الاسمية الدالة على الثبات ولم يقل: يخشعون للدلالة على أنه وصف لهم دائم في الصلاة غير عارض فإن الصلاة إذا ذهب منها الخشوع كانت ميتة بلا روح. ثم انظر كيف أنه لما وصفهم بالإيمان على جهة الثبوت وصفهم بالخشوع في الصلاة على جهة الثبوت والدوام أيضاً. فإنه لو قال: يخشعون لصح الوصف لهم وإن حصل لحظة في القلب أو الجراحة في حين أنه يريد أن يكون لهم الاتصاف بالخشوع في القلب والجوارح ما داموا في الصلاة. وتقديم الجار والمجرور في صلاتهم على خاشعون له دلالة أيضاً ذلك أن التقديم يفيد العناية والاهتمام فقدم الصلاة لأنها أهم ركن في الإسلام حتى أنه جاء في الأثر الصحيح أن تاركها كافر هادم للدين وحتى أن الفقهاء اختلفوا في كفر تاركها فمنهم من قال: إن تاركها كافر وإن نطق بالشهادتين. في حين أنه لو قدم الخشوع لكان المعنى أن الخشوع أهم وليس كذلك فإن الصلاة أهم. والصلاة من غير خشوع أكبر وأعظم عند الله من خشوع بلا صلاة فإن المصلي وإن لم يكن خاشعاً أسقط فرضه وقام بركنه بخلاف من لم يصل. وقد تقول: وكيف يكون خشوع بلا صلاة فنقول: إن الخشوع وصف قلبي وجسمي يكون في الصلاة وغيرها ويوصف به الإنسان وغيره. قال تعالى: وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَانِ فَلَا تُسْمَعُ إِلَّا هَمْسًا طه: 108 فوصف الأصوات بالخشوع.

Then observe how it is expressed with the noun form indicating permanence, rather than saying "they are humbled," which signifies that this is a constant attribute for them in prayer, not a transient state. For if humility were absent from prayer, it would be lifeless and devoid of spirit. Furthermore, notice how when they were described with faith in a manner of permanence, they were also described with humility in prayer in a similar manner of permanence and continuity. If it had been stated as "they are humbled," the description would still hold true if there were a moment of humility in the heart or limbs, but the intention here is for them to embody humility in both heart and limbs as long as they are in prayer.

The placement of the phrase "in their prayer" before "humbled" also conveys significance, as this positioning indicates care and importance. Prayer has been prioritized because it is the most crucial pillar of Islam, to the extent that it has been reported in authentic narrations that abandoning it is tantamount to disbelief, undermining the faith. Scholars have even disagreed on the issue of the disbelief of one who neglects it, with some stating that abandoning it constitutes disbelief, even if one professes the two testimonies of faith.

Had humility been placed first, it would imply that humility holds greater importance, which is not the case; prayer is of greater significance. Prayer without humility is greater and more significant in the sight of Allah than humility without prayer. For the one who prays, even if lacking in humility, fulfills their obligation and performs the pillar of Islam, unlike one who does not pray at all.

You might ask: How can there be humility without prayer? We respond that humility is a quality—both spiritual and physical—that can exist in prayer and beyond, and it is a characteristic attributed to humans and others. Allah, the Exalted, stated: "And the voices will be humbled before the Most Merciful, so you will not hear except a whisper" (Taha: 108), thus describing voices with humility.

وقال: خاشعة أبصارهم ترهفهم ذلة. فوصف الأبصار بالخشوع. وقال: وجوه يومئذ خاشعة الغاشية: 2. فوصف الوجوه به. وقال: ألم يأن للذين آمنوا أن تخشع قلوبهم لذكر الله وما نزل من الحق الحديد: 16. فوصف القلب بالخشوع. وليس ذلك مقصوراً على الصلاة كما هو واضح. قال تعالى: وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا آل عمران: 199. وقال: إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَذْعَرُونَ رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ الأنبياء: 90. وقال: وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الدَّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ الشورى: 45. فتقديم الصلاة ههنا أهم وأهم. وقال بعدها: والذين هم عن اللغو معرضون. اللغو: السقط وما لا يعتد به من كلام وغيره ولا يحصل منه على فائدة ولا نفع. وفي الكشاف: إن اللغو ما لا يعينك من قول أو فعل كاللعب والهزل وما توجب المروءة إغائه وإطراحه. وقال الزجاج: اللغو: هو كل باطل ولهو وهزل ومعصية وما لا يَجْمَلُ من القول والفعل..

Translation:

He said: "Their eyes humbled, and they will be overwhelmed by humiliation." Here, the eyes are described as humble. He also said: "Faces on that Day will be humbled." (Al-Ghashiyah: 2). This describes the faces as humble. Furthermore, He said: "Has the time not come for those who have believed that their hearts should become humbly submissive to the remembrance of Allah and what has come down of the truth?" (Al-Hadid: 16). This describes the heart as humble. This humility is not limited to prayer, as is evident. Allah, the Exalted, stated: "And indeed, among the People of the Scripture are those who believe in Allah and what has been revealed to you and what has been revealed to them, humbly submissive to Allah. They do not exchange the verses of Allah for a small price." (Al-Imran: 199). He also said: "Indeed, they used to hasten to good deeds and call upon Us in hope and fear, and they were to Us humbly submissive." (Al-Anbiya: 90). He further stated: "And you will see them presented before it, humbled by humiliation, looking from a concealed glance." (Ash-Shura: 45). Thus, the emphasis on prayer here is paramount. He then said: "And those who turn away from ill speech." Ill speech refers to frivolous and inconsequential talk and actions that do not yield any benefit or utility. In Al-Kashaf, it is stated that ill speech encompasses what does not concern you in words or actions, such as play and jest, and what good character necessitates disregarding and discarding. Al-Zajjaj defined ill speech as everything false, trivial, foolish, sinful, and what is inappropriate in words and actions.

وقال الحسن: إنه المعاصي كلها. فاللغو جماغ لما ينبغي أطراحه من قول وفعل. ووضع هذه الصفة بجانب الخشوع في الصلاة لطف شيء وأبدعه فإن الخاشع القلب الساكن الجوارح أبعد الناس عن اللغو والباطل. إذ الذي أخلى قلبه لله وأسكن جوارحه وتطامن وهذا ابتعد بطبعه عن اللغو والسقط وما توجب المروءة أطراحه. جاء في الكشف: لما وصفهم بالخشوع في الصلاة أتبعه الوصف بالإعراض عن اللغو ليجمع لهم الفعل والترك الشافين على الأنفس اللذين هما قاعدتنا بناء التكليف. ويعني بالفعل الخشوع وبالترك الإعراض عن اللغو. والحق أن الخشوع أمر يجمع بين الفعل والترك ففيه من الفعل جمع الهمة وتذلل القلب وإلزامه التدبر والخشية وفيه من الترك السكون وعدم الالتفات وغض البصر وما إلى ذلك. جاء في التفسير الكبير: فالخاشع في صلاته لا يد وأن يحصل له مما يتعلق بالقلب نهاية الخشوع والتذلل للمعبود. ومن التروك أن لا يكون ملتفت الخاطر إلى شيء سوى التعظيم. ومما يتعلق بالجوارح أن يكون ساكناً مُطَرِّقاً ناظراً إلى موضع سجوده ومن التروك أن لا يلتفت يميناً وشمالاً. وما بعده من الصفات المذكورة موزعة بين الفعل والترك أو مشتركة فيهما كما هو ظاهر.

****Translation:****

Al-Hasan said: It encompasses all sins. "Laghw" is a collective term for what should be discarded in speech and action. Placing this attribute alongside humility in prayer is the most delicate and creative aspect, for the one whose heart is humble and whose limbs are tranquil is the farthest from idle talk and falsehood. The one who empties their heart for Allah, calms their limbs, and humbles themselves naturally distances themselves from idle chatter and what is beneath the standards of dignity.

It is mentioned in Al-Kashaf: When they were described as humble in prayer, the description was followed by the mention of turning away from idle talk to encompass both the challenging acts and omissions that form the foundation of religious obligation. The act signifies humility, while the omission signifies turning away from idle talk. In truth, humility encompasses both action and omission; it involves the act of gathering one's resolve, humbling the heart, and compelling oneself to contemplate and fear Allah, while it also includes the omission of stillness, not looking around, lowering the gaze, and so forth.

In Al-Tafsir Al-Kabir, it is stated: The humble in their prayer must attain the utmost submission and humility towards the worshipped. Among the omissions is not allowing the mind to wander towards anything other than reverence. Concerning the limbs, one should remain still, lowering the gaze towards

the place of prostration, and among the omissions is not turning to the right or left. The subsequent attributes mentioned are distributed between action and omission or are shared in both, as is evident.

ولوضع هذه الصفة أعني الإعراض عن اللغو بجانب الخشوع له دلالة أخرى فإن السورة كما شاع فيها جو الخشوع كما أسلفنا فإنها شاع فيها أيضاً جو الترك والإعراض ودم اللغو بأشكاله المختلفة. فمن ذلك أنه قال: كَلُوا مِنَ الطَّيِّبَاتِ وَاَعْمَلُوا صَالِحاً وَالْعَمَلُ الصَّالِحُ مُنَاقِضٌ لِلْغَوِ وَعَمَلُ الْبَاطِلِ. وقال: فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّى جِيئَ وَالْغَمَرَةُ هِيَ مَا هُمْ فِيهِ مِنْ لَغْوٍ وَبَاطِلٍ. وقال: أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ والمسارعة في الشيء ضد الإعراض عنه. والخيرات ضد اللغو والباطل. وقال في وصف الكفار: قَدْ كَانَتْ آيَاتِي تَتْلَى عَلَيْكُمْ فَكُنْتُمْ عَلَى أَعْقَابِكُمْ تَنْكِصُونَ مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ والنكوص هو الإعراض والهجر من اللغو وهو القبيح من الكلام والفحش في المنطق. وقال: أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ وقوله: وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ من الإعراض إذ الكُرْهُ للشيء إعراضٌ نفسيٌّ عنه. وقال في وصف الكفار: وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَافِكُونَ وَتَتَكَبَّبُ الصِّرَاطُ إِعْرَاضٌ عَنِ الْحَقِّ. وقال: بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ. وقال فيهم: وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُوءُ فِي طُغْيَانِهِمْ يَعْمَهُونَ والطغيان هو الباطل وهو من اللغو.

****The Significance of Avoiding Idle Talk in the Context of Humility****

The attribute of turning away from idle talk, in conjunction with humility, carries another implication. As previously mentioned, the surah is imbued with an atmosphere of humility, but it also emphasizes the abandonment and condemnation of idle talk in its various forms.

1. **Divine Command to Engage in Righteousness:**

- It states: "Eat of the good things and do righteous deeds." Righteousness is the antithesis of idle talk and false actions.

2. **Divine Instruction for Detachment:**

- It says: "So leave them in their overwhelming ignorance for a time." The term "overwhelming" refers to their state of idle talk and falsehood.

3. **Encouragement to Compete in Goodness:**

- It states: "Those are the ones who hasten to good deeds, and they are the foremost in them." Hastening towards something is contrary to turning away from it, and goodness stands in opposition to idle talk and falsehood.

4. **Description of the Disbelievers:**

- It mentions: "Indeed, My verses were recited to you, but you turned back on your heels, showing arrogance, and conversing in idle talk." Turning back signifies turning away, and idleness refers to vain speech and vulgarity in expression.

5. **Challenge Against Their Claims:**

- It questions: "Or do they say, 'He is possessed'? Rather, he has brought them the truth, but most of them, for the truth, are averse." Their claim of possession is an example of idle talk. The aversion to the truth indicates a psychological turning away from it.

6. **Description of the Disbelievers' State:**

- It states: "Indeed, those who do not believe in the Hereafter are deviating from the path." Deviating from the path signifies a turning away from the truth.

7. ****Rejection of Divine Reminder****:

- It says: "But We brought them their reminder, yet they are turning away from their reminder."

8. ****Persistence in Error****:

- It concludes: "And if We had shown them mercy and removed the harm that was upon them, they would have persisted in their transgression, wandering blindly." Transgression is synonymous with falsehood and is a form of idle talk.

This analysis illustrates the profound connection between humility, the rejection of idle talk, and the pursuit of righteousness as emphasized in the text.

وقال: أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ والعيبث هو الباطل وهو من اللغو واللهو ووصف الله نفسه بالحق والحق نقيض الباطل والباطل من اللغو. وقال: بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ والحق نقيض الباطل واللغو والكذب من اللغو في القول إلى غير ذلك. فأنت ترى أن السورة مشحونة بجو الدعوة إلى الحق وذم اللغو في القول والعمل. فوضع هذه الآية في مكانها له دلالة في جو السورة كما هو في الآية قبلها. ثم انظر بناء هذه الآية فإنه جعلها اسمية المسند فلم يقل: والذين لا يلغون أو عن اللغو يعرضون وقدم الجار والمجرور عن اللغو على اسم الفاعل مُعْرَضُونَ ولكل سبب. فإن قوله: عن اللغو مُعْرَضُونَ أبلغ من لا يلغون ذلك أن الذي لا يلغو قد لا يُعرض عن اللغو بل قد يستهويه ويميل إليه بنفسه ويحضر مجالسه أما الإعراض عنه فإنه أبلغ من عدم فعله ذلك أنه أبعد في التترك فإنَّ المُعرض عن اللغو علاوة على عدم فعله ينأى عن مشاهدته وحضوره وسماعه وإذا سمعه أعرض عنه كما قال تعالى: وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ الْقَصَص: 55 . فهم لم يكتفوا بعدم المشاركة فيه بل هم ينأون عنه. ثم إن التعبير باسمية المسند يشير إلى أن إعراضهم عن اللغو وصف ثابت فيهم وليس شيئاً طارئاً. وهو مع ذلك متناسب مع ما ذكر فيهم من الصفات الدالة على الثبوت.

****Translation:****

He said: "Did you think that We created you in vain and that you would not be returned to Us? Exalted is Allah, the True King; there is no deity except Him, the Lord of the Noble Throne." The term "vanity" refers to falsehood, which is associated with idle talk and amusement. Allah describes Himself with the term "truth," which is the opposite of falsehood, while falsehood is a form of idle talk. He said: "But We brought them the truth, and indeed, they are liars." The truth stands in opposition to falsehood, and lies fall under the category of idle talk, among other things.

You can see that the surah is filled with a call to truth and a condemnation of idle talk in both speech and action. The placement of this verse is significant within the context of the surah, as it aligns with the preceding verse.

Moreover, consider the structure of this verse; it is formulated as a nominal sentence. It does not say: "And those who do not engage in idle talk" or "About idle talk they turn away," but rather it emphasizes the preposition "from idle talk" before the active participle "turning away." Each has its own reason.

The phrase "from idle talk they turn away" is more profound than merely stating "they do not engage in idle talk." This is because someone who does not engage in idle talk may still be attracted to it, may lean towards it, and may attend its gatherings. In contrast, turning away from it signifies a more profound rejection; it indicates a greater distance from such behavior. The one who turns away from idle talk, in addition to abstaining from it, distances themselves from witnessing, attending, or hearing it. If they hear it, they turn away from it, as Allah said: "And when they hear idle talk, they turn away from it" (Al-Qasas: 55). They do not merely refrain from participating; they actively distance themselves from it.

Furthermore, the expression as a nominal sentence indicates that their turning away from idle talk is a fixed attribute within them, not something transient. This is consistent with the qualities mentioned about them that indicate permanence.

وأما تقديم الجار والمجرور عن اللغو فهو للاهتمام والحرص إذ المقام يقتضي أن يقدم المُعَرَضُ عنه لا الإعراض. فإن الإعراض قد يكون إعراضاً عن خير كما قال تعالى: **بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ** . فتقديم الباطل من القول والفعل ليخبر أنهم معرضون عنه هو الأولى. كما أن فيه حصراً لما يُعَرَضُ عنه إذ الإعراض لا ينبغي أن يكون عن الخير بل الخير ينبغي أن يُسَارَعَ فيه فتقديم الجار والمجرور ليس لفواصل الآيات فقط وإن كانت الفاصلة تقتضيه بل لأن المعنى يقتضيه أيضاً. جاء في روح المعاني : إن قوله: **وَالَّذِينَ هُمْ عَنِ اللّغو مُعْرِضُونَ** أبلغ من أن يقال: لا يلغون من وجوه: جعل الجملة اسمية دالة على الثبات والدوام وتقديم الضمير المفيد لتقوي الحُكْم بتكريره والتعبير في المسند بالاسم الدال كما شاع على الثبات وتقديم الظرف عليه المفيد للحرص وإقامة الإعراض مقام التَّرك ليدلَّ على تباعدهم عنه رأساً مباشرة وتسبباً وقيلاً وحضوراً فإن أصله أن يكون في عرض أي ناحية غير عرضه. ثم قال بعدها: **وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ** . إن هذا التعبير يجمع معاني عدة كلها مرادة لا تُؤدِّي في أي تعبير آخر. فإنه لو حذف اللام من الزكاة لكونها زائدة مقوية كما ذهب بعضهم أو قدم فاعلون على الزكاة فحذف اللام أو أبقاها أو بدل

****Regarding the Precedence of the Adjective and the Prepositional Phrase Over Superfluous Speech****

The precedence of the adjective and the prepositional phrase over superfluous speech is due to emphasis and restriction, as the context necessitates highlighting what is being disregarded rather than the act of neglecting. Neglect may occur in relation to good, as stated in the Almighty's words: "Indeed, We brought them their reminder, but they are turning away from their reminder." Thus, prioritizing falsehood in speech and action indicates their aversion to it, which is more appropriate. This also serves to restrict what is being disregarded; neglect should not be directed toward goodness, as goodness ought to be pursued. Therefore, the precedence of the adjective and the prepositional phrase is not solely for the sake of the verses' rhythm, although the rhythm necessitates it, but also because the meaning calls for it.

In "The Spirit of Meanings," it is mentioned that the phrase: "And those who are away from futile speech" is more impactful than simply stating: "They do not engage in futility." This impact arises from several aspects:

1. The nominal sentence indicates permanence and continuity.
2. The emphasis on the pronoun strengthens the judgment through repetition.
3. The expression in the predicate with a noun denotes stability.
4. The precedence of the adverbial phrase indicates restriction.
5. The establishment of aversion in place of abandonment signifies their distance from it in a direct manner, as well as in causation, discourse, and presence.

The original intent is to be positioned in a direction that is not aligned with it. Following this, it states: "And those who are engaged in zakat." This expression encompasses several meanings that cannot be conveyed through any other expression. If the "lam" (the definite article) were omitted from "zakat" due to its superfluity, as some suggest, or if the term "doers" were placed before "zakat," whether the "lam" is omitted or retained, or changed, the essence of the meaning remains intact and cannot be fully expressed otherwise.

مؤتون ب فاعلون لم يؤد المعاني التي يؤديها هذا التعبير البليغ وهذا النظم الكريم وهي معانٍ جليلة مرادة كلها. فإن الزكاة اسم مشترك بين عدة معانٍ فقد يطلق على القدر الذي يخرج المزكي من ماله إلى مستحقه أي: قد تطلق على المال المخرج. وقد يطلق على المصدر بمعنى: التزكية وهو الحدث والمعنى: إخراج القدر المفروض من الأموال إلى مستحقه. وقد تكون بمعنى العمل الصالح وتطهير النفس من الشرك والذنس كما قال تعالى: **فَارْزُقْنَا** أن

يُبْدِلُهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا الكهف: 81 . وقال: قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى الأعلى: 1415 . وقال: قَدْ أَفْلَحَ مَنْ رَزَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا الشمس: 910 . أي: أفلح من طهر نفسه وخلصها من الدنس والسوء. وهذه المعاني مجتمعة يصح أن تكون مرادة في هذا التعبير. ذلك أنه يصح أن يكون المعنى: والذين هم يؤدون الزكاة وذلك على تضمين فاعلون معنى مؤدّون أو على تقدير مضاف محذوف أي: والذين هم لأداء الزكاة فاعلون. فأصل الكلام على هذا: والذين هم فاعلون الزكاة . فالزكاة مفعولٌ به لاسم الفاعل فاعلون ثم قدم المفعول للاختصاص فصار الزكاة فاعلون كما تقول: أنا زيدا ضارب ثم زيدت اللام لتوكيد الاختصاص وهو قياس مع مفعول اسم الفاعل تقدم أو تأخر كما قال تعالى: وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ البقرة: 91 . ونسبي هذه اللام لام التقوية. وبهذين التقديرين يكون المقصود بالزكاة اسم العين وهو المال الذي يُخرج لمستحقه.

****The Meaning of Zakat in Islamic Context****

The phrase "مؤتون ب فاعلون" does not convey the profound meanings intended by this eloquent expression and noble structure, which encompass significant and desired meanings. The term "zakat" is a shared name encompassing multiple meanings. It can refer to the amount that the giver (muzakki) disburses from their wealth to the rightful recipient, meaning it can denote the money being given.

Additionally, it can refer to the source, signifying "purification," which involves the act of giving the obligatory amount of wealth to its rightful owner. It may also represent righteous deeds and the purification of the soul from polytheism and impurities, as stated in the Qur'an: "So We intended that their Lord should substitute for them a better one in purity (zakatan) and nearer (to mercy)" (Al-Kahf: 81). Furthermore, it is mentioned: "Indeed, he has succeeded who purifies himself and mentions the name of his Lord and prays" (Al-A'la: 14-15). It is also stated: "He has succeeded who purifies it, and he has failed who instills it with corruption" (Ash-Shams: 9-10). This indicates that success is attributed to one who purifies their soul and cleanses it from impurities and evil.

These meanings collectively can be intended in this expression. The interpretation can be understood as: "And those who are performing zakat," which implies that "fa'ilun" (doers) encompasses the meaning of "performers" or can be understood as a missing addition, meaning: "And those who are engaged in performing zakat."

Thus, the essence of the statement is: "And those who are zakat performers." Here, "zakat" acts as the object of the active participle "fa'ilun," with the object being placed first for emphasis, resulting in "zakat fa'ilun," similar to saying: "I am Zayd striking." The letter "lam" is added for emphasis on the specificity, which is a standard with the object of the active participle whether it precedes or follows, as mentioned in the Qur'an: "And it is the truth, confirming what is with them" (Al-Baqarah: 91). This letter is referred to as "lam at-taqwiya" (the letter of strengthening).

With these interpretations, the intended meaning of zakat refers to the specific entity, which is the wealth given to its rightful recipient.

ويصح أن تكون الزكاة بمعنى التزكية وهو الحدث أي: فعل المزكي فيكون فاعلون بمعناها فيكون أصل التعبير فاعلون الزكاة ومعنى فعل الزكاة زكى أو أخرج الزكاة كما يقال للضارب فعل الضرب. جاء في الكشف: الزكاة اسم مشترك بين عين ومعنى. فالعين القدر الذي يُخرجه المزكي من النصاب إلى الفقير. والمعنى: فعل المزكي الذي هو التزكية وهو الذي أراد الله فجعل المزكين فاعلين له. ولا يسوغ فيه غيره لأنه ما من مصدر إلا يعبر عن معناه بالفعل. ويقال لمحدثه: فاعل تقول للضارب: فاعل الضرب وللقاتل: فاعل القتل وللمزكي: فاعل التزكية وعلى هذا الكلام كله. والتحقق أنك تقول في جميع الحوادث: مَنْ فاعلٌ هذا فيقال لك: فاعله الله أو بعض الخلق. ولم يمتنع الزكاة الدالة على العين أن يتعلق بها فاعلون لخروجها من صحة أن يتناولها الفاعل ولكن لأن الخلق ليسوا بفاعليها.. ويجوز أن يراد بالزكاة العين ويُقدّر مضافٌ محذوفٌ وهو الأداء. وجاء في البحر المحيط :

والزكاة إن أريد بها التزكية صَحَّ نسبةُ الفعل إليها إذ كل ما يصدر صح أن يقال فيه فعل وإن أريد بالزكاة قدر ما يخرج من المال للفقير فيكون على حذف: أي لأداء الزكاة فاعلون إذ لا يصح فعل الأعيان من المزمكي أو يُضَمَّن فاعلون معنى مؤدون وبه شرحه التبريزي.

****The Meaning of Zakat****

Zakat can be understood as a form of purification, which refers to the act of the one giving it. In this sense, it can be described as "those who purify," where the root expression is "those who perform zakat." The term "to give zakat" means to purify or to dispense zakat, similar to how one might say "to strike" for the act of striking.

According to Al-Kashaf, zakat is a term that encompasses both a specific amount and its meaning. The specific amount refers to what the giver dispenses from their wealth to the poor. The meaning refers to the act of the giver, which is the purification intended by Allah, thus designating those who give zakat as its performers.

It is inappropriate to attribute this term to anything other than its intended meaning, as every source is expressed through an action. The term for the one performing an action is "doer." For example, the one who strikes is the "doer of striking," the one who kills is the "doer of killing," and the one who gives zakat is the "doer of purification."

In all cases, when inquiring about the agent of an action, one would respond that it is either done by Allah or by some of His creation. The term zakat, which indicates a specific amount, does not prevent its association with "doers," as it is valid for the doer to be involved, but because creation does not perform it independently.

It is permissible for zakat to refer to the specific amount, with an implied addition of "performance." According to Al-Bahr Al-Muhit, if zakat is understood as purification, then the attribution of the action to it is valid, since anything that is issued can be referred to as an action. If zakat refers to the amount dispensed to the poor, it would imply a deletion, meaning "for the performance of zakat, there are doers," as the action of the specific items cannot be attributed to the giver unless "doers" is understood to encompass the meaning of "performers," as explained by Al-Tabrizi.

وجاء في روح المعاني : الظاهر أن المراد بالزكاة المعنى المصدري أعني التزكية لأنه الذي يتعلق به فعلهم. وأما المعنى الثاني وهو القَدْرُ الذي يُخرجه المزمكي فلا يكون نفسه مفعولاً لهم فلا بد إذا أريد من تقدير مضاف أي لأداء الزكاة فاعلون. أو تضمن فاعلون معنى مؤدون وبذلك فسرهُ التبريزي إلا أنه تُعَقَّب بأنه لا يقال: فعلت الزكاة أي: أدّيتها. وإذا أريد المعنى الأول أدى وصفهم بفعل التزكية إلى أداء العين بطريق الكناية التي هي أبلغ وهذا أحد الوجوه للعدول عن والذين يزكون إلى ما في النظم الكريم. وجاء في فتح القدير : ومعنى فعلهم للزكاة تأديتهم لها فعبر عن التأدية بالفعل لأنها مما يصدق عليه الفعل والمراد بالزكاة هنا المصدر لأنه الصادر عن الفاعل. وقيل: يجوز أن يراد بها العين على تقدير مضاف أي: والذين هم لتأدية الزكاة فاعلون. ويصح أن تكون الزكاة بمعنى العمل الصالح وتطهير النفس فيحتمل أن تكون اللام زائدة مقوية دخلت على المفعول به الزكاة فيكون معنى فعل الزكاة فعل العمل الصالح وتطهير النفس كما يقال: فعل خيراً أو فعل شراً فيكون معنى الآية: الذين هم فاعلون العمل الصالح وتطهير النفس واللام زائدة في المفعول ويسمونها مقوية وهي تفيد تأكيد الاختصاص في المفعول المقدم أي: لا يفعلون إلا ذلك. ويحتمل أن تكون اللام لام التعليل أي: يفعلون من أجل الزكاة أي: هم عاملون من أجل تزكية نفوسهم وتطهيرها والمفعول محذوف فيكون الفعل عاماً وهو كل ما يؤدي إلى الخير وتطهير النفس.

****Interpretation of the Meaning of Zakat****

It has been stated in "Ruh al-Ma'ani" that the apparent meaning intended by zakat is the verbal noun,

specifically "tazkiyah" (purification), as it relates to their actions. The second meaning, which is the amount that the giver disburses, does not itself serve as an object for them. Therefore, if the intention is to imply an addition, it could refer to those who perform zakat. Alternatively, the term could encompass the meaning of "those who fulfill," as interpreted by al-Tabrizi. However, it has been argued that one does not say "I performed zakat," meaning "I fulfilled it."

If the first meaning is intended, their description through the act of purification leads to the fulfillment of the actual amount in a metaphorical manner, which is more profound. This is one reason for the shift from "those who purify" to what is found in the noble text.

In "Fath al-Qadeer," it is mentioned that the meaning of their action regarding zakat is their fulfillment of it. The term is expressed through action since it can be described as such, and the intended meaning of zakat here is the source, as it emanates from the doer. It has also been suggested that it could refer to the actual amount, under the condition of an addition, meaning "those who are engaged in fulfilling zakat."

It is also valid for zakat to signify righteous deeds and the purification of the soul. The "lam" (the Arabic preposition) may be considered an emphatic addition that has entered the object "zakat," suggesting that the meaning of the action of zakat is the act of righteous deeds and the purification of the soul, similar to saying "he did good" or "he did evil."

Thus, the meaning of the verse could be interpreted as "those who engage in righteous deeds and purify their souls," with the "lam" being an emphatic addition to the object, reinforcing the exclusivity of the action, indicating that they do nothing but that.

It is also possible that the "lam" serves a causal purpose, meaning they act for the sake of zakat, indicating that they are engaged in the purification of their souls, with the object being implied. This makes the action general, encompassing all that leads to goodness and the purification of the soul.

جاء في روح المعاني : وعن أبي مسلم أن الزكاة هنا بمعنى العمل الصالح كما في قوله تعالى: خَيْرًا مِّنْهُ زَكَاةً الكهف: 81 . واختار الراغب أن الزكاة بمعنى الطهارة واللام للتعليل والمعنى: والذين يفعلون ما يفعلون من العبادة ليزكيهم الله تعالى أو يزكوا أنفسهم ... قال صاحب الكشاف معنى الآية الذين هم لأجل الطهارة وتركية النفس عاملون الخير. ويرشد إلى ذلك قوله تعالى: قَدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى الأعلى: 15 . وَ قَدْ أَفْلَحَ مَنْ زَكَّاهَا الشمس: 9 . وجاء في البحر المحيط : وقيل للزكاة للعمل الصالح كقوله: خَيْرًا مِّنْهُ زَكَاةً أي: عملاً صالحاً. قاله أبو مسلم. وقيل: الزكاة هنا: النماء والزيادة. واللام لام العلة ومعمول فاعلون محذوف. التقدير: والذين هم لأجل تحصيل النماء والزيادة فاعلون الخير. فالزكاة إذن تحتل العبادة المالية وتحتل العمل الصالح والتطهير والنماء واللام تحتل التقوية وتحتل التعليل وهذه المعاني كلها مرادة مطلوبة فهو يريد الذين يؤدون الزكاة ويفعلون العمل الصالح وتطهير النفس ويفعلون من أجل ذلك. ولا تجتمع هذه المعاني في أي تعبير آخر. فلو أبدل كلمة مؤتون مكان فاعلون لاقتصر الأمر على زكاة المال ولو حذف اللام لم يفد معنى التعليل فانظر كيف جمع عدة معانٍ بأيسر سبيل. جاء في تفسير ابن كثير : الأكثرون على أن المراد بالزكاة ههنا زكاة الأموال مع أن هذه الآية مكية وإنما فرضت الزكاة بالمدينة في سنة اثنتين من الهجرة. والظاهر أن التي فرضت بالمدينة إنما هي ذات النصب

****Translation:****

It has been mentioned in "Ruh al-Ma'ani": According to Abu Muslim, the term "zakat" here signifies righteous deeds, as in the verse: "Khayran minhu zakatan" (Al-Kahf: 81). Al-Raghib preferred that "zakat" refers to purity, with the "lam" indicating purpose. The meaning is that those who engage in acts of worship do so to purify themselves or to be purified by Allah. The author of "Al-Kashaf" explained the

verse as referring to those who act righteously for the sake of purification and self-purification. This is supported by the verse: "Qad aflaha man tazakka wa dhakara isma rabbihi fa-salla" (Al-A'la: 15), and "Qad aflaha man zakkaha" (Ash-Shams: 9).

In "Al-Bahr al-Muhit," it is stated that "zakat" refers to righteous deeds, similar to the phrase: "Khayran minhu zakatan," meaning righteous actions, as stated by Abu Muslim. It is also said that "zakat" here signifies growth and increase, with the "lam" being a particle of purpose, and the subject "fa'ilun" is implied. The interpretation is that those who act for the purpose of achieving growth and increase are performing good deeds. Therefore, "zakat" encompasses financial worship, righteous deeds, purification, and growth, while the "lam" can imply strengthening or purpose, and all these meanings are intended and sought. It refers to those who pay zakat, perform righteous deeds, purify their souls, and do so for that reason. These meanings cannot be expressed in any other term. If the word "mu'tun" were substituted for "fa'ilun," it would limit the meaning to financial zakat, and if the "lam" were omitted, it would lose the sense of purpose. Observe how multiple meanings are conveyed in the simplest manner.

In the interpretation of Ibn Kathir: The majority hold that the intended meaning of "zakat" here refers to the zakat of wealth, despite this verse being Meccan, while zakat was mandated in Medina in the second year of Hijra. It appears that what was mandated in Medina pertains specifically to the zakat of wealth.

والمقادير الخاصة وإلا فالظاهر أن أصل الزكاة كان واجباً بمكة.. وقد يحتمل أن يكون المراد بالزكاة ههنا زكاة النفس من الشرك والدنس كقوله: قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا.. وقد يحتمل أن يكون كلا الأمرين مراداً وهو زكاة النفوس وزكاة الأموال فإنه من جملة زكاة النفوس والمؤمن الكامل هو الذي يفعل هذا وهذا والله أعلم. وتقديم الزكاة للاهتمام والعناية والقصر أي: لا يفعلون إلا الخير والزكاة منها. وقد تقول: ولم لم يقل: والذين هم للصلاة فاعلون كما قال: والذين هم للزكاة فاعلون والجواب: أن إخراج النصاب إلى مستحقه كافٍ لأداء فريضة الزكاة وليس وراءه شيء يتعلق بها فإن لم يفعل ذلك فلا زكاة. أما فعل الصلاة من قيام وقعود وسجود مع هيباتها الأخرى فليس بكافٍ بل ينبغي أن يكون مع ذلك خشوعٌ وتدبر وحضور قلبٍ وسنن وأداب تكمل هذه الأفعال الظاهرة وتنمها ولذلك قال صلى الله عليه وسلم: لك من صلاتك ما عقلت منها فاتضح الفرق بينهما. وقال بعدها: والذين هم لفروجهم حافظون إلا على أزواجهم أو ما ملكت أيمانهم فإنهم غير ملومين فمن ابتغى وراء ذلك فأولئك هم العادون. قيل: المعنى: أنهم مُمسِكُون لفروجهم على أزواجهم وما ملكت أيمانهم.

****The Specific Provisions of Zakat****

It appears that the essence of zakat was obligatory in Mecca. It may be understood that zakat here refers to the purification of the soul from polytheism and impurities, as indicated in the verse: "Indeed, he succeeds who purifies it, and he fails who instills it [with corruption]." It is also possible that both meanings are intended: the purification of souls and the zakat of wealth. This is part of the purification of the souls, and the complete believer is one who performs both. Allah knows best.

The emphasis on zakat indicates its importance and exclusivity; that is, they do not engage in anything but good, and zakat is among such good deeds. One might ask: Why did it not say, "and those who are devoted to prayer," as it said, "and those who are devoted to zakat"? The answer is that giving the due amount to its rightful owner is sufficient to fulfill the obligation of zakat, and there is nothing beyond that which pertains to it. If one does not do this, there is no zakat.

In contrast, the act of prayer—comprising standing, bowing, prostrating, and its other forms—is not sufficient on its own. It should be accompanied by humility, contemplation, presence of heart, and the recommended practices that complete and perfect these visible actions. Therefore, the Prophet (peace be

upon him) said: "You have from your prayer what you are aware of," highlighting the distinction between them.

Following this, it states: "And those who guard their private parts, except from their wives or those their right hands possess, for indeed, they are not to be blamed; but whoever seeks beyond that, those are the transgressors." It is said that the meaning here is that they restrain their private parts concerning their spouses and what their right hands possess.

جاء في البحر المحيط : حفظ لا يتعدى بعلى.. والأولى أن يكون من باب التضمن ضُمَّنَ حافظون معنى ممسكون أو قاصرون وكلاهما يتعدى بعلى كقوله: أَمْسِكْ عَلَيْكَ زَوْجَكَ الْأَحْزَاب: 37 . وجاء في فتح القدير : ومعنى حفظهم لها أنهم ممسكون لها بالعفاف عما لا يحلُّ لهم.. وقيل: إن الاستثناء من نفي الإرسال المفهوم من الحفظ. أي: لا يرسلونها على أحد إلا على أزواجهم. وقيل: المعنى: إلا والين على أزواجهم وقَوَّامين عليهم. إن اختيار هذا التعبير عجيب وفيه آيات عظيمة لمن تدبر ونظر. ذلك أنه قال: والذين هُمْ لِفُرُوجِهِمْ حَافِظُونَ ولم يقل ممسكون أو نحو ذلك مما فسر به. وفي اختيار الحفظ سر بديع ذلك أن الذي يمسك فرجه عما لا يحل يكون حافظاً لنفسه ولفرجه من الآفات والأمراض والأوجاع التي تصيبه وهي أمراضٌ وبيلةٌ وخيمةٌ العاقبة. وَمَنْ أَرْسَلَهُ فِي الْمَحْرَمَاتِ فَإِنَّمَا يَكُونُ قَدْ ضَيَّعَ نَفْسَهُ. جاء في الحديث: لم تظهر الفاحشة في قوم قط حتى يُعْلَنُوا بها إلا فشا فيهم الطاعون والأوجاع التي لم تكن في أسلافهم الذين مضوا واختيار غَيْرُ مُلُومِينَ في قوله: إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مُلُومِينَ اختيار لطيف ذلك أنه علاوة على ما يفيد ظاهر النص من أن الذي يعتدي على أعراض الناس مُلُومٌ على ما فعل فإنه يفيد أيضاً أن الذي يبتغي وراء ما ذكر ملوم من نفسه ومن الناس لما يُحدث في

****Translation:****

It is stated in Al-Bahr Al-Muhit: "Hifz (preservation) does not exceed 'ala (upon)... and it is preferable to be understood as a form of inclusion, where 'hafizun' (those who preserve) implies 'mamsikoon' (those who hold) or 'qasirun' (those who restrict), both of which take the preposition 'ala', as in the verse: 'Am-sik 'alaika zawjak' (Hold your wife) [Al-Ahzab: 37].

In Fath Al-Qadeer it is mentioned: "The meaning of their preservation for it is that they hold it with chastity from what is unlawful for them." It has also been said that the exception from the negation of sending (the women) understood from preservation means: "They do not send them to anyone except their husbands." It has been interpreted as: "Except those who are caretakers over their wives and guardians upon them."

The choice of this expression is remarkable and contains profound verses for those who reflect and observe. This is because it states: "And those who are for their private parts, hafizoon" (preservers), and does not say 'mamsikoon' or similar terms that have been used for clarification. The choice of the term 'hifz' (preservation) carries a beautiful secret; that is, whoever restrains their private parts from what is unlawful is preserving themselves and their private parts from afflictions, diseases, and pains that may befall them, which are grievous and dire consequences.

Whoever allows themselves to indulge in the prohibited has indeed wasted themselves. It has been narrated in the hadith: "Fahisha (immorality) has never appeared among a people until they openly declare it, except that plague and diseases, which were not present among their predecessors, spread among them."

The choice of 'ghayru malumeen' (not to be blamed) in the phrase: "Except upon their wives or what their right hands possess, for they are not to be blamed" is a subtle choice. This indicates that besides what the

evident text conveys—that those who transgress against the honor of others are to be blamed for their actions—it also implies that those who seek beyond what has been mentioned are blameworthy both in their own eyes and in the eyes of others, due to the consequences they bring about.

نفسه وفيهم من أضرارٍ وأمراضٍ فهو يلوم نفسه على ما أحدث فيها من أوجاعٍ وعاهاتٍ مستديمةٍ وعلى ما أحدث في زوجه وعائلته. وحتى ولده الذي لا يزال جنيناً في بطن أمه قد يصيبه من عقابيل ذلك ما يجعله شقياً مُعذباً طوال حياته وملوم من المجتمع على ما أحدثه في نفسه وعلى ما يُحْدِثُهُ فيهم من أمراضٍ معديةٍ مهلكةٍ. فمن حفظ فرجه فهو غير ملوم وإلا فهو ملوم أشد اللوم. ثم قال: فَمَنْ ابْتغى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ . و العادون هم المعتدون ومعنى الآية: أن هؤلاء هم الكاملون في العدوان المتناهيون فيه. فإنه لم يقل: فأولئك عادون أو من العادين بل قال: فأولئك هُمُ الْعَادُونَ للدلالة على المبالغة في الاعتداء من جهة أن العِزَّضَ أثمن وأعلى من كل ما يُعتدى عليه ويُنال منه ومن جهة أن هؤلاء هم أولى مَنْ يوصف بالعدوان لأنهم يعتدون على أنفسهم بما يجزّون عليها من وبالٍ وأوجاعٍ وعاهاتٍ مستديمةٍ قد تصل إلى الجنون ويعتدون على أزواجهم وعوائلهم بما ينقلونه إليهم من هذه الأوجاع والأمراض ويعتدون على أولادهم وعلى الجيل اللاحق من أبنائهم ممن لم يظهر إلى الدنيا بما يُلحقونه بهم من هذه الآفات المستديمة ويعتدون على المجتمع الذي يعيشون فيه بما ينقلونه إليه من أمراضٍ معديةٍ مرعبةٍ وما الإيدز إلا واحد من هذه الأمراض الوبيلة المرعبة. أفهناك عدوانٌ أوسع من هذا العدوان وأخطر منه نحن نعرف أن المعتدي قد يعتدي على بيت أو قبيلة أما أن يمتد العدوان إلى الإنسان نفسه وأولاده وزوجه وربما إلى طبيبه الذي يعالجه

****Self and Its Damages****

He blames himself for the harms and diseases he has caused within himself, for the pains and permanent disabilities he has inflicted, and for what he has brought upon his wife and family. Even his unborn child, still a fetus in the womb, may suffer consequences that render him miserable and tormented throughout life, held accountable by society for the afflictions he has brought upon himself and for the infectious and destructive diseases he inflicts upon others.

- ****Preservation of Modesty****: Whoever safeguards their private parts is not to be blamed; otherwise, they are subject to severe blame.

Then he said: "So whoever seeks beyond that, they are the transgressors." The transgressors are those who overstep boundaries. The meaning of the verse indicates that these individuals are the utmost in their transgression. It does not say: "So those are transgressors" or "from the transgressors," but rather "So those are the transgressors," emphasizing the gravity of their aggression.

- ****Valuing Honor****: The honor is more precious and valuable than anything else that can be transgressed upon. Those who transgress against themselves by bringing upon them burdens, pains, and permanent disabilities—potentially leading to madness—also transgress against their spouses and families by transmitting these pains and diseases to them.

Furthermore, they transgress against their children and future generations who have yet to enter this world by inflicting upon them these lasting afflictions. They also transgress against the society in which they live by transmitting terrifying infectious diseases.

Indeed, AIDS is merely one of these dreadful and epidemic diseases. Is there any transgression more extensive and dangerous than this? We know that a transgressor may violate a house or a tribe, but to extend transgression to oneself, one's children, spouse, and potentially even to the doctor who treats them is a grave matter.

والى الجيل الذي لم يظهر بعد وإلى المجتمع على وجه العموم فهذا شر أنواع العدوان وأولى بأن يوسم صاحبه به. أفرأيتَ العلو في الاختيار والجلالة فيه إنه لا يؤدي تعبيراً آخر مؤداه. إنه لم يقل: فأولئك هم الضالون أو أولئك هم الخاطئون أو الفاسقون وما إلى ذلك مع أنهم منهم لأن هذه الصفات فردية وليس فيها إشارة إلى العدوانية كما ليس فيها إشارة إلى الخطر الهائل الذي يحقق بالمجتمع من جراء ذلك. هذا من جهة ومن جهة أخرى إن ذلك أنسب مع قوله: غَيْرُ مُلُومِينَ فَإِنَّ الْمُعْتَدِي مُلُومٌ على عدوانه أكثر من صاحب الأوصاف التي ذكرناها. وهناك أمر آخر لا م بين ذكر الصفات وهو أن الصفات المذكورة كلها ذات علاقة بالآخرين وليست فردية فالذي لا يحفظ فرجه إنما يرسله فيما لا يحلُّ له من أفراد المجتمع وقوله: غَيْرُ مُلُومِينَ كذلك فإن الملووم يقتضي لائماً وقد فعل ما يقتضي اللوم من الآخرين وقوله: هم العادون كذلك. فإن العادي يقتضي معتدى عليه ولا يسمى عادياً حتى يكون ثَمَّةً معتدى عليه. فالصفات هذه كلها كما ترى ليست فردية. فانظر التناسب اللطيف بينها. ثم انظر كيف اختار التعبير عن هذه الصفات بالصيغة الاسمية فقال: حافظون و ملومين و العادون للدلالة على ثبات هذه الصفات. فقوله: والذين هُمْ لِفُرُوجِهِمْ حَافِظُونَ يفيد ثبات الحفظ ودوامه وعدم انتهاكه على سبيل الاستمرار لأن هذا لا ينبغي أن يخرم ولو مرة واحدة. ومن فعل ذلك على وجه الدوام فإنه غير ملوم على وجه الدوام أيضاً فإن خالف لِيَمَّ على ذلك. والذي ينبغي وراء ذلك ويلهث وراء

To the generation yet to come and to society in general, this is the worst form of aggression and is most deserving of being labeled as such. Have you not seen the exaltation in the choice and the grandeur within it? No other expression conveys this meaning. It does not say: "Indeed, they are the misguided" or "they are the wrongdoers" or "the immoral," even though they belong to these categories, as these attributes are individual and do not indicate aggression, nor do they reflect the immense danger threatening society as a result.

On one hand, this is more fitting with the statement: "not to be blamed," for the aggressor is more blameworthy for his aggression than the one possessing the aforementioned attributes. On the other hand, there is another matter that aligns with the mention of these attributes, which is that all the mentioned characteristics relate to others and are not individual. The one who does not guard his private parts sends them into what is unlawful among members of society. Moreover, the phrase "not to be blamed" implies that the one who is to be blamed has someone to blame him, having committed actions that warrant blame from others. Similarly, the phrase "they are the aggressors" also implies that there is an aggrieved party; one cannot be called an aggressor unless there is someone who has been wronged. Thus, all these attributes, as you see, are not individual. Observe the delicate correlation among them.

Then, notice how the expression for these attributes is chosen in the nominal form, saying: "guardians" and "not to be blamed" and "the aggressors," indicating the permanence of these traits. The statement: "And those who guard their private parts" conveys the idea of steadfastness in preservation, continuity, and the non-violation of this principle, as it should not be breached even once. Whoever does so consistently is not to be blamed continuously; if he deviates, he is to be blamed for that. And the one who seeks beyond this and pursues...

الفاحشة فهو معتدٍ على وجه الثبات أيضاً وقد ثبت هذا العدوان فلا يمكن إزالته أبداً وذلك ببقاء آثاره على نفسه وعلى الآخرين. فانظر رفعة هذا التعبير وجلاله. ثم قال بعدها: والذين هُمْ لَأَمَانَتِهِمْ وَعَهْدِهِمْ رَاعُونَ . وجه ارتباط هذه الآية بما قبلها ظاهر إذ أن كلاً من الفروج والأمانات ينبغي أن يُحفظَ فالفروج ينبغي أن تُحفظ وتُصان وكذلك الأمانات. ومن لم يحفظ الأمانة والعهد فهو مُلُومٌ كما هو شأن من لم يحفظ فرجه. ومن ابتغى ما لا يحلُّ له من الفروج عادٍ وكذلك الباغي على الأمانة عادٍ ظالم. وقد قدم الأمانة على العهد وجمع الأمانة وأفرد العهد. أما جمع الأمانة فلتعددتها وتنوعها فهي كثيرة جداً فمن ذلك ما يُؤْتَمَنُ عليه الشَّخْصُ من ودائع الناس وأموالهم ومنها ما يطلع عليه من أسرار الناس وأحوالهم ومنها الأقوال التي يسمعونها ويُستأمنُ عليها مما لا يصح أن يذيعه منها ومنها أن يودع شخصٌ أهلاً له عند شخصٍ حتى يعود ويقول له: هؤلاء أهلي وصغاري عندك أمانة حتى أعود أو حتى يكبروا فهو يتولى أمرهم ويرعاهم والزرع قد تجعله أمانةً عند شخصٍ فيرعاه ويتعهدده ويحفظه والحكم أمانة والرعية أمانة عند أميرهم ومتولّي أمرهم والقضاء أمانة ثقيلة والشرع أمانة قال تعالى: إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَخَذْنَ: 72 . جاء في البحر المحيط : والأمانة الظاهر أنها كل ما يُؤْتَمَنُ عليه من أمر ونهي وشأن ودين ودنيا والشرع كله أمانة وهذا قول

****The Abomination and Trust****

The abomination is also an act of aggression that can be firmly established, and this aggression may persist, making it impossible to remove its effects on oneself and others. Observe the nobility and grandeur of this expression.

Then it is stated: ****"And those who are true to their trusts and their covenant."****

The connection of this verse to what precedes it is evident, as both private parts and trusts must be safeguarded. Private parts should be protected and preserved, just as trusts must be. Whoever fails to safeguard the trust and the covenant is blameworthy, similar to one who does not protect their private parts. Those who seek what is unlawful from private parts are aggressors, and likewise, those who violate the trust are unjust aggressors.

The trust is mentioned before the covenant, and the term "trust" is in the plural while "covenant" is singular. The plural form of trust indicates its multiplicity and diversity; it encompasses many aspects. Among these are the deposits of people's belongings and wealth, secrets about individuals and their conditions, and statements that one hears and is entrusted with, which should not be disclosed. Additionally, a person may entrust their family members to someone until they return, saying: "These are my family and children with you as a trust until I return or until they grow up." The caretaker is responsible for their welfare.

Furthermore, crops can be entrusted to someone who will tend to and safeguard them. Governance is a trust, and the subjects are a trust with their leader. The judiciary is a heavy trust, and the Sharia (Islamic law) is a trust. Allah, the Exalted, says: ****"Indeed, We offered the trust to the heavens, the earth, and the mountains, and they feared to bear it."**** (Surah Al-Ahzab: 72).

In the commentary "Al-Bahr Al-Muhit," it is stated that trust appears to encompass everything that one is entrusted with regarding commands, prohibitions, matters of religion, and worldly affairs. The entire Sharia is a trust, and this is a widely accepted view.

الجمهور ولذلك قال أبي بن كعب: من الأمانة أن أوثمنت المرأة على قَرَجها. وفي الحديث المؤذن مؤتمن يعني: أن المؤذن أمينُ الناس على صلاتهم وصيامهم فصلاةُ الناس وصيامهم أمانةٌ عنده. وفي الحديث أيضاً: المجالس بالأمانة وهذا نَذْبٌ إلى تركِ إعادة ما يجري في المجلس من قولٍ أو فعل فكان ذلك أمانة عند مَنْ سمعه أو رآه. والأمانة تقع على الطاعة والعبادة والوديعة والثقة والأمان وقد جاء في كل منها حديث وفي الحديث: الإيمان أمانة ولا دينَ لمن لا أمانةَ له. وفي حديث آخر: لا إيمانَ لمن لا أمانةَ له. وفي الحديث: استودع الله دينك وأمانتك. أي: أهلك ومَنْ تخلفه بعدك منهم ومالك الذي تودعه. جاء في روح المعاني في قوله تعالى: والذين هُمْ لَأَمَانَتِهِمْ وَعَهْدِهِمْ رَاعُونَ : الآية عند أكثر المفسرين عامة في كل ما اتَّصَفُوا عليه وعاهدوا من جهة الله تعالى ومن جهة الناس كالتكاليف الشرعية والأموال المودعة والأيمان والنذور والعقود ونحوها. وجمعت الأمانة دون العهد قيل: لأنها متنوعة متعددة جداً بالنسبة إلى كل مكلف من جهته تعالى ولا يكاد يخلو مكلف من ذلك ولا كذلك العهد. وجاء فيه أيضاً: وكأنه لكثرة الأمانة جُمِعت ولم يُجمع العهدُ قيل: إيذاناً بأنه ليس كالأمانة كثرة وقيل: لأنه مصدر ويدل على كثرة

****Trust and Its Significance in Islam****

1. **Definition of Trust**

Ubayy ibn Ka'b stated: "It is part of trust that a woman is entrusted with her private parts." This emphasizes the sacredness of trust in personal matters.

2. ****The Role of the Muezzin****

In the Hadith, it is mentioned that the muezzin is a trustee, meaning that he is entrusted with the prayers and fasting of the people. The prayers and fasts of the community are a trust placed upon him.

3. ****Trust in Gatherings****

Furthermore, it is stated that gatherings are based on trust. This encourages individuals to refrain from repeating what is said or done in a gathering, as it becomes a trust for those who heard or witnessed it.

4. ****Types of Trust****

Trust encompasses obedience, worship, deposits, confidence, and security. Numerous Hadiths address each of these aspects. It is narrated: "Faith is a trust, and there is no religion for one who does not have trust." Another narration states: "There is no faith for one who does not have trust."

5. ****Divine Trust****

The Hadith also mentions: "I entrust your religion and your trust to Allah," referring to your family and possessions left behind after you.

6. ****Quranic Reference****

In the interpretation of the verse: "And those who are true to their trusts and their covenant" (Quran), most scholars agree that it encompasses everything entrusted to them by Allah and by people, including religious obligations, deposits, oaths, vows, contracts, and similar matters.

7. ****Distinction Between Trust and Covenant****

Trust is considered more diverse and abundant for every accountable individual in relation to Allah, whereas a covenant is less varied. This distinction indicates that trust is a more prevalent concept in the lives of individuals.

8. ****Conclusion****

The abundance of trust is highlighted, and it is noted that the term "covenant" is not used in a plural form, suggesting that it holds a different significance and is less frequent in its application compared to trust.

الأمانة ما روى الكلبي: كلُّ أحدٍ مؤتمن على ما افترض عليه من العقائد والأقوال والأحوال والأفعال ومن الحقوق في الأموال وحقوق الأهل والعيال وسائر الأقارب والمملوكين والجار وسائر المسلمين وقال السدي: إن حقوق الشرع كلها أمانات قد قبلها المؤمن وضمن أداءها بقبول الإيمان. وقيل: كل ما أعطاه الله تعالى للعبد من الأعضاء وغيرها أمانة عنده فمن استعمل ذلك في غير ما أعطاه لأجله وأذن سبحانه له به فقد خان الأمانة. فقد رأيت من تعددها وتنوعها وتشعبها ما يدعو إلى جمعها وليس كذلك العهد فأفرد العهد وجمع الأمانة. وأما تقديمها على العهد فلا أهميتها كما رأيت وحسب ذلك أن تكون الشرع كله كما مر وحسبك من ذلك قوله صلى الله عليه وسلم: الإيمان أمانة ولا دين لمن لا أمانة له. وقوله: لا إيمان لمن لا أمانة له وجاء في فتح القدير: والأمانة أعم من العهد فكلُّ عهدٍ أمانة. أما اختيار كلمة راعون مع الأمانة والعهد دون الحفظ الذي استخدم مع الفروج فله سبب لطيف ذلك أن راعون اسم فاعل من رعى وأصل الرعي حفظ الحيوان وتولي أمره وتفقد شأنه. جاء في الكشف: والراعي القائم على الشيء بحفظ وإصلاح كراعي الغنم وراعي الرعية. ويقال: من راعي هذا الشيء أي: مُتولِّيهِ وصاحبه.

****Trustworthiness (Al-Amana)****

1. ****Definition****: According to Al-Kalbi, every individual is entrusted with what is required of them in

terms of beliefs, statements, states, actions, and rights concerning wealth, family, dependents, neighbors, and all Muslims.

2. ****Rights as Trusts****: Al-Suddi stated that all rights prescribed by Sharia are trusts that the believer has accepted and is responsible for fulfilling through their acceptance of faith.
3. ****Divine Gifts as Trusts****: It is said that everything Allah has granted to a servant, including their body parts and other blessings, is a trust. If one uses these gifts for purposes other than what they were intended for, despite Allah's permission, they have betrayed that trust.
4. ****Multiplicity of Trusts****: The abundance and diversity of trusts necessitate their compilation, unlike the concept of covenant (Al-Ahd), which is singular. Trusts are more numerous and varied, hence they are mentioned collectively, whereas the covenant is mentioned individually.
5. ****Importance of Trust****: The precedence of trust over covenant highlights its significance, as it encompasses the entirety of Sharia. This is further emphasized by the Prophetic sayings: "Faith is a trust, and there is no religion for one who lacks trustworthiness," and "There is no faith for one who lacks trust."
6. ****Comprehensive Nature of Trust****: In "Fath Al-Qadeer," it is noted that trust is broader than a covenant, as every covenant is a form of trust.
7. ****Terminology****: The choice of the term "Ra'oon" in connection with trust and covenant, as opposed to "Hifz" (preservation) used with private parts, has a subtle reason. "Ra'oon" is derived from "Ra'a," which originally means to protect and manage the affairs of something.
8. ****Role of the Guardian****: In "Al-Kashaf," a guardian is described as one who oversees something with care and maintenance, akin to a shepherd tending to sheep or a ruler overseeing their subjects. It is also said, "Who is the guardian of this matter?" meaning the one responsible for it.

وجاء في روح المعاني تفسير راعون : قائمون بحفظها وإصلاحها. وأصل الرعي حفظ الحيوان إما بغذائه الحافظ لحياته أو بذبِّ العدو عنه ثم استعمل في الحفظ مطلقاً. فالرعي ليس مجرد الحفظ بل هو الحفظ والإصلاح والعناية بالأمر وتولي شأنه وتفقد أحواله وما إلى ذلك. وهذا ما يتعلق بالأمانة كثيراً وليس مجرد الحفظ كافياً. فمن ائتمن عندك أهله وصغارهم فلا بد من أن تتفقد أمورهم وتنتظر في أحوالهم وحاجاتهم علاوة على حفظهم وكذلك مَنْ تولى أمر الرعية ونحوه مَنْ اؤتمن على زرع أو ضرع وكذلك ما حمّله الله للإنسان من أمر الشرع يحتاج إلى قيام به وتحجّر للحق فيما يُرضي الله وما إلى ذلك من أمور لا يصح معها مجرد الحفظ فالرعاية أشمل وأعم. ثم إن هناك فرقاً آخر بين رعي الأمانة وحفظ الفروج ذلك أن الفروج جزء من الإنسان وهي لا تندّ عنه أما الأمانات فقد تكون في أماكن متعددة وربما تكون أماكن حفظها نائية عنه فهي تحتاج إلى تفقد ورعاية كما يحتاج الحيوان إلى حفظه من الذئاب والوحوش الضارية. وقد يصعب على الإنسان المحافظة على الأمانة من العادين واللصوص فيضطر إلى تحبّتها في أماكن لا ينالها النظر ولا يطولها التفتيش فكان على المؤتمن أن ينظر في حفظها كما ينظر الراعي في أمر ما يرعاه. فاختيار الرعي لها أنسب من الحفظ. ثم إن اختيار كلمة راعون بالصيغة الاسمية دون الفعلية له سببه فإنه لم يقل: يرعون ذلك ليدلّ على لزوم ثبات الرعي ودوامه وعدم الإخلال به البتة.

****Interpretation of "Ra'oon" in the Spirit of Meanings****

1. ****Definition and Origin****: The term "Ra'oon" refers to those who are responsible for preserving and reforming. The essence of "ra'y" (to shepherd) is to safeguard animals, either by providing sustenance that maintains their life or by protecting them from predators. This term has subsequently been generalized to mean preservation in a broader sense.

2. ****Comprehensive Nature of Ra'y****: Ra'y encompasses not just preservation but also care, attention to matters, and supervision of conditions. This concept is closely related to trust (Amanah), indicating that mere preservation is insufficient.

3. ****Responsibilities of Trust****:

- When entrusted with the care of family or dependents, one must attend to their affairs, needs, and conditions in addition to merely safeguarding them.
- Similarly, a ruler or caretaker of a community must oversee the welfare of the people entrusted to them, just as one entrusted with crops or livestock has a duty to tend to them.

4. ****Divine Mandate****: The responsibilities assigned to humans by divine law require active engagement and a pursuit of truth that pleases Allah. Simple preservation is inadequate; comprehensive care is essential.

5. ****Distinction Between Types of Preservation****:

- There is a significant difference between safeguarding trust and preserving one's private parts (Furooj). The latter is inherently part of a person and cannot be separated from them. In contrast, trusts may be located in various places, sometimes far removed from the custodian, necessitating vigilance and care similar to how one protects animals from wolves and ferocious beasts.

6. ****Challenges in Maintaining Trust****: It can be challenging for individuals to safeguard trusts from aggressors and thieves, often requiring them to hide these trusts in places that are not easily accessible or visible. Thus, the custodian must be as attentive to safeguarding trusts as a shepherd is to their flock.

7. ****Choice of Terminology****: The selection of the term "Ra'oon" in its nominal form rather than a verbal form signifies the necessity of constant and unwavering care, indicating that the act of shepherding must be stable and never neglected.

وأما تقديم الأمانة والعهد على راعون فلاهتمام والعناية بأمرهما وللدلالة على أنهما أولى ما يُرعى في هذه الحياة. وزيادة اللام تفيد الزيادة في الاختصاص وتوكيده. وتفيد فائدة أخرى إلى جانب ما ذكرت ذلك أن كلمة الراعي قد تكون بمعنى الصاحب تقول: مَنْ راعي هذه الدار و من الراعي لهذه الدار أي: من صاحبها ومتولي أمرها فيكون المعنى على هذا: والذين هم أصحاب الأمانات والعهد أي: هم أهلها ومتولّوها. ولو قيل بدل ذلك: الذين هم يرعون الأمانة والعهد لم تُفد هذه الفائدة الجليلة. ثم قال بعد ذلك: والذين هم على صلواتهم يُحافظون. فحتم بالمحافظة على الصلاة وهي آخر ما يُفقد من الدين كما في الحديث الشريف فلعلّ الختم بالمحافظة عليها إشارة إلى ذلك أي أنها خاتمة عرى الإسلام. إن ذكر الصلاة في البدء والخاتمة تعظيم لأمرها أيما تعظيم. جاء في روح المعاني: وفي تصدير الأوصاف وختمها بأمر الصلاة تعظيم لشأنها. وتقديم الخشوع للاهتمام به فإن الصلاة بدونه كلا صلاة بالإجماع وقد قالوا: صلاة بلا خشوع جسد بلا روح. فقد بدأ بالخشوع في الصلاة وكأنه إشارة إلى أول ما يرفع وختم بالمحافظة عليها إشارة إلى آخر ما يبقى والله أعلم.

****Translation****:

As for prioritizing trust and covenant over the caretakers, it signifies the importance and care for these matters, indicating that they are the foremost responsibilities to be upheld in this life. The additional "لـ" (for) emphasizes the specificity and reinforcement of this concept. Furthermore, the term "راعي" (caretaker) can also mean "owner," as in asking: "Who is the caretaker of this house?" or "Who is the owner of this house?" Thus, the meaning here is that those who are custodians of trusts and covenants are

indeed their rightful owners and guardians. If it were stated instead: "those who tend to the trust and covenants," it would not convey this significant benefit.

Then it continues: "And those who are vigilant in their prayers." The conclusion with the maintenance of prayer is notable, as it is the last aspect to be lost from the faith, as mentioned in the noble hadith. Thus, the conclusion with the preservation of prayer may indicate that it is the final stronghold of Islam. The mention of prayer at both the beginning and the end highlights its immense importance. As stated in "Ruh al-Ma'ani": "The introduction and conclusion of the attributes with the matter of prayer signifies its exalted status."

The emphasis on humility in prayer underscores its significance, as prayer without humility is universally regarded as incomplete. It has been said: "A prayer without humility is like a body without a soul." The focus begins with humility in prayer, suggesting that it is among the first aspects to be elevated, while concluding with the preservation of prayer indicates it is among the last to remain. And Allah knows best.

والخشوع غير المحافظة فالحشوع أمرٌ قلبي متضمن للخشية والتذلل وجمع الهمة والتدبر وأمرٌ بدني وهو السكون في الصلاة كما سبق ذكره فهو صفة للمصلي في حال تأديته لصلاته. وأما المحافظة فهي المواظبة عليها وتأديتها في أوقاتها بشروطها من طهارة المصلي وملبوسه ومكانه وإقامة أركانها وإنهاء ركوعها وسجودها وقراءتها والمشروع من أذكارها وأن يוכלوا نفوسهم بالاهتمام بها وبما ينبغي أن تتم به أوصافها. وقيل: المراد يحافظون عليها بعد فعلها من أن يفعلوا ما يُخيطُها ويبطلُ ثوابها. وكل ذلك مراد لأنه من المحافظة عليها. وذكرَت الصلاة أولاً بصورة المُفرد ليدل ذلك على أن الخشوع مطلوب في جنس الصلاة ففي كل صلاة ينبغي أن يكون الخشوع أيّاً كانت الصلاة فرضاً أو نافلة فالصلاة ههنا تفيد الجنس. وذكرت آخرّاً بصورة الجمع للدلالة على تعددها من صلوات اليوم والليلة إلى صلاة الجمعة والعيدين وصلاة الجنازة وغيرها من الفرائض والسنن فالمحافظة ينبغي أن تكون على جميع أنواع الصلوات. جاء في الكشف: وقد وُحِدَتْ أولاً لِيُفَادَ الخشوع في جنس الصلاة أي صلاة كانت وُجِعَتْ آخرّاً لتفاد المحافظة على أعدادها وهي: الصلوات الخمس والوتر والسنن المرتبة على كل صلاة وصلاة الجمعة والعيدين والجنازة والاستسقاء والكسوف وصلاة الضحى والتهجد وصلاة التسبيح وصلاة الحاجة وغيرها من النوافل.

****Khushu' and Preservation in Prayer****

Khushu' is distinct from mere preservation. It is a heart-centered state that encompasses fear of Allah, humility, focused intention, and contemplation. It also manifests physically as tranquility during prayer, as previously mentioned. Thus, khushu' is an essential attribute of the worshiper while performing their prayer.

On the other hand, preservation refers to the consistency in performing prayers at their designated times, adhering to their conditions, which include the purity of the worshiper, their attire, the place of prayer, fulfilling its pillars, completing the bowing (ruku') and prostration (sujud), reciting the necessary parts, and including the prescribed dhikrs (remembrances). Worshipers should devote themselves to the importance of prayer and the qualities required for its proper performance. It is also said that preservation means ensuring that one does not engage in actions that would nullify the prayer or diminish its reward. All these aspects are encompassed within the concept of preservation.

The mention of prayer in the singular form initially indicates that khushu' is sought in the essence of prayer, regardless of whether it is obligatory (fard) or voluntary (nafl). Here, prayer signifies its general category. The later mention in plural form signifies the various types of prayers performed throughout the day and night, such as the five daily prayers, Friday prayer, Eid prayers, funeral prayers, and other obligatory and Sunnah prayers. Thus, preservation should apply to all forms of prayer.

As stated in Al-Kashaf, the singular form was used initially to emphasize the necessity of khushu' in the essence of any prayer. The plural form was later used to highlight the need for preservation across the various prayers, which include: the five daily prayers, Witr, the Sunnah prayers associated with each obligatory prayer, Friday and Eid prayers, funeral prayers, prayers for rain, eclipse prayers, Duha prayer, Tahajjud, Salat al-Tasbih, Salat al-Hajah, and other voluntary prayers.

واستعمال الجمع مع المحافظة أنسب شيء للدلالة على المحافظة عليها بأجمعها. وقد جيء بالفعل المضارع فقال: والذين هُمْ على صَلَوَاتِهِمْ يُحَافِظُونَ بخلاف ما مرَّ من الصفات للدلالة على التجدد والحدوث لأن الصلوات لها مواقيت وأحوال تحدث وتتجدد فيها فيصلّى لكل وقت وحالة فليس فيها من الثبوت ما في الأوصاف التي مرت فهناك فرق مثلاً بينها وبين قوله: الذين هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ لأن الخشوع ينبغي أن يكون مستمراً ثابتاً في الصلاة لا ينقطع فهو صفة ثابتة فيها. وكذلك قوله: والذين هُمْ عَنِ اللّغو مُعْرِضُونَ فإنه ينبغي أن يكون الإعراض عن اللغو دائماً مستمراً لا ينقطع وكذلك قوله: والذين هُمْ لِفُرُوجِهِمْ حَافِظُونَ فإن حفظ الفروج ثابت دائم. وأما العطف بالواو في كل صفة من هذه الصفات فللدلالة على الاهتمام بكل صفة على وجه الخصوص وهذا ما تفيدّه الواو من عطف الإخبار والصفات. وكذلك ذكر الاسم الموصول مع كل صفة فإنه يدل على الاهتمام والتوكيد فإنه لم يقل مثلاً: قد أفلح المؤمنون الذين هم في صلاتهم خاشعون وعن اللغو معرضون وللزكاة فاعلون ... إلخ بل كرّر الموصول مع كل صفة للدلالة على توكيد هذه الصفات وأهمية كل صفة. جاء في تفسير فتح القدير: وكرر الموصولات للدلالة على أن كل وصف من تلك الأوصاف لجلالته يستحق أن يستقل بموصوف متعدّد. ثم قال بعد ذلك:

The Use of Plurality in Attributes for Emphasis on Preservation

The use of the plural form while maintaining its integrity is the most suitable means to indicate the comprehensive preservation of the attributes. The present tense verb is employed when it states: "And those who are steadfast in their prayers" (الذين هُمْ على صَلَوَاتِهِمْ يُحَافِظُونَ). This differs from the previously mentioned attributes as it signifies renewal and occurrence, since prayers have specific times and conditions that arise and are renewed, with each time and situation requiring a distinct prayer. Thus, there is no permanence in prayers as there is in the attributes that have been previously mentioned.

For example, there is a distinction between this and the phrase: "those who are humble in their prayers" (الذين هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ), because humility should be a continuous and unwavering state during prayer; it is a fixed attribute. Similarly, the phrase: "and those who turn away from idle talk" (الذين هُمْ عَنِ اللّغو مُعْرِضُونَ) implies that turning away from idle talk should be a constant and uninterrupted action. Likewise, "and those who guard their private parts" (الذين هُمْ لِفُرُوجِهِمْ حَافِظُونَ) indicates that the guarding of private parts is a permanent obligation.

The conjunction "and" in each of these attributes serves to emphasize the importance of each specific attribute. This is what the conjunction conveys through the coordination of news and attributes. Furthermore, the mention of the relative pronoun with each attribute indicates emphasis and affirmation; for instance, it does not simply state: "Indeed, the believers have succeeded, those who are humble in their prayers, turn away from idle talk, and perform zakat," but rather it repeats the relative pronoun with every attribute to underscore the significance of each one.

As noted in the Tafsir of Fath al-Qadir: the repetition of the relative pronouns indicates that each of these attributes, due to its grandeur, deserves to be distinguished as a separate and multiple characteristic.

أولئك هُم الوارثون . فجاء بضمير الفصل والتعريف في الخبر للدلالة على القصر أي: هؤلاء الجامعون لهذه الأوصاف هم الوارثون الحقيقيون وليس غيرهم. ثم فسر هذا الإبهام فبين ماذا يرثون الفردوس هُمْ فِيهَا خَالِدُونَ ففي هذا الإبهام ثم الإيضاح بعده من الفخامة ما فيه. جاء في الكشف: أولئك الجامعون لهذه الأوصاف هم الوارثون الأحقاء بأن يُسَمَّوْا وَرَثَةً دُونَ مَنْ عَدَاهُمْ. ثم ترجم الوارثين بقوله: الذين يَرِثُونَ الفردوس فجاء

بفخامة وجزالة لإرثهم لا تخفى على الناظر. ثم انظر إلى تقديم الجار والمجرور على الخبر في قوله: هُمْ فِيهَا خَالِدُونَ للدلالة على القصر وتناسب ذلك مع التقديم في الأوصاف السابقة: في صلاتهم خاشعون للزكاة فاعلون لفروجهم حافظون لأماناتهم وعهدهم راعون فجازاهم من جنس عملهم فإن أولئك الذين قصرُوا أعمالهم على الخير قصر الله خلودهم في أعلى الجنة وهو الفردوس فلا يخرجون عنه إلى ما هو أدنى درجة منه فكان خلودهم في الفردوس لا في غيره. والفردوس أعلى الجنة وأفضلها ومنه تَنْفَجِرُ أنهارُ الجنة كما جاء في الحديث. ثم نأتى إلى سورة المعارج. قال تعالى: إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً إِذَا مَسَّهُ الشَّرُّ جَزُوعاً وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعاً إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ لِلسَّائِلِ وَالْمَحْرُومِ وَالَّذِينَ يُصَدِّقُونَ بَيُّوتَ الدِّينِ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ إِنَّ

****Those are the inheritors.**** The use of the pronoun for separation and the definite article in the predicate indicates exclusivity, meaning: those who possess these characteristics are the true inheritors, and no one else. This ambiguity is clarified by specifying what they inherit: ****those who inherit Paradise, wherein they will abide eternally.**** This progression from ambiguity to clarification carries a grandeur of its own.

According to Al-Kashaf: ****Those who embody these attributes are the rightful inheritors, deserving to be called heirs unlike anyone else.**** The description of the inheritors follows with: ****those who inherit Paradise,**** presented with a magnificence that is evident to the observer.

Moreover, note the precedence of the prepositional phrase over the predicate in the statement: ****they will abide therein eternally,**** which emphasizes exclusivity and aligns with the preceding description: ****in their prayers, they are humble; for the Zakat, they are diligent; they guard their private parts; they uphold their trusts and covenants.**** Thus, they are rewarded in accordance with their deeds, for those who limit their actions to goodness, Allah has limited their eternity to the highest level of Paradise, which is Paradise itself, and they will not exit to a lower rank. Their eternity is in Paradise, not elsewhere. ****Paradise**** is the highest and best of Paradise, from which the rivers of Paradise flow, as mentioned in the Hadith.

Next, we turn to Surah Al-Ma'arij. Allah, the Exalted, says: ****Indeed, man was created anxious; when touched by evil, he is discontented, and when touched by good, he withholds, except for the pray-ers who are constant in their prayers, and those who have a known right in their wealth for the beggar and the deprived, and those who affirm the Day of Judgment, and those who are in fear of the punishment of their Lord.****

عَذَابِ رَبِّهِمْ غَيْرُ مَأْمُونٍ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ . قال تعالى: إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً . بنى الفعل خلق للمجهول ذلك أن المقام مقام دم لا تكريم. مقام ذكر جانبٍ مظلمٍ من طبيعة البشر . والله سبحانه لا ينسب الفعل إلى نفسه في مقام السوء والذم. قال تعالى: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ التين: 4 . فنسب الفعل إلى ذاته في مقام المدح. وقال: وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ الْأَعْرَاف: 11 . وقال: وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْمِلُونَ الْأَعْرَاف: 181 . في حين قال: يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفاً النساء: 28 . وقال: خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ الْأَنْبِيَاء: 37 . وقال: إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً . والهلع فَسْرُهُ ربنا بقوله: إِذَا مَسَّهُ الشَّرُّ جَزُوعاً وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعاً فهو الجزع عند مَسِّ الشرِّ والمنع عند مَسِّ الخير. جاء في الكشف: الهلع سرعة الجزع عند مَسِّ المكروه وسرعة المنع عند مَسِّ الخير.. و الخير : المال والغنى. و الشر : الفقر أو

****Punishment of Their Lord is Uncertain****

And those who guard their private parts, except from their spouses or what their right hands possess, for indeed, they are not to be blamed. But whoever seeks beyond that, those are the transgressors. And those who are to their trusts and their covenant due, and those who are in their testimonies, are steadfast. And those who carefully maintain their prayers, they will be in gardens, honored.

****Human Nature and Divine Creation****

Allah, the Exalted, said: "Indeed, man was created anxious." The verb "created" is attributed to the unknown, as this context is one of blame rather than honor, highlighting a dark aspect of human nature. Allah does not attribute actions to Himself in contexts of blame and disrepute.

He said: "Indeed, We have created man in the best of stature" (At-Tin: 4), attributing the action to Himself in a context of praise. He also said: "And indeed, We created you, then fashioned you, then We said to the angels, 'Prostrate to Adam'" (Al-A'raf: 11). Furthermore, He said: "And of those We created is a nation guiding by truth and thereby establishing justice" (Al-A'raf: 181).

Conversely, He stated: "Allah intends to lighten for you, and man was created weak" (An-Nisa: 28). He also said: "Man was created of haste" (Al-Anbiya: 37). And again: "Indeed, man was created anxious."

****Definition of Anxiety****

Anxiety, as defined by our Lord, is: "When evil touches him, he is despairing, and when good touches him, he withholds." It is despair when faced with evil and withholding when faced with good. According to Al-Kashaf: "Anxiety is the quick despair in the face of adversity and the quick withholding in the face of goodness." Goodness is wealth and affluence, while evil is poverty.

الصحة والمرض. إذا صَحَّ الغنيُّ مَنَعَ المعروف وشَحَّ بماله وإذا مرض جزع وأخذ يوصي. وجاء في تفسير ابن كثير : أي: إذا مَسَّهُ الضُّرُّ فَرَعَ وجزع وانخل قلبه من شدة الرعب وأيسَ أن يحصلَ له بعد ذلك خير. وإذا مَسَّهُ الخير مَنُوعاً أي: إذا حصلت له نعمة من الله بخل بها على غيره ومنع حقَّ الله تعالى فيها. وجاء في فتح القدير : قال في الصحاح: الهلع في اللغة: أشدُّ الحرص وأسوأ الجزع وأفحشه.. أي: إذا أصابه الفقر والحاجة أو المرض ونحو ذلك فهو جَزُوع أي كثير الجزع. وإذا أصابه الخير من الغنى والخصب والسعة ونحو ذلك فهو كثير المنع والإمساك. والجزع ضد الصبر ونقيضه وقد قابله الله بالصبر فقال: سَوَاءٌ عَلَيْنَا أَجَزْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّجِيصٍ إبراهيم: 21 . وجاء في لسان العرب : الجزوع ضد الصبور على الشر والجزع نقيض الصبر ... وقيل: إذا كثر منه الجزع فهو جزوع وجُزَاع. وقد بدأ بالشر قبل الخير فقال: إذا مَسَّهُ الشر جَزُوعاً وإذا مَسَّهُ الخير مَنُوعاً وذلك لأن السياق يقتضي ذلك فقد بدأت السورة بالعذاب وهو قوله تعالى: سَأَلْ سَائِلٌ بِعَذَابٍ وَاقِعٍ . وذكر قبل هذه الآية مشهداً من مشاهد العذاب فقال: يَوَدُّ المجرم لو يَفْتَدِي مِنْ عَذَابٍ يَوْمِيذٍ بَيْنِيهِ وَصَاحِبَتِهِ وَأَخِيهِ كَلَّا إِنَّهَا لَأُظَى نَرَاةً للشوى .

****Health and Illness****

When the wealthy is in good health, he denies charity and is miserly with his wealth. However, when he falls ill, he becomes anxious and begins to make bequests. In the interpretation of Ibn Kathir, it is stated: when adversity befalls him, he panics and his heart is filled with intense fear, losing hope for any subsequent good. And when good fortune touches him, he becomes stingy, withholding what is rightfully due to Allah in that regard.

In "Fath al-Qadir," it is noted that in linguistic terms, "panic" refers to extreme greediness and the worst form of anxiety. This means that when he faces poverty, need, or illness, he is excessively anxious. Conversely, when he experiences prosperity, abundance, or wealth, he becomes exceedingly stingy and refuses to give.

Panic is the opposite of patience, and Allah has contrasted it with patience, as He says: "Whether we are

anxious or patient, there is no escape for us" (Ibrahim: 21). In "Lisan al-Arab," it is mentioned that anxiety is the opposite of patience in adversity, and if one exhibits excessive anxiety, he is termed "panicky."

The text begins with the mention of adversity before good, stating: "When adversity touches him, he panics, and when good fortune touches him, he withholds." This sequence is necessary as the context begins with punishment, as indicated by the verse: "A questioner questioned concerning a punishment about to befall." Prior to this verse, a scene of punishment was described: "The wrongdoer wishes he could ransom himself from the punishment of that Day with his children, his wife, and his brother... No! Indeed, it is a blazing fire, fiercely pulling away the skin."

فالمناسبُ إذن هو البدء بالشر وهو الذي يقتضيه السياق وجوُّ السورة. فالإنسانُ خلقُ هلوياً لا يصبر إذا مسه الشر بل يجزع. ويذكرُ الجزع ههنا وهو عدم الصبر مناسب لقوله تعالى في أوائل السورة: فاصبر صَبْرًا جَمِيلًا. فهو يأمر نبيه بالصبر الجميل. والصبرُ طاردٌ للجزع المقيت الذي طُبِعَ عليه الإنسان وتحرر منه مَنْ أراد الله له الخير. واستثنى من الاتصاف بصفة الهلع هذه بشقيها: الجزع والمنع للخير مَنْ ذكرهم بعد هذه الآية بقوله: إلا المصلين الذين هم على صلاتهم دائمون. والدوام على الصلاة معناه المواظبة عليها والانهماك فيها حتى تنتهي وعدم الانشغال عنها وليس المراد أنهم يصلون أبداً. جاء في البحر المحيط: ديمومتها قال الجمهور: المواظبة عليها. وقال ابن مسعود: صلاتها لوقتها. وقال عتبة بن عامر: يقرؤون فيها ولا يلتفتون يميناً ولا شمالاً. وجاء في فتح القدير: أي لا يشغلهم عنها شاغل ولا يصرفهم عنها صارف وليس المراد بالدوام أنهم يصلون أبداً. وجاء في روح المعاني: أخرج ابن المنذر عن أبي الخير أن عتبة قال لهم: مَنْ الذين هم على صلاتهم دائمون قال: قلنا: الذين لا يزالون

****Starting with Adversity****

It is appropriate, therefore, to begin with the concept of adversity, which is necessitated by the context and the atmosphere of the Surah. Human beings are created with a disposition towards anxiety; they cannot endure when faced with harm but instead become distressed. The mention of distress here, which signifies a lack of patience, aligns well with Allah's command in the early verses of the Surah: "So be patient with a beautiful patience." This command instructs His Prophet to exhibit beautiful patience.

****The Role of Patience****

Patience serves to repel the lamentable distress that is inherent to human nature, and those whom Allah wishes to benefit are liberated from it. An exception to the characteristic of anxiety—comprising both distress and withholding of goodness—includes those mentioned after this verse: "Except for the prayerful, who are constant in their prayer."

****Understanding Constancy in Prayer****

The term "constant" in relation to prayer implies diligence and immersion in it until its completion, without distraction. It does not mean that they pray perpetually.

- In "Al-Bahr Al-Muhit," it is stated that the consensus indicates that constancy refers to being diligent in prayer.
- Ibn Mas'ud noted that it means praying at its appointed time.
- According to Uqbah ibn Amir, it signifies that they remain focused in prayer without turning to the right or left.

Furthermore, "Al-Fath Al-Qadeer" clarifies that this means nothing should distract them from prayer, nor

should anything divert them away from it; the intent is not that they pray incessantly.

In "Ruh Al-Ma'ani," it is reported that Ibn Al-Mundhir narrated from Abu Al-Khayr that Uqbah asked them: "Who are those that are constant in their prayer?" They replied: "Those who do not cease."

يصلون. فقال: لا ولكن الذين إذا صلّوا لم يلتفتوا عن يمين ولا شمال. وقد فرق صاحب الكشاف بين الدوام والمحافظة على الصلاة فقال: فإن قلت: كيف قال: الذين هم على صلاتهم دائمون ثم والذين هم على صلاتهم يحافظون قلت: معنى دوامهم عليها: أن يواظبوا على أدائها ولا يخلّون بها ولا يشتغلون عنها بشيء من الشواغل كما روي عن النبي صلى الله عليه وسلم: أفضل العمل أدومه وإن قلَّ.. ومحافظةهم عليها أن يراعوا إسباغ الوضوء لها ومواقفتها ويقوموا أركانها ويكملوها بسننها وآدابها ويحفظوها من الإحباط باقتراف المآثم. فالدوام يرجع إلى أنفس الصلوات والمحافظة على أحوالها. وهذه الآية مرتبطة بقوله تعالى قبل هذه الآيات في صفة جهنم: تَدْعُوا مَنْ أَدْبَرَ وتولى ومرتبطة بقوله تعالى: إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً. أما ارتباطها بقوله: تَدْعُوا مَنْ أَدْبَرَ وتولى فهو واضح فإن ذلك الذي تدعوه جهنم قد أدبر عن الطاعة وتولى عن الحق وهذا مُقْبِلٌ على الطاعة مواظب عليها لا يلتفت عنها ناج من عذاب جهنم. ثم انظر إلى قوله تعالى: تَدْعُوا مَنْ أَدْبَرَ وتولى فقد ذكر أمراً ووكّده فقال: تَدْعُوا مَنْ أَدْبَرَ وتولى وقابله بقوله: إِلَّا الْمُصَلِّينَ. وقال: وتولى وهو تأكيد للإدبار والانصراف عن الطاعة وقابله بقوله: الذين هم على صلاتهم دائمون أي: مقبلون على الطاعة مستمرين عليها. فهو مرتبط بها أحسن ارتباط. وهذا الصنف مقابلٌ لأولئك المُدْبِرِينَ الْعُصَاةَ.

Prayer and Its Preservation

They pray. He said: No, but those who, when they pray, do not turn away to the right or the left. The author of Al-Kashaf distinguished between the continuity and preservation of prayer, stating: If you ask: How did he say: "Those who are constant in their prayers" and then "Those who preserve their prayers"? I would say: The meaning of their continuity in prayer is that they consistently perform it and do not neglect it or become distracted by any preoccupations, as it has been narrated from the Prophet (peace be upon him): "The best deeds are those that are consistent, even if they are few."

Their preservation of prayer entails ensuring the proper performance of ablution for it, adhering to its timings, establishing its pillars, completing it with its Sunnah and etiquettes, and safeguarding it from nullification through sinful acts. Continuity pertains to the essence of the prayers, while preservation relates to their conditions.

This verse is connected to the previous statement of Allah regarding the description of Hell: "It calls to those who turn away and are heedless," and it relates to His statement: "Indeed, man was created anxious." The connection to the phrase "It calls to those who turn away and are heedless" is clear, as those whom Hell calls have turned away from obedience and have shunned the truth. In contrast, the one who is devoted to obedience and steadfast in prayer does not turn away from it, thus he is saved from the torment of Hell.

Then consider the statement of Allah: "It calls to those who turn away and are heedless." He mentioned a matter and emphasized it by saying: "It calls to those who turn away and are heedless," and contrasted it with the phrase: "Except for the praying." He stated "and are heedless," which reinforces the notion of turning away from obedience, and contrasted it with the phrase: "Those who are constant in their prayers," meaning they are devoted to obedience and persistent in it. Thus, it is closely connected in the best manner. This category is opposed to those who are disobedient and heedless.

وأما ارتباطها بقوله: إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً فهو أجملُ ارتباط وأحسنه ذلك أن الدوام على الصلاة علاجٌ للجزع وعلاجٌ لمنع الخير. فإن الجَزُوعَ شخصٌ لا يصبر. وعلاج هذه الصفة أن يتعلم الصبر ويتعده والدوام على الصلاة والمواظبة عليها والاستمرار عليها من أحسن ما يعود على الصبر فإن هذه الأعمال تقتضي صبراً متواصلاً ولذا لا يدوم عليها كثيرٌ من الناس فهم يصلون ولكن لا يدومون على صلاتهم بل ينشغلون عنها بأنفسهم

وقلوبهم وتسرح في دواخلهم صوارفُ تنالُ كثيراً من صلاتهم. فالدوام عليها علاج من أنجع الأدوية للتعويد على الصبر والمعافة من الجزع. وهي كذلك علاج لمنع الخير ذلك أن الدائم في صلاته يتعود أن يُعطي من نفسه ووقته لربه بل يعطيه نفسه كُلَّها ووقته في الصلاة وأن يتحرر من العبودية لرغبته وشهوته فيدوم على أمر ليس فيه مصلحة دنيوية ظاهرة له بل قد تفوت عليه شيئاً عاجلاً كما ذكر ربنا في قوله في صلاة الجمعة: وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً انفَضُوا إِلَيْهَا الجمعة: 11 . فالدوام على الصلاة علاج ناجع لهذه النفوس الجاسية لتسمح من وقتها ومالها وكلِّ ما يربطها برغباتها وشهواتها ولذا لم يكتف بقوله إلا المصلين بل قال: الذين هُمْ على صَلَاتِهِمْ دَائِمُونَ . ثم قال بعد ذلك: والذين في أموالهم حَقٌّ مَعْلُومٌ لِلْسَائِلِ والمحروم . قيل: إن المراد بالحق المعلوم الزكاة لأنها مُقَدَّرَةٌ معلومة وقيل: غير ذلك.

****Connection to the Statement: "Indeed, man was created anxious"****

The most beautiful and profound connection is that the persistence in prayer serves as a remedy for anxiety and a means to prevent the loss of goodness. The anxious person is one who lacks patience. The treatment for this trait is to learn patience and to become accustomed to it. The continuous practice of prayer and its regular observance are among the best ways to cultivate patience, as these acts require sustained endurance.

However, many people do not maintain their prayers; they pray intermittently but do not remain committed, as they become preoccupied with their own desires and their hearts are distracted by internal distractions that diminish the quality of their prayers. Thus, the steadfastness in prayer is one of the most effective remedies for training oneself in patience and for healing from anxiety.

Moreover, it serves as a remedy to prevent the loss of goodness. The one who is consistent in prayer becomes accustomed to dedicating his time and self to his Lord, giving all of himself and his time during prayer. He frees himself from the bondage of his desires and passions, remaining committed to an action that does not yield immediate worldly benefits, which may even cause him to miss out on something urgent. As our Lord mentioned in the context of Friday prayer: "And when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing." (Quran 62:11).

Thus, the persistence in prayer is an effective treatment for hardened souls, allowing them to relinquish part of their time, wealth, and everything that ties them to their desires and passions. Therefore, it is not sufficient to say "except for the pray-ers," but rather, it is specified: "those who are consistently devoted to their prayer."

Following this, it is stated: "And those in whose wealth is a known right for the beggar and the deprived." It has been said that the known right refers to zakat, as it is a specified obligation, while others have suggested different interpretations.

وعلى أية حال فإن هؤلاء وضعوا في أموالهم حقاً معلوماً لمستحقِّه. وهذه الآية مرتبطة بقوله تعالى في أصحاب جهنم: وَجَمَعَ فَأَوْعَى وَمرتبطة بقوله تعالى: وَإِذَا مَسَّهُ الْخَيْرُ مَثْوًى . أما ارتباطها بقوله تعالى: وَجَمَعَ فَأَوْعَى فهو ظاهر ذلك أن الله وصف أصحاب جهنم بقوله: تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى وَجَمَعَ فَأَوْعَى ومعنى جمع فأوعى: أنه جمع المال بعضه على بعض فأوعاه أي: فجعله في وعاء وكنزه ومنع حقَّ الله الواجب فيه من مستحقِّه. أما هؤلاء المعافون من النار فقد جعلوا في أموالهم حقاً معلوماً للسائل والمحروم فهم لم يمنعوا حق الله فلم يكونوا ممن أدبر وتولى وجمع فأوعى. وأما ارتباطها بقوله تعالى: وَإِذَا مَسَّهُ الْخَيْرُ مَثْوًى فهو ظاهر أيضاً ذلك أن معنى وَإِذَا مَسَّهُ الْخَيْرُ مَثْوًى أنه إذا أصابه الخير والمال والغنى بَجَلٍ ومنع حقَّ الله تعالى فيه كما ذكرنا. وهؤلاء جعلوا في أموالهم حقاً معلوماً للسائل والمحروم فهم معافون مستثنون من صفة الهلع المذكورة بل إنهم مُسْتَثْنَوْنَ من صفة الهلع بشقيها: الجزع عند مسِّ الشر والمنع عن مس الخير. ذلك أن قسماً من البخلاء إذا خرج شيء من مالهم جزعوا وحزنوا كأنما حلت بهم مصيبة وكان المال الصَّقُّ بقلوبهم من أي شيء آخر فهؤلاء الذين جعلوا في أموالهم حقاً معلوماً للسائل والمحروم لم يجزعوا عند خروج المال منهم ولم يُعَقِّبُوهُ أَنْفُسَهُمْ ولم يمنعوا السائل والمحروم منه فأخرج المال إلى الفقراء والمساكين علاجاً وشفاء لهذا الداء الويل.

In any case, these individuals have allocated a known right in their wealth for its rightful owners. This verse is connected to Allah's statement regarding the people of Hell: "And he gathers [wealth] and hoards it," and is also related to His saying: "And when good touches him, he withholds." The connection to "And he gathers [wealth] and hoards it" is evident, as Allah describes the people of Hell by saying: "Calls upon one who turns away and flees, and gathers [wealth] and hoards it." The meaning of gathering and hoarding is that he accumulates wealth and stores it away, thus keeping it in a container and denying the obligatory right of Allah from those entitled to it.

On the other hand, those who are spared from the Fire have allocated a known right in their wealth for the beggar and the deprived. They have not withheld Allah's right; thus, they are not among those who turn away and hoard. The connection to the statement "And when good touches him, he withholds" is also clear. The meaning here is that when he receives wealth and prosperity, he becomes miserly and denies Allah's right in it, as we have mentioned.

These individuals have established a known right in their wealth for the beggar and the deprived. They are exempt from the described quality of greed, as they are excluded from the two aspects of greed: anxiety when faced with harm and withholding when faced with good. Some misers, when any of their wealth is spent, become anxious and sorrowful as if a calamity has befallen them. Their attachment to wealth is stronger than to anything else. However, those who have allocated a known right in their wealth for the beggar and the deprived do not become anxious when their wealth is spent, nor do they withhold it from the beggar and the deprived. Thus, giving wealth to the poor and the needy is a remedy and cure for this grievous disease.

وهناك لمسة فنية لطيفة في اختيار نوع العذاب في هذا السياق ذلك أنه قال: كَلَّا إِنَّهَا لَأُظَى نَزَّاعَةً لِلشَّوَى تَدْعُو مَنْ أَذْبَرَ وَتَوَلَّى وَجَمَعَ فَأَوْعَى . ومن معاني الشوى جلد الإنسان فهي أي: جهنم تنزعُ جلدَ الإنسان وتُبقي الأحشاء بلا جلد. والجلدُ للأحشاء كالوعاء للمال يحفظ ما في داخله فإن هذا الشخص كما أوعى ماله ومنعه حقه سيمزقُ الله وعاء جسمه ويخرج ما في داخله. ولا شك أن جلده ووعاء نفسه أحبُّ إليه من المال ومن كل شيء ألا ترى أنه يقال للمطلوب: انجُ بجلدك فانظر التناسقَ الجميلَ بين المعصية والعذاب والجزاء من جنس العمل. ثم قال بعد ذلك: والذين يُصَدِّقُونَ بَيُّومَ الدين . ويوم الدين يوم القيامة واختيار ذكر التصديق بيوم الدين دون غيره من أركان الإيمان ههنا له سببُهُ ذلك أن جَوَّ السورة في الكلام على هذا اليوم فقد قال في أوائل السورة: تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ وهذا اليوم هو يوم القيامة كما جاء في الحديث الصحيح. وقال عن هذا اليوم: إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَنَرَاهُ قَرِيبًا أي: أن الكفار يستبعدون وقوعه ويرونه محالاً في حين أن هؤلاء المعافين يُصَدِّقُونَ به. وقال: يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ .

****Artistic Touch in the Choice of Punishment****

There is a delicate artistic touch in the choice of punishment in this context, as it states: "No! Indeed, it is a blazing fire, pulling away the skin, calling to those who turned away and collected [wealth]." One interpretation of "skin" refers to human flesh, indicating that Hell removes the skin of a person while leaving the entrails without covering. The skin serves as a container for the entrails, much like a vessel for wealth, preserving what is inside. Thus, as this person hoarded their wealth and withheld its rightful due, Allah will tear apart the vessel of their body and expose what lies within.

Undoubtedly, one's skin and bodily container are more cherished than wealth or anything else. Do you not see that it is said to the one in distress: "Save your skin"? This highlights the beautiful correspondence

between sin, punishment, and recompense of the same nature.

Then it continues: "And those who believe in the Day of Judgment." The Day of Judgment refers to the Day of Resurrection, and the choice to mention belief in the Day of Judgment over other pillars of faith here has its reason. The atmosphere of the surah revolves around this day, as it begins with: "The angels and the Spirit ascend to Him in a Day whose measure is fifty thousand years." This day is indeed the Day of Resurrection, as mentioned in authentic hadith.

It is also said regarding this day: "Indeed, they see it as distant, while We see it as near," meaning that the disbelievers find its occurrence improbable, while those who are righteous affirm its reality. Furthermore, it states: "The Day when the sky will be like molten brass, and the mountains will be like wool."

وقال: فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حتى يلاقوا يَوْمَهُمُ الَّذِي يُوعَدُونَ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعاً كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ خَاشِعَةً أَبْصَارُهُمْ تَرَاهَهُمْ ذَلِكَ ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ . فجاءت السورة والسياق في الكلام على يوم الدين وختمت السورة بالكلام عليه فكان مناسباً لأن يخصصه بالذكر من بين أركان الإيمان الأخرى فقال: والذين يُصَدِّقُونَ يَوْمَ الْيَوْمِ . ثم قال: والذين هم من عَذَابٍ رَبِّهِمْ مُشْفِقُونَ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ . وذكر الإشفاق من العذاب مناسب لجو السورة أيضاً فإن السورة مشحونة بذكر العذاب والكلام عليه فقد بُدِئَت السورة به وخُتِمَت به فقال في أول السورة: سَأَلْتُ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ وقال في خاتمتها: خَاشِعَةً أَبْصَارُهُمْ تَرَاهَهُمْ ذَلِكَ كما ذكر فيها مشهداً آخر من مشاهد العذاب فقال: يَوْمَ الْمَجْرَمِ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمَئِذٍ بَنِيهِ وَصَاحِبَتَهُ وَأَخِيهِ وَقَصِيلَتِهِ الَّتِي تُؤْوِيهِ وَمَنْ فِي الْأَرْضِ جَمِيعاً ثُمَّ يُنْجِيهِ كَلَّا إِنَّهَا لَأُظَى تَرَاةً لِلشَّوَى تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى وَجَمَعَ فَأَوْعَى . فاخترت الإشفاق من العذاب أنسب اختياراً ههنا . ولا شك أن الذين يصدقون بيوم الدين ويخشون عذاب ربهم مستثنون معافون من صفة الهلع . فالتصديق بيوم الدين مُدْعَاةٌ لِلطَّمَأْنِينَةِ وَالْأَمْنِ فِي الْنَفْسِ فهو يصبر إذا مَسَّهُ الشَّرُّ احتساباً لأجر ذلك عند الله وأنه سيعوضه خيراً مما فقد أو مما ابتلي به وإذا مسه الخير لا يمنع لأن الله سيعطيه أضعافاً ما يعطي.

****Translation:****

And He said: "So let them engage and play until they encounter their Day which they are promised, the Day they will emerge from the graves swiftly as if they were rushing toward an erected idol, with humbled eyes, overwhelmed by humiliation. That is the Day they were promised."

The atmosphere of the surah and the context of the discourse regarding the Day of Judgment, concluding with a mention of it, makes it appropriate to specifically mention it among the other pillars of faith. He stated: "And those who believe in the Day of Judgment." Then He said: "And those who are fearful of the punishment of their Lord. Indeed, the punishment of their Lord is not to be felt secure from."

The mention of fear of punishment is also suitable for the atmosphere of the surah, as it is filled with references to punishment. The surah begins with it and ends with it, as He said at the beginning: "A questioner questioned about a punishment that is bound to happen for the disbelievers; there is no one to avert it." And at its conclusion: "With humbled eyes, overwhelmed by humiliation."

Moreover, it mentioned another scene from the scenes of punishment, stating: "The criminal wishes he could ransom himself from the punishment of that Day with his children and his wife and his brother and his clan that sheltered him, and all those on earth, then it would save him. No! Indeed, it is a blazing fire, fiercely pulling away the skin, calling out to whoever turned away and fled and gathered and hoarded."

Thus, the choice of expressing fear of punishment is the most appropriate here. There is no doubt that those who believe in the Day of Judgment and fear the punishment of their Lord are exempt and free from

the attribute of panic. Belief in the Day of Judgment invites tranquility and security in the souls; it provides patience when faced with harm, expecting reward from Allah, knowing that He will compensate them with better than what they lost or were tested with. And when good befalls them, they do not withhold it, for Allah will grant them multiples of what He gives.

ثم قال بعد ذلك: والذين هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ . وقد مر تفسير ذلك في آيات سورة المؤمنون فلا حاجة إلى إعادة ما مر . غير أن الذي نقوله ههنا: إِنَّ هَذِهِ الْآيَاتِ مَرْتَبِطَةٌ بِمَا قَبْلُهَا أَجْمَلُ ارتباط . وهي مع ما دُكِّرَ معها من الأوصاف مُنْجَاةٌ مِنَ الْهَلَعِ وعلاج له . ذلك أن الذي يصبر على شهوته ولا يندفع وراء رغبته يعوِّد نفسه على الصبر فلا يجزع إذا رأى ما يستثير شهوته ثم لا يلهث وراءها حتى يهتبل هذه الفرصة للتلذذ بها . هذا من ناحية ومن ناحية ثانية إن حفظ الفروج وعدم إرسالها إلا على مستحقيها أولى من جفط المال وكنزه ومنع مستحقه منه . ثم قال: والذين هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ . وقد مر ذلك في آيات سورة المؤمنون . وهذا علاج للهلع أيضاً ذلك أن الأمانة والعهد ربما يُلْحَقَانِ بِالْمُؤْتَمِنِ ضرراً من سلطة أو متنفذ ذلك لأن صاحب الأمانة قد يكون مطلوباً لهما فالمؤتمن كأنه يعينه على ما هو عليه أو لغير ذلك من الأسباب . وقد يُفَوِّتَانِ عليه خيراً كبيراً وهو مع ذلك يفي بالعهد ويؤدي الأمانة موطناً نفسه على الصبر على ما سيحيق به محتسباً أجر ما يفوته من الخير العاجل عند الله . ولا شك أن هذا مما يكسر الهلع ويضعفه ويعافي منه .

Then he said: "And those who guard their private parts, except from their wives or what their right hands possess, for indeed, they are not to be blamed. But whoever seeks beyond that, then it is they who are the transgressors." The interpretation of this has already been addressed in the verses of Surah Al-Mu'minun, so there is no need to repeat it. However, what we can say here is that these verses are intricately connected to what precedes them. Together with the attributes mentioned alongside them, they serve as a refuge from panic and a remedy for it.

The one who exercises patience over his desires and does not yield to temptation trains himself in endurance, thus he does not panic when he sees something that incites his passion. He does not chase after it in a manner that would lead him to seize the opportunity for indulgence. This is one aspect. On another note, guarding one's private parts and not yielding them except to their rightful owners is more commendable than preserving wealth and hoarding it while denying its rightful owners.

Then he said: "And those who are dutiful to their trusts and their commitments." This has also been discussed in the verses of Surah Al-Mu'minun. This too serves as a remedy for panic, as trust and commitment may expose the entrusted individual to harm from authority or those in power. This is because the possessor of a trust may be sought after for it, and the entrusted person is as if he assists him in his situation or for other reasons. Moreover, he may miss out on significant good while still fulfilling the trust and honoring the commitment, conditioning himself to be patient with what may befall him, anticipating the reward for the good he may miss in this world from Allah. There is no doubt that this diminishes panic, weakens it, and provides relief from it.

ثم قال: وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ . والشهادة من جملة الأمانات وَخَصَّهَا مِنْ بَيْنِهَا إِبَانَةً لِفَضْلِهَا لِأَنَّ فِي إِقَامَتِهَا إِحْيَاءَ الْحَقِّ وَتَصْحِيحَهَا فِي زَيِّهَا تَضْيِيعَهَا وَإِبْطَالَهَا . والقيام بالشهادة معناه: إقامتها على مَنْ كَانَتْ عَلَيْهِ مِنْ قَرِيبٍ أَوْ بَعِيدٍ أَوْ رَفِيعٍ أَوْ وَضِيعٍ وَلَا يَكْتُمُونَهَا وَلَا يَغْيِرُونَهَا وَلَا يُخْفُونَ مَا عَلِمُوهُ مِنْهَا . والإتيان بها مجموعة إشارة إلى اختلاف الشهادات وكثرة ضرورها فحسن الجمع من جهة الاختلاف . والقيام بالشهادات من أنفع الأشياء في علاج الهلع بشقيه ذلك أن القيام بالشهادة قد يعرض صاحبها للآذى والنيل منه أو قد يُفَوِّتْ عليه فرصة من فرص الخير المادي والنفع العاجل فالقيام بها توطئ للنفس على استقبال الشر والصبر عليه وتوطئ لها على السماح بالخير وبذله وعدم منعه . ثم قال بعد ذلك: وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ . فختم بالمحافظة على الصلاة كما افتتح بالدوام عليها وهذا نظير ما جاء في سورة المؤمنون من الافتتاح بالصلاة والختم بها .

Then he said: "**And those who are steadfast in their testimonies."** Testimony is among the trusts, and it is specifically highlighted to illustrate its virtue because upholding it revives and rectifies rights, while neglecting or invalidating it leads to their loss.

To be steadfast in testimony means to uphold it regarding anyone, whether close or distant, esteemed or humble. They do not conceal it, alter it, or hide what they have witnessed. The act of presenting testimony suggests the diversity and multitude of testimonies, and the merit of their combination lies in this diversity.

Being steadfast in testimonies is one of the most beneficial actions in addressing anxiety in both its forms. This is because bearing witness may expose the individual to harm or loss of a material opportunity or immediate benefit. Therefore, being steadfast in testimony prepares the soul to confront evil and endure it, while also conditioning it to be generous in doing good and sharing without withholding.

Then he said afterward: *******"And those who are diligent in their prayers." ******* He concluded with the emphasis on maintaining prayer just as he began with the continuity of it. This resembles what is mentioned in Surah Al-Mu'minun, where it starts and ends with prayer.

والمحافظة على الصلاة غير الدوام عليها: فإن معنى الدوام هو أن لا ينشغل عنها بشيء من الشواغل وأن ينهك بها ويواظب على أدائها. أما المحافظة عليها فتعني مراعاة شرائطها وإكمال فرائضها وسننها وأذكارها كما سلف ببيان ذلك. وارتباط هذه الآية بما قبلها واضح فهي مرتبطة بقوله: وَجَمَعَ فَأَوْعَى ذَلِكَ أَنَّ الْقَصْدَ مِنْ جَعْلِ الْمَالِ فِي وَعَاءٍ هُوَ الْمَحَافَظَةُ عَلَيْهِ. والصلاة أدعى وأولى بالمحافظة عليها. ومرتبطة بصفة الهلع أيضاً ذلك أنها علاج لهذه الصفة المستهجنة بشقيها. فالمحافظة على الصلاة في مختلف الأوقات وتباين الأزمان في أوقات الرخاء والشدة والعسر واليسر والمرض والعافية والشر والخير من المنجيات من هذه الصفة ذلك أن المحافظة عليها تحتاج إلى الصبر الطويل لذلك قال تعالى: وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا طه: 132 وتحتاج إلى البذل والسماح بالخير وقد وصف الله تعالى رجالاً من المؤمنين بقوله: رَجُلًا لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ النور: 37. فالصلاة إذا حضرت أهم من التجارة والبيع فهم يفرطون بالصفقات واحتمال الربح في جنب الصلاة. إن الصفات المذكورة أنفع علاج لصفة الهلع المقيت وإن القائمين بهذه الصفات إنما هم ناجون منها مستثنون من أهلها معافون من بلواها. ثم قال بعد ذلك: أُولَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ.

*****Maintaining Prayer vs. Regularity in Prayer*****

The term "regularity" implies not being preoccupied with distractions and being deeply engaged in its performance. In contrast, "maintaining prayer" refers to observing its conditions, completing its obligatory acts, Sunnah, and accompanying remembrances, as previously explained.

The connection of this verse to the preceding one is evident; it relates to the statement: "And he gathered, so he hoarded," indicating that the purpose of placing wealth in a container is to preserve it. Prayer is even more deserving of such preservation. Furthermore, it is linked to the trait of anxiety, as maintaining prayer serves as a remedy for this undesirable characteristic in both its forms.

Maintaining prayer at various times—during ease and hardship, in sickness and health, in good and evil—is one of the means of salvation from this trait. This maintenance requires great patience, which is why Allah, the Exalted, said: "And enjoin your family to prayer and be steadfast therein" (Surah Taha: 132). It also necessitates generosity and willingness to do good. Allah described certain believers by saying: "Men whom neither commerce nor sale distracts from the remembrance of Allah and establishing prayer" (Surah An-Nur: 37).

Thus, when prayer is present, it takes precedence over trade and sales, as they prioritize prayer over potential profits. The aforementioned qualities are the most effective remedy for the abhorrent trait of

anxiety, and those who embody these qualities are indeed saved from it, excluded from its people, and protected from its affliction. Subsequently, it is stated: "Those are in gardens, honored."

وقد تقول: ولماذا قال في آيات المؤمنين : أولئك هم الوارثون الذين يرثون الفردوس هم فيها خالدون وقال ههنا: أولئك في جناتٍ مكرمون . فذكر هناك أنهم يرثون الفردوس والفردوس أعلى الجنة وربوتها وأفضلها ومنه تنفجر أنهار الجنة. ثم ذكر أنهم فيها خالدون. في حين قال هنا أنهم في جنات ولم يقل أنهم في أعلى الجنان كما لم يقل أنهم فيها خالدون كما قال في الأولين. ونظرة إلى ما في النصين توضح سبب ذلك. إن آيات سورة المؤمنين في ذكر فلاح المؤمنين وآيات سورة المعارج في ذكر المعافين من الهلع وقد جعل كل صفة في موطنها. 1 فقد قال في سورة المؤمنين : قَدْ أَفْلَحَ المؤمنون فذكر صفة الإيمان على وجه العموم. وقال في آية المعارج : والذين يُصَدِّقُونَ بَيِّمَ الدين فذكر ركناً من أركان الإيمان وهو التصديق بيوم الدين. وثُمَّ فَرَّقَ بين الحالين. جاء في روح المعاني في قوله: قَدْ أَفْلَحَ المؤمنون والمراد بالمؤمنين قيل: إما الْمُصَدِّقُونَ بما عَلِمَ ضرورةً أنه من دين نبينا صلى الله عليه وسلم من التوحيد والنبوة والحشر الجسماني والجزاء ونظائرها. فذكر في آية المؤمنين المؤمنين بيوم الدين وغيره وذكر في سورة المعارج التصديق بيوم الدين. فما ذكره في سورة المؤمنين أكمل. 2 قال في آية المؤمنين : الذين هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ .

****Translation:****

You may ask: Why did it say in the verses of the believers: "Indeed, they are the inheritors who will inherit Paradise, wherein they will abide forever," while here it states: "Indeed, they are in gardens, honored"? It was mentioned there that they inherit Paradise, which is the highest and best part of Paradise, from which the rivers of Paradise flow. Then it was stated that they will abide therein forever. In contrast, here it mentions that they are in gardens but does not specify that they are in the highest gardens, nor does it state that they will abide therein as in the previous verses.

A look at the texts clarifies the reason for this. The verses of Surah Al-Mu'minun mention the success of the believers, while the verses of Surah Al-Ma'arij refer to those who are protected from panic, assigning each attribute to its appropriate context.

1. In Surah Al-Mu'minun, it states: "Indeed, the believers have succeeded," highlighting the attribute of faith in a general sense. In the verse of Al-Ma'arij, it says: "And those who believe in the Day of Judgment," mentioning a fundamental pillar of faith, which is belief in the Day of Judgment. There is a distinction between the two situations.

It is mentioned in the interpretation of "The Spirit of Meanings" regarding the phrase "Indeed, the believers have succeeded," that the term "believers" refers to those who affirm what is necessarily known from the religion of our Prophet (peace be upon him), such as the oneness of God, prophethood, bodily resurrection, and recompense, among others.

Thus, in the verse of Al-Mu'minun, believers are mentioned in relation to the Day of Judgment and other aspects, while Surah Al-Ma'arij emphasizes belief in the Day of Judgment. What is mentioned in Surah Al-Mu'minun is more comprehensive.

2. In the verse of Al-Mu'minun, it states: "Those who are humble in their prayers."

وقال في آية المعارج : الذين هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ . والخشوع أَعْمُ من الدوام ذلك أنه يشمل الدوام على الصلاة وزيادة فهو رُوح الصلاة وهو من أفعال القلوب والجوارح من تَدَبُّرٍ وخضوع وتذلل وسكون وإبادة بصيرٍ وعدم التفات. والخاشع دائم على صلاته منهمك فيها حتى ينتهي. 3 قال في المؤمنين : والذين هُمْ عَنِ اللغو مُعْرِضُونَ وهو كل باطل من كلامٍ وفِعْلٍ وما توجب المروءة إطراره كما ذكرنا. ولم يذكر مثل ذلك في سورة المعارج فهذه صفةٌ فضلي لم ترد في المعارج. 4 قال في المؤمنين : والذين هُمْ لِلزَّكَاةِ فَاعِلُونَ . وقال في سورة المعارج : والذين في أموالهم حَقٌّ مَعْلُومٌ لِلسَّائِلِ

والمحروم . وما في سورة المؤمنون أعمُّ وأشملُ إذ الزكاة تشمل العبادة المالية كما تشمل طهارة النفس فهي أعلى مما في المعارج وأكمل فإنه ذكر في المعارج أنهم يجعلون في أموالهم حقاً للسائل والمحروم. أما الزكاة فإنها تشمل أصنافاً ثمانية وليس للسائل والمحروم فقط هذا علاوة على ما فيها من طهارة النفس وتزكيتها كما سبق تقريره. 5 قال في سورتي المؤمنون و المعارج : والذين هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ والذين هُمْ لَأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ .

****Translation:****

In the verse of Al-Ma'arij: "Those who are constant in their prayers." Humility is broader than mere constancy, as it encompasses persistence in prayer and additional acts. It is the essence of prayer and involves the actions of the heart and limbs, including contemplation, submission, humility, stillness, lowering one's gaze, and avoiding distractions. The humble are consistently engaged in their prayers until they conclude.

In Surah Al-Mu'minun: "And those who turn away from ill speech." This refers to all falsehood in words and actions, which decency necessitates avoiding, as previously mentioned. Such a description is not found in Surah Al-Ma'arij, indicating a quality of virtue that is not mentioned there.

In Surah Al-Mu'minun: "And those who give their zakah." In Surah Al-Ma'arij, it states: "And those who have a known right in their wealth for the beggar and the deprived." The mention in Surah Al-Mu'minun is broader and more comprehensive, as zakah encompasses financial worship and the purification of the soul. It is superior to what is mentioned in Al-Ma'arij, which only notes that they allocate a right in their wealth for the beggar and the deprived. Zakah, however, includes eight categories and is not limited to just the beggar and the deprived, in addition to its role in purifying and elevating the soul, as previously established.

In both Surah Al-Mu'minun and Al-Ma'arij: "And those who guard their private parts, except from their wives or those their right hands possess, for indeed, they are not to be blamed. And whoever seeks beyond that, they are the transgressors; and those who are faithful to their trusts and their covenant."

6 قال في آية المعارج : وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ . ولم يذكر ذلك في آيات المؤمنين ذلك أنه في سياق المعافاة من الهلع. وقد ذكرنا مناسبة ذلك وعلاقته بالنجاة منه. فاقترض ذلك ذكره وتخصيصه من بين الأمانات. 7 قال في آيات المؤمنين : والذين هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ بالجمع. وقال في المعارج : وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ بإفراد الصلاة. والصلوات أعم من الصلاة وأشمل. والمحافظة على الصلوات أعلى من المحافظة على الصلاة لما فيها من التعدد والتنوع والفرائض والسنن. فلما كانت الصفات في آيات سورة المؤمنين أكمل وأعلى كان جزاؤهم كذلك فجعل لهم الفردوس ثم ذكر أنهم خالدون فيها في حين قال في سورة المعارج : أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَّمُونَ ولم يذكر أنهم في الفردوس ولم يذكر الخلود فانظر كيف ناسب كل تعبير موطنه. ثم انظر كيف ذكر في سورة المؤمنين المؤمنين وهم الْمُصَدِّقُونَ بيوم الدين وزيادة وذكر الخشوع في الصلاة وهو الدوام عليها وزيادة وذكر فعلهم للزكاة وهي العبادة المالية وزيادة. ومستحقوها هم السائل والمحروم وزيادة وذكر الإعراض عن اللغو وهو زيادة. وذكر الصلوات وهي الصلاة وزيادة ثم ذكر الفردوس وهي الجنة وزيادة في الفضل والمرتبة وذكر الخلود فيها وهو الإكرام وزيادة. فانظر ما أجمل هذا التناسب والتناسق فسبحان الله رب العالمين.

****6**** In the verse of Al-Ma'arij, it is stated: "And those who are steadfast in their testimony." This was not mentioned in the verses of Al-Mu'minun as it pertains to the context of being free from fear. We have discussed the relevance of this and its relation to salvation from it. This necessitated its mention and specification among the trusts.

****7**** In the verses of Al-Mu'minun, it states: "And those who maintain their prayers." This is in the

plural form. However, in Al-Ma'arij, it states: "And those who maintain their prayer," using the singular form. The term "prayers" is broader and more comprehensive than "prayer." Maintaining the prayers is superior to maintaining the singular prayer due to its multiplicity, variety, obligatory acts, and Sunnah.

As the qualities in the verses of Surah Al-Mu'minun are more complete and elevated, their reward is likewise; thus, they are granted Paradise, and it is mentioned that they will abide therein. In contrast, in Surah Al-Ma'arij, it states: "They will be in gardens, honored," without mentioning that they will be in Paradise or the aspect of eternity. Observe how each expression fits its context.

Furthermore, note how in Surah Al-Mu'minun, the believers are described as those who affirm the Day of Judgment, along with the mention of humility in prayer, which signifies their persistence in it, and the act of giving Zakat, which is a financial act of worship. The rightful recipients are the beggar and the deprived, highlighting their concern for others. The avoidance of vain speech is also mentioned, as well as the prayers, which are emphasized further. The mention of Paradise signifies an increase in virtue and rank, and the mention of eternity therein signifies honor and further elevation.

Reflect on the beauty of this proportion and harmony; glory be to Allah, Lord of the worlds.

من سورتي الطور والقلم قال تعالى في سورة الطور: فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ . وقال في سورة القلم: مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ . فزاد قوله: بكاهن على ما في سورة القلم فما سبب ذلك والجواب: أن هناك أكثر من سبب دعا إلى هذه الزيادة. 1 منها أنه فصل في سورة الطور في ذكر أقوال الكفرة في الرسول صلى الله عليه وسلم فقد ذكروا أنه كاهن وذكروا أنه مجنون وذكروا أنه شاعر أم يَقُولُونَ شَاعِرٌ تَتَرَبَّصُّ بِهِ رَيْبَ الْمَنُونِ وقالوا: إنه كاذب أم يَقُولُونَ نَقُولُهُ بَلْ لَا يُؤْمِنُونَ . في حين لم يذكر غير قولهم إنه مجنون في سورة القلم يَقُولُونَ إِنَّهُ لَمَجْنُونٌ فناسب ذكر هذه الزيادة في سورة الطور. 2 ومنها أنه ذكر في سورة الطور قوله: أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ والاستماع مما تدعيه الكهنة لتابعيهم من الجن فناسب ذلك ذكر الكهنة فيها. 3 ومنها أنه ذكر السحر في سورة الطور فقال: أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ فناسب ذكر السحر ذكر الكهنة. 4 ومما حسن ذلك أيضاً أنه توسع في القسم في أول سورة الطور بخلاف سورة القلم فقد قال: والطور وَكِتَابٍ مَّسْطُورٍ فِي رَقٍّ مَّنْشُورٍ والبيت المعمور والسقف المرفوع والبحر المسجور .

In Surah At-Tur and Surah Al-Qalam, Allah Almighty states in Surah At-Tur: "So remind, for you are not, by the favor of your Lord, a soothsayer or a madman." And in Surah Al-Qalam: "You are not, by the favor of your Lord, a madman." The phrase "a soothsayer" is added in Surah At-Tur compared to Surah Al-Qalam. What is the reason for this addition?

The answer is that there are several reasons that necessitated this addition:

1. ****Detailed Mention of Disbelievers' Claims****: In Surah At-Tur, the accusations of the disbelievers against the Messenger (peace be upon him) are elaborated upon. They claimed he was a soothsayer, a madman, and a poet. They said, "Is he a poet? We await for him a misfortune." They also accused him of being a liar, saying, "Do they say he has fabricated it? Rather, they do not believe." In contrast, Surah Al-Qalam only mentions their claim that he is a madman, stating, "And they say, 'Indeed, he is a madman.'" Thus, it was appropriate to include the mention of soothsayers in Surah At-Tur.

2. ****Reference to Listening Claims****: Surah At-Tur includes the statement: "Or do they have a stairway by which they listen?" This refers to the claims made by soothsayers about their connection with jinn, making it suitable to mention soothsayers in this context.

3. ****Mention of Sorcery****: Surah At-Tur also addresses sorcery, stating: "Is this magic, or do you not see?" The mention of sorcery aligns with the mention of soothsayers, as both are associated with deception.

4. ****Expansion of Oaths****: Additionally, Surah At-Tur begins with a more extensive swearing of oaths compared to Surah Al-Qalam. It states: "By the mount, and by a written book, in parchment spread out, and by the sacred house, and by the elevated canopy, and by the burning sea." This elaboration further enhances the context for mentioning soothsayers.

في حين لم يقسم في سورة القلم إلا بالقلم وما يسطرون. فناسب التوسع في الطور هذه الزيادة. 5 ذكر في سورة القلم في آخر السورة قول الكفرة إنه لمجنون ولم يزد على هذا القول فقال: وَإِنْ يَكَاذُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ فَرَدَّ عَلَيْهِمْ فِي أَوَّلِ السُّورَةِ بِنْفِي الْجَنُونَ عَنْهُ فَقَالَ: مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ فَنَاسَبَ آخِرَ السُّورَةِ أَوَّلُهَا. ثُمَّ انْظُرْ مِنْ نَاحِيَةِ أُخْرَى كَيْفَ نَاسَبَ التَّأَكِيدَ بِالْبَاءِ الزَّائِدَةِ فِي النَّفْيِ بِمَجْنُونِ التَّوَكِيدَ بِاللَّامِ فِي الْإِثْبَاتِ لِمَجْنُونِ لِأَنَّ الْبَاءَ لِلتَّوَكِيدِ النَّفْيِ وَاللَّامُ لِلتَّوَكِيدِ الْإِثْبَاتِ. وَاللَّهُ أَعْلَمُ.

In Surah Al-Qalam, the only oath taken is by the pen and what they inscribe. Thus, it is appropriate that in Surah At-Tur there is an expansion on this increase.

5. At the end of Surah Al-Qalam, the disbelievers claim that he is insane, and this claim is not elaborated upon further. They say: "Indeed, he is a madman," and in response, the Surah begins by denying this insanity, stating: "And you are not, by the favor of your Lord, a madman." Therefore, the conclusion of the Surah corresponds to its beginning.

Furthermore, observe how the emphasis with the additional "ba" in negating insanity corresponds to the emphasis with "lam" in affirming sanity. The "ba" is used for the emphasis of negation, while the "lam" is for the emphasis of affirmation. And Allah knows best.

من سورة القمر إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُتَّقِدٍ . سَأَلَ سَائِلٌ: لِمَ وَحَّدَ تَعَالَى: النَّهْرَ فِي هَذِهِ الْآيَةِ وَلَمْ يَجْمَعْهُ مَعَ أَنَّ الْجَنَاتِ قَبْلَهُ جَمْعٌ بِخِلَافِ الْمَوَاضِعِ الْآخَرَى مِنَ الْقُرْآنِ الْكَرِيمِ فَإِنَّهُ إِذَا جُمِعَ الْجَنَّةُ جَمْعَ النَّهْرِ أَيْضاً فَيَقُولُ: جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالْجَوَابُ: أَنَّهُ جُمِعَ فِي لَفْظِ النَّهْرِ عِدَّةُ مَعَانٍ وَأَعْطِيَ أَكْثَرَ مِنْ فَائِدَةٍ لَا يَفِيدُهَا فِيمَا لَوْ قَالَ: أَنْهَارٌ . ذَلِكَ أَنَّهُ عِلَاوَةً عَلَى أَنَّ فَوَاصِلَ الْآيَاتِ يَقْتَضِي النَّهْرَ لَا الْأَنْهَارَ لِأَنَّ آيَاتِ السُّورَةِ عَلَى هَذَا الْوِزْنِ فَقَدْ جَاءَ قَبْلُهَا: وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزَّبْرِ وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَظَرٌّ وَجَاءَ بَعْدُهَا: فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُتَّقِدٍ فَإِنَّ الْمَعْنَى أَيْضاً يَقْتَضِي ذَلِكَ مِنْ جِهَاتٍ أُخْرَى مِنْهَا: أَنَّ النَّهْرَ اسْمُ جِنْسٍ بِمَعْنَى الْأَنْهَارِ وَهُوَ بِمَعْنَى الْجَمْعِ. وَقَدْ يُوْتَى بِالْوَحَدِ لِلدَّلَالَةِ عَلَى الْجَمْعِ وَالْكَثَرَةِ وَمِنْهُ قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَهْلُكَ النَّاسُ الدِّينَارُ وَالدرهم. وَالْمَرَادُ بِالْدِّينَارِ وَالدرهم الْجِنْسَ لَا الْوَاحِدَ. وَجَاءَ فِي مَعَانِي الْقُرْآنِ لِلْفَرَاءِ: وَنَهْرٌ مَعْنَاهُ أَنْهَارٌ. وَهُوَ فِي مَذْهَبِهِ كَقَوْلِهِ: سَيُهْزَمُ الْجَمْعُ وَيُؤَلَّوْنَ الدِّبَرُ . وَزَعَمَ الْكِسَائِيُّ أَنَّهُ سَمِعَ الْعَرَبَ يَقُولُونَ: أَتَيْنَا فَلَاناً فَكُنَّا فِي لَحْمَةٍ وَنَبِيذَةٍ. فَوَحَّدَ وَمَعْنَاهُ الْكَثِيرُ.

****From Surah Al-Qamar****

Indeed, the righteous will be in gardens and rivers, in a seat of truth with a Sovereign, Omnipotent.

A question arises: Why did the Almighty use the singular "river" in this verse, while "gardens" is plural? In other instances in the Qur'an, when "gardens" is mentioned, "rivers" is also mentioned in the plural form, as in: "Gardens from beneath which rivers flow."

The answer is that the singular "river" encompasses multiple meanings and provides more benefits than if it were stated in the plural form. This is due to several reasons:

1. ****Verse Structure****: The rhythmic structure of the verses necessitates the use of "river" rather than "rivers," as the preceding verse states: "And all that they did is recorded in the scrolls," and the following verse states: "In a seat of truth with a Sovereign, Omnipotent."
2. ****Semantic Implication****: The term "river" can be understood as a generic term that signifies rivers, thus implying plurality. It is common in the Arabic language to use the singular form to denote a collective or multitude. An example is the saying of the Prophet Muhammad (peace be upon him): "People have been destroyed by the dinar and the dirham," where "dinar" and "dirham" refer to the types of currency in general, not just one.
3. ****Interpretation by Scholars****: In the meanings of the Qur'an by Al-Fara, it is stated that "river" means "rivers." This aligns with his interpretation, similar to the statement: "The multitude will be defeated and will turn their backs."
4. ****Linguistic Usage****: Al-Kisai claimed that he heard Arabs say: "We visited so-and-so, and we were in abundance and drink," where "abundance" is used in the singular to imply a large quantity.

Thus, the choice of the singular "river" in this context serves to convey a deeper meaning and a broader understanding, reflecting the richness of the Arabic language and the profound wisdom of the Qur'an.

ومنها: أن معاني النهر أيضاً السَّعة. والسَّعة ههنا عامة تشمل سعة المنازل وسعة الرزق والمعيشة وكل ما يقتضي تمام السعادة السعة فيه. جاء في البحر المحيط : ونهر: سعة في الأرزاق والمنازل. وجاء في روح المعاني : وعن ابن عباس تفسيره بالسعة ... والمراد بالسعة سعة المنازل على ما هو الظاهر وقيل: سعة الرزق والمعيشة وقيل: ما يعمهما. ومنها: أن من معاني النهر أيضاً الضياء. جاء في لسان العرب : وأما قوله عز وجل : إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ فَقَدْ يَجُوزُ أَنْ يَعْنِي بِهِ السَّعة والضياء وأن يعني به النهر الذي هو مجرى الماء على وضع الواحد موضع الجميع.. وقيل في قوله: جَنَّاتٍ وَنَهَرٍ أي: في ضياء وسعة لأن الجنة ليس فيها ليل إنما هو نور يتلألأ. وجاء في معاني القرآن للفرأء: ويقال: إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ في ضياء وسعة. وهذه المعاني كلها مُرادَةٌ مطلوبة فإنَّ المتقين في جنات وأنهار كثيرة جارية وفي سعة من العيش والرزق والسكن وعموم ما يقتضي السعة وفي ضياء ونور يتلألأ ليس عندهم ليل ولا ظلمة.

****Translation:****

Among the meanings of "nahr" (river) is also "vastness." This vastness encompasses the spaciousness of homes, abundance of sustenance, and all that necessitates complete happiness within its expanse. It is stated in "Al-Bahr Al-Muhit": "Nahr signifies abundance in provisions and residences." In "Ruh Al-Ma'ani," it is reported from Ibn Abbas that he interpreted it as vastness... The intended meaning of vastness refers to spacious homes, as is apparent; and it is said to denote abundance in sustenance and livelihood, or it could encompass both.

Additionally, one of the meanings of "nahr" is light. In "Lisan Al-Arab," it is mentioned regarding Allah's saying: "Indeed, the righteous are in gardens and rivers," that it may signify both vastness and light, and it may refer to a river, which is a channel of water, using the singular to denote the plural. It is also said regarding "gardens and rivers" that it means: in light and vastness, for there is no night in Paradise; rather, it is a light that gleams.

In "Ma'ani Al-Qur'an" by Al-Farra, it is stated: "Indeed, the righteous are in gardens and rivers in light and vastness." All of these meanings are intended and sought after, for the righteous are indeed in numerous

flowing gardens and rivers, enjoying abundance in livelihood, sustenance, and residence, encompassing all that implies vastness, in light and a radiant brightness, without night or darkness.

فانظر كيف جمعت هذه الكلمة هذه المعاني كلها إضافة إلى ما تقتضيه موسيقى فواصل الآيات بخلاف ما لو قال أنهار فإنها لا تعني إلا شيئاً واحداً. ثم انظر كيف أنه لما كان المذكورون هم من خواص المؤمنين وهم المتقون وليسوا عموم المؤمنين أعلى أجرهم ودرجتهم فقال: ونهر ولم يقل: وأنهار. ولما أعلى أجرهم ودرجتهم وبألف في إنعامهم وإكرامهم جاء بالصفة والموصوف بما يدل على المبالغة فقال: عِنْدَ مَلِكٍ مُّقْتَدِرٍ ولم يقل: ملك قادر فإن ملكاً أبلغ من ملك و مقتدر أبلغ من قادر فإن كلمة ملك على صيغة فاعيل وهي أبلغ وأثبت من صيغة فاعل. جاء في روح المعاني: عند ملك أي: ملك عظيم الملك وهو صيغة مبالغة وليست الياء من الإشباع. ولما جاء بالصيغة الدالة على الثبوت قال: فِي مَقْعَدٍ صِدْقٍ ذلك لأن هذا المقعد ثابت لا يزول فهو وحده مقعد الصدق وكل المقاعد الأخرى كاذبة لأنها تزول إما بزوال الملك صاحبه وإما بزوال القعيد وإما بطرده وهذا المقعد وحده الذي لا يزول وقد يفيد أيضاً أنه المقعد الذي صدقوا في الخبر به. هذا من ناحية ومن ناحية أخرى إن معنى الصدق ههنا يفيد معنى الخير أيضاً والجودة والصلاح فجمعت كلمة الصدق ههنا معنيي الخير

****Analysis of the Word "Nahr" in the Context of the Qur'an****

1. **Comprehensive Meaning**

Observe how this word encompasses all these meanings, in addition to what is necessitated by the musicality of the verse endings. In contrast, if the word "anhar" (rivers) were used, it would convey only a singular meaning.

2. **Distinction of the Righteous**

Furthermore, notice that since the mentioned individuals are among the elite of the believers, the pious ones, and not just any believers, their reward and rank are elevated. Thus, the term "nahr" is employed rather than "anhar."

3. **Emphasis on Magnitude**

To emphasize their high reward and status, and to highlight the extent of His grace and honor, the description and the described are articulated in a manner that indicates exaggeration: "عِنْدَ مَلِكٍ مُّقْتَدِرٍ" (at the hands of a Powerful Sovereign). The term "ملك" (sovereign) is more profound than "ملك" (king), and "مقتدر" (powerful) is more emphatic than "قادر" (able). The term "ملك" is in the form of "فَاعِلٍ," which conveys greater intensity and permanence than "فَعَل."

4. **Interpretation from "Ruh al-Ma'ani"**

As stated in "Ruh al-Ma'ani," "عند ملك" refers to a king of great majesty, and this form indicates exaggeration rather than mere emphasis.

5. **Stability of the Place**

When the term indicating permanence is used, it states: "فِي مَقْعَدٍ صِدْقٍ" (in a seat of truth). This is because this seat is stable and unchanging, representing the sole true seat, while all other seats are false as they may change due to the departure of their ruler, the removal of the occupant, or expulsion. This particular seat alone remains unchanged, and it may also imply that it is the seat where they were truthful regarding the news of it.

6. **Dual Meaning of Truth**

Moreover, the meaning of "truth" here also implies goodness, quality, and righteousness. Thus, the term "صدق" (truth) here combines the meanings of goodness.

والصدق معاً كما جمع النهر أكثر من معنى. ثم انظر كيف أنهم لما صدقوا في إيمانهم وعملهم كان لهم مقعد الصدق. و المقتدر أبلغ أيضاً من القادر ذلك أن المقتدر اسم فاعل من اقتدر وهذا أبلغ من قدر فإن صيغة افتعل قد تفيد المبالغة والتصرف والاجتهاد والطلب في تحصيل الفعل بخلاف فَعَلَ ومنه اكتسب واصطبر واجتهد قال تعالى: لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتِ البقرة: 286 . جاء في الكشف في هذه الآية: فإن قلت: لم خصَّ الخير بالكسب والشر بالاكتساب قلت: في الاكتساب اعتمال فلما كان الشر مما تشتهي النفس وهي منجذبة إليه وأماره به كانت في تحصيله أعمل وأجْدُ فجعلت لذلك مكتسبة فيه ولما لم تكن كذلك في باب الخير وصفت بما لا دلالة فيه على الاعتمال. وجاء في البحر المحيط: والذي يظهر لي أن الحسنات هي مما تُكتسب دون تكلف ... والسيئات تكتسب ببناء المبالغة. وقال سيبويه: كسب: أصاب واكتسب: تصرف واجتهد. فجاء ههنا أي: في قوله: مقتدر بالصيغة الدالة على القدرة البالغة مع الملك الواسع الثابت.

****Truthfulness and Its Multiple Meanings****

Truthfulness, like a river, encompasses more than one meaning. Observe how, when they were sincere in their faith and actions, they attained a position of truthfulness.

****The Meaning of Al-Muqtidir****

The term "Al-Muqtidir" is more profound than "Al-Qadir." Al-Muqtidir is a verbal noun derived from "iqtidar," which conveys a greater sense of capability than "qadr." The form "Iftaal" implies intensity, action, diligence, and effort in achieving an action, unlike the simpler form "fa'al." This is evident in words such as "iktasaba," "istabara," and "ijtahada." Allah says: "To it belongs what it earns, and upon it is what it has acquired." (Surah Al-Baqarah: 286).

****Interpretation of the Verse****

In the interpretation provided in Al-Kashaf regarding this verse, it is questioned: Why is good referred to as "kassab" (to earn) and evil as "iktasab" (to acquire)? The answer lies in the effort involved in "iktasab." Since evil is something the soul desires, being inclined towards it and commanding it, it exerts effort in obtaining it, thus being described as "muktasiba" (acquired). In contrast, the good does not involve such inclination and is described without implication of exertion.

****Further Clarification****

In Al-Bahr Al-Muhit, it is suggested that good deeds are something that can be obtained without much effort, while sins are acquired through a sense of exaggeration. Sibawayh states: "Kassaba" means to attain, while "iktasaba" means to act and strive. Thus, in the term "Al-Muqtidir," the linguistic form indicates profound ability along with extensive and stable dominion.

فانظر كيف بالغ وأعظم في الأجر وبالغ وأعظم في الملك وبالغ وأعظم في القدرة لمن بالغ وجدَّ في عمله وصدق فيه وهم المتقون. ونريد أن نشير إلى أمر وهو إطلاق وصف المبالغة على صفات الله نحو علام وعليم وغفور وما إلى ذلك. فقد توهم بعضهم أنه ينبغي أن لا يطلق على صفات الله وصف المبالغة لأنها صفات حقيقة وليست مبالغاً فيها. وقد اعترض عليّ معترض ذات مرة بنحو هذا. مع أنه من الواضح أن ليس المقصود كما ظن الظان أو توهم. فالمقصود أن هذا البناء يفيد كثرة وقوع الفعل وليس المقصود أن الأمر مبالغ فيه. ف عليم أبلغ من عالم و صبور أبلغ من صابر ذلك أن الموصوف بعليم معناه أنه موصوف بكثرة العلم وليس المقصود أن صاحبه وُصف بهذا الوصف وهو لا يستحق أن يُوصف به فكان الوصف به مبالغة. ولا نريد أن نطيل في كشف هذه الشبهة فإنها فيما أحسب لا تستحق أكثر من هذا.

****1. The Exaltation of Reward and Sovereignty****

Observe how Allah has magnified and exalted the reward, the dominion, and the power for those who

strive diligently in their deeds with sincerity; these are the pious (المتقون).

****2. The Concept of Exaggeration in Divine Attributes****

We wish to address a matter regarding the application of the term "exaggeration" (المبالغة) to the attributes of Allah, such as All-Knowing (علام) and Forgiving (غفور), among others. Some have mistakenly believed that the term "exaggeration" should not be applied to the attributes of Allah, as they are actual attributes and not exaggerated ones.

****3. Clarification of Misunderstanding****

An objector once challenged me on this point, yet it is evident that the intended meaning is not as they have assumed. The purpose of this linguistic structure is to convey the abundance of the action rather than to imply that the matter is exaggerated.

- For instance, "All-Knowing" (عليم) is more profound than "Knowledgeable" (عالم), and "Patient" (صبور) is more significant than "One Who Endures" (صابر).
- The description of Allah as "All-Knowing" signifies that He possesses an abundance of knowledge, not that He is described by this attribute without deserving it, rendering the description exaggerated.

****4. Conclusion****

We do not wish to prolong the discussion in addressing this misconception, as it, in my view, does not warrant further elaboration.

من سورة الجمعة سأل سائل عن قوله تعالى: وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ . لِمَ قَدِمَتِ التِّجَارَةُ عَلَى اللَّهِ أَوَّلًا فَقَالَ: وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً وَأَخْرَجَهَا عَنْهُ بَعْدُ فَقَالَ: خَيْرٌ مِّنَ اللَّهِ وَمِنَ التِّجَارَةِ وَالْجَوَابُ وَاللَّهُ أَعْلَمُ أَنَّ سَبَبَ تَقْدِيمِ التِّجَارَةِ عَلَى اللَّهِ فِي قَوْلِهِ: وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً أَنَّهَا كَانَتْ سَبَبَ الْانْفِضَاضِ ذَلِكَ أَنَّهُ قَدِمَتْ عِيزُ الْمَدِينَةِ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ وَكَانَ مِنْ عُرْفِهِمْ أَنْ يُدْخَلَ بِالطَّبْلِ وَالدَّفُوفِ وَالْمَعَازِفِ عِنْدَ قُدُومِهَا فَانْفَضَّ النَّاسُ إِلَيْهَا وَلَمْ يَبْقَ فِي الْمَسْجِدِ إِلَّا اثْنَا عَشَرَ رَجُلًا فَأَنْزَلَ اللَّهُ قَوْلَهُ: وَإِذَا رَأَوْا تِجَارَةً . فَقَدِمَهَا لِأَنَّهَا كَانَتْ سَبَبَ الْانْفِضَاضِ وَلَيْسَ اللَّهُ وَإِنَّمَا كَانَ اللَّهُ وَالضَّرْبُ بِالْأَفْوَافِ بِسَبَبِهَا فَقَدِمَهَا لِذَلِكَ . وَلِهَذَا أَفْرَدَ الضَّمِيرَ فِي إِلَيْهَا وَلَمْ يَقُلْ إِلَيْهِمَا لِأَنَّهُمَا فِي الْحَقِيقَةِ إِنَّمَا انْفَضُّوا إِلَى التِّجَارَةِ وَكَانَ قَدْ مَسَّاهُمْ شَيْءٌ مِنْ غَلَاءِ الْأَسْعَارِ . وَأَمَّا تَقْدِيمُ اللَّهِ عَلَيْهَا فِيمَا بَعْدُ فِي قَوْلِهِ: قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهِ وَمِنَ التِّجَارَةِ فَذَلِكَ لِأَنَّ اللَّهَ أَعْلَمُ مِنَ التِّجَارَةِ فَلَيْسَ كُلُّ النَّاسِ يَشْتَغِلُونَ فِي التِّجَارَةِ وَلَكِنْ أَكْثَرُهُمْ يَلْهَوْنَ . فَالْفُقَرَاءُ وَالْأَغْنِيَاءُ يَلْهَوْنَ فَكَانَ اللَّهُ أَعْلَمُ فَقَدِمَهُ لِذَلِكَ إِذْ كَانَ حَكَمًا عَامًّا فَقَدِمَ التِّجَارَةَ فِي الْحَكْمِ الْخَاصِّ لِأَنَّهَا فِي حَادِثَةٍ مُعَيَّنَةٍ وَقَدِمَ اللَّهُ فِي الْحَكْمِ الْعَامِّ لِأَنَّهُ أَعْلَمُ . وَلِأَنَّهَا مُنَاسِبَةٌ لِقَوْلِهِ:

****From Surah Al-Jumu'ah****

A question was raised regarding the verse: "And when they saw a trade or a diversion, they rushed to it and left you standing. Say, 'What is with Allah is better than diversion and than a trade, and Allah is the best of providers.'"

****1. Why is trade mentioned before diversion?*****

The answer, and Allah knows best, is that the reason for prioritizing trade over diversion in the phrase "And when they saw a trade or a diversion" is that it was the cause of their dispersal. This occurred when a

caravan from Medina arrived while the Prophet Muhammad (peace be upon him) was delivering the Friday sermon. It was customary for them to announce the caravan's arrival with drums and musical instruments, which prompted the people to leave and only twelve men remained in the mosque. Thus, Allah revealed the verse: "And when they saw a trade."

- Trade was mentioned first because it was the direct reason for the dispersal, not the diversion. The diversion and the sound of drums were merely a consequence of the arrival of the caravan. Therefore, trade was prioritized in this context.

****2. Why is the pronoun singular in "to it" and not dual?***

The pronoun is singular in "to it" because, in reality, they dispersed specifically towards trade, as they were affected by a rise in prices.

****3. Why is diversion mentioned after trade in the phrase, "Say, 'What is with Allah is better than diversion and than a trade'"?**

This is because diversion is broader than trade; not everyone engages in trade, but most people partake in diversion. Both the rich and the poor engage in amusement, making diversion a more general category. Thus, it was mentioned second due to its universal nature, while trade was addressed first as a specific incident.

- The prioritization reflects a specific ruling for a particular event (trade) versus a general ruling applicable to a wider audience (diversion).

This structuring aligns with the context of the verse and its implications.

والله خَيْرُ الرَّاغِبِينَ فَالتَّجَارَةُ مِنْ أَسْبَابِ الرِّزْقِ وَلَيْسَ اللَّهُ فَوْضَعَهَا بَجَنْبِهِ. وَلَئِنَّ الْعَادَةَ أَنَّكَ إِذَا فَاضَلْتَ بَيْنَ أُمُورٍ فَإِنَّكَ تَبْدَأُ بِالْأَدْنَى ثُمَّ تَتَرَقَّى فَتَقُولُ: فَلَانْ خَيْرٌ مِنْ فَلَانٍ وَمِنْ فَلَانٍ أَيْضاً وَذَلِكَ كَانَ تَقُولُ: الْبُحْتَرِيُّ أَفْضَلُ مِنْ أَبِي فِرَاسٍ وَمِنْ أَبِي تَمَّامٍ وَمِنْ الْمُتَنَبِّئِيِّ أَيْضاً فَإِنَّكَ إِذَا بَدَأْتَ بِالْأَفْضَلِ انْتَفَتِ الْحَاجَةُ إِلَى ذِكْرِ مَنْ هُوَ أَدْنَى فَبَدَأَ بِاللَّهِوِّ لِأَنَّهُ ظَاهِرُ الْمَذْمَةِ ثُمَّ تَرَقَّى إِلَى التَّجَارَةِ الَّتِي فِيهَا كَسْبٌ وَمَنْفَعَةٌ. وَكَرَّرَ مِنْ مَعَ اللَّهِ وَمَعَ التَّجَارَةِ فَقَالَ: خَيْرٌ مِّنَ اللَّهِ وَمِنَ التَّجَارَةِ لِيُؤْذَنَ بِاسْتِقْلَالِ الْأَفْضَلِيَّةِ لِكُلِّ وَاحِدٍ مِنْهُمَا لَنَلَا يَتَصَوَّرُ أَنَّ الذَّمَّ إِنَّمَا هُوَ لِاجْتِمَاعِ التَّجَارَةِ وَاللَّهُوَ فَإِنَّ أَفْرَادَ اللَّهِ أَوْ التَّجَارَةَ خَرَجَ مِنَ الذَّمِّ فَأَرَادَ أَنْ يَبَيِّنَ ذَمَّ كُلِّ مِنْهُمَا عَلَى جِهَةِ الْإِسْتِقْلَالِ لَنَلَا يَتَهَاوَنُ النَّاسُ فِي تَقْدِيمِ مَا يَرْضِي اللَّهَ وَتَفْضِيلِهِ. وَنَحْوُ ذَلِكَ أَنْ تَقُولَ: الْأَنَاءُ خَيْرٌ مِنَ التَّهْوَرِّ وَالْعَجَلَةِ فَإِنَّ ذَلِكَ قَدْ يَفْهَمُ أَنَّهَا خَيْرٌ مِنْ اجْتِمَاعِهَا ذَلِكَ لِأَنَّ اجْتِمَاعَهُمَا أَسْوَأُ مِنْ أَفْرَادِهِمَا فَإِنَّ الَّذِي يَجْمَعُ التَّهْوَرَ وَالْعَجَلَةَ أَسْوَأُ مِمَّنْ اتَّصَفَ بِإِحْدَى الْخَلْتَيْنِ. فَإِنْ قُلْتَ: الْأَنَاءُ خَيْرٌ مِنَ التَّهْوَرِّ وَمِنْ الْعَجَلَةِ أَفَادَ اسْتِقْلَالَ كُلِّ صِفَةٍ عَنِ الْآخَرَى وَأَنَّهَا خَيْرٌ مِنْ أَيْةٍ صِفَةٍ مِنْهُمَا فَإِنْ اجْتَمَعَتَا كَانَ ذَلِكَ أَسْوَأَ. فَجَاءَ بِ مَنْ لِيُؤْذَنَ بِاسْتِقْلَالِ كُلِّ مِنَ اللَّهِوِّ وَالتَّجَارَةِ وَأَنَّهُ لَيْسَ الْمَقْصُودُ ذَمُّ الْجَمْعِ بَيْنَ الْأُمُورِ بَلْ ذَمُّ وَتَنْقِصُ كُلِّ وَاحِدٍ مِنْهُمَا بِالنِّسْبَةِ إِلَى مَا عِنْدَ اللَّهِ. جَاءَ فِي رُوحِ الْمَعَانِي: وَاخْتِيرَ ضَمِيرُ التَّجَارَةِ دُونَ اللَّهِوِّ لِأَنَّهَا الْأَهَمُّ الْمَقْصُودُ فَإِنَّ الْمُرَادَ مَا اسْتَقْبَلُوا بِهِ الْعَيْزَ مِنَ الدَّفِّ وَنَحْوِهِ. أَوْ لِأَنَّ الْإِنْفَاضَاضَ لِلتَّجَارَةِ مَعَ الْحَاجَةِ إِلَيْهَا وَالْإِنْتِفَاعَ بِهَا إِذَا كَانَ مَذْمُومًا فَمَا ظَنُّكَ بِالْإِنْفَاضَاضِ إِلَى اللَّهِوِّ وَهُوَ مَذْمُومٌ فِي نَفْسِهِ ...

****Indeed, Allah is the Best of Providers. Trade is one of the means of sustenance, not mere amusement, hence it is placed alongside it.****

1. **The Custom of Comparison:**

- Typically, when comparing matters, one begins with the lesser and ascends, stating: "So-and-so is better than so-and-so, and so forth."

- For example, one might say: "Al-Buhturi is better than Abu Firās, Abu Tammām, and Al-Mutanabbī."

- If one starts with the best, there is no need to mention those who are lesser, which is why amusement is mentioned first, as it is evidently blameworthy, followed by trade, which involves gain and benefit.

2. ****Reiteration of Comparison:****

- The phrase "better than amusement and trade" indicates the independent superiority of each, preventing the misconception that blame is solely due to the combination of both.

- If either amusement or trade stands alone, it is free from blame. The intention is to clarify the blame of each independently so that people do not take lightly the precedence of what pleases Allah.

3. ****Analogous Comparison:****

- Similarly, one might say: "Patience is better than recklessness and haste." This could imply that the combination of recklessness and haste is worse than either trait alone.

- Stating "patience is better than recklessness and haste" emphasizes the independence of each quality, indicating that each is superior to the other, and that their combination is worse.

4. ****Purpose of the Comparison:****

- The use of "better than" indicates the independence of both amusement and trade, and the aim is not to condemn the combination of the two, but rather to denounce and diminish each in relation to what is with Allah.

5. ****Choice of Terms:****

- The term "trade" is chosen over "amusement" because it is the more significant focus. The intention is regarding what they prepared for the caravan, including drums and similar instruments.

- The act of diverting attention to trade, especially when needed and beneficial, is blameworthy; what then can be said of diverting to amusement, which is blameworthy in itself?

خَيْرٌ مِنَ اللّٰهُ وَمِنَ التَّجَارَةِ وَتَقْدِيمِ اللّٰهُ لَيْسَ مِنْ تَقْدِيمِ الْعَدَمِ عَلَى الْمَلَكَةِ كَمَا تَوْهَمُ بَلْ لَّأَنَّهُ أَقْوَى مَذْمُومَةً فَنَاسِبٌ تَقْدِيمُهُ فِي مَقَامِ الذَّمِّ. وَقَالَ ابْنُ عَطِيَّةٍ: قَدِمَتِ التَّجَارَةُ عَلَى اللّٰهُ فِي الرُّؤْيَا لِأَنَّهَا أَهَمُّ وَأَجْرَتْ مَعَ التَّفْضِيلِ لِنَقْعِ النَّفْسِ أَوَّلًا عَلَى الْآيَاتِ ... وَقَالَ الطَّبْرِيُّ: قَدِمَ مَا كَانَ مُؤَخَّرًا وَكَرَّرَ الْجَارُ لِإِرَادَةِ الْإِطْلَاقِ فِي كُلِّ وَاحِدٍ وَاسْتِقْلَالِهِ فِيمَا قَصَدَ مِنْهُ لِيُخَالِفَ السَّابِقَ فِي اتِّحَادِ الْمَعْنَى لِأَنَّ ذَلِكَ فِي قِصَّةٍ مَخْصُوصَةٍ.

****Better than amusement and trade****

The preference for amusement over trade is not a mere presentation of non-existence over existence, as some might assume, but rather it is due to the stronger condemnation associated with it, making its precedence appropriate in the context of disapproval. Ibn Attiya stated that trade was presented before amusement in the vision because it holds greater significance, yet it was delayed in preference so that the soul could first settle on the more evident matter.

Al-Tayyibi remarked that what was presented last was prioritized and the preposition was repeated to indicate the universality of each aspect and its independence regarding its intended purpose, thus distinguishing it from the previous mention in a specific narrative context.

من سورة المنافقون يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ . فِي هَاتَيْنِ الْآيَتَيْنِ كَمَا هُوَ شَأْنُ الْآيَاتِ الْقُرْآنِيَةِ كُلِّهَا أَسْرَارٌ تَعْبِيرِيَّةٌ بَدِيعَةٌ. وَالَّذِي دَعَانِي إِلَى الْكِتَابَةِ فِيهِمَا أَنْ سَأَلْتُ سَأَلَنِي مَرَّةً: لِمَاذَا قَالَ تَعَالَى: فَأَصَّدَّقَ بِالنَّصِبِ وَعُطِفَ بِالْجَزْمِ فَقَالَ: وَأَكُنْ وَلَمْ يَجْعَلْهُمَا عَلَى نَسْقٍ وَاحِدٍ فَاتَّخَذَ أَنْ أَكْتُبَ فِي هَاتَيْنِ الْآيَتَيْنِ لَارْتِبَاطَهُمَا. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ

الخاسرون . لقد نهى الله في هذه الآية عن الانشغال بأمر الأموال والتصرف فيها والسعي في تدبير أمرها والانشغال بأمر الأولاد إلى حد الغفلة عن ذكر الله وإيثار ذلك عليه ومن يفعل ذلك كان خاسراً خسارة عظيمة. هذا معنى الآية على وجه الإجمال إلا أن هناك أسراراً تعبيرية تدعو إلى التأمل منها: 1 إنه قال: لَا تُلْهِكُمْ أَمْوَالُكُمْ وَمَعْنَى لَا تُلْهِكُمْ : لا تشغلکم. وقد تقول: لماذا لم يقل: لا تشغلکم

****From Surah Al-Munafiqun****

O you who have believed, do not let your wealth and your children divert you from the remembrance of Allah. And whoever does that - then those are the losers. And spend from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I could give charity and be among the righteous."

In these two verses, as is the case with all Quranic verses, there are exquisite expressive secrets. What prompted me to write about them was a question posed to me: Why did Allah say, "فَأَصْنَعْ" (so I could give charity) in the accusative case and then use the jussive form with "وَأَكُنْ" (and be)? Why were they not made consistent? Therefore, I preferred to write about these two verses due to their interconnection.

****O you who have believed, do not let your wealth and your children divert you from the remembrance of Allah, and whoever does that - then those are the losers.****

Allah has prohibited, in this verse, being preoccupied with wealth and managing it, as well as being engrossed with children to the extent of neglecting the remembrance of Allah and prioritizing these matters over Him. Those who engage in such behavior are indeed at a great loss. This is the general meaning of the verse; however, there are expressive secrets that invite reflection, including:

1. He said, "لَا تُلْهِكُمْ أَمْوَالُكُمْ" (Do not let your wealth divert you). The meaning of "لا تُلْهِكُمْ" is "do not occupy you." One might ask: Why did He not say, "لا تشغلکم" (do not occupy you)?

والجواب: أَنَّ من الشغل ما هو محمودٌ فقد يكون شغلاً في حق كما جاء في الحديث: إن في الصلاة لشغلاً وكما قال تعالى: إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهِونَ يس: 55 . أما الإلهاء فمما لا خير فيه وهو مذمومٌ على وجه العموم فاختار ما هو أحق بالنهي. 2 لقد أسند الإلهاء إلى الأموال والأولاد فقال: لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ . فقد نهى الأموال عن إلهاء المؤمن والمراد في الحقيقة نهى المؤمن عن الالتئام بما ذكر. والمعنى: لا تلتفتوا بالمال والأولاد عن ذكر الله. وهذا من باب النهي لشيء والمراد غيرهُ وهو كقوله تعالى: فَلَا تَغْرُبْكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرُّكُمْ بِاللَّهِ الْغُرُورُ لقمان: 33 فقد نهى الحياة الدنيا عن غر المؤمن والمراد نهى المؤمن عن الاغترار بالدنيا. إن المنهي في اللغة: هو الفاعل نحو قولك: لا يضرب محمودٌ خالداً ف محمود هو المنهي عن أن يضرب خالداً ونحو قولك: لا يسافر إبراهيم اليوم فإبراهيم منهى عن السفر. ونحو قوله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْراً مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَى أَنْ يَكُنَّ خَيْراً مِّنْهُنَّ الْحَجَرَات: 11 . فالقوم هم المنهين وكذلك النساء. وكما تقول: لا تضرب خالداً ولا تضربي هنداً فالفاعل هو المنهي وليس المفعول به. والفاعل في الآية هو الأموال والأولاد. أما المخاطبون فمفعول به. فالمنهي إذن هي الأموال والأولاد وهي منهية عن إلهاء المؤمن. وقد تقول: ولم لم يعبر بالتعبير الطبيعي فيقول: لا تلتفتوا بالأموال والأولاد على أصل المعنى والجواب: أن في هذا العدول عدة فوائد:

****The Response:****

There exists a type of engagement that is commendable, as indicated in the hadith: "Indeed, in prayer there is engagement," and as Allah the Exalted said: "Indeed, the companions of Paradise today are in [joyful] occupation" (Surah Yasin: 55). On the other hand, distraction is generally regarded as something devoid of goodness and is thus condemned, leading one to choose what is more deserving of admonition.

1. ****Distraction Related to Wealth and Children:****

- Allah has attributed distraction to wealth and children, stating: "Do not let your wealth and your children distract you" (Surah Al-Munafiqun: 9).
- The prohibition here is directed at the believer, advising them against being preoccupied with these worldly matters.

2. ****Meaning of the Prohibition:****

- The intended meaning is: Do not allow wealth and children to divert you from the remembrance of Allah.
- This falls under the category of prohibiting one thing while intending another, similar to Allah's statement: "So let not the worldly life deceive you, nor let the Deceiver deceive you about Allah" (Surah Luqman: 33).
- Here, the worldly life is warned against deceiving the believer, while the actual admonition is to prevent the believer from being misled by worldly matters.

3. ****Understanding the Term "Prohibition":****

- In linguistics, the term "prohibition" refers to the subject of the prohibition, as in the phrase: "Do not let Mahmoud strike Khalid," where Mahmoud is the one prohibited from striking Khalid.
- Similarly, in the phrase: "Do not let Ibrahim travel today," Ibrahim is the one being prohibited from traveling.

4. ****Quranic Example:****

- Allah says: "O you who have believed, let not a group ridicule [another] group; perhaps they may be better than them; and do not insult one another..." (Surah Al-Hujurat: 11).
- Here, the groups are the ones being prohibited, just as women are also included.

5. ****Subject of Prohibition:****

- In the previous examples, the subject of prohibition is wealth and children. The addressees are the objects of the prohibition. Therefore, the prohibited entities are wealth and children, which are forbidden from distracting the believer.

6. ****Rhetorical Choice:****

- One might ask: Why did Allah not use the more straightforward expression, "Do not be distracted by wealth and children"?
- The answer is that this rhetorical choice carries several benefits:
 - ****Clarity of Intent:**** It emphasizes the importance of prioritizing spiritual over material concerns.
 - ****Encouragement of Reflection:**** It invites believers to reflect on the true purpose of their engagement in worldly matters.
 - ****Strengthening the Message:**** It underscores the seriousness of the admonition against distraction in the pursuit of faith and remembrance of Allah.

منها: أنه نهى الأموال عن التعرض للمؤمن وإلهائه عن ذكر الله فكانه قال: أيها الأموال لا تُلْهي المؤمن عن ذكره. فكان الله يريد حماية المؤمن وذلك بنهي السبب عن أن يتعرض له فيكف عن التعرض. وفي هذا النهي مبالغة إذ المراد نهى المؤمن ولكنه بدأ بأصل المسألة وهي الأموال والأولاد فنهاها

هي عن التعرض للمؤمن بما يليه. فقد جعل الله المؤمن كأنه مطلوب من قبل الأموال والأولاد تسعى لإلهائه وفتنته فنهاها عن السعي لهذا الأمر لينقطع سبب الالتواء ويقمعه. ومنها: أن فيه إهابة للمؤمن ألا يقع في شرك الأموال والأولاد بحيث تلهيه وهو غافل مسلوب الإرادة فنسب الإلهاء إليها ليأخذ المؤمن حذر منه فكل أن الأموال والأولاد ينصبون الشراك ليلهو عن ذكر الله فعليه أن يحذر من أن يقع فيه كما تقول: لا يخدعك فلان فإن فيه إهابة لأخذ الحذر منه. هذا إضافة إلى ما فيه من التعبير المجازي اللطيف وهو إسناد الإلهاء إلى الأموال فجعلها عاقلة مريدة تنصب الشرك لوقوع المؤمن في الفخ. جاء في روح المعاني: والمراد بنهي الأموال وما بعدها نهى المخاطبين وإنما وجه إليها للمبالغة لأنها لقوة تسببها للهو وشدة مدخلتها فيه جعلت كأنها لاهية وقد نهيت عن اللهو فالأصل لا تلهوا بأموالكم.. إلخ. فالتجوز في الإسناد. وقيل: إنه تجوز بالسبب عن المسبب كقوله: فلا يكن في صدرك حرَجُ الأعراف: 2 أي: لا تكونوا بحيث تلهيكم أموالكم.. وجاء في تفسير البيضاوي: توجيه النهي إليها للمبالغة.

****Translation:****

Among the points is that it prohibits wealth from causing distraction to the believer and diverting him from the remembrance of Allah. It is as if Allah is saying: "O wealth, do not distract the believer from My remembrance." This indicates that Allah seeks to protect the believer by prohibiting the cause of distraction from approaching him, thus preventing interference.

This prohibition is emphasized, as the intended target is the believer, but it begins with the fundamental issue of wealth and children, warning them against distracting the believer in a way that leads to negligence. Allah portrays the believer as being pursued by wealth and children, which aim to divert him and lead him into temptation; hence, He forbids them from pursuing this matter to eliminate the cause of distraction and suppress it.

Furthermore, it serves as a warning to the believer not to fall into the trap of wealth and children, which could lead him to be heedless and stripped of will. The distraction is attributed to them so that the believer takes caution against them, as if wealth and children are setting a trap to divert him from the remembrance of Allah. Thus, he must be vigilant not to fall into it, similar to saying: "Do not be deceived by so-and-so," as it serves as a warning to be cautious of them.

Additionally, there is a subtle figurative expression in attributing distraction to wealth, making it seem sentient and intentional in setting a trap for the believer. As mentioned in "Ruh al-Ma'ani": the prohibition directed at wealth and what follows is a prohibition aimed at the addressed individuals. However, it is directed towards wealth for emphasis, due to its strong influence in causing distraction and its significant role in it, making it as if it is itself the distractor, thus it is prohibited from distraction. The essence is: "Do not be distracted by your wealth... etc." This involves a metonymic attribution.

It has also been said that it is a metonymy of the cause for the effect, similar to the verse: "Let not there be any discomfort in your hearts" (Al-A'raf: 2), meaning: "Do not allow your wealth to distract you..." As stated in the commentary of Al-Baydawi: the direction of the prohibition towards it is for emphasis.

3 جاء ب لا بعد حرف العطف فقال: لا تلهيكم أموالكم ولا أولادكم ولم يقل: أموالكم وأولادكم ذلك أن كلاً من الأموال والأولاد داع من دواعي الإلهاء فالمال داع من دواعي الإلهاء وكذلك الأولاد. ولو قال: أموالكم وأولادكم لاحتمل أن النهي عن الجمع بينهما فلو لم يجمع بينهما جاز فلو انشغل بالمال وحده جاز أو انشغل بالأولاد وحدهم جاز وهو غير مراد. إذ المراد عدم الانشغال بأي واحد منهما على سبيل الانفراد أو الاجتماع. 4 قدم الأموال على الأولاد لأن الأموال تلهي أكثر من الأولاد فإن الانشغال فيها وفي تنميتها يستدعي وقتاً طويلاً وقد ينشغل المرء بها عن أهله فلا يراهم إلا اماماً فقدم الأموال لذلك. 5 قدم المفضل على الفاضل فالأولاد أفضل من الأموال لأن المال إنما يكون في خدمتهم ويترك لهم وذلك لأكثر من سبب. منها: أن المقام مقام إلهاء كما ذكرنا فاستدعي تقديمها. ومنها: أن المقام يقتضي ذلك من جهة أخرى فإن هذا التقديم نظير التقديم في الآية اللاحقة من تقديم المفضل وهو قوله: فأصْدَقْ وَأَكُنْ مِنَ الصَّالِحِينَ فقدم الصدقة على كونه من الصالحين. ولما قدم النهي عن الالتواء بالمال قدم الصدقة. والصدقة إنما

هي إخراج المال من اليد والقلب والالتهاة إنما هو انشغال به بالقلب والوقت والجراحة. ولما قال: عَن ذِكْرِ اللَّهِ قَالَ: وَأَكُن مِّنَ الصَّالِحِينَ لِأَنَّ الْمُتَشَغَّلَ عَنِ الْفَرَائِضِ وَذَكَرَ اللَّهَ لَيْسَ مِنَ الصَّالِحِينَ. فهو تناظرٌ جميل.

****3. The Prohibition of Distraction****

The verse states: "Let not your wealth and your children distract you." It does not say: "Your wealth and your children," because both wealth and children are sources of distraction. Wealth is indeed a cause of distraction, as are children. If it had said: "Your wealth and your children," it might imply that the prohibition concerns the combination of the two, allowing for the possibility of being preoccupied with either wealth alone or children alone, which is not the intended meaning. The aim is to avoid being distracted by either one, whether individually or collectively.

****4. The Priority of Wealth Over Children****

Wealth is mentioned before children because wealth distracts more than children do. Engaging with wealth and its growth requires considerable time, which may lead a person to neglect their family, seeing them only sporadically. Thus, wealth is prioritized in this context.

****5. The Preference of the Lesser Over the Greater****

Wealth is presented as lesser than children, as wealth ultimately serves them and is left for them. This is due to several reasons:

- The context is one of distraction, as previously mentioned, which necessitates this ordering.
- Additionally, this ordering parallels the subsequent verse, where the lesser is prioritized: "And I will give charity and be among the righteous." Here, charity is presented before being among the righteous. When the prohibition against distraction by wealth is mentioned, the act of charity is prioritized. Charity involves the release of wealth from one's hand and heart, while distraction entails being preoccupied with it mentally, temporally, and physically.

When it states: "From the remembrance of Allah," it then says: "And to be among the righteous," because one who is preoccupied with obligations and the remembrance of Allah is not among the righteous. This creates a beautiful symmetry.

لا تلهكم أموالكم ولا أولادكم ... فأصَدَّق. عن ذكر الله ... وأكن من الصالحين. والملاحظ أنه حيث اجتمع المال والولد في القرآن الكريم قُدِّمَ المالُ على الولد إلا في موطن واحد وذلك نحو قوله تعالى: شَعَلْتُنَا أَمْوَالُنَا وَأَهْلُونَا الْفَتْح: 11 . وقوله: المال والبنون زينة الحياة الدنيا الكهف: 46 . وقوله: وَجَعَلْتُ لَهُ مَالًا مَّمْنُودًا وَبَيْنَ شُهُودًا الْمَدَن: 1213 ونحو ذلك لأن المال في هذه المواطن أَدْعَى إلى التقديم إما لأن الانشغال به أكثر كما ذكرنا أو لأنه أَدْعَى إلى الزينة والتفاخر وما إلى ذلك من المواطن التي تقتضي تقديم الأموال. أما الموطن الذي قدم فيه الولد على المال فهو قوله تعالى: قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تُرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ التوبة: 24 . وذلك لأن المقام مقام حب. ولا شك أن المتقدمين من الأبناء والأزواج وغيرهم أَحَبُّ إلى المرء من الأموال لأنه إنما ينفق المالَ عليهم ويُبيِّقُهُ لهم بعد رحيله عن هذه الدار. ثم لا تنسَ أنه قدم مجموع القرابات من الآباء والأبناء والإخوان والأزواج والعشيرة ولا شك أن هؤلاء بمجموعهم أَحَبُّ إلى المرء من المال. فالأبناء وحدهم أثقل في ميزان الآباء من الأموال فكيف إذا اجتمع معهم ما اجتمع مِمَّنْ يُحِبُّ أما مسألة تقديم الأموال على وجه العموم فلعلَّ الله يُبَيِّنُ لنا البحث فيها.

****Do Not Let Your Wealth and Children Distract You****

Do not let your wealth and your children distract you from the remembrance of Allah, and be among the righteous. It is noteworthy that where wealth and children are mentioned together in the Holy Qur'an, wealth is often prioritized over children, except in one instance. This is evident in the verse: "Our wealth

and our families have distracted us" (Al-Fath: 11). Additionally, it is stated: "Wealth and children are the adornment of the worldly life" (Al-Kahf: 46). Furthermore, it is mentioned: "And I have given him an extended wealth and sons who are witnesses" (Al-Muddathir: 12-13). In these instances, wealth is presented first either because it is more consuming of one's attention, as previously mentioned, or because it is more associated with adornment and boasting, among other reasons that necessitate the prioritization of wealth.

The only occasion where children are mentioned before wealth is in the verse: "Say, if your fathers, your sons, your brothers, your spouses, and your clan, and the wealth which you have acquired, and the commerce in which you fear decline, and the dwellings in which you delight, are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient" (At-Tawbah: 24). This is because the context here is one of love. Without a doubt, the foremost among children, spouses, and others are more beloved to a person than wealth, as one spends wealth on them and leaves it for them after departing from this world.

Moreover, do not forget that the verse encompasses all relatives: fathers, sons, brothers, spouses, and clan. Undoubtedly, these collectively are more beloved to a person than wealth. Children alone weigh more in the balance of a parent's affection than wealth; how much more so when combined with others whom one loves.

As for the general matter of prioritizing wealth, perhaps Allah will facilitate our exploration of this topic.

6 قال: وَمَنْ يَفْعَلْ ذَلِكَ ولم يقل: ومن ثَلَّهْ تلك فنسب الفعل إلى الشخص لينال بذلك جزاءه ولئلا يفهم أنه ليس بمقدور الشخص الانصراف عن اللهو وأنه غير مسؤول عن هذا الانتهاء. فقال: ومن يفعل ذلك للدلالة على أن ذلك بمقدوره وأن هذا من فِعْلِهِ وكَسْبِهِ. فالانتهاء ليس أمراً سلبياً بل هو فِعْلٌ يقوم به الشخص وينال جزاءه عليه. 7 ثم انظر كيف جاء لذلك بالفعل المضارع فقال: وَمَنْ يَفْعَلْ للدلالة على استمرار الحدث وتكرُّره ولم يقل: ومن فعل بالماضي ذلك لأن الانتهاء بالأموال والأولاد أمرٌ يومي متكرر ولذا عبر عنه بالفعل المضارع الذي يدل على التكرار والتطاول. هذا من ناحية ومن ناحية أخرى أنه لو قال: ومن فعل لاحتمل أن ذلك الخسران الكبير إنما يقع ولو فعلاً مرةً واحدة وهو غير مراد. ثم ليتناسب الفعل والجزء إذ ليس من المعقول أن يكون ذلك الخسران الكبير الثابت المدلول عليه بالجملة الاسمية والقصر إنما يكون لما وقع مرة واحدة من الانتهاء بل المناسب أن يكون ذلك لما تكرر حصوله وتطاول. 8 ثم قال بعد ذلك: فأولئك هُمُ الخاسرون واختيار الخسران نهايةً للآية أنسب شيء ههنا فإنه المناسب للانتهاء بالأموال والانشغال بها. فإن الذي ينشغلُ بالمال إنما يريد الربح ويريد تنمية ماله فقال له: إن هذا خسرانٌ وليس ربحاً حيث باع العظيم الباقي بالحقير الفاني. 9 ثم إن الإتيان بضمير الفصل هم بين المبتدأ والخبر وتعريف الخاسرون بالإنما يفيدان القصر والتأكيد أي أن هؤلاء لا غيرهم

****6**** He said: "And whoever does that," without saying, "and whoever is distracted by that," thus attributing the action to the person so that they may receive their due recompense and to avoid the misunderstanding that a person cannot turn away from distraction and is not responsible for this diversion. He said: "And whoever does that," indicating that it is within their capability and that this is from their own actions and earnings. Thus, distraction is not a negative matter, but rather an action performed by the individual for which they will be rewarded or punished.

****7**** Then observe how the present tense was used for this purpose, as he said: "And whoever does," indicating the continuity and recurrence of the action. He did not say, "and whoever did" in the past, because distraction by wealth and children is a daily recurring matter. Hence, it was expressed in the present tense, which denotes repetition and prolongation. On one hand, if he had said, "and whoever did," it would imply that this great loss could occur even if one were to do it just once, which is not intended.

Moreover, the action must correspond with the recompense, for it is unreasonable that this significant and established loss, indicated by the nominal sentence and the emphasis of "indeed," would only apply to a single instance of distraction. It is more fitting that it pertains to what has repeatedly occurred and persisted.

****8**** He then said: "Indeed, they are the losers." Choosing the term "losers" as the conclusion of the verse is most appropriate here, as it aligns with the distraction by wealth and preoccupation with it. For one who is occupied with wealth seeks profit and wants to grow their wealth. Thus, he informed them that this is indeed a loss, not a gain, as they have traded the everlasting greatness for the trivial and transient.

****9**** Furthermore, the use of the pronoun "they" between the subject and the predicate, along with the definite article in "the losers," serves to convey exclusivity and emphasis, meaning that these are the only ones, and no others.

هم الخاسرون حقاً. وهم أولى مَنْ يُسمَّونَ خاسرين. فإنه لم يقل: فأولئك خاسرون أو من الخاسرين. ولو قال لأفاد أن خسارتهم قد تكون قليلة أو قد يشاركون فيها غيرهم بل قال: فأولئك هم الخاسرون للدلالة على أنهم هم الخاسرون دون غيرهم وهم المتصفون بالخسارة إلى الحد الأقصى. جاء في روح المعاني: وفي التعريف بالإشارة والحصر للخسران فيهم وفي تكرير الإسناد وتوسيط ضمير الفصل ما لا يخفى من المبالغة. 10 اختار الإلهاء عن ذكر الله دون غيره من العبادات فلم يقل مثلاً: لا تلهكم عن الصلاة أو عن الجهاد أو عن غير ذلك من العبادات ذلك أن ذكر الله يشمل جميع الفرائض فكل عمل تعمله لا يكون لله إلا إذا كنت ذاكرة لله في نفسك أو على لسانك أو مستحضراً له في قلبك. والذكر قد يكون في القلب كما يكون في اللسان قال تعالى: واذكر رَبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَخِيفَةً أَعْرَافَ: 205 . وقال: وَأَقِمِ الصَّلَاةَ لَذِكْرِي طه: 14 . فذكرُ الله عام في الصلاة والثناء على الله تعالى بالتسبيح والتحميد وغير ذلك والدعاء.. وقال الحسن: جميع الفرائض. ولذلك كان الخسران كبيراً فهو متناسب مع عظم المعصية والله أعلم. وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَّ أَحَدَكُمْ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ .

****They are truly the losers. They are the most deserving of being called losers.**** It does not say: "So those are losers" or "among the losers." If it had said so, it would imply that their loss could be minor or that others might share in it. Rather, it states: "Indeed, they are the losers," indicating that they are the sole losers, characterized by loss to the maximum extent. In "Ruh al-Ma'ani," it is mentioned that the definition through indication and the restriction of loss to them, as well as the repetition of attribution and the mediation of the pronoun of separation, clearly emphasize the exaggeration in this context.

****10**** They chose to be distracted from the remembrance of Allah over other acts of worship. It does not say, for example: "Do not let prayer or jihad distract you," because the remembrance of Allah encompasses all obligations. Every action you perform is not considered for Allah unless you are remembering Him in your heart, on your tongue, or bringing Him to mind in your heart. Remembrance can be in the heart as well as on the tongue. Allah, the Exalted, says: "And remember your Lord within yourself, humbly and with fear" (Al-A'raf: 205). He also says: "And establish prayer for My remembrance" (Ta-Ha: 14). Thus, the remembrance of Allah is general in prayer, in praising Him through glorification, exaltation, and supplication. Al-Hasan said: "All obligations are included." Therefore, the loss is significant, proportionate to the magnitude of the sin, and Allah knows best.

****"And spend from what We have provided you before death approaches one of you, and he says: 'My Lord, if only You would delay me for a brief term so I could give charity and be among the righteous.'"**

1 تبدأ الآية بقوله: وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ وهذا الأمر بالإِنْفَاقِ مقابل النهي عن الإِنْفَاقِ على أصحاب رسول الله من المنافقين. فالمنافقون يقولون لأوليائهم: لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا . والله يقول لأوليائه: وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ فَأَنْظِرْ كَيْفَ قَابِلَ النَّهْيِ بِالْأَمْرِ. 2 قال: مِنْ مَّا

رَزَقْنَاكُمْ فَجَاءَ بَ مِنْ الدَّالَةِ عَلَى التَّبَعِضِ وَلَمْ يَقُلْ: أَنْفَقُوا مَا رَزَقْنَاكُمْ لِلدَّلَالَةِ عَلَى أَنْ الْإِنْفَاقَ إِنَّمَا يَكُونُ فِي قِسْمٍ مِنَ الْمَالِ وَلَا يَشْمَلُ الْمَالَ كُلَّهُ فَتَسْتَسْهَلُ النُّفُوسُ التَّخْلِيَّ عَنْ قِسْمٍ مِنَ الْمَالِ اسْتِجَابَةً لِأَمْرِ رَبِّهَا بِخِلَافِ مَا إِذَا سَأَلَهَا الْمَالُ كُلَّهُ فَإِنَّهَا تَسْتَعْظِمُ ذَلِكَ وَتَبْخُلُ بِهِ قَالَ تَعَالَى: وَلَا تَسْأَلُكُمْ أَمْوَالُكُمْ إِنْ يَسْأَلُكُمْوهَا فَيُخْفِكُمْ تَتَّخِلُوا وَيُخْرِجُ أَصْنَاعَكُمْ مُحَمَّدٌ: 3637 . 3 أَسَدُ الرِّزْقِ إِلَى نَفْسِهِ فَقَالَ: مِنْ مَّا رَزَقْنَاكُمْ لِلدَّلَالَةِ عَلَى أَنْ هَذَا الْمَالُ إِنَّمَا هُوَ مِنْ رِزْقِ اللَّهِ سَبْحَانَهُ مَلَكُهُ عِبَادَةُ فَتَطْيِبُ النُّفُوسَ لِإِخْرَاجِ بَعْضِ مَا رَزَقَهُ اللَّهُ اسْتِجَابَةً لِأَمْرِ اللَّهِ الرَّازِقِ. وَهَذَا التَّبَعِيرُ اللَّطِيفُ مَدْعَاةٌ إِلَى الْخُرُوجِ عَنِ الشَّحِّ وَالِاسْتِجَابَةِ لِأَمْرِ اللَّهِ. 4 ثُمَّ قَالَ: مِّنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمْ الْمَوْتُ فَجَاءَ بَ مِنْ وَلَمْ يَقُلْ: قَبْلَ أَنْ يَأْتِيَ أَحَدَكُمْ الْمَوْتُ إِشَارَةً إِلَى قَرَبِ الْمَوْتِ مِنَ الْإِنْسَانِ وَأَنَّهُ عَلَى الْإِنْسَانِ أَنْ يَسْبِقَ الْمَوْتَ وَيَبَادِرَ بِالْعَمَلِ الصَّالِحِ. فَإِنْ مِنْ هَذِهِ تَفِيدُ ابْتِدَاءَ الْغَايَةِ الزَّمَانِيَّةِ وَمَعْنَاهُ الزَّمَنُ الْقَرِيبُ مِنَ الْمَوْتِ بَلِ الْمَتَّصِلُ بِهِ وَأَنْ حَذَفَهَا يَفِيدُ الْوَقْتَ الَّذِي هُوَ قَبْلَ الْمَوْتِ سِوَاهُ كَانَ قَرِيباً أَمْ بَعِيداً وَيَفِيدُ إِعْطَاءَ الْمَهْلَةِ مَعَ أَنْ الْأَجَلَ إِذَا جَاءَ لَا يَمُهِلُ فَالْمَجِيءُ

1. The verse begins with the phrase: "And spend from what We have provided you." This command to spend contrasts with the prohibition against spending on the hypocrites who are with the Messenger of Allah. The hypocrites say to their allies: "Do not spend on those who are with the Messenger of Allah until they disperse." Allah commands His allies: "And spend from what We have provided you." Observe how the prohibition is met with a command.
2. He said: "from what We have provided you," using "from" to indicate a part rather than saying: "spend what We have provided you." This indicates that spending is to be from a portion of wealth, not the entirety, which makes it easier for souls to part with a portion in response to their Lord's command. In contrast, if they were asked for all their wealth, they would find it overwhelming and would be reluctant to give. Allah says: "And do not let your wealth be the reason for your reluctance to give." (Muhammad: 36-37).
3. He attributed the provision to Himself by saying: "from what We have provided you," indicating that this wealth is indeed from Allah's provision. He has granted it to His servants, encouraging them to willingly give a portion of what Allah has bestowed upon them in response to the command of the Provider. This gentle expression encourages the abandonment of stinginess and compliance with Allah's command.
4. Then He said: "before death comes to one of you." He used "from" and did not say: "before death comes to one of you," signaling the proximity of death to a person. It is essential for one to hasten towards good deeds and to race against death. The use of "from" indicates the beginning of a temporal limit, meaning the time close to death, indeed connected to it. Omitting it would imply a time before death, whether near or far, and suggests a delay, even though when the appointed time arrives, it does not grant respite.

بِهَا يَفِيدُ طَلَبَ التَّعَجُّيلِ بِالتَّوْبَةِ وَالْإِنْفَاقِ إِذْ كُلُّ سَاعَةٍ تَمُرُّ بِالْإِنْسَانِ تَحْتَمِلُ أَنْ تَكُونَ هِيَ سَاعَةُ الْمَوْتِ وَهِيَ الَّتِي ذَكَرَهَا بِقَوْلِهِ: مِّنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمْ الْمَوْتُ فَانْظُرْ حُسْنَ التَّبَعِيرِ وَدَقَّتْهُ. 5 قَدَّمَ الْمَفْعُولَ بِهِ عَلَى الْفَاعِلِ فَقَالَ: مِّنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمْ الْمَوْتُ وَلَمْ يَقُلْ: يَأْتِيَ الْمَوْتُ أَحَدَكُمْ ذَلِكَ لِأَنَّ الْمَفْعُولَ بِهِ هُوَ الْمَهْمُ هَهُنَا إِذْ هُوَ الْمَعْنَى بِالتَّوْبَةِ وَالصَّلَاحِ وَهُوَ الْمَدْعُوُّ لِلْإِنْفَاقِ وَهُوَ الْمُتَحَسِّرُ النَّادِمُ إِذَا عَاجَلَهُ الْمَوْتُ. فَالْعَنَاءُ وَالِاهْتِمَامُ مَنْصِبَانِ عَلَى الْمَفْعُولِ الَّذِي يَأْتِيهِ الْمَوْتُ وَهُوَ كُلُّ وَاحِدٍ مِّنَا. 6 جَاءَ بِالْفَاءِ فِي قَوْلِهِ: فَيَقُولُ رَبِّ وَلَمْ يَأْتِ بِثَمٍّ أَوْ الْوَائِ ذَلِكَ لِأَنَّ الْفَاءَ تَفِيدُ مَعْنَى السَّبَبِ وَالْعَطْفُ فِي حِينٍ أَنْ ثُمَّ أَوْ الْوَائِ لَا تَفِيدُ السَّبَبَ بَلِ تَفِيدُ الْعَطْفَ وَحْدَهُ. وَمِنْ نَاحِيَةِ أُخْرَى إِنْ الْفَاءَ تَفِيدُ التَّعْقِيبَ بَلَا مَهْلَةٍ فِي حِينٍ أَنْ ثُمَّ تَفِيدُ التَّرَاخِيَّ وَالْوَائِ تَفِيدُ مَطْلَقَ الْجَمْعِ. فَجَاءَ بِالْفَاءِ لَجَمْعِ مَعْنَى السَّبَبِ وَالْعَطْفِ أَيْ أَنَّ الْمَوْتَ سَبَبٌ لِهَذَا النَّدَمِ وَطَلَبُ التَّأْخِيرِ لِمَا يَنْكَشِفُ لَهُ مِنْ سُوءِ الْمُنْقَلَبِ وَالْعِيَاذُ بِاللَّهِ. ثُمَّ إِنْ طَلَبُ التَّأْخِيرِ يَأْتِي رَأْساً بَلَا مَهْلَةٍ فِي سَاعَةِ الْمَوْتِ وَعِنْدَ حُضُورِهِ يَطْلُبُ التَّأْخِيرَ لِيَسْلِكَ سَبِيلَ الصَّالِحِينَ وَلَوْ جَاءَ بَ ثُمَّ لَمَّا أَفَادَ ذَلِكَ بَلِ يَفِيدُ أَنْ طَلَبَ ذَلِكَ إِنَّمَا يَكُونُ بَعْدَ مَهْلَةٍ وَتَرَاخٍ وَكَذَلِكَ الْوَائِ لَا تَفِيدُ مَا أَفَادَتْهُ الْفَاءُ. 7 ثُمَّ انْظُرْ كَيْفَ نَاسَبَ الْمَجِيءُ بِالْفَاءِ الدَّالَةِ عَلَى قَصْرِ الْوَقْتِ حَذَفَ حَرْفَ النَّدَاءِ فَقَالَ: رَبِّ وَلَمْ يَقُلْ: يَا رَبَّ لِأَنَّ الْوَقْتَ لَمْ يَعُدْ يَحْتَمِلُ

****The Urgency of Repentance and Charity****

1. The text emphasizes the importance of hastening towards repentance and charity, as every passing moment for a person could potentially be the hour of death. This is highlighted by the phrase: "Before death comes to any of you." The precision and eloquence of expression here is noteworthy.
2. The object is placed before the subject, stating: "Before death comes to any of you," rather than "death comes to any of you." This arrangement underscores the significance of the object, which is the individual in need of repentance and righteousness, the one called to give charity, and the one who will regret if death overtakes them unexpectedly. Thus, the focus and concern are directed towards the individual who faces death, which applies to each one of us.
3. The use of "ف" (fa) in the phrase: "Then he will say, 'My Lord'" instead of "ثم" (thumma) or "و" (wa) is deliberate. The conjunction "ف" conveys both causation and conjunction, whereas "ثم" or "و" only indicate conjunction without implying causation. Additionally, "ف" suggests immediacy without delay, while "ثم" indicates a delay, and "و" merely signifies a simple addition. The use of "ف" thus combines both causation and conjunction, meaning that death is the cause for this regret and the plea for delay due to the realization of the dire consequences, seeking refuge in Allah.
4. Furthermore, the request for delay is made immediately without any postponement. At the moment of death, one requests to be granted more time to follow the path of the righteous. Had "ثم" been used, it would not have conveyed this urgency, implying that the request would come after a delay. Similarly, "و" would not have provided the same meaning that "ف" conveys.
5. Lastly, observe how the use of "ف," which indicates a brief time frame, leads to the omission of the vocative particle, as he says: "My Lord" without saying: "O my Lord," since the time no longer permits such an address.

التضييع في الكلام فيأتي بيا بل يريد أن يستعجل في طلبه فيختصر من الكلام ما لا حاجة له به ليفرغ إلى مراده. 8 جاء ب لولا فقال: لولا أخرتني ولم يقل: لو أخرتني لأن لولا أشد في الطلب من لو وقائلها أكثر إلحاحاً من قائل: لو فإن لو تكون للطلب برفق وأما لولا فتكون للطلب بشدة وحث ومعنى ذلك أن ما هو فيه يستدعي الإلحاح في الطلب وأن يجار به وأن يأتي بما هو من أشد أدوات الطلب قوة كما أنها من أدوات التنديم وفيها تنديم للنفس على ما فرط ولو جاء ب لولا لأفاد العرض الخفيف. هذا من ناحية ومن ناحية أخرى إن لو قد تفيد التمني والتمني قد يكون ميؤوساً منه ليس لصاحبه فيه مطمع نحو لو يعود الميت إلى الحياة فيخبر الناس بما هو فيه في حين أن هذا القائل ليس متمنياً بل هو طالب للعودة سائل لها فلو جاء ب لولا لأفاد أن هذا من باب التمني الذي يتمناه الإنسان ولا يرجو وقوعه كقول القائل: ألا ليت الشباب يعود يوماً والتمني قد يكون في حال العافية كما يكون في غيرها في حين أن هذا طالب للتأخير وليس متمنياً. 9 جاء بالفعل الماضي بعد لولا فقال: لولا أخرتني ولم يقل: لولا تؤخرني ذلك أن المحذور وقع في حين أن الفعل المضارع قد يفيد أن الأمر لم يقع بعد وأن في الأمر سعة وذلك نحو قوله تعالى: لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجاً فَلَوْلَا تَتَذَكَّرُونَ الواقعة: 70 . وقوله: قَالَ يَاقَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ النمل: 46 . هذا علاوة على ما يفيد دخول لولا على الماضي من قوة الطلب وشدته وإن كان مستقبل المعنى.

****The Discourse on the Use of "Lā" and "Lū" in Requests****

1. **Introduction to the Usage of "Lā" and "Lū":**

The phrase "Lā" is employed when one wishes to hasten their request, often resulting in the omission of unnecessary words to focus on their intent. For example, the phrase "لأخرتني لā" (If only you had delayed us) is used instead of "لأخرتني Lū" (If you had delayed me). This is because "Lā" conveys a stronger

urgency in requests compared to "Lū," indicating that the speaker is more insistent.

2. **Comparison of "Lā" and "Lū":**

- ***"Lū":** Used for gentle requests, implying a softer approach.
- ***"Lā":** Represents a more intense and urgent plea, emphasizing the need for immediate attention and expressing regret about past actions.

3. **Implications of "Lū" in Context:**

The term "Lū" may also imply a wishful thinking scenario, where the speaker expresses a desire that seems unattainable, such as "If only the deceased could return to life." This indicates a longing rather than a request. In contrast, the use of "Lā" reflects a tangible request rather than mere wishfulness.

4. **Temporal Aspect of the Verb Usage:**

When the past tense follows "Lā," as in "لَا أُخَرِّتِيَا," it signifies that the desired action has already occurred, whereas the present tense "تُؤَخِّرُنِي" suggests that the action has not yet taken place, allowing for the possibility of change. For instance, the Quranic verse: "If We wished, We could have made it bitter; so why do you not give thanks?" (Quran 56:70) illustrates this concept.

5. **Conclusion on the Strength of "Lā":**

The inclusion of "Lā" with a past verb enhances the strength of the request, even if it pertains to a future meaning. It emphasizes the urgency and the necessity of the plea, demonstrating the speaker's intense desire for the desired outcome.

10 ثم انظر كيف طلب مهلة قصيرة لإصلاح حاله مع أنه كان يتقلب في الأرض من دون أدنى تفكير أو اهتمام بمآله في الآخرة أو بالأوقات التي يضيعها هدرًا من دون اكتراث فقال: إلى أَجَلٍ قَرِيبٍ ولم يقل: إلى أَجَلٍ فيحتمل القريب والبعيد فطلب مهلة قصيرة وأجلًا قريبًا لتدارك ما فات. فانظر كيف جاء بالفاء الدالة على قصر الزمن بين إتيان الموت وطلب التأخير وحذف يا النداء اختصاراً للزمن ليفرغ إلى طلبه وجاء ب لولا الدالة على الإلحاح في الطلب كل ذلك ليحصل على مهلة قليلة ليصلح شأنه. فانظر أية إشارات هذه إلى هَوَلٍ ما هو فيه وقد تقول: ولم قال ههنا: أخرتني بالياء وقال في سورة الإسراء: أَخَّرْتَنِي فَحَذَفَ الياء واجتزأ بالكسرة والجواب: أن المقام يوضح ذلك. فقد قال في سورة الإسراء على لسان إبليس: قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتُ عَلَيَّ لَئِنْ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لِأَخْتِنِكَ ذُرِّيَّتَهُ إِلَّا قَلِيلًا الإسراء: 62 . وقال ههنا: لولا أخرتني إلى أَجَلٍ قَرِيبٍ فَأَصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ . وهنا نسأل: أيَ الطالبين يريد المتكلم لنفسه على وجه الحقيقة وأيهما يعود بالنفع عليها ودفع الضرر عنها أَهْوَى قَوْلُهُ: لولا أخرتني إلى أَجَلٍ قَرِيبٍ فَأَصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ أم قوله: لَئِنْ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لِأَخْتِنِكَ ذُرِّيَّتَهُ إِلَّا قَلِيلًا والجواب ظاهر. فإنَّ طلب إبليس لا يريدُه من أَجَلٍ نفسه ولا لأنه محتاج إليه وإنما يريدُه لِئُضِلَّ ذُرِّيَّةَ آدَمَ. ثم إن هذا الطلب لا يعود عليه

10. Then observe how he requested a short respite to rectify his condition, despite the fact that he was rolling on the earth without the slightest thought or concern for his fate in the Hereafter or the moments he squandered heedlessly. He said: "To a near term," and did not say: "To a term," which could imply both near and far. He sought a brief delay and a near term to make up for what he had missed. Notice how he used the conjunction "ف" indicating a brief time between the arrival of death and the request for delay, and omitted the vocative "يا" to shorten the time for his plea. He also employed "لولا," which signifies urgency in the request, all of this to obtain a brief respite to rectify his affairs. Consider the implications of his state.

You might ask: Why did he say here: "أُخَرِّتِيَا" with the "ياء" (the pronoun) while in Surah Al-Isra he said: "أَخَّرْتَنِي," omitting the "ياء" and using only the kasra? The answer lies in the context. In Surah Al-Isra, it is stated on the tongue of Iblis: "He said, 'Have you seen this one whom You have honored above me? If

You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.'" (Al-Isra: 62). Here he says: "لولا أخرتني إلى أجل قريب فأصدق وأكن من الصالحين".

Now we ask: Which of the two requests does the speaker genuinely seek for himself, and which one is beneficial for him and wards off harm? Is it his statement: "لولا أخرتني إلى أجل قريب فأصدق وأكن من الصالحين", or his statement: "لئن أخرتني إلى يوم القيامة لأحتنكن ذريته إلا قليلاً"? The answer is evident. Iblis's request is not motivated by concern for himself nor out of necessity; rather, he seeks it to lead astray the progeny of Adam. Furthermore, this request does not benefit him.

ينفع ولا يدفع عنه ضرراً وليست له مصلحة فيه بل العكس هو الصحيح بخلاف الطلب الآخر فإنه يريده لنفسه حقاً وإنه لا شيء ألزم منه لمصلحته هو ودفع الضرر عنه. فلما كان طلب التأخير لمصلحة الطالب حقاً وأنه ابتغاء لنفسه على وجه الحقيقة أظهر الضمير. ولما كان طلب إبليس ليس من أجل نفسه ولا يعود عليها بالنفع حذف الضمير واجتزأ بالكسرة. ثم في الحقيقة إن كلام إبليس ليس طلباً وإنما هو شرط دخل عليه القسم فقال: لئن أخرتني فهو من باب الطلب الضمني وليس من باب الطلب الصريح. وأما قوله: لولا أخرتني فهو طلب صريح ففرق تبعاً لذلك بين التعبيرين. فصرح بالضمير وأظهر نفسه في الطلب الصريح وحذف الضمير واجتزأ بالإشارة إليه في الطلب غير الصريح. وهو تناظر جميل ففي الطلب الصريح صرخ صرخ وفي الطلب غير الصريح لم يصرح بالضمير. 11 وهنا نأتي إلى سؤال السائل وهو: لم عطف بالجزم على النصب فقال: فأصدق بالنصب ثم قال: وأكن بالجزم ولم يجعلهما على نسق واحد والجواب: أن هذا مما يسميه النحاة العطف على المعنى وقد يسمى في غير هذا القرآن العطف على التوهم. ذلك أن أصدق منصوب بعد فاء السببية و أكن مجزوم على أنه جواب للطلب والمعنى: إن أخرتني أكن من الصالحين. ونحو ذلك أن تقول: هلا تدلني على بيتك أزرك ف أزرك مجزوم بجواب الطلب والمعنى إن تدلني على بيتك أزرك ولو جئت بقاء السبب لنصبت فقلت: هلا تدلني على بيتك فأزورك وإن أسقطت الفاء وأردت معنى الشرط جزمت.

****Translation:****

It is beneficial and does not avert harm from him, nor does he have an interest in it; rather, the opposite is true. In contrast, the other request is something he desires for himself genuinely, and there is nothing more obligatory for his own benefit and the avoidance of harm. When the request for delay is truly for the benefit of the requester and is sought for his own sake, the pronoun is made evident. However, since Satan's request is not for his own benefit and does not return any advantage to him, the pronoun is omitted, and he is content with the kasrah (a diacritical mark).

In reality, Satan's speech is not a request; rather, it is a condition that includes an oath, as he said: "If You delay me," which falls under the category of implicit request rather than explicit request. As for his statement: "If only You would delay us," it is an explicit request. Consequently, there is a distinction between the two expressions. He explicitly stated the pronoun and revealed himself in the explicit request, while he omitted the pronoun and relied on an indication in the implicit request.

This reflects a beautiful correspondence: in the explicit request, he declared the pronoun, while in the implicit request, he did not declare the pronoun.

Now we come to the question posed: Why did he use the jussive after the accusative, saying: "So I may believe" in the accusative, and then "and I will be" in the jussive, without aligning them in the same structure? The answer is that this is what grammarians call "conjunction by meaning," and it may be referred to in contexts outside this Quranic text as "conjunction by assumption."

This is because "I may believe" is in the accusative after the causal conjunction, while "I will be" is in the jussive as a response to the request. The meaning is: "If You delay me, I will be among the righteous."

Similarly, one might say: "Would you guide me to your house? I will visit you." Here, "I will visit you" is in the jussive as a response to the request, meaning: "If you guide me to your house, I will visit you." If one were to introduce the causal conjunction, they would use the accusative: "Would you guide me to your house, so that I may visit you?" However, if the conjunction is omitted and the conditional meaning is intended, the jussive is used.

جاء في البحر المحيط : وقرأ جمهور السبعة وأكن مجزوماً قال الزمخشري: وأكن مجزوماً على محل فأصدق كأنه قيل: إن أخرتني أصدق وأكن. وقال ابن عطية: عطفاً على الموضع لأن التقدير إن تؤخرني أصدق وأكن. ففي الآية الكريمة جاء بالمعطوف عليه على إرادة معنى السبب وجاء بالمعطوف على معنى الشرط فجمع بين معنيي السبب والشرط. فالعطف إذن ليس على إرادة معنى الفاء بل على إرادة معنى جديد. جاء في معاني النحو : عطف أكن المجزوم على أصدق المنصوب وهو عطف على المعنى وذلك أن المعطوف عليه يراد به السبب والمعطوف لا يراد به السبب فإن أصدق منصوب بعد فاء السبب وأما المعطوف فليس على تقدير الفاء ولو أراد السبب لنصب ولكنه جزم لأنه جواب الطلب نظير قولنا: هل تدلني على بيتك أزرك كأنه قال: إن تدلني على بيتك أزرك. فجمع بين معنيي التعليل والشرط ومثل ذلك أن أقول لك: احترم أخاك يحترمك و احترم أخاك يحترمك وأخاك فيحترمك فالأول جواب الطلب والثاني سبب وتعليل. ونقول في الجمع بين معنيين أكرم صاحبك فيكرمك ويعرف لك فضلك وهو عطف على المعنى. وقد تقول: ولماذا لم يُستَر بينهما فيجعلهما نسقاً واحداً والجواب أنهما ليسا بمرتبة واحدة في الأهمية فالصلاح أهم من الصدقة ذلك أن الذي ينجي من العذاب هو كونه من الصالحين لا كونه متصدقاً فإن المؤمن قد لا يتصدق بصدقة أصلاً ومع ذلك يدخل الجنة بصلاحه فقد يكون ليس معه ما يتصدق به. فالذي ينجيه من العذاب

****Translation:****

It has been mentioned in "Al-Bahr Al-Muhit": The majority of the seven reciters read "and I will be truthful" as a jussive. Al-Zamakhshari stated: "And I will be truthful" is jussive in context, as if it were said: "If you delay me, I will be truthful and I will be." Ibn Atiyyah remarked: This is an addition based on the context, as the intended meaning is "If you delay me, I will be truthful and I will be." In this noble verse, the conjunction is used to imply causation, while the conjunction is employed to imply condition, thus combining both meanings of cause and condition. Therefore, the conjunction does not imply the meaning of "then" but rather introduces a new meaning.

In "Ma'ani Al-Nahw," it is stated that the jussive "I will be" is conjoined to the accusative "I will be truthful," which is a conjunction based on meaning. This is because the conjunction denotes causation, while the conjoined element does not imply causation. "I will be truthful" is in the accusative after the causal "then," whereas the conjoined element is not intended to imply causation; if it were, it would have been in the accusative. Instead, it is jussive because it is the response to a request, similar to saying: "Will you guide me to your house?" "I will visit you," as if it were said: "If you guide me to your house, I will visit you." Thus, it combines both the meanings of justification and condition.

An example of this is: "Respect your brother, and he will respect you," and "Respect your brother, and he will respect you." The first is a response to a request, while the second is a cause and justification. You could say in combining two meanings: "Honor your friend, and he will honor you, and he will recognize your favor," which is also a conjunction based on meaning.

One might ask: Why are they not equated to make them a single sequence? The answer is that they do not hold the same level of importance; righteousness is more significant than charity. This is because what saves one from punishment is being among the righteous, not merely being charitable. A believer may not give any charity at all and still enter Paradise due to their righteousness, as they may not have anything to give in charity. Thus, it is righteousness that saves one from punishment.

ويدخله الجنة هو أن يكون من الصالحين والتصدق إنما يكون من الصلاح. والذي يدل على ذلك قوله تعالى في سورة المؤمنون : حتى إذا جاءَ أَحَدُهُم الموت قَالَ رَبِّ ارْجِعْ عَلَيَّ أَعْمَلْ صَالِحاً فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا الْمُؤْمِنُونَ: 99-100 . فإنه ذكر الصلاح ولم يذكر الصدقة لأن الآية لم تقع في سياق الكلام على الأموال وإنفاقها وذلك يدل على أن الصلاح هو مناط النجاة وأنه هو الأهم. فعبر عن كونه من الصالحين بأسلوب الشرط لأنه أقوى في الدلالة على التعهد والتوثيق فقد اشترط على نفسه أن يكون من الصالحين وقطع عهداً على نفسه بذلك. فأعطى الأهم والأولى أسلوب الشرط الدال على القوة في الأخذ على النفس والالتزام. وأعطى ما هو دونه في الأهمية والأولوية أسلوب التعليل ولم يجعلهما بمرتبة واحدة. وقد تقول: إذا كان الأمر كذلك فَلَمْ قَدِّمَ الصدقة على الصلاح والجواب: أن السياق هو في إنفاق الأموال فقد قال تعالى في هذه الآية: وَأَنْفَقُوا مِنْ مَّا رَزَقْنَاكُمْ فِدْعَا إِلَى الْإِنْفَاقِ فَكَانَ تقديم الصدقة مناسباً للمقام. ثم إنه تردد في السورة ذِكْرُ الأموال والانشغال بها وما إلى ذلك فقد جاء قبل هذه الآية قوله: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ فهى عن الانشغال بالأموال والأولاد عن ذكر الله وجاء قبلها قوله في المنافقين: هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَيَلَهُ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ . فأنت ترى أن تقديم الصدقة هو المناسب للسياق الذي وردت فيه الآية وللجو الذي تردد فيه ذِكْرُ الأموال والانشغال بها والتوصية من المنافقين بعدم إنفاقها في سبيل الخير. وقد تقول: ولم قال: فَأَصْدَقَ ولم يقل: فأتصدق الذي هو الأصل

****Entering Paradise and the Concept of Righteousness****

To enter Paradise, one must be among the righteous, and charity is an expression of righteousness. This is supported by the verse from Surah Al-Mu'minun:

****"Until, when death comes to one of them, he says, 'My Lord, send me back so that I may do righteousness in that which I left behind.' No! It is only a word he is saying."**** (Al-Mu'minun: 99-100).

In this verse, righteousness is mentioned without reference to charity, as the context does not pertain to wealth and its expenditure. This indicates that righteousness is the key to salvation and holds greater significance. The expression of being among the righteous is framed as a condition, which strongly emphasizes commitment and assurance. The individual has placed a condition upon themselves to be righteous and has made a covenant in this regard.

Thus, the more critical and primary aspect is expressed through a conditional structure, denoting strength in self-discipline and commitment. In contrast, lesser priorities are framed through a rationale, indicating that they are not of equal importance.

One might ask: If this is the case, why is charity mentioned before righteousness? The answer lies in the context of spending wealth, as Allah says in this verse:

****"And spend from what We have provided you."****

This call to spend makes the mention of charity appropriate for the context. Furthermore, the surah frequently discusses wealth and the preoccupation with it. Prior to this verse, it states:

****"O you who have believed, do not let your wealth and your children divert you from the remembrance of Allah. And whoever does that - then those are the losers."****

This verse warns against being distracted by wealth and children from the remembrance of Allah. It also addresses the hypocrites, stating:

****"They are the ones who say, 'Do not spend on those who are with the Messenger of Allah until they**

disperse."**

Thus, the emphasis on charity is suitable for the context in which the verse is set, reflecting the recurring theme of wealth and the admonition against the hypocrites' reluctance to spend in the path of goodness.

Additionally, one may question: Why does it say "So I will give charity" instead of "So I give charity," which would be the original form?

والجواب: أن هناك أكثر من سبب يدعو إلى هذا الاختيار. منها أن مقاطع فأتصدق أكثر من مقاطع فأتصدق ستة ومقاطع فأتصدق خمسة: فت أت صد د ق ستة مقاطع. فت أص صد د ق خمسة مقاطع. وهو طلب التأخير إلى أجل قريب فاختر اللفظة التي هي أقصر لتناسب قصر المدة. ثم إن في فأتصدق تضعيفين أحدهما في الصاد والآخر في الدال في حين أن في فأتصدق تضعيفاً واحداً موطنه الدال والتضعيف مما يدل على المبالغة والتكثير ولذا كان في قوله: فأتصدق من المبالغة والتكثير في الصدقة ما ليس في فأتصدق فدلّ بذلك أنه أراد أجلاً قريباً ليكثر من الصدقة ويبالغ فيها. فهذا البناء أفاد معنيين: الأول: قصر المدة وذلك لأنه طلب التأخير مدة قصيرة. والآخر: هو الإكثار من الصدقة في هذه المدة القصيرة فكان ذلك أنسب. من هذا ترى أنه وضع كلّ تعبير في مكانه الذي هو اليقُّ به وأعطى كلّ منهما حقه الذي هو له. فانظر كيف جمع بين معنيي التعليل والشرط. وقدم الصدقة مناسبة للمقام وأعطى الصلاح أهمية تفوق الصدقة وجاء بلفظة تدلّ على قصر المدة والإكثار من الصدقة فجمعت معنيين مناسبة للمقام كلّ ذلك بأوجز عبارة وأبلغها. والله أعلم.

****The Answer:****

There are multiple reasons that justify this choice. Among them is that the phrase "فأتصدق" (I will give charity) has more segments than "فأصدق" (I will affirm). The segments of "فأتصدق" total six, while those of "فأصدق" total five. The structure of "فأتصدق" consists of six segments, whereas "فأصدق" consists of five. This indicates a request for a short delay, thus opting for the shorter term to align with the brevity of the period.

Moreover, "فأتصدق" contains two instances of emphasis—one in the letter ص and the other in د—while "فأصدق" has only one instance of emphasis located in د. The use of emphasis implies exaggeration and abundance. Therefore, the phrase "فأتصدق" conveys a greater intensity and abundance in charity than "فأصدق," indicating a desire for a near deadline to increase the act of charity and to emphasize it.

This construction conveys two meanings:

1. ****Brevity of Time:**** This is because it requests a short delay.
2. ****Abundance in Charity:**** This is pertinent to the short duration.

Thus, it is evident that each expression is placed appropriately, giving each its rightful significance. Observe how it intertwines the meanings of justification and condition. Charity is prioritized in relevance to the context, and the term used indicates both the short duration and the increase in charity, encapsulating both meanings suitable to the context in the most concise and impactful manner. And Allah knows best.

من سورتي المعارج وعيس من سورة المعارج يُبَصِّرُونَهُمْ يَوْمَ الْمَجْرَمِ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمَئِذٍ بَنِيهِ وَصَاحِبَتِهِ وَأَخِيهِ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ وَمَنْ فِي الْأَرْضِ جَمِيعاً ثُمَّ يُنْجِيهِ كَلَّا إِنَّهَا لَأُظْلَى نَزَّاعَةً لِلشَّوَى تَتَدَعَا مَنْ أَدْبَرَ وَتَوَلَّى وَجَمَعَ فَأَوْعَى إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعاً إِذَا مَسَّهُ الشَّرُّ جَزُوعاً وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعاً إِلَّا الْمُصَلِّينَ . من سورة عبس فَإِذَا جَاءَتِ الصَّاحَةُ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ . بدأ في سورة عبس بذكر الأخ فالأم فالأب فالصاحبة ثم الأبناء في الأخير. وفي سورة المعارج على عكس ذلك فقد بدأ بالأبناء فالصاحبة فالأخ فالصليّة ثم انتهى بأهل الأرض أجمعين. وسبب ذلك والله أعلم أن المقام في عبس مقام الفرار والهرب قال تعالى: يَوْمَ يَفِرُّ الْمَرْءُ وَالْإِنْسَانُ يَفِرُّ مِنَ الْأَبَاعِدِ أَوَّلًا ثُمَّ

ينتهي بالصق الناس به وأقربهم إليه فيكونون آخر مَنْ يفر منهم. والأخ أبعد المذكورين في الآية من المرء. وإنَّ الصقهم به زوجته وأبنائه فنحن ملتصقون في حياتنا بأزواجنا وأبنائنا أكثر من التصاقنا بإخواننا وأبنائنا وأمهاتنا. فقد تمر شهور بل ربما أعوام ونحن لا نرى إخواننا في حين نأوي كل يوم إلى أزواجنا وأبنائنا.

****From Surah Al-Ma'arij and Surah Abasa****

****1. Surah Al-Ma'arij****

They will be shown their deeds. The criminal wishes that he could ransom himself from the torment of that Day with his children, his wife, his brother, and his clan that sheltered him, and all that is on earth, then it would save him. No! Indeed, it is a blazing Fire, fiercely pulling away the scalp, calling out to those who turned away and fled, and gathered wealth and hoarded it. Indeed, man was created anxious; when evil touches him, he is discontented, and when good touches him, he withholds it—except for the prayerful.

****2. Surah Abasa****

When the Deafening Blast comes, on the Day when a man will flee from his brother, his mother, and his father, and from his wife and his children. For every person among them that Day will have a matter which will preoccupy him.

In Surah Abasa, the order begins with the brother, then the mother, followed by the father, the spouse, and finally the children. Conversely, in Surah Al-Ma'arij, the order starts with the children, then the spouse, followed by the brother, the clan, and concludes with all the people on earth.

****3. Reasoning****

The reason for this, and Allah knows best, is that the context in Surah Abasa is one of fleeing and escape. Allah says: "On the Day when a man will flee," indicating that a person first flees from the farthest relatives and ultimately ends up fleeing from those closest to him. The brother is the most distant mentioned in the verse, while the closest are the spouse and children. In our lives, we are more attached to our spouses and children than to our siblings, parents, and mothers. Months, or even years, may pass without seeing our siblings, while we return to our spouses and children every day.

والإنسان قد يترك أمه وأباه ليعيش مع زوجته وأبنائه وهو الصق بأبنائه من زوجته فقد يفارق زوجته ويسرحها ولكن لا يترك ابنه. فالأبناء آخر مَنْ يفر منهم المرء ويهرب. وهكذا رتب المذكورين في الفرار بحسب العلائق فأقواهم به علاقة هو آخر من يفر منه فبدأ بالأخ ثم الأم ثم الأب. وقدم الأم على الأب ذلك أن الأب أقدر على النصر والمعاونة من الأم. وهو أقدر منها على الإعانة في الرأي والمشورة وأقدر منها على النفع والدفع. فالأم في الغالب ضعيفة تحتاج إلى الإعانة بخلاف الأب. والإنسان هنا في موقف خوف وفرار وهرب فهو أكثر التصاقاً في مثل هذه الظروف بالأب لحاجته إليه ولذا قدم الفرار من الأم على الفرار من الأب وقدم الفرار من الأب على الفرار من الزوجة لمكانة الزوجة من قلب الرجل وشدة علاقته بها فهي حافظة سره وشريكته في حياته ثم ذكر الفرار من الأبناء في آخر المطاف ذلك لأنه الصق بهم وهم مرجوون لنصرته ودفع السوء عنه أكثر من كل المذكورين. هذا هو السياق في عبس سياق الفرار من المعارف وأصحاب العلائق أجمعين لئلا يخلو إلى النفس فإن لكل امرئ شأناً يشغله وهمماً يُغنيه. أما السياق في سورة المعارج فهو مختلف عما في عبس ذلك أنه مشاهد من مشاهد العذاب الذي لا يُطاق فقد جيء بالمجرم ليُقتل به في هذا الجحيم المستعر وهذا المجرم يودُّ النجاة بكل سبيل ولو أدى ذلك إلى أن يبدأ بابنه فيضعه في دركات لظى. فرتب المذكورين ترتيباً آخر يقتضيه السياق وهو البدء بالأقرب إلى القلب والأعلى بالنفس فيفتدي به فضلاً عن الآخرين.

****Human Relationships and Flight: A Comparative Analysis****

Human beings may abandon their mother and father to live with their spouse and children, yet they are often more attached to their children than to their spouse. A person may separate from their spouse but

will not forsake their child. Children are the last to whom a person would flee or escape.

1. ****Hierarchy of Relationships in Flight****

- The order of relationships in terms of fleeing is arranged according to the strength of the bonds:
 - ****Brother****
 - ****Mother****
 - ****Father****
- The mother is prioritized over the father because the father is generally more capable of providing assistance and support than the mother. He is better equipped to offer advice and counsel, as well as to provide benefits and protection. The mother, in contrast, is often perceived as weaker and more in need of assistance.

2. ****Context of Fear and Flight****

- In situations of fear, flight, and escape, an individual is more likely to cling to their father due to the necessity for support. Thus, fleeing from the mother is considered before fleeing from the father, and fleeing from the father is prioritized over fleeing from the spouse. The spouse holds a significant position in a man's heart, being a keeper of his secrets and a partner in life.

3. ****Children's Significance****

- Finally, fleeing from children is mentioned last because of the deep attachment to them. They are expected to support and protect their parent more than any other mentioned relationships.

****Contrasting Contexts: Surah Abasa and Surah Al-Ma'arij****

- The context in Surah Abasa revolves around the concept of fleeing from acquaintances and relationships to achieve solitude, as every individual has their own concerns and burdens.
- Conversely, the context in Surah Al-Ma'arij presents a different scenario, depicting a scene of unbearable torment where the criminal is brought forth to be cast into a raging inferno. In this dire situation, the criminal desires to escape by any means necessary, even if it means sacrificing their child in the depths of hellfire.

In this context, the relationships are reordered based on proximity to the heart and the attachment to the soul, as one would seek to redeem themselves through those closest to them before considering others.

لقد وردت في السياق جملة أمور تقتضي هذا الترتيب منها: 1 إنه ذكر أن هذا المفتدي مجرم وليس امرأاً اعتيادياً والمجرم مستعدٌ لفعل أي شيء لينجو ولو أن يبدأ بأقرب المُقَرَّبِينَ إليه وأحبهم إلى قلبه فيضعه في السعير. وهو لا يهمله أن يفتدي بالناس أجمعين فيضعهم مكانه في أطباق النيران بذنب لم يرتكبه وإنما ارتكبه هو. 2 جرى ذِكْرُ القِرابَات قبل هذا المشهد فقال: وَلَا يَسْأَلُ حَمِيمٌ حَمِيماً. والحميم القريب فبدأ بأقرب القِرابَة وهم الأبناء ثم انتهى إلى الأباةد وهم من في الأرض عموماً. 3 ذكر بعد هذه الآيات أن الإنسان خُلِقَ هَلْوَماً إِذَا مَسَّهُ الشَّرْ جَزْوَماً وَإِذَا مَسَّهُ الْخَيْرُ مَثْوَماً فلما أدرك المجرم العقاب وأيقن أنه مُوَاقِعَةٌ لَا مَحَالَةَ أدركه الهلع والجزع ومن أظهر مظاهر هذا الهلع والجزع أن يبدأ بأقرب الناس وأحبهم إليه فيفتدي به. 4 إن البدء بأقرب الناس وأحبهم إليه وأصقهم بقلبه ليفتدي به يدل على أن العذاب فوق التصور وهولُه أبعَدُ من الخيال بحيث يجعله يبدأ بأقرب الناس إليه وأن يتخلّى عن كل مساومة. جاء في أنوار التنزيل في قوله تعالى: يَوَدُّ الْمَجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمِيٍّ بِبَنِيهِ : إن ذلك لبيان أن اشتغال كل مجرم بنفسه بلغ به إلى حيث يتمنى أن يفتدي بأقرب الناس إليه وأعلقهم بقلبه فضلاً عن أن يهتم بحاله ويسأل عنها. فرتبهن ترتيباً آخر مبتدئاً بالأبناء فالزوجة فالأخ فالفضيلة وفيهم الأبوان ثم انتهى بأهل الأرض أجمعين فلا يبقى أحد غيره.

In the context, several matters necessitate this arrangement, including:

1. It has been mentioned that this sinner is a criminal and not an ordinary person. The criminal is willing to do anything to escape, even if it means starting with those closest to him and dearest to his heart, placing them in the fire. He does not care if he redeems himself at the expense of all people, putting them in the fiery depths for sins he himself has committed, not them.
2. The mention of kinship precedes this scene, stating: "No close friend will ask about another." The close friend refers to those nearest in kinship, beginning with children and ending with more distant relatives, encompassing all of humanity.
3. It was mentioned after these verses that man was created anxious; when evil touches him, he is despondent, and when good touches him, he withholds. When the criminal realizes the punishment and is certain that he will encounter it, he is overtaken by anxiety and despair. One of the evident manifestations of this anxiety and despair is that he begins with the closest and dearest people to him to redeem himself.
4. The act of starting with the closest and dearest individuals to redeem oneself indicates that the torment is beyond imagination, and its horror is further than one can conceive, compelling him to begin with those nearest to him and to abandon all negotiations. It has been stated in "Anwar al-Tanzil" regarding the verse: "The criminal wishes he could redeem himself from the punishment of that Day with his children." This illustrates that the preoccupation of every sinner with his own fate drives him to the point where he wishes to redeem himself with those closest to him and most beloved to his heart, rather than concern himself with their condition or inquire about it.

Thus, he arranges them in a different order, starting with children, then the spouse, followed by the brother, and the extended family, including parents, and ultimately concluding with all the people of the earth, leaving no one but himself.

وهناك جانب فني آخر غير التقديم والتأخير وهو اختيار لفظ المرء في آية عيس على الإنسان فقال: يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ في حين قال قيل هذه الآيات: قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ وقال: فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ذلك أن الأصل في كلمة المرء أن تطلق على الرجل وقد تَوَنَّثَتْ هذه الكلمة فيقال: المرأة وَجَمْعُ المرء الرجال من غير لفظه وقد تطلق على الإنسان أيضاً. فاختيار المرء ههنا أوفق من الإنسان ذلك أنه ذكر الفرار من صاحبة وهي الزوجة فقال: وصاحبته وَبَيَّهَ فناسب ههنا ذكر المرء لأن الإنسان كلمة تشمل الذكر والأنثى في حين أن الفارَّ من صاحبة هو الرجل. ثم إن اختيار كلمة المرء أوفق لسبب آخر ذلك أن مشهد الفرار يوم القيامة لا يختص بالإنسان بل هو عام يشمل رجال الثقلين من الجن والإنس وأن كلمة رجل ورجال تطلق على هذا الجنس من الثقلين قال تعالى: وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا الجن: 1 . فكلمة مرء أعم من كلمة إنسان من ناحية وأخص منها من ناحية أخرى فهي قد تستعمل للرجل خاصة فتكون أخص من كلمة إنسان التي تشمل عموم البشر من الذكور والإناث وقد تستعمل لغير الإنسان أعني الجن الذين يشملهم الفرار في الآخرة فتكون أعم بهذا المعنى في حين أن المَعْنَى بالآيات السابقة هو الإنسان فقط فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ أَنَا صَبَّيْنَا الْمَاءَ صَبًّا إلخ وهذا خاص بالإنسان.

There is another artistic aspect beyond the concepts of precedence and postponement, which is the choice of the term "مَرء" (man) in the verse "يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ" (On the Day when a man will flee from his brother), as opposed to the term "إنسان" (human) used earlier: "قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ" (Cursed is man; how ungrateful he is!). The term "مَرء" fundamentally refers to a male, although it can also be feminized to "مرأة" (woman), and the plural "رجال" (men) can be used without explicitly referring to it. However, it can also apply to humans in general.

The choice of "مَرء" here is more appropriate than "إنسان" because it pertains specifically to fleeing from one's companion, which is the wife, as mentioned in "وصاحبتَه وَبَنِيه" (and his companion and his children). Thus, the mention of "مَرء" is fitting since "إنسان" encompasses both male and female, while the one fleeing from the companion is specifically a man.

Moreover, the selection of the term "مَرء" is justified for another reason: the scene of fleeing on the Day of Judgment is not exclusive to humans but is universal, encompassing both men and jinn. The term "رجل" (man) and "رجال" (men) applies to both categories of beings, as stated in the verse: "وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ" (And indeed, there were men from among humans who sought refuge with men from among the jinn, and they only increased them in burden).

Thus, the term "مَرء" is broader than "إنسان" in one sense and more specific in another. It can specifically refer to a man, making it more precise than "إنسان," which encompasses all of humanity, both male and female. Additionally, it can refer to beings other than humans, namely the jinn, who are also included in the concept of fleeing in the Hereafter. In contrast, the previous verses specifically address humans: "فَلْيَنْظُرْ" (Let man consider his food: that We pour down water in abundance), which is exclusively related to humans.

ثم إن اختيار كلمة مرء أنسب من كلمة رجل أيضاً ذلك أن المرء يشمل الصغار والكبار فهي أعم من كلمة رجل التي تشمل الكبار من هذا الجنس في حين أن مشهد الفرار ينتظم الثقليين أجمعين. فانظر كيف اختار كلمة مرء بدل إنسان و رجل لاعتبارات متعددة. فهي أعني المرء تعني الإنسان وتعني الرجل ثم هي لا تخص رجال الإنس بل تعمهم وتعم رجال الجن ولا تختص الكبار بل تشمل الكبار والصغار. فانظر كيف اختار أوفق كلمة وأنسبها لهذا المقام. وثمة لمسة فنية أخرى وهي وضع كل مشهد في السورة المناسبة له. فقد وضع مشهد الفرار في السورة التي تبدأ ب عَبَسَ وتولي. والتولي نوع من أنواع الفرار من الشيء والانصراف عنه. والعبوس أيضاً هو نوع من أنواع الفرار النفسي من الشيء بعكس الألفة والانسراح له. والتلهي عن الشيء هو الفرار منه بصورة ما أعني ما ورد في قوله تعالى: وَأَمَّا مَنْ جَاءَكَ يَسْعَى وَهُوَ يَخْشَى فَأَنْتَ عَنْهُ تَلَهَى. فوضع مشهد الفرار الأكبر في الآخرة في عبس مناسبة لجو السورة أيما مناسبة. ووضع مشهد العذاب الأكبر الذي ذكره بقوله: كَلَّا إِنَّهَا لَأُظْلَى نَزَّاعَةً لِلشَّوَى تَذْعُوقاً مَنْ أَدْبَرَ وتولي وجمع فأوعى في سورة المعارج التي تبدأ بقوله: سَأَلْ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ أَنْسَبُ شيء وأحسنه. فوضع مشهد العذاب في السورة التي تبدأ بالعذاب. ووضع مشهد الفرار في السورة التي تبدأ بنوع من أنواع الفرار. فما أحسن التناسب والاختيار في الموطنين!

Then, the choice of the word "مرء" (man) is more appropriate than the word "رجل" (male) because "مرء" encompasses both the young and the old; it is broader than "رجل," which refers specifically to adult males. The scene of fleeing includes both humankind and jinn alike. Observe how the term "مرء" was selected over "إنسان" (human) and "رجل" for multiple reasons. It signifies both human and male, and it does not exclusively pertain to human males but includes both humans and jinn, covering both adults and children. Notice how the most fitting and suitable word was chosen for this context.

There is also another artistic touch in placing each scene within the appropriate surah. The scene of fleeing is placed in the surah that begins with "عَبَسَ وتولي" (He frowned and turned away). Turning away is a form of fleeing from something and distancing oneself from it. Frowning is also a type of psychological escape from something, in contrast to familiarity and openness towards it. Diverting attention from something is another form of fleeing, as indicated in the verse: "وَأَمَّا مَنْ جَاءَكَ يَسْعَى وَهُوَ يَخْشَى فَأَنْتَ عَنْهُ تَلَهَى" (And as for he who came to you striving while he fears, from him you are distracted). Thus, placing the scene of the greatest fleeing in the surah "عبس" is perfectly aligned with the atmosphere of the surah.

Moreover, the scene of the greatest punishment mentioned in the phrase "كَلَّا إِنَّهَا لَأُظْلَى لِلشَّوَى تَذْعُوقاً مَنْ أَدْبَرَ" (No! Indeed, it is a scorching fire, pulling away the scalp, calling for he who turned his back) and "وتولي وجمع فأوعى" (No! Indeed, it is a scorching fire, pulling away the scalp, calling for he who turned his back) is perfectly aligned with the atmosphere of the surah.

back and fled and gathered [wealth] and hoarded) is aptly placed in the surah "المعارج," which begins with "سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ" (A questioner asked about a punishment bound to happen for the disbelievers; there is no defender for it).

Thus, the placement of the scene of punishment in the surah that starts with punishment and the scene of fleeing in the surah that begins with a form of fleeing demonstrates the excellence of the correspondence and selection in both instances!

من سورتي المعارج والقارعة قال تعالى في سورة المعارج: وَتَكُونُ الْجِبَالُ كَالْعِهْنِ . وقال في سورة القارعة: وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ . فزاد كلمة المنفوش في سورة القارعة على ما في المعارج فما سبب ذلك. والجواب: 1 أنه لما ذكر القارعة في أول السورة والقارعة من القرع وهو الضرب بالعصا ناسب ذلك ذكر النفس لأن من طرائق نفش الصوف أن يُقرع بالمقرعة. كما ناسب ذلك من ناحية أخرى وهي أن الجبال تُهَشَّمُ بالمقرع وهو من القرع وهو فأسٌ عظيم تُحَطَّمُ به الحجارة فناسب ذلك ذكر النفس أيضاً. فلفظ القارعة أنسب شيء لهذا التعبير. كما ناسب ذكر القارعة ذكر الفراش المبتوث في قوله: يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ أيضاً لأنك إذا قرعت طار الفراش وانتشر. ولم يحسن ذكر الفراش وحده كما لم يحسن ذكر العهن وحده. 2 إن ما تقدم من ذكر اليوم الآخر في سورة القارعة أهول وأشد مما ذكر في سورة المعارج فقد قال في سورة المعارج: تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ فَاصْبِرْ صَبْرًا جَمِيلًا إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَنَرَاهُ قَرِيبًا وليس متفقاً على تفسير أن المراد بهذا اليوم هو اليوم الآخر. وإذا كان المقصود به اليوم الآخر فإنه لم يذكر إلا طول ذلك اليوم وأنه تعرج الملائكة والروح فيه. في حين

****From Surahs Al-Ma'arij and Al-Qari'a****

Allah, the Exalted, states in Surah Al-Ma'arij: "And the mountains will be like wool." He further states in Surah Al-Qari'a: "And the mountains will be like scattered wool." The addition of the word "scattered" in Surah Al-Qari'a, compared to Al-Ma'arij, raises the question of its significance.

****The Explanation:****

1. The term "Al-Qari'a" refers to the Day of Resurrection, derived from the root that means "to strike" or "to knock." This is fittingly associated with the term "scattered" because one of the ways to fluff wool is by striking it with a stick. Additionally, the mountains are shattered by a tool known as "maqra," which is a large axe used to break stones. Thus, the mention of "scattered" is also appropriate in this context. The term "Al-Qari'a" is the most suitable for this expression. Furthermore, the mention of "Al-Qari'a" aligns with the reference to "scattered insects" in the verse: "On the Day when people will be like scattered insects," as striking can cause insects to fly and disperse. It would not be fitting to mention insects alone, just as it would not be fitting to mention wool alone.

2. The description of the Day of Judgment in Surah Al-Qari'a is more terrifying and severe than that in Surah Al-Ma'arij. In Surah Al-Ma'arij, it is stated: "The angels and the Spirit ascend to Him on a Day the extent of which is fifty thousand years. So be patient with a good patience; indeed, they see it as distant, while We see it as near." There is no consensus on the interpretation that this day refers to the Day of Judgment. If it is indeed referring to the Day of Judgment, it only mentions the length of that day and that the angels and the Spirit ascend during it.

قال في سورة القارعة: مَا الْقَارِعَةُ وَمَا أَذْرَاكَ مَا الْقَارِعَةُ فَكَّرَ يَذْكُرُهَا وَعَظَمَهَا وَهَوَّلَهَا. فناسب هذا التعظيم والتحويل أن يذكر أن الجبال تكون فيه كالعِهْنِ الْمَنْفُوشِ. وكونها كالعِهْنِ الْمَنْفُوشِ أعظم وأهول من أن تكون كالعِهْنِ من غير نفش كما هو ظاهر. 3 ذكر في سورة المعارج أن العذاب واقع وأنه ليس له دافع سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ووقوع النفل على الصوف. من غير دفع له لا ينفشه بخلاف ما في القارعة فإنه ذكر القرع وكرره والقرع ينفشه وخاصة إذا تكرر فناسب ذلك ذكر النفس فيها أيضاً. 4 التوسع والتفصيل في ذكر القارعة حسن ذكر الزيادة والتفصيل

فيها بخلاف الإجمال في سورة المعارج فإنه لم يزد على أن يقول: في يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ . 5 إن الفواصل في السورتين تقتضي أن يكون كل تعبير في مكانه ففي سورة القارعة قال تعالى: يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ . فناسبت كلمة المنفوش كلمة المَبْثُوثِ . وفي سورة المعارج قال: يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ . فناسب العهن المهل . 6 ناسب ذكر العهن المنفوش أيضاً قوله في آخر السورة نَارٌ حَامِيَةٌ لأن النار الحامية هي التي تُذِيبُ الجبال وتجعلها كالعهن المنفوش وذلك من شدة الحرارة في حين ذكر صفة النار في المعارج بقوله: كَلَّا إِنَّهَا لَأُظَى نَزَّاعَةً لِّلشَّوَى وَالشَّوَى هُوَ جِلْدُ الْإِنْسَانِ . والحرارة

****Translation of the Text:****

In Surah Al-Qari'a, it states: "The Striking Calamity! What is the Striking Calamity? And what can make you know what is the Striking Calamity?" It emphasizes and magnifies its significance and terror. This grandeur and horror are appropriately complemented by the description of the mountains being like wool that has been fluffed. The comparison of the mountains to fluffed wool is more profound and terrifying than if they were merely described as wool without being fluffed, as is evident.

In Surah Al-Ma'arij, it mentions that the punishment is inevitable and has no deterrent: "A questioner questioned concerning a punishment about to befall the disbelievers; there is no defender for them." The weight upon the wool, without any force to push it, does not fluff it, unlike the description in Al-Qari'a where the act of striking is repeated, and striking does fluff, especially when it is repeated. Thus, it is fitting to also mention fluffing in this context.

The expansion and detailing in the mention of Al-Qari'a enhances the reference to increase and elaboration, unlike the brevity in Surah Al-Ma'arij, which merely states: "On a Day the extent of which is fifty thousand years."

The structures in both surahs necessitate that each expression be placed appropriately. In Surah Al-Qari'a, Allah says: "On the Day when people will be like scattered moths, and the mountains will be like fluffed wool." The term "fluffed" aligns with "scattered." In Surah Al-Ma'arij, it states: "On the Day when the sky will be like molten brass, and the mountains will be like wool." Here, "wool" is suitably matched with "molten brass."

The mention of fluffed wool also aligns with the concluding verse of the surah: "A blazing fire." The blazing fire is one that melts the mountains and turns them into fluffed wool due to extreme heat, while the description of fire in Al-Ma'arij states: "Indeed, it is a flame, scorching, pulling the skin." The intensity of heat is emphasized.

التي تستدعي نزع جلد الإنسان أَقْلُ من التي تذيب الجبال وتجعلها كالعهن المنفوش فناسب زيادة المنفوش في القارعة من كل ناحية. والله أعلم. كما أن ذكر النار الحامية مناسب للقارعة من ناحية أخرى ذلك أن الْقَرَاعَةَ وهي من لفظ القارعة هي القَدَاحَةُ التي تُقَدِّحُ بها النار. فناسب ذكر القارعة ذكر الصوف المنفوش وذكر النار الحامية فناسب آخر السورة أولها. وبهذا نرى أن ذكر القارعة حسن ذكر المَبْثُوثِ مع الفَرَاشِ وذكر المنفوش مع الصوف وذكر النار الحامية في آخر السورة. والله أعلم.

The instances that require the stripping of human skin are fewer than those that can melt mountains and reduce them to scattered wool. Thus, it is appropriate to emphasize the scattered nature in the calamity from every angle. And Allah knows best.

Moreover, the mention of the blazing fire is suitable for the calamity from another perspective, as "al-

Qari'ah," derived from the root word "qara'a," refers to the spark that ignites a fire. Therefore, the mention of the calamity aligns with the mention of scattered wool and the blazing fire, making the conclusion of the surah resonate with its beginning.

In this way, we observe that the mention of the calamity enhances the reference to the scattered entities along with the insects, the mention of the scattered wool, and the mention of the blazing fire at the end of the surah. And Allah knows best.

سورة القيامة سألني ولدي ذات يوم: ما مناسبة قوله تعالى: لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ لِمَا قَبْلَهُ وَهُوَ قَوْلُهُ تَعَالَى: بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَى مَعَاذِيرَهُ . فقلت له: دُعِي أَنْظِرْ فِي أَوَّلِ السُّورَةِ لَعَلِّي أَجِدُ مِفْتَاحَ الْجَوَابِ. فقرأت: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَامَةِ .

****Surah Al-Qiyamah****

My son asked me one day: What is the significance of Allah's statement: "Do not move your tongue with it to hasten it" in relation to what precedes it, which is His saying: "Indeed, man is, over himself, a witness, even if he presents his excuses." I replied: Let me look at the beginning of the Surah; perhaps I will find the key to the answer. So I read: In the name of Allah, the Most Gracious, the Most Merciful: "I do not swear by the Day of Resurrection, nor do I swear by the reproaching soul."

فقلت له: المناسبة ظاهرة وهي أن الله تعالى أقسم بيوم القيامة وأقسم بالنفس اللوامة ومن أبرز سمات النفس اللوامة أن تعجل في الأمر ثم تندم عليه فتبدأ بلوم نفسها على ما فعلت. وهو في الآيات التي ذُكرتْها ذُكِرَ النفس فقال: بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَذُكِرَ الْعَجَلَةُ فَقَالَ: لَتَعْجَلَ بِهِ فَالمناسبة ظاهرة. ثم بدأتُ أقرأ السورة متأملاً فيها فوجدت من دقائق الفن والتناسب والتناسق ما يدعو إلى العجب فأثرتُ أن أدوّن شيئاً من هذه اللامسات الفنية. لقد ذكر المفسرون مناسبة هذه السورة لما قبلها أعني سورة المدثر وارتباطها بها. فقد قالوا: إنه سبحانه قال في آخر سورة المدثر: كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ كَلَّا إِنَّهُ تَذَكَّرٌ الْمَدْنَرُ: 5354 وفيها كثير من أحوال القيامة فذكر هنا يوم القيامة وجمالاً من أحوالها فكان بينهما مناسبة ظاهرة. إن هذه السورة قطعة فنية مترابطة متناسقة مُحْكَمَةُ النَّسْجِ وليس صواباً ما جاء في الإتيان أن من الآيات ما أشكلت مناسبتها لما قبلها من ذلك قوله تعالى في سورة القيامة: لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ فَإِنْ وَجَّهَ مَنَاسِبَتَهَا لِأَوَّلِ السُّورَةِ وَآخِرَهَا عَسِرَ جداً. إِنَّ تَرَابِطَ آيَاتِ هَذِهِ السُّورَةِ تَرَابِطٌ مُحْكَمٌ وَتَنَاسُبُهَا فِيمَا بَيْنَهَا لَا يَخْفَى عَلَى الْمُتَأَمِّلِ. لقد أقسم الله سبحانه بيوم القيامة وأقسم بالنفس اللوامة على رأي الأكثرين أو أقسم بيوم القيامة ولم يقسم بالنفس باللوامة على رأي

I said to him: The relevance is evident, as Allah, the Exalted, swore by the Day of Resurrection and swore by the self-reproaching soul. One of the most prominent characteristics of the self-reproaching soul is that it hastens to act and then regrets it, beginning to blame itself for what it has done. In the verses you mentioned, He referred to the soul, stating: "Indeed, man is, against himself, a witness," and He mentioned hastiness, saying: "To hasten it." Thus, the connection is clear.

Then I began to read the Surah contemplatively and found exquisite details of artistry, proportion, and harmony that are astonishing, prompting me to document some of these artistic touches. The interpreters have mentioned the relevance of this Surah to the preceding one, namely Surah Al-Muddathir, and its connection to it. They stated that Allah, the Exalted, said at the end of Surah Al-Muddathir: "No! Rather, they do not fear the Hereafter. No! Indeed, it is a reminder." (Al-Muddathir: 53-54) In it are many conditions of the Day of Resurrection, and He mentioned here the Day of Resurrection along with some of its conditions, establishing a clear connection between them.

This Surah is a cohesive, harmonious, and intricately woven piece of art. It is not correct, as stated in the 'Itqan', that some of the verses are difficult to relate to the preceding ones, such as His saying in Surah Al-Qiyamah: "Do not hasten with it your tongue to make haste with it," for the connection of this verse to the

beginning and end of the Surah is indeed very difficult. The interconnection of the verses in this Surah is tightly woven, and their relevance to one another is apparent to the contemplative reader.

Indeed, Allah, the Exalted, swore by the Day of Resurrection and swore by the self-reproaching soul according to the opinion of the majority, or He swore by the Day of Resurrection without swearing by the self-reproaching soul according to another opinion.

آخرين. وسيرُ هذا الاختلاف أنَّ نَمَّةَ قراءة بآيات القسم بيوم القيامة أي لأقسم إلا أنهم اتفقوا على إثبات حرف النفي مع النفس اللوامة فكلهم قرأوا ولا أُقسمُ بالنفس اللوامة. ولا نريدُ أن نطيل الكلام على اقتران فعل القسم ب لا ودواعيه فقد تكلم فيه المفسرون والنحاة بما فيه الكفاية. والذي نريد أن نقوله ههنا: إنَّ كل أفعال القسم المُسنَّدة إلى الله في القرآن الكريم مسبوقة ب لا إذ ليس في القرآن الكريم أقسم بل كلها لا أقسم وذلك نحو قوله تعالى: فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ الواقعة: 75 وقوله: فَلَا أُقْسِمُ بِالشَّفَقِ الانشقاق: 16 وقوله: لَا أُقْسِمُ بِهَذَا الْبَلَدِ البلد: 1 وما إلى ذلك. فليس القسمُ ههنا بدعاً من التعبير. وباختصار كبير نُرجِّح أن هذا التعبير إنما هو لوْنٌ من ألوان الأساليب في العربية تُخبر صاحبك عن أمرٍ يجهله أو ينكره وقد يحتاج إلى قَسَمٍ لتوكيده لكنك تقول له: لا داعي أن أحلف لك على هذا أو لا أريد أن أحلف لك أن الأمر على هذه الحال ونحوه مستعملٌ في الدارجة عندنا نقول: ما أحلف لك أن الأمر كيت وكيت. أو ما أحلف لك بالله لأن الحلف بالله عظيم إن الأمر على غير ما تظُنُّ ... فأنت تخبره بالأمر وتقول له: لا داعي للحلف بالمعظمات على هذا الأمر. أو كما ذهبت إليه الدكتورة بنت الشاطيء وهو أنَّ القصد من ذلك هو التأكيد والتأكيد عن طريق النفي ليس بغريبٍ عن مألوفِ استعمالنا فأنت تقول لصاحبك: لا أوصيك بفلان تأكيداً للوصية ومبالغة في الاهتمام

****The Nature of Oaths in the Quran****

The essence of this difference lies in the existence of a reading that affirms the oath by the Day of Judgment. However, they all agreed on the affirmation of the negation with the self-reproaching soul, as all of them read: "وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَامَةِ" (And I do not swear by the self-reproaching soul). We do not wish to elaborate on the conjunction of the act of swearing with "لا" (no) and its motivations, as this has been sufficiently discussed by interpreters and grammarians.

What we want to convey here is that all acts of swearing attributed to Allah in the Holy Quran are preceded by "لا". There is no instance in the Quran where it simply states "أقسم" (I swear); rather, all instances are prefaced with "لا أقسم". For example, in the verse: "فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ" (So I do not swear by the positions of the stars) [Al-Waqi'a: 75], and: "فَلَا أُقْسِمُ بِالشَّفَقِ" (So I do not swear by the twilight) [Al-Inshiqaq: 16], and: "لَا أُقْسِمُ بِهَذَا الْبَلَدِ" (I do not swear by this city) [Al-Balad: 1], and similar verses.

Thus, the act of swearing here is not an innovation in expression. In summary, we suggest that this expression is a stylistic feature in Arabic that informs your companion about a matter he is unaware of or denies, and may require an oath for emphasis. However, you say to him: "There is no need for me to swear to you about this," or "I do not wish to swear to you that the matter is as such." This is commonly used in our colloquial speech, where we might say: "I do not swear to you that the matter is such and such," or "I do not swear by Allah, for swearing by Allah is significant, as the matter is not as you think."

You inform him of the matter and express: "There is no need to swear by the great things regarding this matter." Alternatively, as Dr. Bint Al-Shati' suggested, the intention behind this is affirmation, and affirmation through negation is not strange to our common usage. For instance, you might tell your friend: "I do not need to advise you about so-and-so," emphasizing the advice and exaggerating the concern.

بها كما تقول: لن ألجَّ عليك في زيارتنا. فتبلغ بالنفي ما لا تبلغه بالطلب المباشر الصريح. ومهما كان الرأي في دخول لا على فعل القسم فإن هذا لا يُغيِّرُ شيئاً من أصل المسألة وهي أنه ابتدأ السورة بالقسم بيوم القيامة والنفس اللوامة نفيّاً أو إثباتاً. وقد حاول المفسرون أن يجدوا المناسبة لاجتماعهما في القسم فقالوا: المقصود من إقامة القيامة إظهار أحوال النفوس اللوامة أعني سعادتها وشقاوتها فقد حصل بين القيامة والنفوس اللوامة هذه المناسبة

الشديدة. وجاء في التبيان في أقسام القرآن : وجمع سبحانه في القسم بين محلّ الجزاء وهو يوم القيامة ومحلّ الكسب وهو النفس اللوامة ... ولما كان يوم معادها هو محل ظهور هذا اللوم وترتّب أثره عليه قرّن بينهما في الدّكر. إن السورة مبنية على ما ابتدأت به من القسم فهي مبنية على أحوال يوم القيامة وعلى النفس ولا تكاد تخرج عن ذلك. هذا أمر. والأمر الآخر أنه تعالى لم يقسم بالنفس على صفة الإطلاق بل أقسم بنفس مخصوصة وهي النفس اللوامة وهذا له طابعه الواضح في السورة كما سنبين. إن الإنسان يلوم نفسه لأحد سببين: إما أن يتعجل فيفعل ما لا ينبغي له فعله فيندم على ذلك فيبدأ يلوم نفسه لم فعلت ذلك لم أترؤ وإما أن يترأخى عن فعل كان الأولى له أن يفعله وأن يغتنم الفرصة التي سنحت له ولكنه قد عن ذلك مستوفاً ففاته نفع كبير وقد لا تسنح له فرصة كالتى فانتت فيبدأ يلوم نفسه. لم تباطأ لم لم أفعل لم لم أغتنم الفرصة ونحو ذلك. والسورة مطبوعة أيضاً بهذين الطابعين من صفات النفس اللوامة طابع العجلة التي تدعو إلى الندم واللوم وطابع التباطؤ وتقويت الفرص الذي يؤدي إلى الندم واللوم أيضاً. فالسورة مبنية على ما ابتدأت به. يوم القيامة والنفس اللوامة في حالها: العجلة والتباطؤ. أما يوم القيامة فقد تكررت أحواله في السورة في تناسق لطيف إلى أن ختمت بقوله: أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُخَيِّئَ الْمَوْتَى فتناسب بدء السورة مع خاتمتها. ثم قال بعد القسم بيوم القيامة وبالنفس اللوامة: أَيْحَسِبُ الْإِنْسَانُ أَنْ يَجْمَعَ عِظَامَهُ فعداد إلى القيامة. والملاحظ في هذا التعبير أنه جمع بين نفس الإنسان ويوم القيامة أيضاً كما ابتدأت السورة فقال: أَيْحَسِبُ الْإِنْسَانُ أَيْظُنُّ ذَلِكَ فِي نَفْسِهِ وَالْحِسَابُ أَمْرٌ نَفْسِي دَاخِلِي وَلَمْ يَقُلْ مِثْلًا: لَنَجْمَعَنَّكَ إِلَى يَوْمِ الْقِيَامَةِ أَوْ لَتَبْعَثَنَّ وَنَحْوَ ذَلِكَ فَجَمَعَ بَيْنَهُمَا فِي تَنَاسُقٍ لَطِيفٍ مَعَ بَدَايَةِ السُّورَةِ وَهُوَ اخْتِيَارُ فَنِي رَفِيعٍ.

Translation:

As you say: "I will not insist on your visit." By negating, you achieve what you cannot achieve through direct and explicit request. Regardless of the opinion regarding the use of "no" in the context of the oath, it does not change the essence of the matter, which is that the surah begins with an oath by the Day of Resurrection and the reproaching soul, whether in negation or affirmation.

The interpreters have attempted to find the relevance of their conjunction in the oath, stating that the purpose of establishing the Resurrection is to reveal the states of the reproaching souls, namely their happiness and misery. Therefore, there exists a profound connection between the Resurrection and the reproaching souls. It has been mentioned in "Al-Tibyan" regarding the sections of the Quran that Allah has combined in the oath the place of reward, which is the Day of Resurrection, and the place of acquisition, which is the reproaching soul. Since the Day of its reckoning is the place where this reproach manifests and its consequences ensue, He has linked them in remembrance.

The surah is built upon what it began with, focusing on the conditions of the Day of Resurrection and the soul, and it hardly deviates from that. This is one aspect. The other aspect is that Allah did not swear by the soul in an absolute sense but rather by a specific soul: the reproaching soul. This has a clear characteristic in the surah, as we will explain.

A person reproaches themselves for one of two reasons: either they act hastily and do what they should not have done, leading them to regret and start blaming themselves for why they did that or why they did not exercise caution; or they delay in performing an action that they should have done, missing an opportunity that they should have seized, and consequently, they reproach themselves for their procrastination, asking why they delayed and why they did not take advantage of the opportunity.

The surah is also characterized by these two attributes of the reproaching soul: the attribute of haste that leads to regret and blame, and the attribute of procrastination and missed opportunities that also leads to regret and blame. Thus, the surah is constructed upon what it began with: the Day of Resurrection and the reproaching soul in both states: haste and procrastination.

As for the Day of Resurrection, its states are repeated in the surah in a harmonious manner, culminating in

the statement: "Is He not able to bring the dead back to life?" This creates a fitting correspondence between the beginning and the end of the surah. Following the oath by the Day of Resurrection and the reproaching soul, it states: "Does man think that We will not gather his bones?" This returns to the theme of resurrection.

It is noteworthy that this expression combines the human soul and the Day of Resurrection, just as the surah began. It states: "Does man think?" which implies that this is a matter of internal contemplation. It does not say, for example, "We will gather you on the Day of Resurrection" or "You will be resurrected," but rather combines them in a subtle harmony with the beginning of the surah, reflecting a high artistic choice.

ومن الملاحظ أننا لا نجد جواباً للقسم الذي ابتدأت به السورة وإنما نجد ما يدل عليه وهو هذه الآية. فجوابُ القسم محذوف ويُقَدَّرُهُ النحاةُ لتبعثن . وهذا الحذف يتناسب هو والعجلة التي دلت عليها النفس اللوامة وجَّهًا أعني جو العجلة الذي طبعت به السورة. ومن الملاحظات الأخرى في هذه الآية أنها مرتبطة بما ورد في آخر السورة وهو قوله: أَيْحَسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى أَجْمَلُ ارتباط حتى كأنهما آيتان متتابعتان تأخذُ إحداهما بحجز الأخرى. ثم قال بعدها: بلى قَادِرِينَ عَلَى أَنْ تُسَوِّيَ بَنَانَهُ . إن هذه الآية تتناسب هي وما ورد في آخر السورة من قوله تعالى: فَخَلَقَ فَسَوَّى إِلَّا أَنْ هَذِهِ تَسْوِيَةٌ مَخْصُوصَةٌ بِالْبَنَانِ وتلك تسوية عامة. وكل آية موضوعة في مكانها المناسب فَأَيَّةُ بَنَانُهُ مرتبطة بقوله: تُجْمَعُ عِظَامُهُ فَإِنَّ الْبَنَانَ عِظَامُ فَنَاسِبٌ ذَلِكَ بَأَنْ يَكُونَ بَجَنْبِ تَجْمَعُ عِظَامُهُ . أما الآية الأخرى وهي فَخَلَقَ فَسَوَّى فهي مرتبطة بالخلق العام للإنسان فناسب ذلك الإطلاق والعموم فناسب كل آية موضعها. وملاحظة أخرى في هذا التعبير وهي أنه حذف منه عامل الحال فقال: بلى قَادِرِينَ ولم يذكر عامله ويقدره النحاة بقولهم: بلى نجمعها قَادِرِينَ وهذا الحذف يتناسب أيضاً والعجلة التي دلت عليها النفس اللوامة.

It is noteworthy that we do not find an explicit answer to the oath with which the surah begins; rather, we find an indication of it in this verse. The answer to the oath is omitted and is estimated by grammarians as "you will surely be resurrected." This omission aligns with the urgency implied by the self-reproaching soul, reflecting the hurried nature with which the surah is characterized.

Another observation regarding this verse is its connection to what is mentioned at the end of the surah, specifically the verse: "Does man think that he will be left neglected?" This creates a beautiful linkage, making them seem like two consecutive verses, each reinforcing the other. Following this, it states: "Indeed, We are capable of restoring his fingertips." This verse corresponds with what is mentioned at the end of the surah in the phrase: "Then He created and proportioned," except that the latter refers to a general creation, while the former specifically addresses the restoration of fingertips.

Each verse is placed appropriately; the verse about "restoring his fingertips" is connected to the phrase "We will gather his bones," as fingertips are indeed bones, making it suitable to be alongside "We will gather his bones." In contrast, the other verse, "Then He created and proportioned," relates to the general creation of man, which justifies its broad and universal nature.

Another observation in this expression is that the adverbial clause is omitted, as it states: "Indeed, We are capable," without mentioning its governing factor. Grammarians estimate it as "Indeed, We will gather them, capable," and this omission also aligns with the urgency indicated by the self-reproaching soul.

ثم قال بعد ذلك: بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ . ومعنى الآية أن الإنسان يريد المداومة على شهواته ومعاصيه ويقدم الذنب ويؤخر التوبة. جاء في الكشف في تفسير قوله تعالى: لِيَفْجُرَ أَمَامَهُ ليدوم على فجوره فيما بين يديه من الأوقات وفيما يستقبله من الزمان لا ينزع عنه. وعن سعيد بن جبير رضي الله عنه يقدم الذنب ويؤخر التوبة ويقول: سوف أتوب سوف أتوب حتى يأتيه الموت على شَرِّ أحواله وأسوأ أعماله. وجاء في البحر المحیط : إن الإنسان إنما يريد شهواته ومعاصيه يمضي فيها أبداً قُدماً رَاكِباً رأسه مطيعاً أمله ومُسَوِّفاً بتوبته. وارتباط الآية بالنفس اللوامة واضح فإن الإنسان ههنا يسوّف التوبة ويتباطأ عنها ويعزّه الأمل حتى يموت فيدركه الندم ويقع تحت مطرقة اللوم. وانظر بعد ذلك كيف جاء باللام الزائدة المؤكدة في

مفعول الإرادة فقال: بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ وَالْأَصْلُ أَنْ يَقَالَ: بَلْ يَرِيدُ الْإِنْسَانُ أَنْ يَفْجُرَ لِأَن فِعْلَ الْإِرَادَةِ مُتَعَدٍّ بِنَفْسِهِ لَا بِاللَّامِ كَمَا قَالَ: يُرِيدُ اللَّهُ أَنْ يُحَقِّقَ عَنْكُمْ النَّسَاءَ: 28 . غير أنه جاء باللام للدلالة على قوة إرادة الفجور والشهوات عند الإنسان وشدة الرغبة فيها. وهذه مدعاة إلى الندم البالغ وكثرة لوم الإنسان لنفسه. فارتبط ذلك أحسن ارتباط بالنفس اللوامة.

Then it was said: "Indeed, man desires to transgress before him." The meaning of this verse is that man wishes to persist in his desires and sins, prioritizing sin while postponing repentance. In the Tafsir al-Kashaf, it is explained regarding the phrase "to transgress before him" that it signifies man's intention to continue in his transgressions during the time present and in what is to come, without abandoning them.

According to Sa'id ibn Jubair (may Allah be pleased with him), he prioritizes sin and delays repentance, saying: "I will repent, I will repent," until death arrives while he is in the worst of states and the most grievous of actions. The interpretation in Al-Bahr Al-Muhit states that man only seeks his desires and sins, moving forward in them continuously, driven by his own will, and procrastinating his repentance.

The connection of this verse to the self-reproaching soul (an-nafs al-lawwamah) is evident, as here man procrastinates repentance and delays it, deceived by hope until death overtakes him, leading to regret and falling under the burden of blame. Note how the verse uses the emphatic additional "lam" in the object of desire, stating: "Indeed, man desires to transgress," whereas it could have simply stated: "Indeed, man wants to transgress," because the action of desire is inherently transitive without the "lam," as in: "Allah desires to lighten your burdens" (Quran 4:28).

However, the use of "lam" indicates the strength of man's desire for transgression and desires, highlighting a profound yearning for them. This leads to deep regret and frequent self-blame, thus creating a strong connection to the self-reproaching soul.

ثم انظر كيف أنه لما بالغ في إرادة الفجور والرغبة فيه بالغ في اللوم فجاء بصيغة المبالغة فقال: اللوامة ولم يقل اللائمة للدلالة على كثرة اللوم فانظر المناسبة بين المبالغة في الفجور والمبالغة في اللوم وكيف أنه لما بالغ في أحدهما بالغ في الآخر. ثم قال بعد ذلك: يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ . وهذا سؤال مُتَعَدٍّ مُسْتَبْعِدٍ لِقِيَامِ السَّاعَةِ وقد جاء بأداة الاستفهام أَيَّانَ التي تدل على شدة الاستبعاد. وهذا المتعبد المستبعد لقيام الساعة هو الذي يقدم الفجور والمعصية ويؤخر التوبة وهو المذكور في الآية السابقة. وقال بعد ذلك: فَإِذَا بَرَقَ الْبَصَرُ وَخَسَفَ الْقَمَرُ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ . وهذه الآيات كأنها جواب السائل عن موعد القيامة المستبعد لوقوعها. وقد بدأ التعبير ب إذا الدالة على الزمان لأن السائل إنما سأل عن زمنها وموعدها فكان الجواب بالزمان كما كان السؤال عن الزمان. ومعنى: بَرَقَ الْبَصَرُ دهش فلم يبصر وقيل: تَحَيَّرَ فلم يبصره أي: ضعف.

Then observe how, when he excessively desired immorality and yearned for it, he also excessively blamed, using the hyperbolic form "the self-reproaching" instead of "the blaming," to indicate the abundance of reproach. Notice the correlation between the exaggeration in immorality and the exaggeration in blame, and how when he intensified one, he also intensified the other.

Then he stated: "He asks, when is the Day of Resurrection?" This question is obstinate and dismissive of the occurrence of the Hour, as it employs the interrogative particle "when," which indicates a strong sense of disbelief. This obstinate individual, who dismisses the Day of Judgment, is the one who prioritizes immorality and sin while delaying repentance, as mentioned in the previous verse.

He further said: "When the sight is dazzled, and the moon is eclipsed, and the sun and the moon are gathered together, on that Day, man will say, 'Where is the escape?'" These verses seem to be a response to the one who inquired about the timing of the Hour, which he deemed improbable. The expression

begins with "when," indicating time, as the question was about its timing and appointment, hence the answer corresponds to the inquiry about time.

The meaning of "dazzled sight" is that it is astonished and unable to see, and it is said that it is bewildered and does not blink. The dazzled sight indicates weakness.

وذكرُ البصر مع ذكر الشمس والقمر له سببه ومناسبتة فإن البصر يعمل مع وجود الشمس والقمر أي: مع النور فإذا لم يكن ثَمَّة نورٌ فلا يعمل شيئاً كما قال تعالى: ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظِلْمَاتٍ لَا يُبْصِرُونَ البقرة: 17 . وفي هذا اليوم قد تعطلَّ البصرُ كما تعطلَّ الشمس والقمر فالبصرُ بَرَقَ والقمرُ خُسِفَ وجُمِعَ الشمسُ والقمرُ. ثم انظر كيف قال: بَرَقَ البصر ولم يقل غَمِيَ أو نحو ذلك فإن المراد تعطيله مع وجوده كما فعل بالشمس والقمر فإنه لم يُزْلَمَا ويذهبهما وإنما عَطَّلَهُمَا فهو تناسب لطيف. ثم انظر كيف قال: وَجُمِعَ الشمس والقمر إشارة إلى تعطيل الحياة الرتيبة إذ إن استمرار الشمس والقمر على حالهما دليل على استمرار الحياة. والدنيا إنما هي أيامٌ وليالٍ وآيةُ النهار الشمس وآية الليل القمر فجمعُهما معاً دليلٌ على تعطيل الحياة التي كان يرجوها مُسَوِّفُو التوبة والمغتربون بالأمل والذين يقدِّمون الفجور ممن تقدم ذِكرُهم بقوله: بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ثم انظر بعد علاقة ذلك بالنفس اللوامة التي كانت تقدِّم الفجور وتغتر بالدنيا ففاجأها ما يستدعي كثرة اللوم. ثم انظر مناسبة ذلك القسم ب يوم القيامة و اليوم يُستعمل في أحد مَثَلُولِيهِ لمجموع الليل والنهار فتناسب ذلك ذكر الشمس والقمر إذ هما دليلان اليوم وآيتاه في الدنيا أما يوم القيامة فهو يوم لا يتعاقب فيه الشمس والقمر بل يُجمعان فيه فلا يكون بعدُ ليلٌ ونهار بل هو يومٌ متصل طويل. وفي هذا اليوم يطلب الإنسان الفرار ولكن إلى أين ويبقى السؤال بلا جواب. ثم يجيب رب العزة بقوله: كَلَّا لَا وَزَرَ: الملجأ فلا ملجأ يفر إليه الإنسان ويحتمي به وإنما إلى رَبِّكَ يَوْمَئِذٍ

****The Mention of Sight Alongside the Sun and the Moon: Its Cause and Relevance****

The mention of sight in conjunction with the sun and the moon has its reason and appropriateness. Sight functions in the presence of light, specifically with the existence of the sun and the moon. If there is no light, it cannot perform its task. As Allah (SWT) states: "Allah has taken away their light and left them in darkness, unable to see" (Al-Baqarah: 17). On this day, sight becomes incapacitated just as the sun and the moon do. Sight flashes, the moon is eclipsed, and the sun and moon are gathered together.

Observe how it is stated: "sight flashes," rather than "is blind" or similar terms. This indicates its incapacitation while still existing, akin to what happens to the sun and the moon; they are not removed or obliterated but rendered inactive. This exhibits a delicate correlation.

Further, consider the phrase: "the sun and the moon are gathered," which signifies the suspension of the regular cycle of life. The continuous presence of the sun and the moon symbolizes the persistence of life. The world consists of days and nights, with the sun as the sign of the day and the moon as the sign of the night. The gathering of both indicates the cessation of the life that those procrastinating repentance and those deceived by hope were anticipating, as they are the ones who indulge in wickedness, as previously mentioned: "Rather, man desires to transgress all limits."

Then, reflect on the connection to the self-reproaching soul, which previously indulged in transgression and was deceived by worldly matters, only to be surprised by circumstances that invoke much blame.

Next, consider the relevance of this oath concerning the Day of Judgment. The term "day" is used in one of its meanings to refer to the entirety of night and day, which aligns with the mention of the sun and the moon, as they are the signs of the day and its manifestations in this world. However, on the Day of Judgment, there is no alternation of the sun and the moon; they are gathered together, resulting in a day that is continuous and long, devoid of night and day.

On this day, a person seeks refuge, but the question remains: where can one flee? The answer comes from the Lord of Glory: "Indeed, there is no refuge" (Al-Muddaththir: 51). The term "refuge" refers to a place of safety; thus, there is no refuge to which a person can escape or find protection, except to your Lord on that Day.

المستقر والفارُّ يطلب ملجأً يأوي إليه ويعتصم به ويطلب الاستقرار ولكن لا استقرار إلا إلى الله فإليه وحده المستقرُّ. وتقديم الجار والمجرور يفيد القصر والاختصاص فليس ثمة مستقر إلى سواه. وهذا التقديم يقتضيه الكلام من جهتين: من جهة المعنى وهو الاختصاص والقصر وتقتضيه فاصله الآية أيضاً. وتقديم يومئذ كذلك يقتضيه الكلام من هاتين الجهتين أيضاً. فالمستقرُّ في ذلك اليوم خاصةً إلى الله سبحانه أما في الدنيا فالإنسان قد يجد مستقراً يأوي إليه ويستقر فيه أما في ذلك اليوم فلا مستقر إلا إلى الله. وتقديم إلى رَبِّكَ على يَوْمِئِذٍ له سببه أيضاً ذلك أن الإنسان في تلك الحالة يبحث عن مكان يفر إليه ويستقر فيه فقدم له ما يبحث عنه وقال له: إلى رَبِّكَ يَوْمِئِذٍ المستقر لأنه هو الأهم وهو المقصود. واختيار كلمة رب ههنا اختيار مقصود فالرب هو المالك والسيد والمدبّر والمربيّ والقيّم والمنعم. وربُّ كلِّ شيء ماله ومستحقّه. والفارُّ إلى مَنْ يلتجئ هل يلتجئ إلا إلى سيده وماله وصاحب نعمته ومدبّر أمره والقيّم عليه فهو وَرَرُهُ وإليه مستقرُّه فهل ترى أنسب من كلمة رب ههنا ثم إن اختيار كلمة مستقر اختيار دقيق محكم أيضاً ذلك أن هذه الكلمة تدل على المصدر بمعنى الاستقرار وتدل على اسم المكان بمعنى مكان الاستقرار وتدل على اسم الزمان بمعنى الاستقرار.

****The Refuge and the Fleeing****

The one seeking refuge and the one fleeing desires a sanctuary to which they can retreat and find solace. However, true stability can only be found in Allah; to Him alone belongs the ultimate refuge. The positioning of the preposition and its noun emphasizes exclusivity and specificity, indicating that there is no refuge other than Him. This arrangement is necessitated by two aspects: the meaning of exclusivity and the structural rhythm of the verse.

****1. The Context of the Day****

The reference to "that day" similarly underscores these two aspects. The ultimate refuge on that specific day is solely with Allah, while in this worldly life, an individual may find a temporary sanctuary. Yet, on that day, there is no refuge except in Allah.

****2. The Emphasis on "To Your Lord"****

The phrase "to your Lord" preceding "on that day" has its own significance. In that state, a person seeks a place to escape to and find stability. Thus, it is emphasized that "to your Lord on that day" is the true refuge, as it is the most critical and intended destination.

****3. The Choice of the Term "Lord"****

The selection of the term "Lord" here is intentional. The Lord signifies the owner, master, planner, nurturer, caretaker, and bestower of blessings. The Lord of all things is its owner and rightful possessor. The one fleeing for refuge—whom else would they turn to but their master, owner, benefactor, and the one who governs their affairs? Thus, their burden and refuge lie with Him. Is there a term more fitting than "Lord" in this context?

****4. The Precision of the Term "Refuge"****

Furthermore, the choice of the term "refuge" is also precise and meticulous. This word conveys the essence of stability, designating both the place of refuge and the time of stability. It encapsulates the concept of finding a secure and enduring sanctuary.

وهي هنا تفيد هذه المعاني كلها فهي تفيد الاستقرار أي: إلى ربك الاستقرار وتفيد موضع الاستقرار وهو الجنة والنار أي إن ذلك إلى مشيئته تعالى. جاء في الكشاف في قوله تعالى: إلى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ : إلى ربك خاصة يومئذٍ مستقرُّ العباد أي: استقرارهم يعني أنهم لا يقدرون أن يستقروا إلى غيره وينصبوا إليه. أو إلى حكمه ترجع أمورُ العباد لا يحكم فيه غيره كقوله: لِمَنِ الْمُلْكُ الْيَوْمَ غَافِرٌ: 16 أو إلى ربك مستقرُّهم أي: موضع قرارهم من جنة أو نار. وجاء في البحر المحيط : المستقر أي: الاستقرار أو موضع استقرار من جنة أو نار إلى مشيئته تعالى: يُدْخِلُ مَنْ شَاءَ الْجَنَّةَ ويدخل من شاء النار بما قدم وأخر. وتفيد زمان الاستقرار أيضاً أي أن وقت الفصل بين الخلائق وسوقهم إلى مستقرهم عائد إلى مشيئته تعالى. فهم يمكنون في ذلك اليوم ما يشاء الله أن يمكنوا ثم هو يحكم بوقت ذهابهم إلى مواطن استقرارهم فكلمة مستقر أفادت ثلاثة معانٍ مجتمعة علاوة على ما تقتضيه الفاصلة في نهاية الآيات. ولا تغني كلمة أخرى عنها فلو أبدلت بها الاستقرار ما أدت تلك المعاني فهي أنسب كلمة في هذا الموضع. ثم قال بعد ذلك: يُنَبِّأُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ . والمعنى أن الإنسان يُنَبِّأُ بما قَدَّمَ بما قَدَّمَ من عملٍ خيرٍ أو شرٍ وبما أَخَّرَ من عملٍ كان عليه أن يعمل فلم يعمل.

****Translation:****

This conveys all these meanings, indicating stability, meaning: to your Lord is the place of stability. It also refers to the location of stability, which is Paradise and Hell, indicating that this is subject to His will, the Exalted. It has been stated in Al-Kashaf regarding the verse: "to your Lord is the place of stability on that Day" that it specifically refers to the stability of the servants, meaning they are unable to find stability anywhere else and cannot turn to anyone but Him. Or, it refers to the judgment of the servants, as no one else judges in this matter, similar to the statement: "To whom belongs the dominion today?" (Ghafir: 16). Alternatively, it can mean that their place of stability is with their Lord, referring to their final abode in either Paradise or Hell.

In Al-Bahr Al-Muhit, it states that "the place of stability" means either the stability itself or the location of stability, whether in Paradise or Hell, according to His will: He admits whom He wills to Paradise and admits whom He wills to Hell based on what they have done. It also indicates the time of stability, meaning that the moment of separation between the creatures and their summoning to their places of stability is also contingent upon His will. They will remain on that day for as long as Allah wills, and then He will decree the time for their departure to their places of stability. Thus, the term "place of stability" encompasses three combined meanings, in addition to what is implied by the conclusion of the verses. No other word can replace it; if one were to substitute it with "stability," it would not convey the same meanings. It is the most fitting word in this context.

Then it states: "A person will be informed on that Day of what he has brought forth and what he has delayed." The meaning is that a person will be informed of the good or evil deeds he has performed and what he has delayed, which he was obligated to do but did not.

وهذه الآية متناسبة مع ذكر النفس اللوامة في أول السورة في حالتها اللتين تدعوان إلى اللوم. أن تفعل فعلاً ما كان ينبغي لها أن تفعله فتلوم نفسها عليه وهذا يدخل فيما قَدَّمَ. أو تقعد عن عملٍ كان ينبغي لها أن تعمل فلم تعمل وهو يدخل فيما أَخَّرَ. ثم قال بعدها: بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ . بعد أن أخبر عن أحوال يوم القيامة فيما تقدم عاد إلى النفس مرة أخرى. وهو اقترانٌ يذكّرنا بالاقتران بين يوم القيامة والنفس اللوامة في مفتتح السورة. والمعنى: أن الإنسان يعرف حقيقة نفسه ولو جاء بالحجج والأعداء. وقال بعدها: لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ . وجه ارتباط هذه الآية بما قبلها أن الحجج والمعاذير إنما تلقى باللسان فارتبطت بقوله: لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ . والضمير في به يعود على القرآن ولم يجز له ذِكْرٌ وهو مفهومٌ من المعنى وكان رسول الله صلى الله عليه وسلم إذا لقن الوحي نازع جبريل القراءة ولم يصبر إلى أن يُتِمَّها مسارعاً إلى الجفّظ وخوفاً من أن يتفألت منه فأمر بأن

This verse is consistent with the mention of the self-reproaching soul at the beginning of the surah in its two states that lead to blame: either acting in a way that it should not have, thus blaming itself for it, which falls under what has been presented; or refraining from an action that it ought to have performed, which falls under what has been delayed. Then it states: "Indeed, man is fully aware of himself, even if he puts forth his excuses." After discussing the conditions of the Day of Judgment, it returns to the self once again. This connection reminds us of the association between the Day of Judgment and the self-reproaching soul at the start of the surah. The meaning is that a person knows the truth about themselves, even if they present arguments and excuses.

Then it states: "Do not hasten with your tongue to recite it, to make haste with it. Indeed, upon Us is its collection and recitation. So when We have recited it, follow its recitation. Then indeed, upon Us is its explanation." The connection of this verse to the preceding one lies in the fact that arguments and excuses are expressed through the tongue, which relates to the instruction: "Do not hasten with your tongue." The pronoun here refers to the Quran, which has not been explicitly mentioned but is understood from the context. The Messenger of Allah (peace be upon him) would, upon receiving revelation, struggle with Gabriel in reading and would not wait until it was completed, hastening to memorize it out of fear that it would slip away from him. Therefore, he was commanded to...

يستنتصت إليه ملقياً إليه بقلبه وسمعه حتى يقضى إليه وحيه.. لتعجل به لتأخذه على عجلة ولئلا يتفلت منك. وأما قوله: لَتَعَجَّلْ بِهِ فهو تعليل لتحريك اللسان فالعجلة علة لفعله هذا صلى الله عليه وسلم. إن العجلة المذكورة هنا تتناسب مع جو العجلة في السورة ثم إن ذكر ضمير القرآن من دون أن يجري له ذِكْرٌ اختصاراً وإيجاز في الكلام مناسب لجو العجلة هذه فقد تعاون كلٌّ من التعبير والتعليل لبيان هذا الغرض. وقال بعدها: إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ. الملاحظ في هذا التعبير أنه قدم الجار والمجرور على الاسم وذلك للاختصاص والقصر. والمعنى أننا نحن المتكفلون بجمعه في صدرك وتلاوته للناس صحيحاً كاملاً. وهذا موطن من مواطن القصر لأنه لا يمكن لأحدٍ غير الله أن يفعل ذلك. فإن تثبيت النصوص في النفس وحفظها بمجرد سماعها وعدم نسيانها وإقائها كما هي على مَرِّ الزمن إنما هو فعل الله وحده فهو الذي يثبت في النفوس أو يمحو منها ما يشاء. إذن فإن ذلك عليه وحده. وهذا التقديم اقتضاه المعنى كما اقتضته الفاصلة. ولو أخر الجار والمجرور لأخلَّ بالمعنى ذلك أنه يقتضي عدم القصر ومعنى ذلك أنه يخبر بأنه مُتَكَفَّلٌ بجمع القرآن في صدره وليس المتكفل

He listens attentively, directing his heart and hearing towards it until the revelation is completed. This is to hasten it so that it does not escape from him. The phrase "to hasten it" serves as a justification for moving the tongue; thus, haste is a reason for his action, peace be upon him. The urgency mentioned here aligns with the overall tone of urgency in the Surah. Moreover, the mention of the pronoun "the Qur'an" without further elaboration is a form of brevity and conciseness in speech, fitting the atmosphere of urgency. Both the expression and the justification work together to clarify this purpose.

He then states: "Indeed, it is upon Us to collect it and recite it." Notably, in this expression, the prepositional phrase is placed before the noun to indicate specificity and exclusivity. The meaning is that We are the ones responsible for collecting it in your heart and reciting it to the people accurately and completely. This is a point of exclusivity because no one other than Allah can perform this act. The preservation of texts in the soul, their retention upon mere hearing, and their transmission unchanged over time is solely the act of Allah; He is the one who affirms in souls or erases from them what He wills. Thus, this responsibility belongs only to Him. This order is necessitated by the meaning as well as by the rhythm of the verse. Had the prepositional phrase been delayed, it would have distorted the meaning,

implying a lack of exclusivity and suggesting that He is merely responsible for collecting the Qur'an in his heart, rather than being the sole custodian.

الوحيد وذلك كما تقول: يشرح خالد لك هذا الأمر فإنك ذكرت أن خالداً يشرح له الأمر ولم تُفد أن خالداً يخصه بالشرح لأحد غيره. ولو قال: لك يشرح خالد هذا الأمر لأفاد أنه يخصه بالشرح ولا يشرح لأحد آخر. فتقديم الجار والمجرور على عامله يفيد القصر غالباً. وهذا موطن قصر إذ لا يمكن أن يفعل ذلك غير الله تعالى أعني التكفل بتثبيت القرآن في النفس بمجرد سماعه. وإدخال إن يقتضيه المعنى أيضاً في أكثر من جهة: من ذلك أنها تفيد التعليل كما في قوله تعالى: وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ التوبة: 103 . فهنا أفادت التعليل وتبينت سبب النهي عن تحريك اللسان. فقد قال: لا تحرك به لسانك لأن جمعه في صدرك نحن نتكفل به. ولو لم يدخل إن لم يرتبط الكلام ولا تنتفى معنى التعليل إذ لو قال: لا تحرك به لسانك لتعجل به علينا جمعه وقرآنه لم تجد له هذا الحسن الذي تجد ولا تفصل الكلام بعضه عن بعض. ف إن ربطت الكلام ببعضه ببعض وأفادت التعليل. ومن ذلك أنها تفيد التوكيد وهذا الموطن يقتضي التوكيد إذ إن حفظ الإنسان لكل ما يُلقى إليه بمجرد سماعه أمرٌ غريب والتكفل به يحتاج إلى توكيد. ولذا جاء ب إن المؤكدة. وقال بعد ذلك: فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ . ومعنى: فاتبع قُرْآنَهُ أي: اتبعه بذهنك وفكرك أي: فاستمع له.

****The Unique Explanation****

As you state: Khalid explains this matter to you. You mentioned that Khalid explains it to him, without indicating that Khalid explains it to anyone else. If it were said: "Khalid explains this matter to you," it would imply that he is specifically explaining it to you and not to anyone else. The placement of the prepositional phrase before its verb typically indicates exclusivity. This is a case of exclusivity, as only Allah, the Exalted, can undertake the task of preserving the Qur'an in the heart merely through hearing it.

The inclusion of "Indeed" (إِنَّ) is also warranted by the meaning in several aspects: one of which is that it provides justification, as in the verse: "And pray upon them. Indeed, your supplication is a source of tranquility for them" (Surah At-Tawbah: 103). Here, it serves as a justification and clarifies the reason for the prohibition against moving the tongue. The verse states: "Do not move your tongue with it to hasten it," because We are responsible for gathering it in your heart. If "Indeed" had not been included, the statement would lack coherence, and the justification would be absent.

If it were said: "Do not move your tongue with it to hasten its gathering and recitation," it would not possess the eloquence found in the original, and the discourse would become disjointed. Thus, the inclusion of "Indeed" binds the discourse together and provides justification. Furthermore, it serves to emphasize the point, as the ability of a person to retain everything presented to him upon mere hearing is indeed extraordinary, and the assurance of this requires emphasis. Hence, "Indeed" is included for confirmation.

Following this, it states: "So when We have recited it, then follow its recitation. Indeed, upon Us is its clarification." The phrase "then follow its recitation" means to engage with it mentally and intellectually, i.e., to listen attentively.

والإسناد إلى ضمير الجمع هنا له دلالة إضافة إلى التعظيم الذي يفيد ضمير الجمع ذلك أن القارئ هو جبريل وليس الله. جاء في التفسير الكبير في قوله تعالى: فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ جعل قراءة جبريل عليه السلام قراءته ... ونظيره في حق محمد عليه الصلاة والسلام مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ النساء: 80 . وجاء في البحر المحيط : فَإِذَا قَرَأَهُ أَي: الْمَلِكُ الْمُبْلَغُ عَنَّا. وكذلك المبين في قوله تعالى: ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ فالذي يبين للرسول ويوضح هو الملك فهو يقرأ بأمر الله ويبين بأمر الله فالأمر مشترك. الله يأمر والملك يبلغ ولذا عبر بأسلوب الجمع والله أعلم وأظن أن الفرق واضح بين قوله: فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ والقول: فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ . والقول في التقديم في ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ هو في الآية قبلها. فإن تقديم الجار والمجرور يفيد الاختصاص أيضاً ذلك أن تبين ما أشكل منه مختص به تعالى. وقال بعد ذلك: كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ . والعاجلة يؤثرها بنو آدم على وجه العموم ويقدمونها على الآخرة. وارتباطها بما قبلها وهو قوله تعالى: لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ظاهر. فكلتاها في العجلة وإيثارها فالرسول صلى الله عليه وسلم كان ينازع جبريل القراءة ولا يصير حتى يتمها ليأخذها على عجل والناس على وجه العموم يؤثرون

****Translation:****

The reference to the plural pronoun here signifies an addition to the grandeur that the plural pronoun conveys, as the reader is Gabriel and not Allah. It is mentioned in the great exegesis regarding the saying of Allah: "So when We have recited it, follow its recitation," that the recitation of Gabriel (peace be upon him) is considered his recitation... A parallel in relation to Muhammad (peace be upon him) is found in the verse: "Whoever obeys the Messenger has indeed obeyed Allah" (An-Nisa: 80).

It is stated in Al-Bahr Al-Muhit: "So when We recite it," meaning the angel who conveys it on Our behalf. Likewise, it is clarified in the verse: "Then indeed, upon Us is its clarification." Thus, the one who clarifies for the Messenger and elucidates is the angel; he recites by the command of Allah and clarifies by the command of Allah, so the command is shared. Allah commands, and the angel conveys. Hence, the expression is in the plural form, and Allah knows best. I believe the difference is clear between the statement: "So when We have recited it, follow its recitation," and the statement: "So when I have recited it, follow its recitation."

The mention of the preposition and its object in "Then indeed, upon Us is its clarification" is similar to the verse preceding it. The positioning of the preposition and its object also indicates specificity, as the clarification of what is ambiguous is exclusive to Him (Allah).

Following this, it is stated: "Indeed, you love the immediate and leave the Hereafter." Generally, the children of Adam prefer the immediate world over the Hereafter. Its connection to what precedes it, which is Allah's saying: "Do not hasten with it your tongue to make haste with it," is evident. Both refer to hastiness and preference for the immediate. The Messenger (peace be upon him) used to compete with Gabriel in recitation and could not wait until it was completed, wanting to take it hastily, while people in general prefer the immediate.

العاجلة على الآخرة فهو طبع عام في البشر خلقوا عليه كما قال تعالى: خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ الْأَنْبِيَاءُ: 37 فالموضوع إذن موضوع واحد هو العجلة. وكلاهما يتعجل ما هو أثير لديه ومفصل عنده. جاء في الكشف في قوله تعالى: كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ كَأَنَّهُ قَالَ: بَلْ أَنْتُمْ يَا بَنِي آدَمَ لِأَنكُمْ خَلَقْتُمْ مِنْ عَجَلٍ وَطَبَعْتُمْ عَلَيْهِ تَعَجُّلُونَ فِي كُلِّ شَيْءٍ وَمَنْ ثُمَّ تَحِبُّونَ الْعَاجِلَةَ: وَتَذَرُونَ الْآخِرَةَ ... فَإِنْ قُلْتُمْ: كَيْفَ اتَّصَلَ قَوْلُهُ: لَا تُحَرِّكْ بِهِ لِسَانَكَ إِلَى آخِرِهِ بِذِكْرِ الْقِيَامَةِ قُلْتُمْ: اتِّصَالُهُ بِهِ مِنْ جِهَةِ التَّخْلِصِ مِنْهُ إِلَى هَذَا التَّوْبِيخِ بِحُبِّ الْعَاجِلَةِ وَتَرْكِ الْإِهْتِمَامِ بِالْآخِرَةِ. وَجَاءَ فِي رُوحِ الْمَعَانِي فِي هَذِهِ الْآيَةِ: كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ وَيَتَضَمَّنُ اسْتِعْجَالُكَ لِأَنَّ عَادَةَ بَنِي آدَمَ الْاسْتِعْجَالَ وَمَحَبَّةُ الْعَاجِلَةِ.. وَمَنْ يَعْلَمُ أَنَّ هَذَا مَتَّصِلٌ بِقَوْلِهِ سُبْحَانَهُ: بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجَرَكُمْ أَمَامَهُ فَإِنَّ الْإِنْسَانَ يَسُوفُ بِتَوْبَتِهِ وَيَغْرَهُ أَمْلَهُ وَيُؤْثِرُ مَا بَيْنَ يَدَيْهِ وَيَغْمَسُ نَفْسَهُ فِي شَهَوَاتِهِ وَيَسْتَحْبُّ عَاجِلَ حَيَاتِهِ وَلَا يَنْظُرُ فِيمَا وَرَاءَ ذَلِكَ مِنْ أُمُورِ الْآخِرَةِ فَهِيَ مُتَّصِلَةٌ بِمَا قَبْلُهَا وَقَوْلُهُ: بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجَرَكُمْ أَمَامَهُ أَيْ اتِّصَالَ.

****The Urgency for the Hereafter****

The urgency for the Hereafter is a universal trait inherent in humanity, as stated in the Quran: "Man was created of haste" (Al-Anbiya: 37). Thus, the subject at hand is singular: it is urgency. Each individual hastens towards what is beloved and detailed to them.

In the interpretation of the verse, "Nay! But you love the immediate and leave the Hereafter," it implies that humans, due to being created in haste and molded by this nature, rush in all matters. Consequently, they favor the immediate and neglect the Hereafter.

If one asks how the phrase "Do not move your tongue with it" connects to the mention of the Day of Resurrection, the connection lies in the transition from addressing the neglect of the Hereafter towards the rebuke of loving the immediate.

In "Ruh al-Ma'ani," it is noted that the address is general, suggesting: "You, O children of Adam, because you were created in haste and are molded by this trait, you rush in everything. Hence, you love the immediate and forsake the Hereafter." This reflects the human tendency for haste and preference for the immediate.

This is further understood through the verse: "But man wishes to transgress all bounds," indicating that humans procrastinate their repentance, are deceived by their hopes, prefer what is in front of them, indulge in their desires, and prioritize the immediate pleasures of life without considering the realities of the Hereafter. This is interconnected with the preceding verses, emphasizing the complete connection to the notion of human urgency.

كما أنها متصلة بالنفس اللوامة التي بنيت عليها السورة اتصالاً ظاهراً. فالنفس اللوامة كما ذكرنا تلوم نفسها لأحد سببين:

It is also connected to the reproaching soul, which the surah is evidently built upon. The reproaching soul, as we mentioned, blames itself for one of two reasons:

إما أن تعجل فتعمل عملاً تتندم عليه فتلوم نفسها على ذلك وهذا ما يفيد قوله: كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ وَإِذَا تَوَخَّرَ عَمَلًا كَانَ يَنْبَغِي لَهَا عَمَلُهُ فَيَفُوتُهَا خَيْرُهُ فَتَنْتَدِمُ عَلَيْهِ فَتَلُومُ نَفْسَهَا عَلَى ذَلِكَ وَهَذَا مَا يَفِيدُهُ قَوْلُهُ: وَتَذَرُونَ الْآخِرَةَ فَهُوَ هُنَا عَجَلٌ أَمْرًا وَتَرَكَ آخِرَ فَنَدَمَ مِنَ الْجَهْتَيْنِ وَلَامَ نَفْسَهُ فِي الْحَالَتَيْنِ لَامَ نَفْسَهُ فِي الْعَجَلَةِ وَلَامَ نَفْسَهُ فِي التَّرْكِ. وما أُخْرَى أَنْ تَسْمَى هَذِهِ النَّفْسُ بِالنَّفْسِ اللَّوَامَةِ لِأَنَّ دَوَاعِيَ اللُّومِ مُتَكَاثِرَةٌ عَلَيْهَا. ثُمَّ انْظُرْ كَيْفَ اخْتَارَ الْفِعْلَ: وَتَذَرُونَ عَلَى تَتْرَكُونَ ذَلِكَ أَنْ فِي تَذَرُونَ حَذَفًا وَأَصْلُهُ تَوَذَرُونَ مِنْ وَذَرَ لِيَدُلَّ ذَلِكَ عَلَى طَبَاعِ الْعَجَلَةِ الَّذِي يَرِيدُ أَنْ يَنْتَهِيَ مِنَ الشَّيْءِ فِي أَقْرَبِ وَقْتٍ. فَاخْتِيارَ هَذَا الْفِعْلِ الْمَحْذُوفِ الْوَائِ مَنَاسِبٌ لَجَوِّ الْعَجَلَةِ. وَقَدْ تَقُولُ: وَلَمْ يَلَمْ يَقُلْ: تَدْعُونَ وَهُوَ فِيهِ حَذَفٌ كَمَا فِي وَتَذَرُونَ وَالْجَوَابُ وَاللَّهُ أَعْلَمُ أَنَّ اخْتِيارَ تَذَرُونَ عَلَى تَدْعُونَ لَهُ سَبَبُهُ ذَلِكَ أَنَّ الْفِعْلَ وَذَرَ فِي عَمُومٍ مَعَانِيهِ يَفِيدُ الذَّمَّ وَمِنْهُ قَوْلُهُمْ: امْرَأَةٌ وَذِرَةٌ أَيْ: رَائِحَتُهَا رَائِحَةُ الْوَذْرِ وَهُوَ اللَّحْمُ وَقَوْلُهُمْ: يَا ابْنَ شَامَةَ الْوَذْرِ وَهُوَ سَبٌّ يَكْنَى بِهِ عَنِ الْقَذْفِ. وَفِي الْحَدِيثِ: شَرُّ النِّسَاءِ الْوَذِرَةُ الْمَذِرَةُ بِخِلَافِ وَدَعٍ فَإِنَّ مِنْ مَعَانِيهِ الرَّائِحَةَ وَالِدَعَةَ وَخَفَضَ الْعِيشَ. وَقَدْ يَفِيدُ الْمَدْحَ وَمِنْهُ قَوْلُهُمْ: رَجُلٌ وَدِيعٌ أَيْ: هَادِيٌّ سَاكِنٌ. فِي حِينَ أَنْ

Translation:

Either one hastens to perform an action that they will later regret, thus blaming themselves for it, which is reflected in the verse: "Nay! But you love the immediate" (Quran 75:20). Or one delays an action that they ought to have carried out, missing out on its goodness, and subsequently regrets it, blaming themselves for that as well, as indicated by the verse: "And you abandon the Hereafter" (Quran 75:21). In this context, one hastens to one matter while neglecting another, leading to regret from both sides, and self-blame in both situations: they blame themselves for the haste and also for the neglect. This is why such a soul is aptly termed the "self-blaming soul" (nafs al-lawwama), as the motives for blame are numerous upon it.

Furthermore, observe how the verb "تَذَرُونَ" (you abandon) was chosen over "تَتْرَكُونَ" (you leave). The term "تَذَرُونَ" involves an ellipsis, originally from "تَوَذَرُونَ" derived from "وَذَرَ," indicating a sense of haste, as if one desires to finish something as quickly as possible. The choice of this verb, with the omitted "و," aligns well with the atmosphere of urgency.

One might ask: Why did it not say "تَدْعُونَ," which also contains an ellipsis like "تَذَرُونَ"? The answer, and

Allah knows best, is that the selection of "تَذَرُونَ" over "تَدْعُونَ" has its reason. The verb "وَدَّرَ" in its general meanings, conveys blame, as seen in their saying: "A woman of widhra," meaning her scent is like that of meat, and in their expression: "O son of the widhra," which is an insult used as a euphemism for slander. In the hadith, it is stated: "The worst of women are those who are widhra," contrasting with "وَدَعَ," which can imply pleasantness, ease of living, and tranquility, and may even convey praise, as in "a gentle man" (رجل وديع), meaning calm and composed.

الموقف موقف ذم فإنهم يحبون العاجلة وينذرون الآخرة فاختار الفعل الذي يقال في عموم معانيه للمدح. وهو اختيار فني رفيع. ثم قال بعد ذلك: وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ وَوُجُوهٌ يَوْمَئِذٍ بِسِيرَةٍ تَنْظُرُونَ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ. هذان الصنفان هما ما يؤول إلى أحدهما الناس يوم القيامة. الذي يؤثر الآخرة ويعمل لها والذي يحب العاجلة وينذر الآخرة. وهذه الآيات مرتبطة بأول السورة وهو القسم بيوم القيامة أتم ارتباط. فإنه في يوم القيامة ينقسم الناس إلى هذين الصنفين. ثم إن لاختيار كلمة رب وتقديم الجار والمجرور سببه أيضاً. أما اختيار كلمة رب فهو أنسب شيء ههنا فإن وجوه أهل السعادة تنتظر إلى ولي نعمتها في الدنيا والآخرة ومربيها وسيدها الذي غذاها بالنعم وهداها إلى طريق السعادة وأوصلها إليه ولم تكن قد رآته من قبل. ولم يرد في هذه السورة من أسماء الله تعالى غير لفظ الرب. وأما تقديم الجار والمجرور في قوله تعالى: إِلَىٰ رَبِّهَا نَاطِرَةٌ فللاختصاص فإن هذه الوجوه لا تنظر إلا إليه فإن النظر إليه يذهلها عن كل ما عداه وينسي أهلها ما عداه من النعيم فإن أهل الجنة ما أعطوا شيئاً أحب إليهم من النظر إليه كما في الحديث الصحيح. فهذا من أوجب مواطن الاختصاص. فالتقديم اقتضاه المعنى كما اقتضته موسيقى الفاصلة. وهذا الجمع بين النظرة وسعادة النظر إلى وجهه الكريم يشبه الجمع بين النظرة والسرور في قوله تعالى: وَلَقَّاهُمْ نَضْرَةً وَسُرُوراً الإنسان: 11.

****The Condemnation of the Temporal World****

The stance taken is one of condemnation, as they prefer the fleeting pleasures of this world and neglect the Hereafter. Thus, the action is chosen that is generally associated with praise. This choice is indeed profound and elevated.

Then it is stated:

1. ***"Faces on that Day will be radiant, looking at their Lord."***
2. ***"And faces on that Day will be gloomy, believing that a calamity will be inflicted upon them."***

These two categories represent the ultimate fate of people on the Day of Resurrection: those who prioritize the Hereafter and strive for it, versus those who love the immediate and forsake the Hereafter. These verses are intricately connected to the beginning of the Surah, which swears by the Day of Resurrection, establishing a firm link. On that Day, humanity will be divided into these two groups.

The choice of the word "Lord" and the positioning of the prepositional phrase is also significant. The term "Lord" is the most fitting here, as the faces of the fortunate gaze upon their Benefactor in both this world and the Hereafter, their Nurturer and Master who has provided them with blessings, guiding them toward the path of happiness that they had not seen before. In this Surah, no names of Allah, the Exalted, are mentioned aside from the term "Lord."

The placement of the prepositional phrase in "looking at their Lord" signifies exclusivity; these faces look only toward Him. The sight of Him captivates them, causing them to forget all else, including the pleasures surrounding them. Indeed, the inhabitants of Paradise have not been granted anything more beloved to them than the vision of Him, as stated in the authentic Hadith. This is one of the most essential instances of exclusivity.

Thus, the emphasis on this choice is dictated by the meaning, as well as by the rhythmic structure of the verse. The combination of radiance and the joy of beholding His noble countenance parallels the conjunction of radiance and happiness in the verse: ***"And He will meet them with radiance and joy."*** (Surah Al-Insan: 11).

ثم قال بعدها في الصنف الشقي: وَوَجْوهٌ يَوْمَئِذٍ بَاسِرَةٌ تَتْلُونَ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ. وهذه بمقابل الوجوه الناضرة وهي وجوه مَنْ آثَرَ العاجلة وترك الآخرة وجوه مَنْ يريد ليفجر أمامه الوجوه التي ينبغي لأصحابها أَنْ يُكْثِرُوا اللوم لأنفسهم ويبالغوا في اللوم. وتقديم يَوْمَئِذٍ في الآيتين يفيد الاختصاص وهو ما يقتضيه المعنى والفاصلة فإن نضرة أصحاب النعيم خاصة بذلك اليوم أما في الدنيا فربما لم تعرف وجوههم النضرة. وكذلك أصحاب الوجوه الباسرة فإن البُسُور مختصٌ بذلك اليوم وربما كانت وجوههم من أنضر الوجوه في الدنيا. تَتْلُونَ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ. والفاقرة: الداهية العظيمة التي تقصم فقار الظهر وأصلها من الفقرة والفقارة كأن الفاقرة تكسر فقار الظهر. واختيار فعل الظن مناسب أحسن مناسبة لجو السورة والسياق مع أن الموطن موطن علمٍ وبقين وقد فسره أكثر المفسرين بالعلم واليقين ذلك أن الإتيان بفعل الظن متناسب مع تأخير التوبة وإيثار العاجلة وتقديم الفجور فإنه في الحياة الدنيا بنى حياته على الظن فهو يظن أنه سيمتد به العمر ويطول به الأجل فيسوّف بتوبته ويقدم شهوته. وهذا الظن يرافقه إلى اليوم الآخر فهو إلى الآن يظن وقوع الداهية ظناً وهو إلى الآن في حالٍ ظنٍّ وأملٍ لا في حالٍ علمٍ وبصيرة فهو لا يرى إلا اللحظة التي هو

Then he said afterwards regarding the wretched category: ***"And faces on that Day will be radiant, expecting that something great will be done to them."*** This is in contrast to the radiant faces, which belong to those who preferred the fleeting life and neglected the Hereafter. These are the faces of those who wish to unleash before them the faces that their owners should greatly blame themselves and be excessive in reproaching themselves.

The precedence of ***"on that Day"*** in both verses indicates specificity, which is necessitated by the meaning and the rhythmic pause. The radiance of the people of bliss is particular to that Day; whereas in this world, their faces may not exhibit radiance. Similarly, the owners of the downcast faces will have their downcast expressions specifically on that Day, even though their faces may have been among the most radiant in this life.

"Expecting that something great will be done to them." The term ***"something great" (faqirah)*** refers to a tremendous calamity that breaks the vertebrae of the back; its root is from ***"vertebra" (faqrah)***, as if the calamity shatters the vertebrae of the back. The choice of the verb ***"to expect" (tadhunnu)*** is most appropriate considering the atmosphere of the Surah and the context, despite the fact that the setting is one of knowledge and certainty. Most interpreters have explained it as knowledge and certainty, as the use of the verb of expectation aligns with the delay in repentance and the preference for the fleeting life, as well as the inclination towards debauchery.

In this worldly life, he builds his existence on assumption; he believes that his lifespan will extend and his time will be prolonged, thus procrastinating his repentance and prioritizing his desires. This assumption accompanies him to the Day of Resurrection; he continues to assume the occurrence of the calamity, still in a state of assumption and hope, not in a state of knowledge and insight. He sees only the moment he is in.

فيها وما بعدها فهو عنده ظنٌّ لا يقين كما كان شأنه في الدنيا يقدم شهوته ويؤثر عاجلته ويقول: أَيَّانَ يوم القيامة فانظر هذا الاختيار الرفيع لفعل الظن في هذا الموقف وانظر تناسب ذلك مع النفس اللوامة التي لا ترى إلا ما هي عليه حتى تفوتها الفرصة ويفوتها معها الخير ويدركها سوء العاقبة فتلوم نفسها على ما فرطت في جنب الله. ودُكِرَ لاختيار فِعْلُ الظن سببٌ آخر هو أن الظان لا يعلم نوع العقوبة ولا مقدارها فيبقى وجلاً أشد الوجل خائفاً أعظم الخوف من هذا الأمر الذي لا يعلم ما هو ولا مداه ولا كيف يَنْقِيهِ. ألا ترى أن الذي يعلم ما سيحلُّ به يكونُ مُوطِئاً نفسه على ذلك الأمر بخلاف الذي لا يعلم ماذا يَنْقِي وما مداه وما نوع تلك الفاقرة. جاء في روح المعاني: وجيء بفعل الظن ههنا دلالة على أن ما هُم فيه وإن كان غاية الشر يتوقع بعده أشد منه وهكذا أبداً ... وإذا كان ظاناً كان أشد عليه مما إذا كان عالماً موطئاً نفسه على الأمر. ولاختيار الفاقرة دون غيرها سببٌ سنذكره في

مكانه. واختيار تعبير أن يُفعلَ بها بالبناء للمجهول دون أن يقول مثلاً: أن تصيبها فاقرة أو تحلّ بها أو نحو ذلك له سبب لطيف. ذلك أن قوله: أن يُفعلَ بها معناه أن هناك فاعلاً مُريداً يفعلُ بفقار الظاهر ما يريد من تحطيم وقسم. أما القول: أن تصيبها أو تحلّ بها فكان ذلك متروكاً للمصادفات والظروف فقد تكون الفاقرة عظيمة أو هينة والفواقر بعضها

In it and beyond, it is merely conjecture without certainty, as was the case in the worldly life, where one prioritizes their desires and favors immediate gains, saying: "When is the Day of Resurrection?" Observe this elevated choice of acting on conjecture in this situation and note how it aligns with the self-reproaching soul that only perceives its own state, thus missing opportunities and the accompanying goodness, ultimately facing dire consequences and blaming itself for what it has neglected in the cause of Allah.

It has been mentioned that the choice of acting on conjecture has another reason: the one who conjectures does not know the type or extent of the punishment, remaining in a state of heightened anxiety and fear of that which is unknown to them, its magnitude, and how to avoid it. Do you not see that one who knows what will befall them can prepare themselves for that matter, unlike one who is unaware of what to avoid, its extent, or the nature of that calamity?

It is stated in "Ruh al-Ma'ani" that the use of the term conjecture here indicates that what they are experiencing, even if it is the utmost evil, is expected to be followed by something even worse, and this continues perpetually. If one is merely conjecturing, it is more severe for them than if they were knowledgeable and had prepared themselves for the matter.

There is a reason for the choice of calamity over others, which we will mention in its appropriate context. The choice to express that it will be acted upon in the passive voice, rather than stating, for example, that a calamity will befall them, has a subtle reason. The phrase "that it be acted upon" implies that there is an intending agent who will do with the vertebral calamity whatever they wish in terms of destruction and breaking. However, saying that it will befall them or happen to them suggests that it is left to chance and circumstances, which may lead to a calamity that is either great or minor, and calamities vary in their intensity.

أدهى من بعض. فقوله: أن يُفعلَ بها أنسب اختيار في هذا السياق إذ لا يترك ذلك للمصادفات والموافقات بل كان ذلك بقدر. ثم إنه لم يقل: أن نفعل بها بإسناد الفعل إلى ذاته العلية لأنه لم يُرد أن ينسب إيقاع هذه الكارثة والشر المستطير إلى نفسه كما هو شأن كثير من التعبيرات التي لا ينسب الله فيها السوء إلى ذاته العلية نحو قوله: وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا الجن: 10 . وقوله: وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُوَسِّسُ الإسراء: 83 . فلم ينسب الشر إلى ذاته. ثم قال بعدها: كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ وَقِيلَ مَنْ رَاقٍ . والضمير في بَلَغَتِ للنفس وإن لم يجر لها ذِكْرٌ . وعدم ذكر الفاعل ولا ما يدل عليه مناسب لجو العجلة الذي بنيت عليه السورة. ونحوه ما مر في حذف جواب القسم في أول السورة وحذف عامل الحال قَادِرِينَ وعدم ذكر ما جرى عليه الضمير في قوله: لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ وغيره مما سنشير إليه. وَقِيلَ مَنْ رَاقٍ وحذف الفاعل وإبهامه في قيل مناسب لإضمماره وعدم ذكره في بَلَغَتِ التَّرَاقِيَ كلاهما لم يجر له ذِكْرٌ وكذلك الإبهام في راق مناسب لسياق الإبهام هذا فإن كلمة راق مشتركة في كونها اسم فاعل للفعل رَقِيَ يرقي وهو الذي يقرأ الرقية على المريض ليشفى وفي كونها اسم فاعل للفعل رَقِيَ يرقي بمعنى صعد ومنه قوله تعالى: أَوْ تَرْقَى فِي السَّمَاءِ الإسراء: 93 .

****More Deceptive than Others****

His statement: "That it be done to her" is the most appropriate choice in this context, as it does not leave matters to coincidences or alignments, but rather it is by divine decree. Furthermore, he did not say: "That we do to her," assigning the action to His exalted self, as he did not wish to attribute the occurrence of this

catastrophe and great evil to Himself. This is consistent with many expressions where Allah does not attribute evil to His exalted self, such as His saying: "And we do not know whether evil is intended for those on earth or whether their Lord intends for them guidance" (Al-Jinn: 10). And His saying: "And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, he is in despair" (Al-Isra: 83). Thus, He did not attribute evil to His essence.

Then he said: "No! When it has reached the throat and it is said, 'Who is a magician?'" The pronoun in "has reached" refers to the soul, even though it is not explicitly mentioned. The omission of the doer or anything indicative of it is suitable for the tone of urgency that the Surah is built upon. This is similar to the omission of the response to the oath at the beginning of the Surah and the omission of the governing element in "capable." The absence of mention regarding what the pronoun refers to in "has reached the throat" is also consistent.

The phrase "and it is said, 'Who is a magician?'" and the omission of the doer and its ambiguity in "it is said" aligns with the hidden nature of the subject, as does the lack of mention in "has reached the throat." Both lack explicit mention, and likewise, the ambiguity in "magician" fits this context of obscurity. The term "magician" is shared in that it is a participle of the verb "to recite," referring to one who recites a healing prayer over the sick to cure them, and it is also a participle of the verb "to ascend," as in His saying: "Or do you ascend into the heavens?" (Al-Isra: 93).

واختلف في تفسير هذه الآية على هذين الوجهين: مَنْ يرقيه فيشفيه وينجيه من الموت أو مَنْ يرقى بروحه إلى السماء أملائكة الرحمة أم ملائكة العذاب فالقائل مجهول أنهم أهلُه ومن يتمنى له الشفاء أم هم الملائكة الذين حضروه أثناء الموت فانظر جو الحذف والإيهام وكيف ناسب ما قبله وقال بعدها: وَظَنَّ أَنَّهُ الْفِرَاقُ . واختيار فعل الظن اختيار مناسب غاية المناسبة لما قبلها ولجَوِّ السورة كما ذكرنا فهو إلى اللحظة الأخيرة في حال ظنٍّ وأمل ولا يزال فراقُ الحياة عنده ظناً من الظنون لا يقيناً ومناسب لقوله: تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ فهو في الموطنين يفترض أن يكون في موقف علم وبقين ولكن مع ذلك لا يزال في موقف ظن. جاء في روح المعاني : والظن هنا عند أبي حيان على بابيه وأكثر المفسرين على تفسيره باليقين. قال الإمام: ولعله إنما سُمِّيَ اليقِينُ ههنا بالظن لأن الإنسان ما دامت روحه متعلقةً ببدنه يطمع في الحياة لشدة حبه لهذه الحياة العاجلة ولا ينقطع رجاءه عنها فلا يحصل له يقين الموت بل الظن الغالب مع رجاء الحياة.

The interpretation of this verse has diverged into two perspectives: one is that it refers to someone who recites a prayer that heals him and saves him from death, or it pertains to someone whose soul ascends to the heavens—whether by the angels of mercy or the angels of punishment. The speaker remains unknown; are they his family wishing for his recovery, or are they the angels present during death? Observe the atmosphere of omission and ambiguity and how it corresponds to what preceded it. It follows with: "And he assumed that it was the separation."

The choice of the verb "assumed" is highly appropriate in relation to what came before and the overall tone of the surah, as mentioned. It reflects a state of assumption and hope until the very last moment. The separation from life remains for him an assumption rather than certainty, aligning with the statement: "You assume that it will be inflicted upon it a calamity." In both situations, he is expected to be in a position of knowledge and certainty; however, he still remains in a position of assumption.

In "The Spirit of Meanings," it is noted that according to Abu Hayyan, the term "assumption" here is taken literally, while most interpreters view it as certainty. The Imam stated that it might be that certainty is referred to as assumption here because, as long as the soul is attached to the body, a person hopes for life

due to their intense love for this fleeting existence. Their hope does not wane, thus they do not attain certainty of death, but rather a prevailing assumption accompanied by hope for life.

قوله: والتفت الساق بالساق . قيل: معناه لُقِّمها في الكفن وقيل: انتهاء أمرهما بالموت وكل ما قيل في تفسير الآية يراد به حالة من حالات الموت الذي حصل يقيناً لا ظناً. إلى رَبِّكَ يَوْمَئِذٍ المساق . إن تركيب هذه الآية نظير آية إلى رَبِّكَ يَوْمَئِذٍ المستقر فإن تقديم إلى رَبِّكَ يفيد القصر والاختصاص فإن الناس يُساقون إلى ربهم وليس إلى مكان أو ذاتٍ أخرى فسوقهم مختص بأنه إلى الله وحده لا إلى غيره. وكذلك تقديم يومئذٍ فالمساق إليه سبحانه يكون في ذلك اليوم خصوصاً وهو يوم مفارقة الدنيا. وقدم إلى رَبِّكَ على يَوْمَئِذٍ لأنه هو المهم لأنها جهة المساق ومُنْتَهَاهُ ومستقره. وقد قال في آية سابقة: إلى رَبِّكَ يَوْمَئِذٍ المستقر وقال هنا: إلى رَبِّكَ يَوْمَئِذٍ المساق فاختر لفظ المساق ههنا لأن الآية في مفارقة الروح الجسد عند الموت فيذهب بالميت بعد ذلك ويساق إلى ربه ثم يوضع في القبر والقبر ليس مستقراً ولا موطن إقامة وإنما هو موطن زيارة كما قال تعالى: أَلْهَأَكُمُ التَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرَ التَّكَاثُرُ: 12 فسماهما زيارة ولم يسمها مكتأً أو إقامة. أما الآية الأولى فهي في يوم القيامة يوم قيام الناس من قبورهم والذهاب بهم إلى مستقرهم في الجنة أو النار. وقد سمى الله الجنة مستقراً وكذلك النار قال تعالى: أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا الفرقان: 24 . فالمساق ينتهي إلى المستقر كما قال تعالى: وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا حَتَّى إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ

****Translation:****

His saying: "And the leg is intertwined with the leg." It has been said that its meaning is that they are wrapped in the shroud, and it is said to signify the conclusion of their affairs with death. Everything mentioned in the interpretation of the verse refers to a state of death that has certainly occurred, not merely presumed.

****To your Lord is the destination on that Day.**** The structure of this verse is similar to the verse "To your Lord is the final abode." The precedence of "to your Lord" indicates exclusivity and specificity; the people are directed to their Lord, not to another place or being. Their movement is exclusively towards Allah alone, not to anyone else. Similarly, the precedence of "on that Day" emphasizes that the movement towards Him is specifically on that day, which is the day of departing from this world.

The phrase "to your Lord" is prioritized over "on that Day" because it is the most significant; it indicates the direction of the movement and its endpoint. Previously, it was stated: "To your Lord is the final abode," and here it is mentioned: "To your Lord is the destination." The term "destination" is chosen here because the verse pertains to the separation of the soul from the body at death, after which the deceased is taken and directed to their Lord, then placed in the grave. The grave is not a resting place or a residence; rather, it is a place of visitation, as Allah said: "The abundance of wealth has distracted you until you visit the graves." (Al-Takathur: 12) He referred to it as a visit, not a stay or residence.

As for the first verse, it concerns the Day of Resurrection when people rise from their graves and are taken to their final abode in Paradise or Hell. Allah has referred to Paradise as the final abode, and similarly for Hell, as He said: "The companions of Paradise on that Day are in a better place and a better resting place." (Al-Furqan: 24). Thus, the movement culminates in the final abode, as Allah stated: "And those who disbelieved will be driven to Hell in groups until, when they arrive there, its gates will be opened, and it will be said to them..."

حَزَنَتْهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا زُمَرًا: 7173 . فهذه غاية المساق ومنتهاه وكل ذلك إلى الله رب العباد. ثم قال بعدها: فَلَا صَدَقَ وَلَا صُلَى وَلَا كَذَّبَ وتولى ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى أُولَىٰ لَكَ فَأُولَىٰ ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ . هذه الآيات فيها حشد من الفن عظيم عسى أن أوفق إلى بيان شيء من مظاهره. فمن ذلك: 1 أن هذه الآيات وقعت بعد قوله: والتفت الساق بالساق إلى رَبِّكَ يَوْمَئِذٍ المساق وهذا النفى

والإخبار فيها إنما هو في الآخرة وهي من أحوال الآخرة وأخبارها فارتبطت بقوله: لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ . 2 كما ارتبطت بالنفس اللوامة من جهتيها الداعيتين إلى اللوم فقد ذكرنا أن النفس اللوامة إنما تلوم نفسها لسببين: إما أن تقوم بعمل لا ينبغي أن تقوم به فتندم فتلوم نفسها على ذلك أو تترك عملاً ما كان ينبغي لها أن تتركه فيفوتها خيره فتندم فتلوم نفسها على ذلك. والنفس هنا قدمت التكذيب والتولي: ولاكن كَذَّبَ وتولى وأخرت التصديق والصلاة فَلَا صَدَقَ وَلَا صَلَّى فندمت في الحالتين فاقتضى ذلك أن تلوم نفسها من الجهتين وأن تكثر ذلك وتبالغ في الملامة. 3 كما ارتبطت بقوله: بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ذَلِكَ أَنَّهُ كَذَّبَ وتولى فقدم شهواته ومعاصيه.

****Translation:****

****Their Guardians:**** Did messengers not come to you from among yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours? They said, "Yes," but the word of punishment was justified against the disbelievers. It was said, "Enter the gates of Hell, abiding therein. What a terrible abode for the arrogant." And those who feared their Lord were driven to Paradise in groups. (Surah Al-Zumar: 71-73)

This is the ultimate end of the discourse, and all of it is to Allah, the Lord of the worlds. Then it was said: "So he neither believed nor prayed, but he denied and turned away, then he went to his family in pride. Woe to you, then woe to you, then woe to you, then woe to you."

These verses contain a wealth of profound art; I hope to succeed in elucidating some of its manifestations. Among these are:

1. These verses followed the statement: "And the shank will be uncovered, and they will be called to prostration, but they will not be able." This denial and news pertain to the Hereafter, as they describe its states and events, thus linking to the statement: "I do not swear by the Day of Resurrection."

2. They are also linked to the self-reproaching soul from both angles that call for blame. We have mentioned that the self-reproaching soul blames itself for two reasons: either it engages in an act it should not have done, leading to regret and self-blame, or it neglects a duty it should not have abandoned, missing out on its goodness, which also leads to regret and self-blame. Here, the self has prioritized denial and turning away: "But he denied and turned away," while delaying belief and prayer: "So he neither believed nor prayed." Thus, it regretted in both cases, necessitating that it blame itself from both sides and exaggerate in its reproach.

3. It is further connected to the statement: "Rather, man desires to transgress before him," indicating that he denied and turned away, prioritizing his desires and sins.

4 وارتبط قوله: فَلَا صَدَقَ وَلَا صَلَّى بقوله: يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ فهو مُسْتَبْعِدٌ له مكذب به فهو لم يصدق ولم يصل. 5 كما ارتبط ذلك بقوله تعالى: يُنَبِّأُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ فإنه قدَّم التكذيب والتولي وأخر التصديق والصلاة. 6 وارتبط قوله: فَلَا صَدَقَ بقوله: بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ ذَلِكَ أَنَّ التصديق أمر إيماني وهو من دخائل النفوس التي لا يطلع عليها إلا الله. والإنسان أعلم من غيره بما في نفسه فهو على نفسه بصيرة ثم إن الإيمان كما يقال: تصديق بالجنان وقول باللسان وعمل بالأركان فهو لم يصدق بالجنان فَلَا صَدَقَ وكذب باللسان كما قال تعالى: ولاكن كَذَّبَ فأظهر التكذيب وتولى ولم يعمل بالأركان فانتفت عنه حقيقة الإيمان. 7 وارتبط عدم الصلاة والتولي بالمعاذير فإنه سيُسأل عن ذلك فيحاول أن يدفع عن نفسه بالمعاذير. 8 وارتبط قوله: فَلَا صَدَقَ وقوله: ولاكن كَذَّبَ بقوله: أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ فإنه لم يؤمن والإيمان باليوم الآخر من أهم أركان الإيمان. 9 وارتبطت هاتان الآيتان أعني قوله: فَلَا صَدَقَ وَلَا صَلَّى ولاكن كَذَّبَ وتولى بقوله: كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ فهو قد أحب

العاجلة فكذب وتولى وترك الآخرة. 10 وارتبطنا بقوله: وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ وَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ تَتَلَوَّنُ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ فَإِنَّهُ لَوْ صَدَّقَ وَصَلَّىٰ لَكَانَ مِنْ أَصْحَابِ الْوُجُوهِ النَّاضِرَةِ وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ فَاصْبِرْ مِنْ أَصْحَابِ الْوُجُوهِ الْبَاسِرَةِ.

4. His statement: "So he did not believe and did not pray" is linked to his question: "When is the Day of Resurrection?" He is dismissive of it and denies it; thus, he neither believed nor prayed.

5. This is also connected to the verse: "On that Day, mankind will be informed of what they brought forth and what they deferred," as he has prioritized disbelief and turning away while delaying belief and prayer.

6. The phrase "So he did not believe" is related to the verse: "Indeed, man is, against himself, a witness." This indicates that belief is an internal matter known only to Allah. A person is more aware of what is within himself; thus, he is a witness to himself. Moreover, faith is defined as belief in the heart, expression by the tongue, and action by the limbs. He did not believe in his heart; therefore, "he did not believe," and he denied with his tongue, as Allah said: "But he denied." He openly rejected and turned away, failing to act with his limbs, thus negating the essence of faith.

7. The lack of prayer and turning away is associated with making excuses, as he will be questioned about this and will attempt to justify himself with excuses.

8. The phrase "So he did not believe" and the statement "But he denied" are connected to the verse: "Does man think that We will not assemble his bones?" He did not believe, and belief in the Day of Resurrection is one of the most important pillars of faith.

9. These two verses, namely "So he did not believe and did not pray" and "But he denied and turned away," are linked to the statement: "No! But you love the immediate and leave the Hereafter." He loved the immediate world, thus he denied, turned away, and neglected the Hereafter.

10. They are also connected to the verse: "Some faces, that Day, will be radiant, looking at their Lord," and "Some faces, that Day, will be scowling, expecting that there will be something backbreaking done to them." If he had believed and prayed, he would have been among those with radiant faces; however, he denied and turned away, becoming one of those with scowling faces.

قوله: ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَمْتَطِي . يَمْتَطِي يَتَبَخَّرُ وَأَصْلُهُ مِنَ الْمَطَا وَهُوَ الظَّهْرُ أَيُّ: يَلُوي مَطَاهُ تَبَخَّرًا. وَقِيلَ أَصْلُهُ يَمْتَطِي أَيُّ: يَتَمَدَّدُ فِي مَشْيِهِ وَمَدَّ مِنْكِبَيْهِ قَلْبَتِ الطَّاءُ فِيهِ حَرْفٌ عِلَّةٌ كَرَاهَةِ اجْتِمَاعِ الْأَمْثَالِ مِثْلَ تَطَلَّىٰ مِنْ تَطَلَّنَ. وَهَذِهِ الْآيَةُ مَرْتَبِطَةٌ بِقَوْلِهِ تَعَالَى: تَتَلَوَّنُ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ . وَالْفَاقِرَةُ هِيَ الدَاهِيَةُ الَّتِي تَقْصِمُ فَقَارَ الظَّهْرِ. فَهَذَا الَّذِي يَتَبَخَّرُ فِي مَشْيِهِ وَيَلُوي ظَهْرَهُ سَيَقْصِمُ فَقَارَ ظَهْرِهِ فَلَا يَسْتَطِيعُ حِرَاكًا. وَهُوَ جَزَاءٌ مِنْ جِنْسِ الْعَمَلِ أَقْلَمَ يَكُنْ يَلُوي ظَهْرَهُ وَيَتَبَخَّرُ فَسَيَحْطِمُ هَذَا الظَّهْرَ الَّذِي طَالَمَا لَوَاهُ وَتَبَخَّرَ بِهِ. وَهَذَا أَنْسَبُ عِقَابٍ لَهُ. وَلَوْ قَالَ بَدَلَ ذَلِكَ مَثَلًا: سَتَصِيبُهُ دَاهِيَةٌ أَوْ تَحِلُّ بِهِ كَارِثَةٌ أَوْ قَارِعَةٌ لَمْ تَجِدْهُ يَحْسُنُ هَذَا الْحُسْنَ وَلَا يَرْتَبِطُ بِهِ مِثْلُ هَذَا الْارْتِبَاطِ فَإِنَّ ذَلِكَ لَا يَجَانِسُ تَمَطَّيَهُ. وَهِيَ مَرْتَبِطَةٌ أَيْضًا بِقَوْلِهِ تَعَالَى: إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسَاقُ فَهُوَ كَانَ يَذْهَبُ إِلَىٰ أَهْلِهِ وَيَنْقَلِبُ إِلَيْهِمْ مَتَى شَاءَ أَمَّا الْآنَ فَإِنَّهُ يُسَاقُ سَوَاقًا إِلَىٰ رَبِّهِ وَسَيَدُهُ عَلَى الرَّغْمِ مِنْ أَنْفِهِ. ثُمَّ انْظُرْ كَيْفَ قَدَّمَ الْجَارَ وَالْمَجْرُورَ فِي السَّوْقِ فَقَالَ: إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسَاقُ لِأَنَّهُ لَيْسَ لَهُ اخْتِيَارٌ وَإِنَّمَا هُوَ مَذْهُوبٌ بِهِ إِلَىٰ جِهَةٍ وَاحِدَةٍ. أَمَّا فِي الدُّنْيَا فَهُوَ يَنْقَلِبُ إِلَىٰ أَهْلِهِ وَإِلَىٰ عَمَلِهِ وَإِلَىٰ أَصْدِقَائِهِ وَإِلَىٰ مَنْ شَاءَ

****His Saying:**** Then he went to his family, swaggering. Swaggering means to strut, and its origin is from "mataa," which refers to the back; that is, he bends his back in arrogance. It is also said that its origin is "yatamattat," meaning to stretch in his walk and the extension of his shoulders. The letter "tā" was converted into a vowel due to the aversion of having similar letters together, similar to "tadhunnī" from "tadhun." This verse is connected to the saying of Allah, the Exalted: "You think that a calamity will

befall it." The calamity refers to a disaster that breaks the vertebrae of the back. Thus, the one who struts in his walk and bends his back will find his back's vertebrae broken, rendering him motionless. This is a retribution of the same kind as his actions; had he not bent his back and swaggered, he would not have shattered the back that he has long bent and boasted about. This is the most fitting punishment for him.

If it were stated differently, for example, "a disaster will befall him" or "a catastrophe will strike him," it would not resonate with the sense of his swaggering nor would it align with such a relationship, as it does not match his arrogance.

It is also connected to the saying of Allah, the Exalted: "To your Lord is the gathering on that Day," for he used to go to his family and turn to them whenever he wished. However, now he is driven to his Lord and Master against his will.

Then observe how the preposition and its object were presented in the driving: "To your Lord is the gathering on that Day," because he has no choice; he is being taken to one direction only. In this world, he turns to his family, his work, his friends, and whoever he wishes.

فليس ثمة حصر ولذا لم يقدم الجار والمجرور في الدنيا فقد كانت له فيها الحرية. أما الآن فهو مسوقٌ سوقَ العبيد إلى مولاه وربّه وسيدّه. ثم انظر كيف أنه لم يذكر يومئذ في الدنيا بخلاف يوم موته وسوقه. فإنه كان في الدنيا يذهب كل يوم وليس في يوم معين أما سوقه إلى ربّه فذلك في يوم معين وهو يوم الفراق فلم يحتج إلى ذكر اليوم في الدنيا بخلاف يوم المساق. فانظر كيف تقابل التعبيران والمشهدان. قوله: أولى لك فأولى ثم أولى لك فأولى . أولى لك عبارة تقال على جهة الزجر والتوعد والتهديد. تقول لمن تتوعدّه وتتهدده أولى لك يا فلان أي: ويل لك. واشتقاقها من الولي وهو القرب فهو اسم تفضيل يفيد قرب وقوع الهلاك. جاء في الكشاف: فأولى لهم محمد وعبدٌ بمعنى: فويلٌ لهم وهو أفعل من الولي وهو القرب ومعناه: الدعاء عليهم بأن يُلَيِّهم المكروه. وجاء في روح المعاني: أولى لك فأولى من الولي بمعنى القرب فهو للتفضيل في الأصل غلب في قرب الهلاك ودعاء السوء كأنه قيل: هلاكاً أولى لك بمعنى: أهلكك الله تعالى هلاكاً أقرب لك من كل شر وهلاك.. وفي الصحاح عن الأصمعي قاربته ما يُهلكه: أي نزل به ... وقيل: اسم فعل مبني ومعناه: وليك شرٌّ بعد شر.

There is no limitation, and thus the preposition and its object were not presented in this world, as he had freedom therein. However, now he is driven like a servant to his master, Lord, and sovereign. Observe how it is not mentioned at that time in this world, unlike the day of his death and his being driven. In this world, he goes every day without a specific day, whereas his driving to his Lord occurs on a specific day, which is the day of separation. Therefore, there was no need to mention the day in this world, unlike the day of being driven. Notice how the expressions and scenes contrast.

The phrase: "Woe to you, then woe to you." The expression "woe to you" is used as a form of reprimand, warning, and threat. It is said to someone you are warning or threatening: "Woe to you, O so-and-so," meaning: "Destruction be upon you." Its derivation comes from "wali," which means closeness; it is a comparative term indicating the proximity of impending doom.

In Al-Kashaf, it states: "Woe to them," meaning: "Destruction be upon them," which is a comparative form derived from "wali," indicating closeness, and its meaning is a supplication against them that misfortune befall them. In "Ruh al-Ma'ani," it is mentioned that "woe to you" is derived from "wali," meaning closeness, and it originally denotes preference but has predominantly come to signify the proximity of destruction and a call for ill, as if it were said: "May Allah destroy you with a destruction closer to you than any evil."

In "Al-Sihah," Al-Asma'i said: "He approached what would destroy him," meaning he was brought down by it. It was said: "It is a name of a verbal noun built in meaning: 'There is evil for you after evil.'"

واختيار هذا الدعاء أنسب شيء ههنا فهو دعاء عليهم وتهديد لهم بالويل القريب والشر الوشيك العاجل فهو مناسب لإيثارهم العاجلة وتقديمهم الفجور والشهوات وتأخيرهم الطاعات فكما عجلوا في فجورهم وشهواتهم ومعاصيهم عجل لهم الويل والثبور. وهو مناسب لجو العجلة في السورة الذي ذكرنا قسماً من مظاهره. لقد ورد هذا الدعاء في سورة محمد فقال: فأولى لهم غير أننا نلاحظ الفروق التعبيرية الآتية بينهما: 1 إنه كرر الدعاء في سورة القيامة في الآية الواحدة فقال: أولى لك فأولى ولم يكرره في سورة محمد بل قال: فأولى لهم. 2 ثم إنه عاد فكرر الآية: أولى لك فأولى كلها في سورة القيامة فكان تكراراً: تكرار جزئي في الآية وتكرار كلي للآية. 3 في آية أولى لك فأولى كرر لفظ أولى ولم يكرر لك. 4 فصل بين الدعاءين في الآية الواحدة بالفاء. 5 فصل بين الآيتين ب ثم. وبالتأمل في السياقين نجد السبب واضحاً. قال تعالى في سورة محمد: وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ تَظَرُّوا الْمَغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَأُولَى لَهُمْ مُحَمَّدٌ: 20. وقال في سورة القيامة: فَلَا صَدَقَ وَلَا صَلَّى وَلَا كُنْ كَذَّبَ وَتَوَلَّى ثُمَّ دَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى أُولَى لَكَ فَأُولَى ثُمَّ أُولَى لَكَ فَأُولَى.

****Translation:****

Choosing this supplication is the most appropriate here, as it serves as a curse upon them and a threat of imminent woe and impending evil. It is fitting given their preference for immediate gratification, their prioritization of indulgence and desires, and their delay in performing acts of obedience. Just as they hastened towards their sins and desires, they shall hasten towards their doom and destruction. This aligns with the atmosphere of urgency in the Surah, which we have previously mentioned.

This supplication appears in Surah Muhammad, where it states: "So woe to them." However, we notice the following expressive differences between the two occurrences:

1. In Surah Al-Qiyamah, the supplication is repeated within a single verse: "Woe to you, so woe," whereas in Surah Muhammad, it is stated as: "So woe to them."
2. Furthermore, the verse "Woe to you, so woe" is repeated entirely in Surah Al-Qiyamah, resulting in two forms of repetition: partial repetition within the verse and complete repetition of the verse.
3. In the verse "Woe to you, so woe," the term "woe" is repeated, but "to you" is not.
4. The two supplications in the single verse are separated by the conjunction "fa" (so).
5. There is a separation between the two verses by the word "thumma" (then).

Upon reflecting on the contexts, the reasons become clear. Allah says in Surah Muhammad: "And those who believe say, 'Why has a Surah not been sent down?' But when a decisive Surah is revealed and therein is mentioned fighting, you see those in their hearts is a disease looking at you with a look of one overcome by death. So woe to them." (Muhammad: 20). In contrast, in Surah Al-Qiyamah, it states: "Neither did he believe nor did he pray, but he denied and turned away. Then he went to his people swaggering. Woe to you, so woe. Then woe to you, so woe."

وكل سياق يقتضي ما ذكر فيه من جهات متعددة منها: 1 إن المذكور في آية القيامة أشد كفراً وضلالاً من المذكورين في آية محمد ذلك أنه قال في آية محمد: رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ تَظَرُّوا الْمَغْشَى عَلَيْهِ مِنَ الْمَوْتِ وَهَؤُلَاءِ مِنْ ضَعْفَةِ الدِّينِ. جاء في الكشف: الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ هم الذين كانوا على حرف غير ثابتي الأقدام. وجاء في روح المعاني: رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أي: نفاق. وقيل: ضعف في الدين. في حين قال في سورة القيامة: فَلَا صَدَقَ وَلَا صَلَّى وَلَا كُنْ كَذَّبَ وَتَوَلَّى وربما أظهر الأول التصديق والصلاة في حين أن الثاني أظهر التكذيب والتولي ثم ذهب إلى أهله متبخرأ بذاك فهو إذن أولى بالوعيد الشديد. 2 إن المذكورين في سورة محمد أخبر عنهم وهم أحياء والأحياء تُرجى لهم التوبة وباب التوبة مفتوح

أما المذكور في سورة القيامة فأخبر عنه بعد الموت وقد مات على التكذيب والتولي وتحقق عليه الوعيد الشديد. 3 اذكر في آية سورة محمد صفة واحدة وهي الجبن عن القتال فهذَّدهم مرة واحدة في حين ذكر أكثر من صفة من صفات الكفر في سورة القيامة فكرر تهديده.

****Contextual Analysis of the Verses Regarding Disbelief****

The discussion revolves around the distinctions between the entities mentioned in the verses of the Quran relating to disbelief and hypocrisy.

1. **Comparison of Disbelief:**

The subjects mentioned in the verse of the Day of Resurrection are more severe in disbelief and misguidance than those referenced in the verse of Muhammad. In the verse concerning Muhammad, it states: "You see those in their hearts is a disease looking at you with a gaze of one who is about to die." These individuals are characterized as weak in faith. According to Al-Kashaf, "those in their hearts is a disease" refers to those who are unstable in their faith. Similarly, in Ruḥ al-Maʿānī, it is interpreted that "those in their hearts is a disease" signifies hypocrisy or weakness in faith. Conversely, in the chapter of Resurrection, it states: "He did not believe nor did he pray, but he denied and turned away." The first group may have exhibited belief and prayer outwardly, while the latter openly displayed denial and turned away, returning to their people arrogantly. Hence, they are more deserving of severe punishment.

2. **State of the Individuals:**

The individuals mentioned in the chapter of Muhammad are described while they are alive, and there remains hope for their repentance, as the door of repentance is open. In contrast, the subjects in the chapter of Resurrection are discussed posthumously, having died in a state of denial and turning away, thus fulfilling the severe warning against them.

3. **Characterization of Fear:**

In the verse of Muhammad, only one characteristic is noted: cowardice in battle, and they are threatened once. In the chapter of Resurrection, however, multiple characteristics of disbelief are mentioned, leading to repeated threats against them.

4 ذكر صفتين للمذكور في سورة القيامة وهما: عَدَمُ التصديق وعدم الصلاة: فَلَا صَدَقَ وَلَا صَلَّى ولكل منهما ذكر تهديداً: فلا صدق ... أولى لك. ولا صلى ... فأولى. ثم كرر هاتين الصفتين وأكدهما بمعناهما فقال: ولاكن كَذَّبَ وهي بمعنى فَلَا صَدَقَ ثم قال: وتولى وهي إثبات لعدم الصلاة وغيرها من الطاعات. فالآية الثانية تكرير وتوكيد لما نفاه عنه في الآية الأولى. ولذا كرر التهديد وأعاده لأنه أعاد الصفتين كليهما بمعناهما فقال: ثُمَّ أُولَى لَكَ فأولى. وعلى هذا فهو ذكر عدم التصديق وأكده بالتكذيب وذكر عدم الصلاة وأكده بالتولي ولكلٍ تهديدٌ ووعد فكرره أربع مرات كل وعيد مقابل صفة. 5 لقد ذكر صفتين كما أسلفنا في سورة القيامة وهاتان الصفتان ليستا بدرجة واحدة من الضلال بل إحداهما أشد من الأخرى. فالأولى: هي التكذيب أو عدم التصديق. والأخرى: التولي ومنه عدم الصلاة. وعدم التصديق أو التكذيب هو إنكار للإيمان من أساسه فهو لم يصدق بالرسالة ولا ببقية أركان الإيمان. والثانية: عدم الصلاة. جاء في فتح القدير: فَلَا صَدَقَ وَلَا صَلَّى أي: لم يصدق بالرسالة ولا بالقرآن ولا صلى لربه.. وقيل: فلا آمن بقلبه ولا عمل ببدنه.

****4. Mentioning Two Attributes of the Individual Referenced in Surah Al-Qiyamah****

The two attributes are: ****lack of belief**** and ****absence of prayer****. The verse states: "He neither believed nor prayed." Each of these attributes is accompanied by a warning: "He neither believed... woe to you. And he did not pray... woe to you." The repetition of these two attributes is emphasized by their meanings: "And he denied," which is synonymous with "he did not believe." Then it states: "And he

turned away," which confirms the absence of prayer and other acts of worship. The second verse reiterates and emphasizes what was negated in the first verse. Therefore, the warning is repeated because both attributes are reiterated with their meanings: "Then woe to you, again woe."

Thus, the text highlights the absence of belief, confirmed by denial, and the absence of prayer, confirmed by turning away. Each attribute carries a warning and threat, repeated four times, each threat corresponding to an attribute.

****5. Analysis of the Attributes Mentioned in Surah Al-Qiyamah****

As previously mentioned, these two attributes are not of equal severity in terms of misguidance; one is more severe than the other. The first is ****denial**** or ****lack of belief****, while the second is ****turning away****, which includes the absence of prayer. Denial or lack of belief signifies a fundamental rejection of faith; he does not believe in the message or the other pillars of faith. The second attribute, absence of prayer, is described in "Fath al-Qadeer": "He neither believed nor prayed," meaning he did not believe in the message nor the Quran, nor did he pray to his Lord. It is also stated that he did not have faith in his heart nor acted with his body.

ولا شك أن عدم التصديق هو أكبر جرماً وضللاً لأن صاحبه لم يؤمن أصلاً. أما عدم الصلاة فهو أخف. ذلك أن المؤمن إذا قصر في الطاعات تكاسلاً فقد يغفر الله له أو يتجاوز عنه لأنه لا يزال في دائرة الإسلام. وقد قال أكثر الفقهاء أن المسلم إذا ترك الصلاة تهاوناً وتكاسلاً غير جاحدٍ لفرضيتها لا يُخرجُه ذلك عن الإسلام. أما إذا لم يؤمن ولم يصدق فلا ينفعه شيء وإن فعل ما فعل من مظاهر الطاعة. ولذا كانت قوة التهديد بمقابل قوة الوصف. فقال مقابل فلا صدق أولى لك فذكر لك ومقابل ولا صلى فأولى بحذف لك إشارة إلى عظم الإيمان وأهميته وإشارة إلى أن الصفتين المذكورتين ليستا بدرجة واحدة في الضلال. فهذا الحذف ليس للفاصلة فقط وإن كانت الفاصلة تقتضيه أيضاً وإنما هو للمعنى والفاصلة. 6 إن الصفتين لم يكرهما بلفظهما بل بمعناهما ومقتضاها وهما في لفظ الإعادة والتوكيد أشد سوءاً ونكراً مما ذكرهما أولاً. فإنه قال أولاً: فلا صدق وقال في التأكيد والإعادة: ولاكن كذباً والتكذيب إنما يكون بالإعلان والإشهار. أما عدم التصديق فلا يستلزم الإعلان وقد تقول: هو لا يصدق غير أنه لا يعلن تكذيبه فربما لا يصدق إنسانٌ بأمرٍ غير أنه لا يكذب به. فالتكذيب إذن أشد سوءاً أو ضللاً من عدم التصديق. وكذا قوله: ولا صلى فقد كرره وأكده بقوله: وتولى والتولى أعم من عدم الصلاة وأشد. وعلى هذا فآية التوكيد أشد من الآية المؤكدة.

****The Severity of Disbelief Compared to Neglecting Prayer****

There is no doubt that disbelief is a greater sin and deviation, as the individual has not believed at all. In contrast, neglecting prayer is a lesser offense. This is because a believer who falls short in acts of worship out of laziness may still be forgiven by Allah or excused, as they remain within the fold of Islam. Most jurists have stated that if a Muslim abandons prayer out of negligence and laziness, without denying its obligation, this does not expel them from Islam.

However, if one does not believe or affirm, nothing will benefit them, regardless of their outward acts of obedience. Thus, the severity of the threat corresponds to the gravity of the description. The phrase "For he did not believe" is matched with "So he did not pray," indicating the immense significance of faith and the understanding that the two mentioned attributes are not equal in their deviation.

This omission is not solely for the sake of rhythm, although it does necessitate it, but it serves both meaning and rhythm. The two attributes are not repeated in their wording but rather in their meanings and implications. In the context of reiteration and emphasis, they are more grievous and reprehensible than when first mentioned. Initially, it states, "For he did not believe," and in the context of reinforcement and

repetition, it says, "But he denied." Denial is an act of declaration and public assertion, whereas mere disbelief does not necessitate such declaration. One might not believe in something yet refrain from publicly denying it. Thus, denial is indeed worse or more misguided than simple disbelief.

Similarly, the phrase "And he did not pray" is reiterated and emphasized with "And he turned away," where turning away encompasses more than just neglecting prayer and is more severe. Therefore, the verse of affirmation is more severe than the verse that is merely confirmed.

وقد فرق بين الأيتين ب ثم وذلك لجملة أسباب: منها أن ثم قد تفيد عموم البعد والتباين وليس المقصود بها التراخي في الزمن فقط ومن ذلك قولهم: أعجبني ما صنعته اليوم ثم ما صنعته أمس أعجب . ونحو ذلك قوله تعالى: فَلَا اقْتَحَمَ الْعَقَبَةَ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ فَكُّ رَقَبَةٍ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مَقْرَبَةٍ ذَا مَقْرَبَةٍ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ الْبَلَدِ: 1117 . دخلت ثم لبيان تفاوت رتبة الفك والإطعام من رتبة الإيمان. فما بعد ثم أبعد من الرتبة مما قبلها وكذلك ههنا فإن التهديد أقوى من الأول. وقيل: إن التكرار ههنا مبالغة في التهديد والوعيد. ومنها: إنه جاء ب ثم لتوكيد الكلام إذ أن جملة التوكيد قد يفصل بينها وبين المؤكدة بحرف العطف تقول: والله ثم والله. وفي روح المعاني: إنها كررت للتأكيد. وربما جاء ب ثم للتراخي الزمني أيضاً إذ هناك عذاب في القبر وعذاب في الآخرة وبينهما مدة مديدة كما قال تعالى في آل فرعون: النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ غَافِرُ: 46 .

****The Distinction Between the Two Verses with "Then"****

The term "then" has been used to differentiate between the two verses for several reasons:

1. ****General Meaning of Distance****: "Then" can imply a general sense of distance and disparity, not merely a delay in time. An example of this is the saying: "I liked what you did today, and then what you did yesterday was also pleasing."
2. ****Quranic Example****: This is reflected in the verse: "So, what can make you know what the steep path is? It is the freeing of a neck, or the feeding in a day of hunger, an orphan of near relationship, or a needy person in misery. Then, he was among those who believed and advised one another to patience and advised one another to mercy." (Quran, Al-Balad: 11-17). The use of "then" here indicates a difference in the rank of freeing and feeding compared to the rank of faith. What follows "then" is of a higher rank than what precedes it; thus, the threat is stronger than the first.
3. ****Emphasis on Threat and Warning****: It has been suggested that the repetition here serves as an exaggeration of the threat and warning.
4. ****Reinforcement of the Statement****: The use of "then" can also serve to reinforce the statement, as a confirmation can be separated from what is confirmed by a conjunction. For instance, one might say: "By God, and then by God."
5. ****Temporal Delay****: Additionally, "then" may indicate a temporal delay, as there is punishment in the grave and punishment in the Hereafter, with a significant duration between them. This is supported by the verse regarding the people of Pharaoh: "The Fire; they are exposed to it morning and evening, and the Day the Hour appears, [it will be said], 'Make the people of Pharaoh enter the severest punishment.'" (Quran, Ghafir: 46).

فهم يعرضون على النار غدواً وعشيا في القبر ويوم تقوم الساعة لهم عذابٌ أشد. وعلى هذا يكون التهديد الأول في القبر والثاني في الآخرة وجاء بينهما ب ثم الدالة على المهلة والتراخي. والدالة على بُعْد ما بين التهديد والعذاب في الشدة. ونحوه ما قيل في قوله: كَلَّا سَوْفَ تَعْلَمُونَ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ التكاثر: 34 . قيل: تأكيدٌ لحصول العلم كقوله: كَلَّا سَيَعْلَمُونَ ثُمَّ كَلَّا سَيَعْلَمُونَ النبأ: 45 وقيل: ليس تأكيداً بل العلم الأول عند المعاناة ونزول الموت والعلم الثاني في القبر وهذا قول الحسن ومقاتل. ورواه عطاء عن ابن عباس. ويدل على صحة هذا القول عدة أوجه: أحدها: أن الفائدة الجديدة والتأسيس هو الأصل وقد أمكن اعتباره مع فخامة المعنى وجلالته وعدم الإخلال بالفصاحة. الثاني: لتوسط ثم بين العلمين وهي مؤذنة ما بين المرتبتين زماناً وخطراً. وجاء في فتح القدير في قوله: أولى لك فأولى ثُمَّ أولى لك فأولى قيل: ومعنى التكرير لهذا اللفظ أربع مرات: الويل لك حياً

****Understanding the Punishment in the Grave and the Hereafter****

1. **Punishment in the Grave:**

- They are presented to the Fire morning and evening in the grave, and on the Day of Resurrection, they will face a more severe punishment.
- This indicates that the first threat occurs in the grave, while the second occurs in the Hereafter.
- The conjunction "ثم" (then) signifies a delay and a considerable distance between the two threats and the severity of their punishments.

2. **Comparison with Other Verses:**

- This is similar to the verse: "كَلَّا سَوْفَ تَعْلَمُونَ" (No! You will surely know, then again, no! You will surely know) in Surah Al-Takathur (102:34).
- It has been interpreted as an affirmation of knowledge, akin to "كَلَّا سَيَعْلَمُونَ" (No! They will surely know) in Surah An-Naba (78:45).
- Some scholars argue that this is not merely an affirmation; rather, the first knowledge pertains to witnessing death, while the second knowledge is in the grave. This view is supported by Al-Hasan and Muqatil, and it was narrated by Ata from Ibn Abbas.

3. **Supporting Evidence for This Interpretation:**

- ****First Aspect**:** The new benefit and establishment of this understanding is fundamental and can be acknowledged without compromising the grandeur and eloquence of the meaning.
- ****Second Aspect**:** The placement of "ثم" between the two instances of knowledge indicates the temporal and significant distance between the two states.

4. **Interpretation of "أولى لك فأولى":**

- In the phrase "أولى لك فأولى, ثُمَّ أولى لك فأولى" it is said that the repetition of this term four times implies: "Woe unto you while you are alive."

والويل لك ميتاً والويل لك يوم البعث والويل لك يوم تدخل النار. 7 لذا جاء بالفاء بين الأوليين لقربهما وتعجيلهما فقال: أولى لك فأولى فإن ما بين العذابين قريب وهو عذاب الدنيا وعذاب القبر. وكذلك جاء ما بين العذابين الآخرين بالفاء لقربهما من بعضهما وهو أولى لك فأولى الثانية فإنهما متصلان بيوم القيامة ودخول النار. فكل عذابين قريبين من بعضهما فصل بينهما بالفاء. وقد فصل ب ثم للفصل الزمني البعيد بين كل منهما. هذا من ناحية ومن ناحية ثانية أنه جاء بالفاء الدالة على التعقيب بلا مهلة لمناسبة العجلة التي بنيت عليها السورة في قوله: كَلَّا بَلْ تُجِبُونَ العاجلة وقوله: بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ وغير ذلك من السياقات التي تدل على العجلة. ثم قال بعد ذلك: أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى . هذه الآية مرتبطة بأول السورة وهو القسم بيوم القيامة ومرتبطة بقوله تعالى: أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ ومرتبطة بقوله: يُنَبِّأُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ذلك أنه مجزي عن عمله ولا يترك سدى بل سيعاقب على فعله ومرتبطة بالآية قبلها وهي أولى لك فأولى ذلك أن معناها: أنه لا يترك سدى بل سيعاقب على فعله ومرتبطة بما بعدها وبآخر السورة وهو قوله: أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُخْبِيَ الْمَوْتَى . وغنية هذه الوثيقة في الارتباط عن كل قول.

****Woe to you in death, and woe to you on the Day of Resurrection, and woe to you on the Day you enter Hell.****

1. The conjunction "fa" (ف) is used between the first two statements to indicate their proximity and immediacy, stating: "Woe to you, so woe." This signifies that the punishments of this world and the grave are closely related.
2. Similarly, "fa" is employed between the latter two punishments, indicating their connection to the Day of Judgment and entering Hell: "Woe to you, so woe." Both sets of punishments are closely linked, thus the conjunction is used to separate them.
3. The conjunction "thumma" (ثم) is used for a greater temporal distance between each punishment.

On another note, the use of "fa" indicates an immediate consequence without delay, aligning with the urgency established in the Surah, as seen in the verses: "Nay, but you love the immediate" and "Indeed, man desires to transgress before him."

Then it states: ***"Does man think he will be left to wander aimlessly?"*** This verse is connected to the beginning of the Surah, which swears by the Day of Judgment, and it relates to the verse: ***"Does man think We will not gather his bones?"*** It also connects to the verse: ***"Man will be informed that Day of what he brought forth and kept back."*** This indicates that he will be recompensed for his deeds and will not be left aimless; rather, he will be punished for his actions.

Furthermore, it connects to the previous verse, emphasizing: ***"Woe to you, so woe,"*** indicating that he will not be left aimless but will indeed be accountable for his deeds. It also relates to the concluding verses of the Surah, stating: ***"Is He not able to bring the dead to life?"*** The strength of this interconnection underscores the significance of accountability and resurrection, rendering any additional commentary unnecessary.

قوله: أَلَمْ يَكُنْ نُطْفَةً مِّن مَّنِيٍّ يَمْنَى . حذف نون يكن لسببين والله أعلم: الأول: مراعاة لجانب العجلة التي طُبعت به السورة وتكررت مظاهره في أكثر من موطن فحذف نون يكن للفراغ من الفعل بسرعة وهو الملائم لجو العجلة في السورة. الثاني: أن الإنسان لا يكون إنساناً من المنى وحده حتى يُراق في الرحم ويلتقي بالبويضة. فبالمنى والبويضة يكتمل الخلق وبهما يتم الإنسان أما المنى وحده فلا يكون منه إنسان وكذلك البويضة وحدها. فنقص من فعل الكون إشارة إلى أن التطوير المذكور في الآيات هذه لا يكون إلا بهما معاً أما المنى فهو جزء من السبب. ولم يُنمَّ الفعل إشارة إلى ذلك. ومعنى يُمنَى : يراق في الرحم فإن لم يُمنَ فلا تكوين. وهذا من مواطن الحذف البديعة. ثم قال: ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى فَجَعَلَ مِثْلَهُ الزوجين الذكر والأنثى . الملاحظ أنه لم يذكر فاعل الخلق ولا التسوية ولا الجعل ولم يُجر له ذكراً فقد قال: ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى فَجَعَلَ وقد كان بنى الفعل قبلها للمجهول فلم يذكر فاعله أيضاً وهو قوله: أَيْحَسِبُ الْإِنْسَانَ أَنْ يُتْرَكَ سُدَى فلم يذكر فاعل التَّركَ وعَدَمَ ذِكْرَ فاعل الخلق وما بعده مناسب لحذف فاعل التَّرك. وكل ذلك مناسب لجو العجلة في السورة.

Translation:

His saying: "Was he not a drop of semen that is emitted?" The letter 'n' in "يكن" is omitted for two reasons, and Allah knows best:

1. ***Consideration of Urgency***: The surah is characterized by a sense of urgency, which is reflected in various instances throughout the text. The omission of the 'n' in "يكن" allows for a quicker expression of the action, aligning with the overall tone of haste in the surah.
2. ***Completion of Creation***: A human being cannot be considered complete solely from semen until it is deposited in the womb and meets the ovum. Creation is completed through both semen and ovum;

without both, there is no human being. Thus, the omission of the action signifies that the development mentioned in these verses cannot occur unless both are present. Semen is merely part of the cause, and the action is not completed to indicate this point.

The term "يمنى" implies that it is deposited in the womb; if it is not deposited, there is no formation. This is an example of exquisite omission.

Then it states: "Then he was a clinging substance, and He created, then fashioned, and made from it the two sexes, male and female."

It is noteworthy that the subject of creation, fashioning, and making is not mentioned; it simply states: "Then he was a clinging substance, and He created, then fashioned, and made." The action was previously attributed to the unknown, as in "Does man think that he will be left abandoned?" The subject of abandonment is also not mentioned. The omission of the subject of creation and what follows is consistent with the omission of the subject of abandonment. All of this aligns with the sense of urgency in the surah.

والهاء في منه تعود على المنى فمن ماء الرجل يكون الذكر والأنثى وليس للأنثى فيه دخل ولم يكن هذا الأمر معلوماً حتى العصر الحديث فقد ثبت أن الذكر هو المسؤول عن الجنس وليس الأنثى. وقد ذكره القرآن الكريم قبل اكتشاف قوانين الوراثة وعلم الأجنة فقال: أَلَمْ يَكُنْ نُطْفَةً مِّنْ مَّنًى يَمْنَى تُمْ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَى فَأَعَادَ الضَّمِيرَ عَلَى الْمَنَى وَلَوْ أَعَادَهُ عَلَى الْعَلَقَةِ لَقَالَ: مِنْهَا . وَلَمْ يُعِدْهُ عَلَى النُّطْفَةِ مَعَ أَنَّهَا هِيَ الْقَطْرَةُ مِنَ الْمَنَى لَنَلَّا يَحْتَمِلُ إِعَادَتَهُ عَلَى الْعَلَقَةِ وَهَذَا إِعْجَازٌ عِلْمِيٌّ عِلَاوَةً عَلَى الْإِعْجَازِ الْفَنِيِّ. ثُمَّ قَالَ بَعْدَ ذَلِكَ: أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُخَيِّبَ الْمَوْتَى . اسْمٌ لَيْسَ مَكْنًى غَيْرَ مُصَرَّحٍ بِهِ وَهُوَ اسْمُ الْإِشَارَةِ ذَلِكَ . وَقَدْ أَشَارَ بِهِ إِلَى ذَاتٍ غَيْرِ مَذْكُورَةٍ فِي الْكَلَامِ فَنَاسَبَ ذَلِكَ عَدَمَ التَّصْرِيحِ بِالْفَاعِلِ فِيمَا تَقَدَّمَ مِنَ الْأَفْعَالِ. وَنَاسَبَ آخِرَ السُّورَةِ أَوَّلَهَا فَقَدْ أَقْسَمَ فِي مِفْتَاحِ السُّورَةِ بِبُيُومِ الْقِيَامَةِ وَخَتَمَهَا بِإِحْيَاءِ الْمَوْتَى. وَقَدْ تَقَوْلُ: وَلَمْ قَالَ هَهُنَا: أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى سَبِيلِ التَّقْرِيرِ وَقَالَ فِي أَوَائِلِ السُّورَةِ: بَلَى قَادِرِينَ عَلَى سَبِيلِ الْإِثْبَاتِ وَالْجَوَابِ أَنْ إِحْيَاءَ الْمَوْتَى أَصْعَبُ وَأَعْسَرُ مِنْ تَسْوِيَةِ الْبَنَانِ فِي الْقِيَاسِ الْعَقْلِيِّ وَإِنْ كَانَتْ الْأَفْعَالُ بِالنِّسْبَةِ إِلَى اللَّهِ كُلِّهَا سِوَاهُ فُجَاءَ فِي آيَةِ إِحْيَاءِ الْمَوْتَى بِأَسْلُوبِ التَّقْرِيرِ الْاسْتَفْهَامِيِّ الدَّالِّ عَلَى الْأَهْمِيَّةِ وَأَكَّدَ الْقُدْرَةَ بِالْبَاءِ الزَّائِدَةِ فَقَالَ: أَلَيْسَ ذَلِكَ بِقَادِرٍ فِي حِينَ جَاءَ بِالْإِثْبَاتِ فِي تَسْوِيَةِ الْبَنَانِ

The Reference of "Him" in "From Him"

1. The pronoun "Him" refers to the male semen. From the male's water, both male and female are produced, and the female has no role in this aspect. This matter was not known until the modern era, where it has been established that the male is responsible for determining sex, not the female.
2. The Holy Quran mentioned this before the discovery of the laws of heredity and embryology, stating: "Was he not a drop of semen emitted?" (Quran 75:37). Then it became a clot, and He created and fashioned it, making from it the two sexes, male and female. The pronoun returns to "semen"; had it returned to the clot, it would have said "from it." It did not return to the drop, although it is a drop of semen, to avoid the ambiguity of referring back to the clot. This is a scientific miracle in addition to its artistic eloquence.
3. Following this, it states: "Is He not capable of bringing the dead to life?" The term "that" is a non-specific demonstrative pronoun, referring to an unspecified entity, which corresponds to the lack of specification of the subject in the preceding verbs.
4. The conclusion of the surah aligns with its beginning, as it begins with an oath about the Day of Resurrection and concludes with the resurrection of the dead. One might ask: Why is it stated here, "Is He

not capable?" as a rhetorical question, while in the beginning of the surah it states, "Indeed, He is capable," as a definitive assertion?

5. The response is that resurrecting the dead is more challenging and complex than creating a fingertip in logical comparison, even though all actions of Allah are equal. Thus, the verse on resurrecting the dead uses the interrogative form for emphasis, highlighting its significance, and reinforces the ability with the additional letter "ب" (bi), stating: "Is He not capable?" while the assertion about creating the fingertip is presented in a straightforward manner.

فقال: بلى قَادِرِينَ . ثم إنه حذف الفعل وصاحب الحال وجاء بالحال وحدها فقال: قَادِرِينَ ولم يقل: نجعلها قَادِرِينَ فأخلاها من كل تأكيد في حين ذكر الجملة تامة مؤكدة في إحياء الموتى فدل ذلك على الفرق بين المقامين. وفي ختام هذه اللمسات نقول: إن هناك أكثر من خط فني في هذه السورة. منها: خَطُّ مراعاة العجلة ومنها: مراعاة جانب القيامة ومراعاة الازدواج. في التعبير وغيرها من الخطوط. أما مراعاة جانب القيامة وجانب النفس اللوامة فالسورة مبنية عليهما أصلاً كما بيّنا. وسنشير إلى جانبين آخرين هما: مراعاة جانب العجلة ومراعاة الازدواج في التعبير. أما بقية الجوانب فهي ظاهرة لا تحتاج إلى إيضاح. فمن مراعاة جانب العجلة: 1 حذف جواب القسم الذي افتتحت به السورة وهو لا أَقْسِمُ . 2 حذف عامل الحال وهي قَادِرِينَ . 3 عدم ذكر مرجع الضمير في قوله: لا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ فالهاء لا تعود على مذكور. 4 عدم ذكر الفعل بَلَغْتَ في قوله: كَلَّا إِذَا بَلَغْتَ التَّرَاقِي ولم يَجِرْ له ذكر. 5 عدم ذكر فاعل الظن في قوله: وَظَنَّ أَنَّهُ الْفِرَاقَ ولم يَجِرْ له ذكر.

He said: "Indeed, [We are] capable." Then he omitted the verb and the subject of the state, presenting the state alone by saying: "capable," without saying: "We will gather them, capable." This omission stripped it of any affirmation, whereas he mentioned a complete and confirmed sentence regarding the resurrection of the dead, indicating the difference between the two contexts.

In conclusion of these observations, we state that there are multiple artistic lines in this Surah. Among them are:

- The line of considering haste
- The line of considering the Day of Resurrection
- The line of duality in expression, among others.

As for the consideration of the Day of Resurrection and the self-reproaching soul, the Surah is fundamentally built upon these aspects as we have clarified. We will point out two additional aspects: the consideration of haste and the consideration of duality in expression. The remaining aspects are evident and do not require further clarification.

Regarding the consideration of haste:

1. The omission of the answer to the oath with which the Surah begins: "I swear not."
2. The omission of the subject of the state, which is "capable."
3. The non-mention of the reference for the pronoun in the verse: "Do not move your tongue with it to hasten it. Indeed, upon Us is its gathering and recitation. So when We have recited it, follow its recitation. Then indeed, upon Us is its clarification," where the pronoun does not refer to anything previously mentioned.
4. The omission of the verb "reached" in the phrase: "No! When it has reached the collarbones," which has not been mentioned.
5. The omission of the subject of the thought in the phrase: "And he thought that it was separation," which has also not been mentioned.

6 عدم ذكر فاعل فَلَا صَدَقَ وَلَا صَلَّى . 7 حذف نون يكون في قوله: أَلَمْ يَكْ . ومن السياقات الواردة في العجلة: 1 قوله: بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ والمعنى: أنه يؤثر العاجلة فيقدم شهواته. 2 قوله: لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ . 3 قوله: كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ . أما ظاهرة الازدواج أو الاقتران بين الأمرين المتناظرين أو المتقابلين فإن السورة مبنية كما يبدو على هذا الازدواج والاقتران. فالسورة تبدأ بالقسم بشيئين هما: يوم القيامة والنفس اللوامة ثم تستمر السورة على هذا النحو من الاقتران والازدواج فمن ذلك مثلاً: 1 أنها أقسمت بشيئين هما يوم القيامة والنفس اللوامة. 2 وجمعت بين آيتين من آيات الله الكونية: آية الليل وآية النهار وهما الشمس والقمر وذلك في قوله: وَجُمِعَ الشَّمْسُ وَالْقَمَرُ . 3 وذكرت نوعين من العمل يُنبأ بهما الإنسان وهما ما قَدَّمَ وما أخر يُنبأ الإنسان يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ . 4 وذكرت ما خفي في النفس وما يظهره الإنسان من الحجج والمعاذير وذلك في قوله: بَلْ الْإِنْسَانُ عَلَى نَفْسِهِ بِصِيرَةٍ وَلَوْ أَلْقَى مَعَاذِيرَهُ . 5 وذكرت العاجلة والآخرة وذلك في قوله تعالى: كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ .

6. Omission of the Subject

In the phrase "فَلَا صَدَقَ وَلَا صَلَّى," the subject is not mentioned.

7. Deletion of the Noun

In the phrase "أَلَمْ يَكْ," the noun is omitted.

Contexts Related to the Immediate World:

1. The statement "بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ" indicates that a person prefers immediate gratification over their desires.
2. The phrase "لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ" emphasizes the need for patience and reflection.
3. The declaration "كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ" highlights the human tendency to prioritize worldly matters over the Hereafter.

The Phenomenon of Duality or Coupling:

The Surah appears structured around this duality and coupling. It begins with an oath by two entities: the Day of Resurrection and the self-reproaching soul, and continues in this manner of juxtaposition and pairing. For instance:

1. It swears by two things: the Day of Resurrection and the self-reproaching soul.
2. It combines two signs of God's creation: the night and the day, represented by the sun and the moon, as mentioned in "وَجُمِعَ الشَّمْسُ وَالْقَمَرُ."
3. It refers to two types of actions that a person will be informed about: what they have advanced and what they have delayed, as stated "يُنَبِّأُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ."
4. It mentions what is concealed within the soul and what a person presents as excuses, as expressed in "بَلْ الْإِنْسَانُ عَلَى نَفْسِهِ بِصِيرَةٍ وَلَوْ أَلْقَى مَعَاذِيرَهُ."
5. It contrasts the immediate world and the Hereafter, as articulated in "كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ وَتَذَرُونَ الْآخِرَةَ."

6 وذكرت الحُبَّ والتَّوَكُّلَ وذلك في قوله: تُحِبُّونَ وَتَذَرُونَ . 7 وذكرت نوعين من الوجوه: الوجوه الناضرة والوجوه الباسرة. 8 ونفت اثنتين من الطاعات في قوله: فَلَا صَدَقَ وَلَا صَلَّى . 9 وأثبتت اثنتين من المعاصي وذلك في قوله: وَلَا تَكُنْ كَذَّابًا وتولى . 10 وكررت آية واحدة مرتين وهي قوله: أُولَى لَكَ فَأُولَى ثُمَّ أُولَى لَكَ فَأُولَى . 11 وذكرت نعمتين من نعم أهل الجنة: نضرة الوجوه والنظر إلى الرب وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إلى رَبِّهَا نَاطِرَةٌ . 12 وذكرت عقوبتين من عقوبات أهل النار بُسُورُ الْوَجْهِ وَقَاصِمَةُ الظَّهْرِ: وَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ تَطْنُ أَنْ يَفْعَلَ بِهَا قَاقِرَةٌ . 13 وذكرت نوعين من الجمع جمعاً في يوم القيامة وجمعاً في الدنيا. أما الجمع في يوم القيامة فهو قوله: أَلَّا تَجْمَعُ عِظَامَهُ وقوله: وَجُمِعَ الشَّمْسُ وَالْقَمَرُ . وأما جمع الدنيا فهو جمع القرآن وهو قوله: إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ . 14 وذكرت نوعين من القدرة: القدرة على تسوية البنان وهو قوله: بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ والقدرة على إحياء الموتى وهو قوله: أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى . ذكرهما بطريقتين من الإثبات. الإثبات الصريح: وهو قوله: بَلَى قَادِرِينَ . والإثبات عن طريق التقرير أَلَيْسَ ذَلِكَ بِقَادِرٍ .

6. The concepts of love and abandonment are mentioned in the phrase: "You love" and "You leave."
7. Two types of faces are noted: the radiant faces and the gloomy faces.
8. Two acts of obedience are denied in the statement: "He neither believed nor prayed."
9. Two acts of disobedience are affirmed in the phrases: "But he denied and turned away."
10. A single verse is repeated twice: "Woe to you, then woe to you."
11. Two blessings of the people of Paradise are mentioned: the radiance of their faces and the sight of their Lord, as stated: "Faces on that Day will be radiant, looking at their Lord."
12. Two punishments for the people of Hell are indicated: the gloom of faces and the breaking of backs: "And faces on that Day will be gloomy, expecting that something catastrophic will be done to them."
13. Two types of gathering are mentioned: a gathering on the Day of Resurrection and a gathering in this world. The gathering on the Day of Resurrection is referenced in: "Will We not gather his bones?" and "And the sun and the moon will be gathered." The gathering in this world refers to the compilation of the Quran: "Indeed, upon Us is its collection and its recitation."
14. Two types of power are noted: the power to equalize the fingers, as stated: "Indeed, We are capable of equalizing his fingers," and the power to resurrect the dead, as mentioned: "Is He not able to bring the dead to life?" Both are affirmed in two ways: explicit affirmation in "Indeed, We are capable," and affirmation through rhetorical questioning in "Is He not capable?"

وإحداهما بحرف الجواب هو: بلى والأخرى بحرف السؤال وهو الهمزة: أَلَيْسَ ذَلِكَ . 15 وذكر نوعين من التسوية: تسوية جزئية مقيدة وهي تسوية البنان وهو قوله: نُسَوِّي بَنَانَهُ . وتسوية عامة مطلقة وهو قوله: فَخَلَقَ فَسَوَّى . 16 وذكر طورين من أطوار خلق الإنسان وهما النطفة والعلقه. 17 وذكر الجنسين وهما الذكر والأنثى: فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَى . 18 وذكر طريقتين من التعبير عن الله. التعبير بالجمع بلى قَادِرِينَ وَتَجْمَعُ وَنُسَوِّي . والتعبير بالإفراد وذلك نحو قوله: فَخَلَقَ فَسَوَّى . إلى غير ذلك من مظاهر الازدواج.

One of them is the affirmative particle: "Indeed" (بلى), and the other is the interrogative particle, which is the hamzah: "Is that not?" (أَلَيْسَ ذَلِكَ).

15. Two types of equality were mentioned:

- ****Partial Restricted Equality****: This is likened to the equality of the fingers, as stated: "We will make equal his fingers" (نُسَوِّي بَنَانَهُ).
- ****General Absolute Equality****: This is indicated by the phrase: "Then He created and proportioned" (فَخَلَقَ فَسَوَّى).

16. Two stages of human creation were noted, which are the sperm (النطفة) and the clinging substance (العلقه).

17. The two genders were mentioned, which are male and female: "And made from it two mates, the male and the female" (فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَى).

18. Two methods of expressing God were indicated:

- ****Collective Expression****: Such as "Indeed, We are capable" (بلى قَادِرِينَ) and "We will gather" (تَجْمَعُ) and "We will make equal" (نُسَوِّي).
- ****Singular Expression****: As in the phrase: "Then He created and proportioned" (فَخَلَقَ فَسَوَّى).

This exemplifies various manifestations of duality.

سورة البلد سُئِلَتْ مرة: ما علاقة الْقَسَمِ بِمَكَّةَ عَلَى خَلْقِ الْإِنْسَانِ فِي كَيْدٍ فِي قَوْلِهِ تَعَالَى: لَا أَقْسِمُ بِهَذَا الْبَلَدِ فَقُلْتُ لَهُ ابْتِدَاءً: إِنَّ اللَّهَ أَقْسَمَ بِمَكَّةَ حَالِ كَوْنِ الرَّسُولِ فِيهَا وَالرَّسُولُ كَانَ يَلَاقِي فِيهَا عَنَتًا وَمَشَقَّةً وَهُوَ يَبْلُغُ الدَّعْوَةَ فَقَالَ اللَّهُ تَعَالَى: إِنَّ اللَّهَ خَلَقَ الْإِنْسَانَ مَكَابِدًا فِي دُنْيَاهُ لِيَسْلِيَهُ وَيَصْبِرَهُ. ثُمَّ رَأَيْتُ أَنْ أَنْظُرَ فِي السُّورَةِ وَأَدَوْنَ مَا أَجَدُ فِيهَا مِنْ لِمَسَاتٍ فَنِيَّةٍ. إِنَّ مَنَاسِبَةَ هَذِهِ السُّورَةِ لَمَّا قَبْلُهَا أَعْنِي سُورَةُ الْفَجْرِ قَوْلُهُ تَعَالَى: فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ وَلَا تَحَاسُنُونَ عَلَى طَعَامِ الْمَسْكِينِ وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَمًّا وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا الْفَجْرِ: 1520 .

****Surah Al-Balad****

I was once asked: What is the relationship between the oath by Mecca and the creation of man in toil, as stated in the verse: "I swear by this city" (Surah Al-Balad)? I responded by stating that Allah swore by Mecca while the Messenger was present there, facing hardship and difficulty in conveying the message. Thus, Allah affirmed that He created man to struggle in his worldly life, so that He may comfort and strengthen him.

Then, I decided to reflect on the Surah and note the artistic touches within it. The connection of this Surah to the preceding one, Surah Al-Fajr, can be seen in the verse: "But when man is tried by his Lord and is honored and blessed, he says: 'My Lord has honored me.' But when He tries him and restricts his provision, he says: 'My Lord has humiliated me.' No! But you do not honor the orphan, nor do you encourage one another to feed the poor. And you consume inheritance, devouring it altogether, and you love wealth with immense love" (Surah Al-Fajr: 15-20).

فَقَدْ ذَكَرَ فِيهَا صَنْفِي الْإِنْسَانِ: الْغَنِيِّ وَالْفَقِيرِ. الصَّنْفُ الَّذِي أَكْرَمَهُ رَبُّهُ وَنَعَّمَهُ وَالصَّنْفُ الَّذِي ابْتَلَاهُ وَضَيَّقَ عَلَيْهِ الرِّزْقَ وَهُوَ مَا ذَكَرَهُ فِي سُورَةِ الْبَلَدِ. فَقَدْ ذَكَرَ الْإِنْسَانُ الَّذِي أَهْلَكَ الْمَالَ الْكَثِيرَ وَذَكَرَ الْمَسْكِينِ ذَا الْمَتْرَبَةِ وَالْيَتِيمَ ذَا الْمَقْرَبَةِ. وَوَصَفَ اللَّهُ الْإِنْسَانَ بِأَنَّهُ لَا يَكْرُمُ الْيَتِيمَ وَلَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ فِي سُورَةِ الْفَجْرِ وَأَوْصَانَا بِالرَّحْمَةِ وَحَضَّنَا عَلَى الْإِنْفَاقِ فِي سُورَةِ الْبَلَدِ ذَاكِرًا هَذَيْنِ الصَّنَفَيْنِ الَّذِينَ ذَكَرَهُمَا فِي سُورَةِ الْفَجْرِ فَقَالَ: أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ فَذَكَرَ الصَّنَفَيْنِ الْمَذْكُورَيْنِ فِي سُورَةِ الْفَجْرِ الْيَتِيمَ وَالْمَسْكِينِ. وَلَمَّا وَصَفَ اللَّهُ الْإِنْسَانَ بِأَنَّهُ يَحِبُّ الْمَالَ حُبًّا شَدِيدًا وَيَأْكُلُ التَّرَاثَ أَكْلًا لَمًّا فِي سُورَةِ الْفَجْرِ ذَكَرَ فِي سُورَةِ الْبَلَدِ أَنَّ هَذِهِ عَقِبَةُ لَا يَجْتَازُهَا إِلَّا مَنْ أَعَانَ الْآخِرِينَ بِمَالِهِ وَاسْمَحَ لَهُمْ بِهِ. ثُمَّ أَنْظَرَ إِلَى عِلَاقَةِ قَوْلِهِ: وَتَأْكُلُونَ التَّرَاثَ بِقَوْلِهِ: أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ وَأَنَّهُ كَمَا يَأْكُلُ يَنْبَغِي أَنْ يُطْعَمَ الْآخَرِينَ فَانْظُرْ إِلَى قُوَّةِ الْمَنَاسِبَةِ وَجَمَالِ الْإِرْتِبَاطِ. وَقَدْ انْتَبَهَ الْمُفَسِّرُونَ رَحِمَهُمُ اللَّهُ إِلَى عِلَاقَةِ هَذِهِ السُّورَةِ بِمَا قَبْلُهَا. جَاءَ فِي الْبَحْرِ الْمَحِيطِ: لَمَّا ذَكَرَ تَعَالَى ابْتِلَاءَهُ لِلْإِنْسَانِ بِحَالَةِ التَّنْعِيمِ وَحَالَةِ التَّقْدِيرِ وَذَكَرَ مِنْ صِفَاتِهِ الذَّمِيمَةِ مَا ذَكَرَ وَمَا آلَ إِلَيْهِ حَالُهُ وَحَالَ الْمُؤْمِنِ أَتْبَعَهُ بَنُوْعٌ مِنْ ابْتِلَائِهِ وَمِنْ حَالِهِ السَّيِّئِ وَمَا آلَ إِلَيْهِ فِي الْآخِرَةِ. وَجَاءَ فِي رُوحِ الْمَعَانِي: وَلَمَّا ذَمَّ سَبْحَانَهُ فِيمَا قَبْلُهَا مَنْ أَحَبَّ الْمَالَ وَأَكَلَ التَّرَاثَ أَكْلًا لَمًّا وَلَمْ يَحْضُرْ عَلَى طَعَامِ الْمَسْكِينِ ذَكَرَ جَلَّ

****The Classification of Humanity: The Rich and the Poor****

In this context, two categories of humanity are mentioned: the wealthy and the impoverished. The category that has been honored and blessed by God contrasts with the one that has been tested and constrained in sustenance, as highlighted in Surah Al-Balad. The verse speaks of the individual who has squandered abundant wealth and mentions the destitute with a humble background and the orphan with a close relationship.

****Divine Description of Humanity****

God describes humanity as one that does not honor the orphan nor encourages feeding the needy, as stated in Surah Al-Fajr. He commands us to show compassion and encourages us to spend in Surah Al-Balad, referencing the two categories mentioned earlier. He states: "Or feeding on a day of severe hunger, an orphan of near relationship, or a needy person in misery." Thus, the orphan and the needy are reiterated.

****Love for Wealth and Its Consequences****

When God describes humanity's intense love for wealth and their voracious consumption of inheritance in Surah Al-Fajr, He notes in Surah Al-Balad that this is an obstacle that can only be overcome by those who assist others with their wealth and are generous. Observe the connection between His statement: "And you consume inheritance greedily," and "Or feeding on a day of severe hunger." Just as one consumes, one should also feed others, highlighting the strength of this connection and the beauty of the relationship.

****Scholarly Insights****

The scholars, may Allah have mercy on them, have noted the relationship between this Surah and the preceding one. In "Al-Bahr Al-Muhit," it is mentioned that when Allah spoke of testing humanity through blessings and hardships, and highlighted its despicable traits and the resultant state of the believer, He followed with a type of trial reflecting the poor state of those who hoard wealth and their eventual fate in the Hereafter. In "Ruh Al-Ma'ani," it is noted that after condemning those who love wealth and consume inheritance greedily without encouraging the feeding of the needy, Allah emphasized the importance of compassion and charity.

وعلا فيها الخصال التي تطلب من صاحب المال من فك الرقبة وإطعام في يوم ذي مسغبة. وكذا لما ذكر عز وجل النفس المطمئنة هناك ذكر سبحانه بعض ما يحصل به الاطمئنان. ثم انظر من ناحية أخرى كيف أن هذه السورة أعني سورة البلد استوفت عناصر البلاغ والإرسال فقد ذكرت موطن الرسالة والرسول والمرسل إليهم والرسالة. فقد ذكرت مكة وهي المرادة بقوله: بهذا البلد والرسول: وهو المراد بقوله: وأنت حلٌّ بهذا البلد وذكرت المرسل إليه وهو الإنسان ويدخل فيه أيضاً: الوالد وما ولد وذكرت الرسالة وهي الإيمان والعمل الصالح وهو ما ذكرته من فك الرقبة ونحوه من الأعمال الصالحة. وذكرت أصناف الخلق بالنسبة للاستجابة إلى الرسالة وهم أصحاب الميمنة الذين اقتحموا العقبة وأصحاب المشأمة وهم الكفرة. فانظر أي عموم واستيفاء وشمول في هذه السورة المباركة لا أقسم بهذا البلد وأنت حلٌّ بهذا البلد ووالدٍ وما ولد لقد خلقنا الإنسان في كبدٍ . لقد أقسم الله تعالى بما ذكر على أن الإنسان خلق مغموراً في مكابدة الشدائد والصعاب. فقد أقسم سبحانه بالبلد الحرام في حال حلول الرسول صلى الله عليه وسلم فيه وإقامته به يُبلغ دعوته. وقد تقول: ولم قال: وأنت حلٌّ ولم يقل: وأنت حالٌ أو مقيمٌ بهذا البلد

****Translation:****

In it, the qualities that are required from the possessor of wealth are highlighted, such as freeing captives and feeding the needy on a day of famine. Likewise, when Allah, the Exalted, mentioned the tranquil soul, He also indicated some means to attain tranquility.

Furthermore, observe from another perspective how this Surah, namely Surah Al-Balad, encompasses the elements of communication and message delivery. It mentions the location of the message, the messenger, the recipients, and the message itself. It refers to Mecca, which is indicated by the phrase "by this city," and the messenger, which is implied in "and you are lawful in this city." It identifies the recipient, which is humanity, including parents and their offspring, and it mentions the message, which is faith and righteous deeds, exemplified by freeing captives and similar virtuous actions.

It also categorizes the creation concerning their response to the message: those on the right who have traversed the steep path and those on the left, who are the disbelievers. Thus, reflect on the comprehensiveness and inclusivity of this blessed Surah: "I swear by this city, and you are lawful in this city, and by the father and what he begot; indeed, We have created man in toil."

Indeed, Allah, the Almighty, swore by what He mentioned to affirm that man is created immersed in the struggles and hardships. He swore by the sacred city during the time when the Messenger (peace be upon him) resided there, delivering his message. You might ask: Why did He say "and you are lawful" instead of "and you are residing" or "settled in this city"?

والجواب: أنه جمع بالعدول إلى كلمة جُلُّ عدة معان في آن واحد كلها مرادة مطلوبة. ذلك أن كلمة جُلُّ تحتل معاني عدة: منها: أنها تأتي بمعنى الحال والمقيم. وقالوا: إن المقصود تعظيم المقسم به وهو أنه لما حل الرسول بمكة جمعت شرفين شرفها هي الذي شرفها الله به وشرف الرسول فازدادت تعظيماً على تعظيم وشرفاً على شرف واستحققت بذلك القسم. جاء في البحر المحيط: إنه تعالى أقسم بها لما جمعت من الشرفين شرفها بإضافتها إلى الله تعالى وشرفها بحضور رسول الله صلى الله عليه وسلم وإقامته فيها فصارت أهلاً لأن يقسم بها. وجاء في تفسير البيضاوي: أقسم سبحانه بالبلد الحرام وقبده بحلوله عليه السلام فيه إظهاراً لمزيد فضله وإشعاراً بأن شرف المكان بشرف أهله. وجاء في التبيان في أقسام القرآن: إنه إذا كان الحل من الحلول فهو متضمن لهذا التعظيم مع تضمنه أمراً آخر وهو الإقسام ببلده المشتل على رسوله وعبدته فهو خير البقاع وقد اشتمل على خير العباد. فجعل بيته هدى للناس ونبيه إماماً وهادياً لهم وذلك من أعظم نعمه وإحسانه إلى خلقه.

****The Answer:****

The term "Haram" encompasses multiple meanings simultaneously, all of which are intended and significant. The word "Haram" can mean both the place where one resides and the sacred sanctuary. It is said that the purpose of this term is to emphasize the greatness of that which is sworn by; namely, that when the Messenger settled in Mecca, it combined two honors: its own honor, which Allah bestowed upon it, and the honor of the Messenger. This resulted in an increased sanctity and significance, thereby justifying the oath.

According to "Al-Bahr Al-Muhit," Allah swore by it due to the dual honors it possesses: its honor through being associated with Allah and its honor through the presence of the Messenger of Allah (peace be upon him) residing there, making it worthy of such an oath.

In "Tafsir Al-Baydawi," it is stated that Allah swore by the sacred city, particularly emphasizing the presence of the Messenger in it, to highlight its elevated status and to indicate that the honor of a place is tied to the honor of its inhabitants.

Furthermore, in "Al-Tibyan fi Aqsum Al-Quran," it is noted that if "Haram" refers to the act of residing, it inherently includes this exaltation, along with another aspect: the oath by His city, which encompasses His Messenger and Servant. This city is the best of places and contains the best of servants. Thus, Allah made His House a guidance for people and appointed His Prophet as their leader and guide, which represents one of His greatest blessings and favors upon His creation.

وقيل: هو نفي للقسم. والمعنى: لا أقسم بهذا البلد إذا لم تكن فيه بعد خروجك منه. ومن معاني الجَلِّ: أنها تأتي بمعنى اسم المفعول أي: مُسْتَحَلَّ فعلى هذا يكون المعنى: وأنت مستحل قتلك لا تراعى حرمته في هذا البلد الحرام الذي يأمن فيه الناس على دمائهم وأموالهم والذي يأمن فيه الطير والوحش. جاء في الكشف: ومن المكابدة أن مثلك على عظم حرمته يُستحل بهذا البلد الحرام كما يستحل الصيد في غير الحرم. عن شرحبيل: يُحَرِّمُونَ أن يقتلوا بها صيداً ويعضدوا بها شجرة ويستحلون إخراجك وقتلك. وفيه تثبيت من رسول الله صلى الله عليه وسلم وبعث على احتمال ما كان يكابد من أهل مكة وتعجب من حالهم في عداوته. أو سأل رسول الله صلى الله عليه وسلم بالقسم ببلده على أن الإنسان لا يخلو من مقاساة الشدائد. وجاء في روح المعاني: وفيه تحقيق مضمونه بذكر بعض المكابدة على نهج براعة الاستهلال وإدماج لسوء صنيع المشركين ليصرح بزمهم على أن الجَلِّ بمعنى المستحل بزنة المفعول الذي لا يحترم فكأنه قيل: ومن المكابدة أن مثلك على عظم حرمته يُستحل بهذا البلد ولا يُحترَم كما يستحل الصيد في غير الحرم ... وفي تأكيد كون الإنسان في كبد بالقسم

****Translation:****

It is said: This is a negation of the oath. The meaning is: I do not swear by this city if you are not present in it after your departure. Among the meanings of "halal" is that it comes in the sense of the past participle, meaning "permissible." Thus, the meaning would be: And you are permissible to kill, your sanctity is not respected in this sacred city where people feel secure regarding their blood and wealth, and where birds and wild animals feel safe. It is mentioned in Al-Kashaf: Among the hardships is that someone like you, given the magnitude of your sanctity, is made permissible in this sacred city just as hunting is permissible outside the sanctuary.

According to Sharhabil: They prohibit killing game there and cutting down trees, yet they find it permissible to expel and kill you. This serves as a confirmation from the Messenger of Allah, peace be upon him, and an encouragement to endure the hardships faced from the people of Mecca, expressing astonishment at their enmity. Alternatively, the Messenger of Allah, peace be upon him, is consoled by swearing by his city, indicating that no human is free from enduring hardships.

In the interpretation of the Spirit of Meanings: It confirms its essence by mentioning some of the hardships in a style that showcases the eloquence of the introduction, integrating the misdeeds of the polytheists to explicitly condemn them, indicating that "halal" means permissible in the sense of the past participle, which is not respected. It is as if it were stated: Among the hardships is that someone like you, given the greatness of your sanctity, is made permissible in this city and is not respected, just as hunting is permissible outside the sanctuary... This emphasizes that a person is indeed in hardship through the oath.

تثبيت لرسول الله صلى الله عليه وسلم وبعث على أن يطامن نفسه الكريمة على احتمالها فإن ذلك قدر محتوم. وجاء في التبيان في أقسام القرآن : وفي الآية قول ثالث وهو أن المعنى: وأنت مُستحلّ قتلِكَ وإخراجك من هذا البلد الأمين الذي يأمن فيه الطير والوحش والجاني وقد استحل قومك فيه حرمتك وهم لا يعضدون به شجرةً ولا ينفرون به صيداً ... وعلى كل حال فهي جملة اعتراض في أثناء القسم موقعها من أحسن موقع وألطفه. فهذا القسم متضمن لتعظيم بيته ورسوله. ومن معاني الجَلّ أنها تأتي بمعنى الحلال ضد الحرام أي: وأنت حلال بهذا البلد يحل لك فيه قتل مَنْ شئت. وكان هذا يوم فتح مكة. وجاء في الكشاف : يعني وأنت جلّ به في المستقبل تصنع فيه ما تريد من القتل والأسر ... فإن قلت أين نظير قوله: وَأَنْتَ جَلٌّ في معنى الاستقبال قلت: قوله: إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ الزمر: 30 ومثله واسع في كلام العباد. وعلى هذين القولين الأخيرين تكون لا نافية أي: لا أقسم بهذا البلد في حين أن أهله يستحلون حرمتك ولا يرفعون لك قدراً أو لا أقسم به وقد جاء أهله بأعمال تستحل حرمتهم والوقعة بهم في هذا البلد الأمين. فعلى كلا القولين: تكون لا نافية.

****Establishment for the Messenger of Allah (peace be upon him)****

It is ordained that he should endure with his noble self, for this is a predetermined decree. In "Al-Tibyan fi Aqsam al-Qur'an," it is stated that there is a third interpretation of the verse, which is that the meaning is: "And you are considered lawful to be killed and expelled from this secure land where birds and beasts feel safe, and your people have violated your sanctity, and they do not harm a tree or chase away game..."

In any case, this is an interjection within the oath, positioned in one of the best and most delicate places. This oath embodies the glorification of His House and His Messenger. Among the meanings of "halal" is that it signifies what is permissible in contrast to what is prohibited, meaning: "And you are permitted in this land to kill whom you wish." This was on the day of the Conquest of Mecca.

In "Al-Kashaf," it is interpreted as: "And you are permitted here in the future to do as you wish regarding killing and capturing..." If you ask where the equivalent of the phrase "And you are permitted" in the sense of the future is, I would refer you to the verse: "Indeed, you are dead and they are dead" (Surah Az-Zumar:

30), and similar expressions are common in human speech.

According to these last two interpretations, "la" is a negation, meaning: "I do not swear by this land while its people consider your sanctity as permissible and do not regard you with respect," or "I do not swear by it, as its people have committed acts that violate their sanctity and dishonor them in this secure land." Thus, in both interpretations, "la" serves as a negation.

جاء في البحر المحيط : وقال ابن عطية: وهذا يتركب على قول مَنْ قال: لا نافية أي: أن هذا البلد لا يقسم الله به وقد جاء أهله بأعمالٍ توجب الإحلال إحلال حرمة. وقيل: المعنى: وأنت جلٌ بهذا البلد مما يقتضيه أهله من المأثم مُتَحَرِّجٌ بريء منها كما تقول: أنا في جلٍّ من هذا. وهذه المعاني كلها مرادة مطلوبة فهو صلى الله عليه وسلم حالٌ بهذا البلد الكريم يبلغُ رسالة ربه متحرِّجٌ من آثامهم بريءٌ من أفعال الجاهلية وقد استُحلت حرمة وأريد قتله في حين حلوله به وتبليغ دعوة ربه. وأنه حلٌ لهذا الرسول أن يقتل ويأسر في هذا البلد يوم الفتح ما لا يحلٌ لغيره. وهذا على الاستقبال وعلى الوعد بنصره. فانظر كيف جمعت كلمة جلٌ هذه المعاني المتعددة بخلاف ما لو قال: حالٌ أو مقيم أو حلال أو ما إلى ذلك مما يقصر الكلام على معنى واحد. فإنها جمعت اسم الفاعل وهو الحال واسم المفعول وهو المستحل والمصدر وهو الحلال. فانظر أي اتساع في المعنى وهي في هذه المعاني كلها مرتبطة بالمقسم عليه وهو قوله: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ أحسن ارتباط وأوثقه كما سنبين ذلك. وقد تقول: ولم لم يقل: لا أقسم بهذا البلد الأمين كما أقسم في سورة التين

****Translation:****

It is mentioned in Al-Bahr Al-Muhit: Ibn Attiyyah said: This can be understood in light of the opinion of those who assert that "no" is a negation, meaning that this land is not one that Allah swears by, as its inhabitants have committed deeds that warrant the abrogation of its sanctity. It has also been said that the meaning is: "You are free in this land from the sins committed by its people," as one might say: "I am free from this." All of these meanings are intended and sought after. The Prophet Muhammad (peace be upon him) is in a state of sanctity in this noble land, conveying the message of his Lord, while being cautious and innocent of their sins and the actions of ignorance. His sanctity has been violated, and there was an intent to kill him while he was in this land, delivering the message of his Lord.

It has been permitted for this Messenger to kill and capture in this land on the day of the conquest, which is not permissible for others. This pertains to the future and the promise of his victory. Observe how the term "free" encompasses these multiple meanings, unlike if he had said: "settled," "residing," or "permissible," which would limit the expression to a single meaning. It combines the active participle, which is "settled," the passive participle, which is "sanctified," and the verbal noun, which is "permissible." Notice the vastness of meaning, and how all these meanings are connected to the oath made, which is His saying: "Indeed, We created man in toil," in the most profound and strongest connection, as we will clarify. One might ask: Why did he not say: "I do not swear by this secure land," as he swore in Surah At-Tin?

والجواب: أنه لما جرى ذِكْرُ المكابدة في هذا البلد وما استحل به من الحرمات وما أصاب الرسول صلى الله عليه وسلم من المشقة والعنت والتعذيب لم يناسب ذلك ذكر الأمن. كما لا يصح ذكر ذلك على معنى أنه جلٌ لرسول الله صلى الله عليه وسلم أن يصنع فيه ما يشاء من القتل والأسر كما حدث في فتح مكة فإن ذلك لا يناسب ذكر الأمن أيضاً. كما أن جو السورة لا يناسب ذكر الأمن فإن جو السورة في المكابدة والمشقة حتى أنه لم يذكر جزاء المؤمنين في الآخرة بل ذكر جزاء الكافرين وهذا الجزاء لا يأمن معه الكافر أبد الأبد. فلم يناسب ذلك ذكر الأمين. وقد تقول: ولم كرر بهذا البلد في الآيتين فقال: وَأَنْتَ جَلٌّ بهذا البلد ولم يقل: وَأَنْتَ جَلٌّ به والجواب: أن هذا أجمل تكرير وأحسنه ولا يقع الضمير موقعه في الحسن. إذ من المعلوم أن العرب إذا غُنيت بلفظٍ كررته وذلك كأن يكون في موطن التشويق أو التحسر أو التعظيم أو التهويل وغير ذلك من مواطن العناية والاهتمام وذلك نحو قول الشاعر: يا مُوقِد النار بالهندي والغار ... هِجَّتْ لِي حَزَنًا يَا مُوقِد النار فأنَّتْ ترى أن تكرار يا مُوقِد النار من أجمل التكرار وأحسنه. ومثل ذلك التكرارُ للتحسر نحو قوله: فَيَا قَبْرَ مَعِي أَنْتَ أَوَّلُ حَفرة ... من الأرض خَطَّتْ للسماحة موضعاً ويا قَبْرَ مَعِي وارىت جُودَهُ ... وقد كان منه البر والبحر مترعا

****The Response:****

When the mention of hardship in this land occurs, along with the violations of sanctities and the suffering, distress, and torture endured by the Messenger, peace be upon him, it is not appropriate to mention security. Similarly, it is not correct to imply that it is permissible for the Messenger, peace be upon him, to act freely in this land through killing and capturing, as was the case during the Conquest of Mecca, since this also does not align with the mention of security. Furthermore, the atmosphere of the Surah is not conducive to mentioning security; rather, it focuses on hardship and suffering to the extent that it does not mention the rewards of the believers in the Hereafter but instead discusses the punishment of the disbelievers, a punishment from which the disbeliever can never find safety.

You may ask: Why is the phrase "this city" repeated in both verses, stating "And you are permitted in this city" instead of "And you are permitted in it"? The answer is that this repetition is a form of eloquent expression and is more refined; the pronoun does not convey the same beauty. It is known that the Arabs, when they emphasize a term, often repeat it, particularly in contexts of excitement, lamentation, glorification, or exaggeration, among other instances of care and concern. This is akin to the poet's words:

"O you who kindles the fire with the Indian wood and the cave,
You have stirred a sorrow within me, O you who kindles the fire."

Thus, you see that the repetition of "O you who kindles the fire" is one of the most beautiful forms of repetition. Similarly, there is repetition for lamentation, as in the lines:

"O grave of Ma'n, you are the first pit,
Dug in the earth to mark the place of generosity.
O grave of Ma'n, you have concealed his generosity,
And he was abundant in both land and sea."

ونحوه قول أبي العتاهية: مات والله سعيد بن وهب ... رحم الله سعيد بن وهب يا أبا عثمان أبكيت عيني ... يا أبا عثمان أوجعت قلبي ومن التكرير للتعظيم والتهويل قوله تعالى: الحاقة وَمَا أَدْرَاكَ مَا الحاقة الحاقة: 12 و: القارعة مَا القارعة القارعة: 12 و: وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ الواقعة: 27 . ومن التكرير للإنذار قوله تعالى: أَقَامِينَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ أَوْ أَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ الأعراف: 9798 . فانظر حُسْنَ هذا التكرير وجمال موقعه. وقد يكون التكرير للإنكار وذلك كأن تقول لشخص أساء إلى مَنْ أحسن إليه في حين تنكّر له الأقربون وطرده الناس أجمعون: أتعادي خالداً الذي أكرمك وأواك وأنت حينذاك طريدٌ مُهان لا أحد يؤويك أتهين خالداً الذي أكرمك وأواك من أجل شخص رذيلٍ أتسرق خالداً الذي أكرمك وأواك وقد وثق بك وانتمنك ثم أنتهم خالداً الذي أكرمك وأواك بما تعلم أنه كذبٌ وزور أيسيء أحدٌ إلى هذا الشخص الذي أكرمه وأواه أيفعل أحد كل هذا مع الشخص الذي أكرمه وأواه أي فعل هذا. وأي إنسان ذلك الإنسان! والتكرار في الآية لتعظيم بلد الله الحرام فقد قال: لَا أَقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ جَلٌّ بِهَذَا الْبَلَدِ أَي: وأنت حالٌ بهذا البلد تلقى العنت والظلم والأذى بهذا البلد الذي يأمن فيه الخائف ويأمن فيه الوحش والطير فأَيَ انتهاك لحرمة هذا البلد وأي جور يقع بهذا البلد

****Translation:****

And similar is the saying of Abu Al-Attahiyah: "By God, Saeed bin Wahb has died... May God have mercy on Saeed bin Wahb, O Abu Othman, you have made my eyes weep... O Abu Othman, you have hurt my heart."

****1. Repetition for Magnification and Awe:****

- The Almighty said: "The Inevitable! And what can make you know what is the Inevitable?" (Al-Haaqqa: 12)
- "The Calamity! And what is the Calamity?" (Al-Qari'a: 12)
- "And what are the companions of the right?" (Al-Waqi'a: 27)

****2. Repetition for Warning:****

- The Almighty said: "Do the people of the cities feel secure that Our punishment will not come to them by night while they are asleep? Or do the people of the cities feel secure that Our punishment will not come to them in the morning while they are playing?" (Al-A'raf: 97-98)

Observe the beauty of this repetition and the elegance of its placement.

****3. Repetition for Denial:****

This may also be a form of denial, such as when you say to someone who has wronged the one who has been good to them while their relatives have turned against them and everyone has cast them out:

- "Do you oppose Khalid, who honored you and sheltered you, while you are then a humiliated outcast, with no one to protect you? Do you insult Khalid, who honored you and sheltered you, for the sake of a vile person? Do you betray Khalid, who honored you and sheltered you, after he trusted you and placed his confidence in you? Then you accuse Khalid, who honored you and sheltered you, of what you know is falsehood and lies. How can anyone wrong this person who has honored and sheltered them? Can anyone do all this to the one who has honored and sheltered them? What act is this? And what kind of person is that?"

****4. Repetition in the Verse for the Magnification of Allah's Sacred Land:****

The Almighty said: "I swear by this city, and you are a lawful resident of this city." This means: "And you are present in this city where one faces hardship, injustice, and harm, a city where the fearful find safety, and where wild beasts and birds feel secure." So, what violation of the sanctity of this city, and what injustice occurs in this land?

وما إلى ذلك من المعاني الأخرى التي تقال في تفسير كلمة جَلُّ . جاء في ملاك التأويل : للسائل أن يسأل عن تكرير لفظ البلد وجعله معطوفاً وفاصلة في الآيتين وكيف موقع ذلك في البلاغة وعند الفصحاء. والجواب: أنه قد تقدم أن العرب مهما اعتنت بشيء وتهممت به كررته وإن ذلك من فصيح كلامهم وأن منه قوله: وإن صخرأ لوالينا وسيدنا ... وإن صخرأ إذا نشئوا لنحار وإن صخرأ لتأتم الهدأة به ... كأنه علم في رأسه نار ... وذكره ظاهراً لما يحرز هذا المعنى من تعظيمه لما فيه من تعظيمه لما فيه من التنبيه والتحريك. وقيل إن التكرير جيء به لفائدة أخرى وهي أن هذا البلد حرام لا تُستحل حرمة ولا يسفك فيه دم ولا يروّع فيه آمن ولكن الله أحلّ لتبنيه يوم فتح مكة ما لم يحلّه لغيره من قتلٍ وأسر فكأن هذا البلد في هذا اليوم غيره في سائر الأيام وأنه أصبحت له صفة أخرى وهي صفة الحل فجمع صفتي الحرم والحل فتكرر لتكرر الوصفين وكأنه أصبح بلدين لا بلداً واحداً. جاء في درة التنزيل : للسائل أن يسأل عن تكرير البلد وجعله فاصلة بين الآيتين.. والجواب أن يقال: إذا عني بالثاني غير المقصود بالأول من وصف يوجب له حكماً غير حكم الأول كان من مختار الكلام. فالبلد الأول قصد به وصف لم يحصل في الثاني وهو مكة. لأن معنى أقسم بالبلد المحرم

****Interpretation of the Term "Haram"****

There are various meanings attributed to the term "Haram." In the context of interpretation, one may inquire about the repetition of the word "country" and its conjunction in the two verses, as well as its rhetorical significance among eloquent speakers.

1. **Rhetorical Significance:**

- It has been established that the Arabs, when they are particularly concerned with something, tend to repeat it. This repetition is a characteristic of eloquent speech.
- An example of this is found in the verse: "Indeed, Sakhr is our ally and our leader... Indeed, Sakhr, when we strive, will lead us... Indeed, Sakhr, the guides follow him... As if he has a flame atop his head."
- The mention of Sakhr serves to emphasize the significance of the subject, enhancing its grandeur and prompting reflection.

2. **Purpose of Repetition**:

- The repetition of "country" serves another purpose: it highlights the sanctity of this land, which is forbidden for bloodshed and where peace must be maintained.
- However, Allah permitted His Prophet on the day of the conquest of Mecca what He did not permit to others, in terms of killing and capturing. Thus, on that day, this land took on a different status, one of permissibility (halal), distinguishing it from its usual sanctity (haram).
- Therefore, it can be perceived as if the land has acquired dual characteristics—both sacred and permissible—justifying the repetition to reflect these two attributes, as if it were two distinct lands rather than one.

Clarification from "Durrat al-Tanzil":

- The inquiry regarding the repetition of "country" and its use as a delimiter between the two verses is addressed.
- The response indicates that if the second instance refers to a description that entails a ruling different from that of the first, it constitutes an eloquent choice of language.
- The first "country" denotes a description that does not apply to the second, which is Mecca. Thus, the phrase "I swear by the sacred country" signifies the sanctity of Mecca.

الذي جُبلت على تعظيمه قلوبُ العرب فلا يحل فيه لأحد ما أُجِّلَ للنبي صلى الله عليه وسلم فقوله: وَأَنْتَ جَلُّ أَيٍّ: مُخَلٌّ أَجَلٌ لَكَ مِنْهُ مَا حَرَّمَ عَلَى غَيْرِكَ. فصار المعنى: أقسم بالبلد المحرم تعظيماً له وهو مع أنه محرم على غيرك مُخَلٌّ لَكَ إِكْرَاماً لِمَنْزِلَتِكَ. فالبلد في الأول محرم وفي الثاني محلل. وَوَالِدٍ وَمَا وَلَدَ. اختلف في الوالد هذا وما ولد فقيل: هو آدم وذريته وعلى هذا فقد تضمن القسم أصل المكان وأصل السكان فمرجع البلاد إلى مكة ومرجع العباد إلى آدم. وقيل: رسول الله صلى الله عليه وسلم وآبؤه فعلى هذا أقسم بببلده الذي هو مسقط رأسه وحرم أبيه ومنشأ أبيه إسماعيل وبمن ولده وبه. فإن قلت: لِمَ نَغَرَّ قَلْتُ: لِلإِبْهَامِ الْمُسْتَقِلِّ بِالْمَدْحِ وَالتَّعَجُّبِ. وقيل: هو كل والد وما ولد من العقلاء وغيرهم لا يراد به مُعَيَّنٌ بَلْ يَنْطَلِقُ عَلَى كُلِّ وَالِدٍ. وقال ابن عباس ذلك. قال: هو على العموم يدخل فيه جميع الحيوان. وهذا الذي يترجح عندي فهو يشمل كل والد وولده يدخل فيه ما ذكره الأولون ولا يخصهم.

The Sacredness of the Holy City and Its Significance

The hearts of the Arabs have been instinctively inclined to honor it, thus it is impermissible for anyone what has been permitted to the Prophet (peace be upon him). His statement: "And you are permissible" means: you are allowed to partake in what is forbidden to others. Therefore, the meaning becomes: I swear by the sacred city, honoring it, and while it is forbidden to others, it is permissible for you in recognition of your status.

1. **The Sacred City**:

- Initially, the city is sacred, and in the latter context, it is permissible.

2. **By the Father and What He Has Brought Forth**:

- There is a difference of opinion regarding the father and what he has begotten. Some say it refers to Adam and his offspring. In this interpretation, the oath encompasses both the origin of the place and the origin of the inhabitants, as the land ultimately returns to Mecca, and the worshippers trace back to Adam.
- Others assert it refers to the Prophet (peace be upon him) and his ancestors. In this case, he swears by his birthplace, the sanctuary of his father, and the lineage of his father, Ismail, along with his descendants.

****Clarification on the Use of Indefinite Terms**:**

- If one asks: why is it indefinite? The answer is: to emphasize the generality that is independent in praise and admiration.
- Some interpret it as referring to every father and his offspring among rational beings and others, not intended to specify any particular individual but to encompass all fathers. Ibn Abbas stated that it is general and includes all living beings.

This interpretation seems most compelling as it encompasses every father and child, including what was mentioned by earlier scholars without restricting it to them.

ووجه ارتباطها بالمقسّم عليه ظاهر ذلك أن الولادة مشقة وتعب ومكابدة فارتباطها بقوله: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ بَيِّن. وكما هي مرتبطة بالمقسّم عليه في أول السورة هي مرتبطة أيضاً بآخر السورة وهو قوله: وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ ذلك أن الوالد من الأناسي والبهائم يحتاج في تربية ولده وحفظه وإطعامه والقيام عليه إلى صبر ورحمة. فأتضح بذلك قوة ارتباط الآية بأول السورة وآخرها. ثم انظر كيف انتقل من الوالد وما ولد إلى خلق الإنسان وهو من جملة الوالد وما ولد فَخَصَّهُ من بين هذا العام لأن مدار الكلام معقود عليه. ثم انظر كيف قال: وَمَا وَلَدَ وَلَمْ يَقُلْ: ومن ولد ولذلك أكثر من سبب. فإن ما عامة و من خاصة فإن ما تقع لذوات غير العاقل وتقع لصفات مَنْ يعقل فتقول: أركب ما تركب و أكل ما تأكل فهي هنا لذوات غير العاقل. وتقع لصفات العقلاء قال تعالى: فانكحوا ما طاب لكم من النساء مثنى وثلاث ورباع النساء: 3 . وقال: فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَى وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ آل عمران: 36 . وقال: وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَى اللَّيْل: 3 . وهو الله سبحانه. وتقول: زيد ما زيد قال تعالى: وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ الواقعة: 27 . فهي تكون للعاقل وغيره فهي أعم وأشمل من من قال الفراء: وصلحت ما للناس ومثله وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَى وهو الخالق للذكر والأنثى. مثله: فانكحوا ما طاب لكم من النساء ولم يقل: من طاب.

****The Connection to the Oath****

The connection of this verse to the subject of the oath is evident, as birth entails hardship, toil, and endurance. This association aligns with the statement: "Indeed, We created man in hardship" (Quran 90:4). Just as it is connected to the subject of the oath at the beginning of the Surah, it is also linked to the end of the Surah, which states: "And they enjoin one another to patience and enjoin one another to mercy" (Quran 90:17). This is because a parent, whether human or animal, requires patience and mercy in raising, protecting, feeding, and caring for their offspring. Thus, the strong connection of this verse to both the beginning and the end of the Surah becomes clear.

Next, observe how the discourse transitions from the parent and what is born to the creation of man, which falls under the category of what is born. This specific mention of man is highlighted among the general category because the focus of the discussion revolves around him. Furthermore, note how it states: "And what is born" instead of "And who is born." The reason for this distinction is multifaceted. The term "what" is general, while "who" is specific. "What" can refer to non-sentient beings as well as to the attributes of sentient beings. For instance, one might say: "I ride what you ride" and "I eat what you eat," referring here to non-sentient beings. It can also pertain to the attributes of sentient beings, as in the verse: "Then marry those that please you of women, two or three or four" (Quran 4:3).

Additionally, it is stated: "And when she delivered her, she said: 'My Lord, indeed I have delivered a female,' and Allah is Knowing of what she delivered" (Quran 3:36). The verse also mentions: "And what He created, the male and the female" (Quran 92:3). This demonstrates that the term "what" encompasses both sentient and non-sentient beings, making it broader and more inclusive than "who." Al-Farra' stated: "What is suitable for people," which is akin to "And what He created, the male and the female," emphasizing that He is the Creator of both. Similarly, it states: "Then marry what pleases you of women," rather than "who pleases."

ثم إن لفظها يوحي بالسعة والشمول ذلك أنها منتهية بحرف الإطلاق وهو الألف وهو الذي يمتد فيه النَّفْس بخلاف من الذي ينتهي بحرف مقيد وهو النون الساكنة. فجعل المنتهي بحرف مطلق للمطلق الكثير والمنتهي بحرف مقيد للقليل المقيد بالعقل. فجاء ب ما لتناسب العموم والشمول في الآية. ثم إن هذه الآية مناسبة لجو السورة على وجه العموم فهي مرتبطة بإطعام المحتاجين في اليوم ذي المسغبة فإن الوالد يسعى إلى إطعام ولده ويلقي من أجل ذلك ما يلاقي من مشقة ومكابدة. إن جو السورة تسيطر عليه المكابدة والمشقة والصبر والرحمة وكل ذلك يعانیه الوالد لحفظ ولده ورعايته. ثم انظر من ناحية أخرى كيف يحتمل قوله: **وَالِدٍ وَمَا وَلَدَ** وما تحتمله كلمة **جُلٌّ** من السَّعة في احتمالات المعنى وكيف ناسب ذلك سعة ما نُطْفَأَ ومعنى. **لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ**. الكبد: الشدة والمشقة. ومعنى في كَبَدٍ أنه يكابد مشاق الدنيا والآخرة. ومشاقه لا تكاد تنحصر من أول قَطْع سُرَّتِهِ إلى أن يستقر قراره إما في جنة فتزول عنه المشقات وإما في نار فتضاعف مشقاته وشدائده.

Then, the wording suggests vastness and comprehensiveness, as it concludes with the letter of release, which is the "alif," allowing for an extended breath. In contrast, endings with a restrictive letter, such as the silent "n," signify limitation. Thus, the ending with a letter of release signifies abundance, while the ending with a restrictive letter denotes a limited concept confined by reason. The use of "ما" aligns with the generality and inclusiveness of the verse.

Furthermore, this verse is relevant to the overall theme of the surah, as it pertains to feeding the needy during a time of scarcity. A parent strives to nourish their child, enduring hardships and struggles in the process. The atmosphere of the surah is dominated by endurance, hardship, patience, and mercy—all of which a parent experiences in the care and protection of their child.

Additionally, consider the implications of the phrase: **وَالِدٍ وَمَا وَلَدَ** and the breadth of meaning that the word **لَقَدْ** encompasses, illustrating how it corresponds with the vastness of both speech and meaning. Indeed, "لَقَدْ" (في كَبَدٍ) (We have created man in toil). "الكبد" refers to hardship and difficulty. The phrase "في كَبَدٍ" signifies that man endures the trials of this world and the Hereafter. His struggles are nearly limitless, from the moment of severing the umbilical cord to the final destination—either in Paradise, where hardships will cease, or in Hell, where they will multiply and intensify.

وقيل: يكابد الشكر على السراء ويكابد الصبر على الضراء لا يخلو عن أحدهما. لقد عبر عن هذا المعنى بقوله: **لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ** ولم يقل: يكابد أو مكابداً ونحو ذلك ذلك أن في تفيد الظرفية والوعاء. ومعناه: أن الإنسان خلق مغموراً في المشاق والشدائد والصعاب منغمساً فيها كما ينغمر الشيء في الماء وكما يكون الشيء في الوعاء. فالشدائد والمشاق تحيط بالإنسان لا تنفك عنه إلى أن يموت. وبعد الموت إما أن يجتاز العقبة فيدخل الجنة فتزول عنه الشدائد والمصائب وإما أن لا يجتازها فيبقى في المشقات والشدائد أبد الأبد منغمراً في النار وهي أكبر الشدائد وأعظمهن. ومن معاني الكبد أيضاً القوة والشدة والصلابة. جاء في لسان العرب: **وكبد كل شيء عظم وسطه وغلظه كَبَدٌ كَبْدًا** وهو أكبد ورملة كبداء عظيمة الوسط. والكبداء: الرُحى التي تُدار باليد سميت كبداء لما في إدارتها من المشقة. وفي حديث الخندق: **فعرضت كبدة شديدة وهي القطعة الصلبة من الأرض. وأرض كبداء وقوس كبداء: أي شديدة.** وهذا المعنى من لوازم المعنى الأول فإن الذي خُلِقَ مكابداً للشدائد والمصائب متحملاً مشاق الدنيا لا بد أن يكون خلقاً مستعداً لذلك قوياً عليه شديد التحمل له.

****It is said:**** One struggles with gratitude in times of ease and endures patience in times of hardship; one cannot escape either condition. This concept is expressed in the verse: "Indeed, We have created man in toil," where it does not say "struggling" or "struggler." The term "in toil" indicates the condition and the encompassing nature of human existence. It implies that man is created immersed in difficulties, trials,

and hardships, just as an object is submerged in water or contained within a vessel. Hardships and challenges surround a person and do not leave them until death. After death, one either surpasses the obstacle to enter Paradise, where tribulations and calamities cease, or fails to do so, remaining in eternal suffering and hardship, immersed in Hellfire, which is the greatest and most severe of tribulations.

Furthermore, one of the meanings of "toil" also encompasses strength, intensity, and resilience. In "Lisan al-Arab," it is stated: "The 'kabad' of anything is the thickness and mass of its middle; 'kabad' means thick and substantial." A "kabadah" refers to a heavy stone used in grinding, named so due to the difficulty involved in its handling. In the Hadith of the trench, it mentions "a severe kabbadah," referring to the hard piece of land. A "kabadah" land or a "kabadah" bow signifies something strong or intense. This meaning is inherently linked to the first, as one created to endure hardships and trials, bearing the burdens of this world, must necessarily possess strength and resilience to withstand them.

إن هذه الآية هي جواب القسم الذي تقدم فقد أقسم بالبلد الحرام في وقت حلول الرسول الأعظم فيه وأقسم بالوالد وما ولد على أن الإنسان خلق مغموراً في الشدائد والمشاق. والسورة كلها مبنية على هذا الأمر فهي مبنية على مكابدة الإنسان للشدائد والمصائب والمشاق. وكل لفظة وكل تعبير في هذه السورة مبني على ذلك ويخدم هذا الشيء. أما ارتباط القسم بالجواب فهو واضح فقد ذكرنا ارتباط قوله تعالى: لَا أَقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ جَلٌّ بِهَذَا الْبَلَدِ بهذه المكابدة وكيف كان الرسول صلى الله عليه وسلم يلقى ما يلقى من قومه من مشقة وشدة وهو يبلغ دعوة ربه. وفي هذا إشارة إلى أن الدعاة ينبغي أن يوطنوا أنفسهم على المكابدة والصبر وتحمل المشاق فإن هذا من لوازم الدعوة إلى الله تعالى فقلما يكون الداعية في عافية من ذلك. قال تعالى: أَلَمْ أَحْسِبِ النَّاسَ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ العنكبوت: 13 . والفتنة مشقة كبيرة وشدة بالغة نسأل الله العافية. وعلى الإنسان أن يكابد ويجاهد للنجاة منها. ثم انظر من ناحية أخرى كيف ارتبطت مفردات القسم بكل معانيها بقوله: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ . فالجمل كما ذكرنا لها أكثر من معنى وهي في كل معانيها مرتبطة بهذا الأمر. فهي إذا كانت بمعنى الحال والمقيم فهي مرتبطة به ذلك أن الرسول في أثناء حلوله بمكة كان يكابد ويتحمل من أصناف الأذى والمشاق الشيء العظيم فهو في كبد من ذلك وكان يتلقى ذلك بصبر وثبات وقوة وشدة فهي مرتبطة بالكبد بمعنييه المشقة والقوة. وإذا كانت بمعنى اسم المفعول أي: مَسْتَحَلٌّ قَتْلُكَ وَإِذَاؤُكَ لَا تَرَاعَى حَرَمَتِكَ فهي مرتبطة بذلك ارتباطاً واضحاً كله مشقة ونصب. وإذا كانت بمعنى الحلال ضد الحرام أي: يَحِلُّ لَكَ أَنْ تَقْتَلَ مَنْ تَشَاءُ وَتَأْسِرَ مَنْ تَشَاءُ وذلك في يوم الفتح فارتباطها بها كذلك واضح ذلك لأن الكفار آنذاك في كبد ومشقة وأنت والمسلمون في قوة وغلبة ونصر فعند ذلك تكون مرتبطة بالكبد بمعنييه المشقة والقوة.

****Translation:****

This verse is the answer to the preceding oath. It begins with an oath by the sacred city at the time of the Prophet's arrival there and an oath by the father and what he begets, affirming that man is created amidst hardships and difficulties. The entire surah is based on this premise, focusing on the struggles of man against adversities, calamities, and hardships. Every word and expression in this surah is constructed upon this theme and serves this purpose.

The connection between the oath and the answer is evident. We have mentioned the relationship of Allah's statement: "I swear by this sacred city, and you are lawful therein," to this struggle, noting how the Prophet Muhammad (peace be upon him) faced immense hardship and difficulty from his people while conveying the message of his Lord. This indicates that callers to Allah should prepare themselves for endurance, patience, and the bearing of hardships, as this is essential in the call to Allah, and rarely is a caller exempt from such trials.

Allah says: "Do people think that they will be left alone because they say, 'We have believed,' and they will not be tried? And We certainly tested those before them; so Allah will surely make evident those who are truthful and He will surely make evident the liars." (Al-Ankabut: 13). The trial is a significant hardship

and a profound ordeal; we ask Allah for safety. It is incumbent upon man to strive and struggle for salvation from it.

Furthermore, observe from another perspective how the terms of the oath are interconnected with the meanings in the phrase: "Indeed, We created man in hardship." The term "kabad" (hardship) has multiple meanings, all of which are linked to this matter. If it refers to the state of being present, it relates to the fact that the Prophet, during his time in Mecca, endured and bore tremendous types of harm and difficulties; he was indeed in hardship and received it with patience, steadfastness, strength, and resilience. Thus, it is connected to hardship in both meanings: difficulty and strength.

If it refers to the meaning of the passive participle, that is, it is permissible to kill or harm you without regard for your sanctity, it is clearly related to this concept of hardship and toil. If it means lawful as opposed to unlawful, that is, it is permissible for you to kill whom you wish and capture whom you wish on the day of the conquest, its connection is likewise clear, for the disbelievers at that time were in hardship and distress, while you and the Muslims were in strength, dominance, and victory. Therefore, it is related to hardship in both meanings: difficulty and strength.

وإذا كانت بمعنى أنك حلٌّ من أعمالهم متحرِّجٌ من آثامهم بريء منها فهي مرتبطة بها كذلك ذلك أنه يكابد ويجاهد ليخرج عن مألوف عادات قومه وأفعالهم ويكابد للقيام بفضائل الأعمال وجلالها وهي أمور مستكرهة على النفس ثقيلة عليها تحتاج إلى مكابدة وقوة للقيام بها قال تعالى: إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا المزمّل: 5 . وقال صلى الله عليه وسلم: حُقَّتْ الجنةُ بالمكاره وحُقَّتْ النار بالشهوات. فهي في كل معانيها مرتبطة بالجواب أحسن ارتباط وأتمه. وكذلك قوله: وَوَالِدٍ وَمَا وَلَدَ مرتبط بالجواب أحسن ارتباط وأتمه كما ذكرنا فهو مرتبط بـ الكبد بمعنييه: المشقة والقوة. فقد ذكرنا أن الولادة مشقةٌ وعنت وهي تحتاج إلى قوة ومثابرة ومكابدة لحفظ المولود وتربيته وبقائه وتوفير غذائه. كما أن هذه الآية مرتبطة بما بعدها من اقتحام العقبة ومشاقّ الجوع وغيرها أتم ارتباط كما هو ظاهر وكما سنبين ذلك. أَيْحُسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ . قيل: إن المعنى بقوله: أَيْحُسَبُ بعضُ صناديد قريش الذين كان رسول الله صلى الله عليه وسلم يكابد منهم ما يكابد. والمعنى: أَيْظُنُّ هذا الصنديد القوي

****Translation:****

If it means that you are free from their deeds and absolved from their sins, then it is indeed connected to them. This is because one struggles and strives to break free from the familiar habits and actions of their people, enduring the weight of performing virtuous deeds and significant acts, which are inherently burdensome to the soul. These require perseverance and strength to accomplish. Allah, the Exalted, states: "Indeed, We will cast upon you a heavy word" (Al-Muzzammil: 5). The Prophet Muhammad (peace be upon him) said: "Paradise is surrounded by hardships, and Hellfire is surrounded by desires." Thus, in all its meanings, it is profoundly and completely connected to the answer.

Similarly, His statement: "And [by] the father and that which was born" is also closely tied to the answer, as we have mentioned. It is associated with "struggle" in both meanings: hardship and strength. We have noted that childbirth is a laborious and difficult process, requiring strength, perseverance, and effort to ensure the care, upbringing, and sustenance of the newborn.

Moreover, this verse is closely related to what follows regarding the challenge of overcoming obstacles and the difficulties of hunger, as is evident and will be clarified further.

"Does he think that no one has power over him?" It is said that the intended meaning here refers to some

of the prominent figures of Quraysh whom the Messenger of Allah (peace be upon him) faced. The implication is: Does this strong figure think...

في قومه المتضعف للمؤمنين أن لن تقوم قيامة ولن يقدر على الانتقام منه وعلى مكافاته بما هو عليه. وقيل: إن التهديد مصروف لمن يستحقه. وقيل: إن المعنى به الإنسان أي: أیظن هذا الإنسان الذي خلق مكابداً شديداً أن لن يقدر عليه أحد جاء في البحر المحيط: والظاهر أن الضمير في أَيْحَسَبُ عائد على الإنسان أي: هو لشدة شكيمته وعزته وقوته يحسب أن لا يقاومه أحد ولا يقدر عليه أحد لاستعصامه بَعْدِيهِ وَعَدِيهِ. وجاء في التبيان: ثم أنكر سبحانه على الإنسان ظنه وحسابه أن لن يقدر عليه من خَلَقَهُ في هذا الكيد والشدة والقوة التي يكابد بها الأمور. فإن الذي خلقه كذلك أولى بالقدرة منه وأحق. فكيف يقدر على غيره مَنْ لم يكن قادراً في نفسه. فهذا برهان مستقل بنفسه. مع أنه متضمن للجزاء الذي مناطه القدرة والعلم فنَبّه على ذلك بقوله: أَيْحَسَبُ أن لَنْ يَقدِرَ عَلَيْهِ أَحَدٌ وبقوله: أَيْحَسَبُ أن لَمْ يَرَهُ أَحَدٌ فيحصى عليه ما عمل من خير وشر ولا يقدر عليه فيجازيه بما يستحقه. وارتباط هذه الآية بما قبلها واضح فالذي خُلِقَ يكابد المصائب والمشاق لا بد أن يكون خُلِقَ مستعداً لاحتمال ذلك ولا بد أن يكون شديد الخلق قوياً وهو من معاني الكبد كما ذكرنا.

In his community, the weak-minded believe that the Day of Resurrection will not occur, and that no one will be able to take revenge on them or reward them according to their actions. It has been said that the threat is directed towards those who deserve it. It is also said that the intended meaning is the human being; does this human, who was created to endure great hardship, think that no one can overcome him?

It has been stated in "Al-Bahr Al-Muhit" that the pronoun in "Does he think" refers to the human being. His great strength, pride, and might lead him to believe that no one can resist him or overpower him due to his abundance of resources and numbers. In "Al-Tebyan," it is mentioned that Allah rebukes the human for his assumption and belief that no one can have power over him, despite being created in a state of struggle and hardship. The One who created him in this manner is more deserving of power and authority over him. How can one who lacks power in themselves exert power over others? This serves as an independent proof in itself.

Moreover, it encompasses the concept of recompense, which is based on power and knowledge, as indicated by the verse: "Does he think that no one can overpower him?" and "Does he think that no one sees him?" Thus, no one can account for his deeds of good and evil, nor can anyone have power over him to reward him according to what he deserves. The connection of this verse to the preceding ones is clear; the one who was created to endure calamities and hardships must be inherently prepared to bear such burdens and must possess great strength, which is one of the meanings of hardship as previously mentioned.

قال تعالى: نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمُ الْإِنْسَانُ: 28 . فهذا الذي خُلِقَ شديداً قوياً ويكابد المصائب والمشاق قد يسبق إلى وهمه أن لن يقدر عليه أحد فيهدده ربه ويتوعدده إذا كان عنده هذا الحساب بأن الذي خلقه وزَوَّدَهُ بهذه القوة والشدة أقدر منه على نفسه. والظاهر أن هذا الحساب واقرّ في نفوس البشر فهم يتصورون أنه لا يَتِمَكُنُ منهم أَحَدٌ ولا يقدر عليهم أَحَدٌ ولذا تراهم يعيشون في غطرسة وكبرياء وظلم بعضهم لبعض معتصمين بجبروتهم وقوتهم لا يحسبون لمن خلقهم حساباً ولو حسبوا حساباً لخالقهم وربهم القوي القادر لتطامنوا وتواضعوا. ثم إن هذه الآية مرتبطة بقوله تعالى: وَأَنْتَ جَلٌّ بِهَذَا الْبَلَدِ أَي: ألا يتصور هؤلاء الذي ينتهكون محارم البلد الحرام ولا يراعون لك حُرْمَةً فيؤذونك ويعذبونك مستندين إلى قدرتهم وجبروتهم ألا يظنون أن هناك من هو أقدر عليهم منهم عليك فهي مرتبطة بما قبلها أتم ارتباطاً وأحسنه. جاء في تفسير الرازي: أعلم أنا إن فسرنا الكبد بالشدة في القوة فالمعنى أَيْحَسَبُ ذلك الإنسان الشديد أنه لشِدَّتِهِ لا يقدرُ عليه أَحَدٌ وإن فسرناه بالمحنة والبلاء كان المعنى تسهيل ذلك على القلب. كأنه يقول: وَهَبْ أن الإنسان كان في النعمة والقدرة أَيْظُنُّ أنه في تلك الحالة لا يقدر عليه أَحَدٌ . يَقُولُ أَهْلَكْتُ مَا لَأُتَبَدَأَ .

****Translation:****

Allah, the Exalted, says: "Indeed, We created them and strengthened their bonds." (Surah Al-Insan: 28). This creation, which is strong and capable of enduring hardships and trials, may lead one to mistakenly

believe that no one can overpower him. Thus, his Lord warns and threatens him, reminding him that the One who created him and endowed him with this strength and might is more capable than he is of himself.

It is evident that this misconception is ingrained in human nature; people often imagine that no one can dominate or control them. Consequently, they live in arrogance, pride, and injustice towards one another, relying on their might and power without considering the One who created them. If they truly acknowledged their Creator and Lord, who is strong and capable, they would humble themselves and show modesty.

Furthermore, this verse is connected to Allah's statement: "And you are in this sacred city," implying that those who violate the sanctity of the sacred land and disregard your honor, causing you harm and distress while relying on their power and tyranny, should not think that there is none more capable over them than they are over you. This connection between the verses is profound and significant.

In Al-Razi's Tafsir, it is stated: "Know that if we interpret 'kabad' as strength, the meaning is: does that strong human think that due to his strength, no one can overpower him? If we interpret it as hardship and affliction, the meaning is that it facilitates this in the heart. It is as if it is saying: even if a person is in a state of ease and power, does he think that in such a condition no one can overpower him? He says: 'I have destroyed abundant wealth.'"

اللبد: هو الكثير المجتمع من تَلَبَّد الشيء إذا اجتمع. ومعنى الآية: إنه يقول إنه أنفق مالا كثيرا وهو يقول ذاك إما على جهة الافتخار أو على جهة التحسر. جاء في الكشاف: يريد كثرة ما أنفقه فيما كان أهل الجاهلية يسمونها مكارم ويدعونها معالي ومفاخر. وجاء في روح المعاني: أي: يقول ذلك وقت الاعتزاز فخراً ومباهاة وتَعْظُماً على المؤمنين وأراد بذلك ما أنفقه رياء وسمعة... وقيل: المراد ما تقدم أولاً إلا أن هذا القول وقت الانتقام منه وذلك يوم القيامة. والتعبير عن الإنفاق بالإهلاك لما أنه لم ينفعه يومئذ. وقد عبر عن الإنفاق بالإهلاك فإنه لم يقل: أنفقت مالا كما هو الشائع في استعمال القرآن الكريم. واختيار تعبير الإهلاك في هذا الموطن أحسن اختيار وأجمله فإنه المناسب لجو السورة وذلك أنه مناسب لجو المشاق والشدائد التي تؤدي إلى الهلاك وتقضي إليه. وهو متناسب مع ما يعانيه الرسول وأصحابه في البلد الحرام من الشدائد والمحن التي قد أدت ببعضهم إلى الهلاك كياسر وسمية ومتناسب مع حسابان الإنسان أن لن يقدر عليه أحد فيهلكه ومتناسب مع ذكر العقبة التي قد تقضي إلى الهلاك. ومتناسب مع ذوي المسغبة من اليتامى والمساكين وهلاكهم من الجوع إن لم يُطْعَمُوا ومتناسب مع خاتمة أصحاب المشأمة التي هي هلاك مقيم. وعبر عن الإنفاق بالإهلاك لأسباب أخرى غير هذه.

****Al-Labd: Definition and Interpretation****

1. ****Definition****: Al-Labd refers to the accumulation or gathering of something, derived from the root verb تَلَبَّدَ, meaning to come together.
2. ****Meaning of the Verse****: The verse discusses an individual who claims to have spent a significant amount of wealth. This assertion is either made out of pride or regret.

- According to ****Al-Kashaf****, the implication is the large sums he expended on what the people of ignorance (Jahiliyyah) referred to as noble deeds (Makarim) and high matters (Ma'ali) and as sources of pride (Mafakhir).

- In ****Ruh al-Ma'ani****, it is suggested that this statement arises from a state of delusion, boasting, and self-aggrandizement over the believers, intending to showcase his expenditures for the sake of ostentation and reputation.

3. ****Context of the Statement****: Some interpretations indicate that this claim occurs at the time of retribution, specifically on the Day of Resurrection.
4. ****Expression of Spending as Destruction****: The use of the term "destruction" in place of "spending" is significant here, as it underscores that such expenditures were of no benefit to him on that day.
5. ****Choice of Terminology****: The choice of the term "destruction" instead of the more common expression of "spending" in the Quran is particularly apt. It aligns with the overall tone of the surah, which addresses the hardships and trials leading to destruction.
 - This is relevant to the experiences of the Prophet and his companions in the sacred city, who faced severe adversities, some leading to the demise of individuals such as Yasir and Sumayyah.
6. ****Human Perception of Invulnerability****: The expression also resonates with human assumptions of invulnerability, where one believes that no one can harm them, leading to their eventual downfall.
7. ****Connection to the Vulnerable****: The mention of the plight of the orphans and the poor, and their potential demise from hunger without sustenance, ties back to the theme of destruction.
8. ****Concluding Thoughts****: The expression of spending as destruction serves multiple purposes beyond those previously mentioned, reinforcing the gravity of the message conveyed in the verse.

جاء في روح المعاني : وعبر عن الإنفاق بالإهلاك إظهاراً لعدم الاكتراث وأنه لم يفعل ذلك رجاء نفع فكأنه جعل المال الكثير ضائعاً. وجاء في التبيان : ثم أنكر سبحانه على الإنسان قوله: يَقُولُ أَهْلَكْتُ مَالاً لُبْدًا وهو الكثير الذي يلبد بعضه فوق بعض فافتخر هذا الإنسان بإهلاكه وإنفاقه في غير وجهه إذ لو أنفق في وجوه التي أمر بإنفاقه فيها ووضع مواضعه لم يكن ذلك إهلاكاً له بل تقرباً به إلى الله وتوصلاً به إلى رضاه وثوابه وذلك ليس بإهلاك له. فأنكر سبحانه افتخاره وتبجحته بإنفاق المال في شهواته وأغراضه التي إنفاقه بها إهلاك له. فانظر أي اختيار هذا. ثم انظر أي حسن أنفق مكان أَهْلَكْتُ وهنا واختيار اللبد في الآية مكان الكثير اختياراً دقيقاً ذلك أن اللبد معناه الكثير المجتمع من تلبد الشيء إذا اجتمع. جاء في الكشف : لبداً قرىء بالضم والكسر جمع لُبْدَة وليدة وهو ما تَلَبَّدَ يريد الكثرة. وهو متناسب مع اجتماع الكفرة لإيذاء الرسول والمسلمين لصِدِّهم عن دعوتهم كما قال تعالى: وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبْدًا الجن: 19 . فاجتماع المال في الإهلاك مناسب لاجتماع الكفرة على الرسول لإهلاكه وإهلاك دعوته وهو جلُّ بهذا البلد. فانظر حُسْنَ هذا الاختيار وعلو هذا التعبير.

****Translation:****

It is stated in "Ruh al-Ma'ani": The act of spending is expressed as destruction to demonstrate a lack of concern, as if one has done so without expecting any benefit, making the abundant wealth seem wasted. In "Al-Tibyan," it is further emphasized that Allah reproaches man for saying: "I have destroyed a great wealth," which refers to the vast amount piled upon itself. This individual boasts about his destruction and spending inappropriately; if he had spent it in the avenues prescribed for spending and placed it in its rightful places, it would not have been considered destruction, but rather a means of drawing closer to Allah and attaining His pleasure and reward, which is not destruction at all. Thus, Allah denounces his pride and arrogance in spending wealth on his desires and goals, which leads to his own ruin. Consider what a poor choice this is.

Now observe: is it better to say, "I spent" instead of "I destroyed"? The choice of "lubd" in the verse

instead of "much" is a precise selection, as "lubd" signifies a large quantity gathered together, derived from the concept of things clustering. In "Al-Kashaf," it is noted that "lubd" can be read with both a dammah and a kasrah, being the plural of "lubdah" or "libdah," which indicates abundance. This correlates with the gathering of disbelievers to harm the Messenger and Muslims in their efforts to hinder their calling, as Allah says: "And indeed, when the servant of Allah stood up calling to Him, they were almost overwhelming him in a group" (Al-Jinn: 19). The accumulation of wealth in destruction aligns with the assembly of disbelievers against the Messenger to annihilate him and his call, which is permissible in this land. Thus, behold the elegance of this choice and the superiority of this expression.

ثم انظر جو الاجتماع الذي تفيد كلمة لبد وشيوعه في السورة في الوالد وما ولد وفي العينين وفي اللسان والشفيتين في آله النطق وفي النجدين وليس نجداً واحداً فإنه ذكر نجدين ولم يذكر نجداً واحداً كما في قوله تعالى: ثُمَّ السَّبِيلَ يَسْرُهُ عبس: 20 . وقوله: إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا الإنسان: 3 . وفي تفسير العقبة بجملة أمور وفي ذكر المؤمنين بصيغة الجمع الذين آمنوا واجتماعهم على التواصي بالصبر والرحمة أي: يوصي بعضهم بعضاً ثم في اجتماع أهل الكفار في جهنم وإيصاد النار عليهم. فانظر حسن اختيار كلمة لبد ههنا ثم انظر هل تغني عنها كلمة الكثير أَيْحَسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ . والمعنى: أظن هذا الإنسان الذي يدّعي أنه أهلك المال الكثير أنه لم يره أحد أو يظن أن أعماله تخفى لا يطلع على حقيقتها أحد فإله يعلم إن كان أنفق مالا أو لم ينفق شيئاً وإن كان مدّعيًا كاذباً في قوله. وإذا كان قد أنفق فهو يعلم الغرض والمقصد الذي أنفق المال من أجله. جاء في الكشف: يعني أن الله كان يراه وكان عليه رقيباً. ويجوز أن يكون الضمير للإنسان. وجاء في البحر المحيط: أَيْحَسَبُ أَنْ أعماله تخفى وأنه لا يراه أحد ولا يطلع عليه في إنفاقه ومقصد ما يبتغيه مما ليس لوجه الله منه شيء.

Then observe the context of the gathering that the word "Labad" and its prevalence in the surah imply in relation to the parent and what is born, in the eyes, in the tongue, and in the lips, in the instrument of speech, and in the two paths. It is not a single path, for two paths are mentioned, as in the verse: "Then the way He made easy" (Abasa: 20). And in the verse: "Indeed, We have guided him to the way, whether he is grateful or ungrateful" (Al-Insan: 3).

In the interpretation of the obstacle through a set of matters, and in the mention of the believers in the plural form "those who have believed," and their gathering in advising each other with patience and mercy, meaning: they advise one another. Then, in the gathering of the disbelievers in Hell and the closing of the fire upon them.

Consider the apt choice of the word "Labad" here, and then see if the word "many" could suffice. "Does he think that no one has seen him?" The meaning is: Does this person who claims to have wasted much wealth think that no one has seen him? Or does he think that his deeds are hidden and that no one is aware of their reality? For Allah knows whether he has spent wealth or not, and whether he is a false claimant in his statement. If he has spent, he knows the intention and purpose for which he spent the money.

It was mentioned in Al-Kashaf: This means that Allah sees him and is a watcher over him. It is possible that the pronoun refers to the human being. It was noted in Al-Bahr Al-Muhit: Does he think that his deeds are concealed and that no one sees him or is aware of his spending and the purpose of what he seeks, which is not for the sake of Allah?

وجاء في التبيان: ثم وبخه بقوله: أَيْحَسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ وَأَتَى ههنا بِلَمْ الدالة على المضي في مقابلة قوله: يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا فَإِنْ ذَلِكَ فِي الْمَاضِي أَيْحَسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ فِيمَا أَنْفَقَهُ وَفِيمَا أَهْلَكَهُ . وَأَنْتَ تَرَى مِمَّا مَرَّ أَنَّهُ ذَكَرَ مِنْ صِفَاتِ اللَّهِ تَعَالَى الْقُدْرَةَ وَالْعِلْمَ الَّذِي دَلَّتْ عَلَيْهِ الرُّؤْيَةُ وَهِيَ الْغَايَةُ فِي التَّهْدِيدِ. ثُمَّ أَقَامَ الدَّلِيلَ عَلَى قُدْرَتِهِ وَعِلْمِهِ بِقَوْلِهِ: أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ وَهَدَيْنَاهُ النَّجْدَيْنِ . أَفَتَرَى أَنَّ الَّذِي يَجْعَلُ لِلْإِنْسَانِ عَيْنَيْنِ يَبْصُرُ بِهِمَا لَا يَبْصُرُ هُوَ وَلَا يَرَى وَأَنَّ الَّذِي أَقْدَرَ الْإِنْسَانَ عَلَى النُّطْقِ لَا يَسْتَطِيعُ أَنْ يَتَكَلَّمَ وَأَنَّ الَّذِي هَدَاهُ إِلَى طَرِيقِي الْخَيْرِ وَالشَّرِّ لَيْسَ عِنْدَهُ عِلْمٌ جَاءَ فِي تَفْسِيرِ الرَّازِيِّ: وَاعْلَمْ أَنَّهُ تَعَالَى لَمَّا حَكَى عَنْ ذَلِكَ الْكَافِرِ قَوْلَهُ: أَيْحَسَبُ أَنْ لَنْ يَقْدَرَ عَلَيْهِ أَحَدٌ أَقَامَ الدَّلَالَهَ عَلَى كَمَالِ قُدْرَتِهِ فَقَالَ: أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ وَهَدَيْنَاهُ النَّجْدَيْنِ . وجاء في التبيان: ثم ذكر برهاناً مقدرًا أنه سبحانه أحقُّ بالرؤية وأولى من هذا العبد الذي له عينان يبصر بهما. فكيف يُعْطِيهِ

البَصَرَ مَنْ لَمْ يَرَهُ وَكَيْفَ يُعْطِيهِ آلَةُ الْبَيَانِ مِنَ الشَّفَتَيْنِ وَاللِّسَانِ فَيَنْطِقُ وَيُبَيِّنُ عَمَّا فِي نَفْسِهِ وَيَأْمُرُ وَيَنْهَى مَنْ لَا يَتَكَلَّمُ وَلَا يَكْتُمُ وَلَا يَخَاطِبُ وَلَا يَأْمُرُ وَلَا يَنْهَى وَهَلْ كَمَالُ الْمَخْلُوقِ مُسْتَفَادٌ إِلَّا مِنْ كَمَالِ خَالِقِهِ

****Translation:****

It is mentioned in Al-Tibyan: Then He rebuked him by saying: "Does he think that no one has seen him?" Here, the use of "لم" indicates the past in contrast to his statement: "I have destroyed abundant wealth," which pertains to the past. So does he think that no one has seen what he spent and what he wasted? You can see from what has been mentioned that he referred to the attributes of Allah, the Almighty, namely power and knowledge, which are evident through sight, and these are the ultimate forms of warning. Then he established proof of His power and knowledge by saying: "Did We not create for him two eyes, a tongue, and two lips, and guide him to the two paths?" Do you see that the One who grants a person two eyes to see cannot be unseen by him, and the One who empowered man to speak cannot be mute, and the One who guided him to the paths of good and evil does not lack knowledge?

In Al-Tafsir Al-Razi, it is stated: Know that when the Almighty narrated the disbeliever's statement: "Does he think that no one can overpower him?" He established evidence of His complete power by saying: "Did We not create for him two eyes, a tongue, and two lips, and guide him to the two paths?"

In Al-Tibyan, it is further mentioned: Then He presented a compelling argument that He, the Exalted, is more deserving of being seen than this servant who has two eyes with which to see. How can He grant sight to one who does not see Him? How can He give the means of expression through lips and a tongue to one who does not speak, does not communicate, does not command, and does not forbid? Is not the perfection of the created derived from the perfection of its Creator?

ومن جعله عالماً بنجدي الخير والشر وهما طريقاهما ليس هو أولى وأحق بالعلم منه. ثم انظر من ناحية أخرى إلى ارتباط قوله تعالى: أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ بقوله: أَلَيْسَ أَنْ لَمْ يَرَهُ أَحَدٌ وهو ارتباط العين بالرؤية وارتباط قوله: وَلِسَانًا وَشَفَتَيْنِ بقوله: يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا فإن اللسان والشفتين هما آلة النطق وبها يقول ما يقول: فهو يتقلب بنعم الله ويحاربه ويحارب أوليائه ورسله ويحارب دعوته. وَهَذَيْنَا النجدين . النجد: هو الطريق العالي المرتفع. جاء في لسان العرب : النجد من الأرض قفافها وصلابها وما غلظ منها وأشرف وارتفع واستوى.. ولا يكون النجد إلا قُفًّا أو صلابة من الأرض في ارتفاع مثل الجبل معترضاً بين يديك يردُّ طرفك عما وراءه. والمقصود بالنجدين: طريقا الخير والشر. وقيل: النديان. والأول أشهر وهو الذي ذهب إليه عامة المفسرين. وعن أبي هريرة أنه عليه السلام قال: إنما هما النجدان نَجْدُ الخير ونجد الشر ولا يكون نَجْدُ الشر أحبَّ إلى أحدكم من نجد الخير

****Translation:****

And who has made him knowledgeable of the paths of good and evil, which are their two ways, is he not more deserving and rightful of knowledge than him? Then look from another perspective at the connection of Allah's statement: "Did We not make for him two eyes?" with His saying: "Does he think that no one sees him?" This connects the eye with vision. Also, the statement: "And a tongue and two lips" connects with: "He says, 'I have consumed a great amount of wealth.'" The tongue and lips are the instruments of speech, through which he expresses what he says: he oscillates between the blessings of Allah and opposes and fights His allies, messengers, and His call.

****And We have guided him to the two paths.**** The term "najad" refers to the high and elevated way. In Lisan al-Arab, it is stated: "An elevated area of land is its flatness and firmness, and what is thickened, elevated, and leveled." A "najad" can only be a flat or firm part of the land that rises like a mountain, obstructing your gaze from what lies beyond it.

The intended meaning of the "two paths" refers to the paths of good and evil. It is also said to refer to the two breasts. The former is more common and is the interpretation favored by the majority of scholars. Abu Huraira reported that the Prophet (peace be upon him) said: "Indeed, they are the two paths: the path of good and the path of evil, and the path of evil should not be more beloved to any of you than the path of good."

واختيار كلمة نجد للطريق ههنا اختيار لطيف مناسب فإنه لم يقل كما قال في مواطن أخرى: إِنَّا هَدَيْنَاهُ السَّبِيلَ الْإِنْسَانُ: 3 أو تُمَّ السَّبِيلَ يَسَّرَهُ عِيسَى: 20 أو اهدنا الصراط المستقيم الفاتحة: 6 أو يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ المائدة: 16 ذلك أن التعبير مناسب لجو السورة فإن سلوك النجدي فيه مشقة وصعوبة لما فيه من صعود وارتفاع فهو مناسب للمكابدة والمشقة التي خلق الإنسان فيها ومناسب لاقتحام العقبة وما فيه من مشقة وشدة. فلا اقتحم العقبة. العقبة: طريق في الجبل وعرة.. والعقبة الجبل الطويل يعرض للطريق فيأخذ فيه وهو طريق صعب شديد. وسميت بذلك لصعوبة سلوكها. والافتحام: هو الدخول والمجازاة بشدة ومشقة والقحمة هي الشدة والمهلكة والأمر العظيم. والمقصود بالعقبة: الأعمال الصالحة التي سببها على سبيل الاستعارة. جاء في البحر المحيط: العقبة استعارة لهذا العمل الشاق من حيث هو بذل مال تشبيهه بعقبة الجبل وهو ما صعب منها وكان صعوداً فإنه يلحقه مشقة في سلوكها.. ويقال: قحم في الأمور قحوماً: رمى نفسه من غير روية.

****Choosing the Word "Nad" for the Path****

The choice of the word "Nad" for the path here is a delightful and appropriate selection. It did not say, as in other instances: "Indeed, We have guided him to the path" (Al-Insan: 3), or "Then the path is made easy" (Abasa: 20), or "Guide us to the straight path" (Al-Fatiha: 6), or "Allah guides by it whom He wills of His servants" (Al-Ma'idah: 16). This expression is suitable for the context of the surah, as the journey through "Nad" involves hardship and difficulty due to its elevation and ascent. It aligns with the struggles and challenges inherent in human existence and is fitting for the concept of overcoming obstacles, which entails hardship and severity.

1. **Definition of "Al-Aqabah":**

- "Al-Aqabah" refers to a steep path in the mountain, characterized by its difficulty. It is a long mountain that intersects the path, making it a challenging and arduous route. It is named so due to the difficulty of traversing it.

2. **Meaning of "Iqtiham":**

- "Iqtiham" signifies entering and surpassing with intensity and hardship. "Al-Qahmah" denotes severity, peril, and significant matters. The intended meaning of "Al-Aqabah" refers to the righteous deeds that will be elucidated metaphorically.

3. **Interpretation from "Al-Bahr Al-Muhit":**

- It is stated in "Al-Bahr Al-Muhit" that "Al-Aqabah" is a metaphor for this arduous work in terms of expending wealth, likening it to the steepness of a mountain, which is difficult and involves hardship in traversing it. It is said: "He plunged into matters without deliberation."

In summary, the term "Nad" aptly encapsulates the essence of the arduous journey towards righteous deeds, reflecting the inherent challenges faced by humanity in their pursuit of goodness.

وجاء في روح المعاني: وهي هنا استعارة لما فسرت به من الأعمال الشاقة المرتفعة القدر عند الله تعالى.. ويجوز أن يكون قد جعل ما ذكر اقتحاماً وصعوداً شاقاً وذكره بعد النجدين جعل الاستعارة في الذروة العليا من البلاغة. ومعنى الآية أنه: لم يشكر تلك الأيادي والنعم بالأعمال الصالحة من فك

الرقاب وإطعام اليتامى والمساكين.. والمعنى: أن الإنفاق على هذا الوجه هو الإنفاق المرضي النافع عند الله لا أن يُهلك ماله لبدأ في الرياء والفخار فيكون مثله كمثل ريح فيها صرٌّ أصابَتْ حَرْثُ قَوْمٍ آل عمران: 117 الآية. وجاء في التبيان في أقسام القرآن: ولم يقتحم العقبة التي بينه وبين ربه التي لا يصل إليها حتى يقتحمها بالإحسان إلى خلقه بفك الرقبة وهو تخليصها من الرق ليخلصه الله من رِقِّ نفسه ورق عدوه وإطعام اليتيم والمساكين في يوم المجاعة وبالإخلاص له سبحانه بالإيمان الذي هو خالص حقه. وهو تصديق خبره وطاعة أمره وابتغاء وجهه وبنصيحة غيره أن يوصيه بالصبر والرحمة ويقبل وصية من أوصاه بها فيكون صابراً رحيماً في نفسه معيناً لغيره على الصبر والرحمة. واختيار هذا التعبير أنسب شيء هنا فاختيار العقبة بعد النجدين اختيار بديع وهو كما جاء في روح المعاني: إن ذكرها بعد النجدين جعل الاستعارة في الذروة العليا من البلاغة ذلك أن النجد: وهو الطريق العالي المرتفع يؤدي إلى العقبة وهي الطريق الوعر في الجبل فإن العقبة تقع في النجاد غالباً.

****Translation:****

It is mentioned in "Ruh al-Ma'ani": Here, it is a metaphor for the arduous deeds that are highly esteemed by Allah, the Exalted. It is permissible that what has been mentioned is a difficult ascent, and mentioning it after the two paths (najadain) elevates the metaphor to the pinnacle of eloquence. The meaning of the verse indicates that he did not express gratitude for those bounties and blessings through righteous actions such as freeing captives and feeding orphans and the needy. The implication is that spending in this manner is the pleasing and beneficial expenditure in the sight of Allah, rather than wasting wealth ostentatiously in vanity and pride, which is likened to a wind that brings destruction upon the crops of a people, as stated in Surah Al-Imran: 117.

It is also stated in "Al-Tafsir" regarding the sections of the Quran: He did not overcome the obstacle that lies between him and his Lord, which he cannot surmount except through kindness to His creation, such as freeing a neck (i.e., a slave) to liberate himself from the bondage of his soul and the bondage of his enemy, and feeding the orphan and the needy on a day of famine. This is achieved through sincerity towards Him, the Exalted, with faith that is purely His right. This entails believing in His message, obeying His commands, seeking His pleasure, and advising others to be patient and compassionate, while accepting the counsel of those who advise him, thereby becoming patient and merciful towards himself and assisting others in patience and compassion.

The choice of this expression is the most appropriate here. The selection of "the obstacle" after the two paths is a brilliant choice, as stated in "Ruh al-Ma'ani": Mentioning it after the two paths elevates the metaphor to the pinnacle of eloquence. This is because the najad (the elevated path) leads to the obstacle, which is the rugged path in the mountain; typically, the obstacle is found in the elevated terrain.

واختيار لفظ الاقتحام وما فيه من شدة ومخاطرة هو المناسب لبيان وعورة وصعوبة هذه العقبة فإنه لم يعبر عن ذلك بالاجتياز ونحوه مما يدل على شدة هذه العقبة. فانظر كيف أن كل لفظة وقعت في مكانها المناسب وأن اختيار كل لفظة اختيار مناسب لجو السورة. فكل من الاقتحام والعقبة مناسب لقوله تعالى: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ. ذلك أن من معاني الكبد المشقة والقوة وأن اقتحام العقبة في مشقة وتعب كما أنه يحتاج إلى قوة وشدة. فانظر حُسْنَ المناسبة. كما أن هذه الآية تناسب ما بعدها من المشقات والشدائد التي يعانيتها المسكين واليتيم في اليوم ذي المسغبة. ثم انظر علاقة هذه الآية بأول السورة وخاتمته وهو كيف أن الرسول كان في حال اقتحام للعقبة وهو حالٌ ببلد الله الحرام يُلقى ما يلقي من العنت والمشقة في تبليغ دعوة ربه. وبخاتمته وهم الذين لم يقتحموا العقبة فبقوا في عقبة جهنم أبد الأبدين وكانت النار عليهم مؤصدة. ثم إن اختيار لا في هذا الموطن اختيار عجيب دقيق وهو ما وقف عنده النحاة والمفسرون وحاولوا تخريجه وتفسيره. فقد ذهب قسم منهم إلى أنها نافية للفعل الماضي أي: فلم يقتحم العقبة. ومن المعلوم أن لا إذا نعت الفعل الماضي المعنى وَجَبَ تكرارها إلا ما ندر نحو قوله تعالى: فَلَا صَدَقَ وَلَا صَلَّى القيامة: 31 في حين لم تتكرر هنا وأجابوا عن ذلك بأنها مكررة في المعنى لأن العقبة مُفسَّرة بشيئين: فك الرقبة وإطعام المسكين فكانه قال: فلا فَكَّ رَقَبَةً وَلَا أَطْعَمَ مَسْكِيناً.

****The Selection of the Term "Incursion"****

1. The choice of the term "incursion," along with its connotations of intensity and risk, is appropriate for

illustrating the difficulty and harshness of this obstacle. It is not expressed as a mere "crossing" or similar terms, which would downplay the severity of the challenge.

2. Observe how every word is aptly placed, with each term chosen to fit the tone of the Surah. Both "incursion" and "obstacle" resonate with the verse: "Indeed, We have created man in toil" (Quran 90:4). This is because one of the meanings of "toil" is hardship and strength, and the incursion of the obstacle entails effort and fatigue, requiring both power and intensity.

3. Note the beauty of this correspondence. This verse aligns with the subsequent hardships faced by the orphan and the needy on the day of scarcity.

4. Furthermore, consider the relationship of this verse to the beginning and conclusion of the Surah, highlighting how the Messenger was in a state of incursion into the obstacle while in the Sacred Land, facing difficulties and hardships in delivering his Lord's message.

5. In its conclusion, the verse refers to those who did not engage in the incursion, remaining instead in the obstacle of Hell for eternity, with the fire closed upon them.

6. Additionally, the choice of "not" in this context is remarkably precise, a point noted by grammarians and interpreters who have sought to explain it. Some argue that it negates the past tense, meaning: "He did not incursion into the obstacle."

7. It is known that when "not" negates a past action, it typically requires repetition, except in rare cases, such as the verse: "So he neither believed nor prayed" (Quran 75:31). However, here it is not repeated, and scholars have responded that it is repeated in meaning because the obstacle is clarified by two acts: freeing a neck and feeding the needy. Thus, it is as if it is stated: "He neither freed a neck nor fed a needy person."

ومن النادر الذي دخلت فيه لا على الفعل الماضي المعنى ولم تكرر قول أبي خراش الهذلي: إِنْ تَغْفِرَ اللَّهُمَّ تَغْفِرْ جَمًّا ... وَأَيُّ عَبْدٍ لَكَ لَا أَلْمَأُ أَيُّ: لم يُلْمَ. والمعنى: وأيَّ عبدٍ لم يذنب. وقول الشاعر: وكان في جاراته لا عهد له ... وأيُّ أمرٍ سيِّءٍ لا فَعْلُهُ أَيُّ: لم يفعله. قالوا: وهي هنا بمعنى لم وتكرارها كثير وهو غير واجب. جاء في روح المعاني: والمُتَيَقَّنُ عندي أكثرية التكرار وأما وجوبه فليس بمتيقن. وقسم ذهب إلى أنها في الآية دعاء فلا يلزم تكرارها كقولهم: لا فضَّ الله فاك و لا عافاه الله وهي هنا دعاء عليه أن لا يفعل خيراً. وقيل: إن الفعل يراد به الاستقبال بمعنى لا يقتحم العقبة وإذا كان الفعل الماضي دالاً على الاستقبال لم يلزم تكرارها. جاء في المعني: ومثله في عدم وجوب التكرار بعدم قصد المضى إلا أنه ليس دعاء قولك: والله لا فعلت كذا وقول الشاعر:

****Translation:****

It is rare that it entered without the meaning of the past tense and did not repeat the saying of Abu Khurash Al-Hudhali: "If You forgive, O Allah, You forgive abundantly... and which of Your servants has not sinned?" The meaning is: "And which servant has not committed a sin?" The poet also said: "And among his neighbors, he had no covenant... and which evil deed has he not done?" It is said that it here means "did not," and its repetition is common but not obligatory. In "Ruh al-Ma'ani," it is stated: "What is certain to me is the prevalence of repetition, but its obligation is not certain." A group has argued that in the verse it is a supplication, thus repetition is not necessary, as in their saying: "May Allah not free your mouth," and "May Allah not grant him health," where it is a supplication against him not to do good. It is said that the action is intended for the future, meaning it does not plunge into the obstacle, and if the past action

indicates the future, then repetition is not necessary. In "Al-Mughni," it is mentioned: "And similarly, the lack of obligation for repetition is due to not intending the past, except that it is not a supplication, as in your saying: 'By Allah, I will not do such and such,' and the saying of the poet:

حَسْبُ الْمُحِبِّينَ فِي الدُّنْيَا عَذَابُهُمْ ... تَالَهُ لَا عَذَابَهُمْ بَعْدَهَا سَقَرٌ وَجَاءَ فِي الْفَوَائِدِ فِي مَشْكَلِ الْقُرْآنِ لِلْعَزِ بْنِ عَبْدِ السَّلَامِ فِي هَذِهِ الْآيَةِ: وَيَشْكَلُ الْفَنِي بِ لَا وَهِيَ إِنَّمَا تَنْفِي الْإِسْتِقْبَالَ. وَالْجَوَابُ: إِنَّهَا بِمَعْنَى لَمْ وَالصَّحِيحُ اشْتَرَاكُهُمَا وَعَدْلُ إِلَيْهَا لِأَنَّ النَّفْيَ بِهَا أُبْلَغُ لِمَا تَوَهَّمَهُ مِنْ نَفْيِ الْإِسْتِقْبَالِ فِي أَصْلِ الْوَضْعِ أَوْ يَجْعَلُهَا عَلَى بَابِهَا أَيُّ: صِفَةٌ هَذَا يَقْتَضِي أَنَّهُ لَا يَقْتَحِمُ الْعُقْبَةَ أَبَدًا فَيَكُونُ ذِمًّا لَهُ بِاعْتِبَارِ صِفَتِهِ لَا بِاعْتِبَارِ عَدَمِ فِعْلِهِ وَتَضَمُّنِهَا مَعْنَى لَمْ فَيَكُونُ الذَّمُّ أَيْضًا لِعَدَمِ الْفِعْلِ فِي الْمَاضِي. وَقِيلَ هِيَ لِلِاسْتِفْهَامِ وَالتَّقْدِيرِ: أَفَلَا اقْتَحِمَ الْعُقْبَةَ وَقَدْ حَذَفْتَ الْهَمْزَةَ وَالْمَعْنَى: أَفَلَا سَلَكَ الطَّرِيقَ الَّتِي فِيهَا النِّجَاةُ وَالْخَيْرُ . وَقَالَ آخَرُ: هِيَ تَحْضِيضٌ وَالْأَصْلُ: أَلَا اقْتَحِمَ الْعُقْبَةَ ثُمَّ حَذَفْتَ الْهَمْزَةَ وَهُوَ ضَعِيفٌ وَلَا يَعْرِفُ أَنَّ لَا وَحْدَهَا تَكُونُ لِلتَّحْضِيضِ وَلَيْسَ مَعَهَا الْهَمْزَةُ. هَذَا أَبْرَزُ مَا قِيلَ فِي لَا هَذِهِ. وَالَّذِي يَبْدُو لِي وَاللَّهُ أَعْلَمُ أَنَّ هَذَا التَّعْبِيرَ جَمَعَ مَعَانِي عِدَّةٍ فِي أَنْ وَاحِدٍ. فَهُوَ يَحْتَمِلُ الْمَضْيَ أَيُّ أَنَّ هَذَا الْإِنْسَانَ الَّذِي يَذْكُرُ عَنْ نَفْسِهِ أَنَّهُ أَهْلَكَ مَا لَا كَثِيرًا وَيَحْسَبُ أَنَّ لَنْ يَقْدَرَ عَلَيْهِ أَحَدٌ وَأَنَّهُ لَمْ يَطْلُعْ أَحَدٌ عَلَيْهِ فِيمَا يَفْعَلُ سِوَاءَ كَانَ هَذَا وَاحِدًا مَعِينًا أَمْ كَانَ صَنَفًا هَذَا وَصَفَهُ لَمْ يَقْتَحِمِ

****Translation:****

The only suffering of the lovers in this world is their torment... By God, may they not be punished thereafter with Hellfire.

It has been mentioned in "Al-Fawa'id fi Mushkil al-Qur'an" by Al-Izz ibn Abd al-Salam regarding this verse: The term "la" (no) negates the future. The response is that it means "lam" (not), and it is correct that they share a meaning. It was preferred to use "la" because its negation is more emphatic, as it suggests a denial of future actions in its original context. Alternatively, it can be understood in its literal sense, indicating that this person will never overcome the challenge, thus being criticized for his attributes rather than for the absence of action. It also implies a meaning similar to "lam," which would attribute blame for the lack of action in the past.

Some have suggested that it is interrogative, implying: "Did he not overcome the challenge?" The hamzah (the glottal stop) has been omitted, meaning: "Did he not take the path that leads to salvation and goodness?" Another view is that it serves as an exhortation, with the original being: "Should he not overcome the challenge?" and the hamzah was deleted, though this interpretation is weak, as it is not known for "la" to function alone as an exhortation without the hamzah.

This summarizes the most prominent interpretations regarding "la." What seems apparent to me, and Allah knows best, is that this expression encapsulates several meanings simultaneously. It suggests the past, indicating that this individual, who claims to have squandered much wealth and believes that no one can take action against him or has knowledge of his deeds—whether referring to a specific person or a type of individual—has not overcome the challenge.

العُقْبَةُ فَهُوَ لَمْ يُؤْمِنْ وَلَمْ يَطْعَمْ الْمُحْتَاجِينَ مِنَ الْيَتَامَى وَالْمَسَاكِينِ وَلَمْ يَتَوَاصَ بِعَمَلِ الْخَيْرِ. وَيَحْتَمِلُ أَنَّ هَذَا الْإِنْسَانَ فَرَدًّا كَانَ أَمْ صَنَفًا لَا يَقْتَحِمُ الْعُقْبَةَ فِي الْمُسْتَقْبَلِ لِأَنَّ مَنْ كَانَ هَذَا وَصَفُهُ لَا يَقْتَحِمُ الْعُقْبَةَ إِلَّا إِذَا آمَنَ وَغَيَّرَ مِنْ حَالِهِ. فَهُوَ لَمْ يَقْتَحِمِ الْعُقْبَةَ فِي الْمَاضِي وَلَا يَقْتَحِمُهَا فِي الْمُسْتَقْبَلِ بَلْ هُوَ بَاقٍ عَلَى حَالِهِ عَلَى وَجْهِ الدَّوَامِ. وَيَحْتَمِلُ أَنَّ هَذَا التَّعْبِيرَ دَعَاءٌ عَلَى هَذَا الصَّنَفِ أَوْ الشَّخْصِ بِالْأَلِّ يَقْتَحِمُ الْعُقْبَةَ كَمَا فِي قَوْلِهِ تَعَالَى: وَيَلْ لَكُلِّ هُمْزَةٍ لَمْزَةٍ الْهَمْزَةُ: 1 وَقَوْلُهُ: قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ التَّوْبَةُ: 30. فَإِنْ مَنْ كَانَ هَذِهِ صِفَتُهُ لَا يَسْتَحِقُّ الدَّعَاءَ لَهُ بِالْخَيْرِ. كَمَا يَحْتَمِلُ الْاسْتِفْهَامُ الْمُرَادُ بِهِ التَّنْذِيرُ وَالتَّوْبِيخُ عَلَى مَا فَرَطَ وَالْحُضُّ عَلَى الْإِنْفَاقِ بِمَعْنَى أَلَا اقْتَحِمَ الْعُقْبَةَ وَقَدْ حَذَفْتَ مِنْهُ الْهَمْزَةَ. وَنَحْوُ هَذَا وَارَدَ فِي الْقُرْآنِ الْكَرِيمِ وَالْفَصِيحِ مِنْ كَلَامِ الْعَرَبِ فَقَدْ جَاءَ فِيهِ قَوْلُهُ تَعَالَى: وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ الْأَعْرَافُ: 113114. بِدَلَالَةِ قَوْلِهِ تَعَالَى: قَالُوا لِفِرْعَوْنَ إِنَّ لَنَا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ الشُّعْرَاءُ: 4142. وَنَحْوُ قَوْلِ الشَّاعِرِ: قَالُوا: تَحْبَهَا قُلْتُ: بَهْرًا. أَيُّ: أَتَحْبَهَا وَقَوْلُ

الكميت: طربُّ وما شوقاً إلى البيض أطربُ ... ولا لعباً مني وذو الشيب يلعبُ أي: أوذو الشيب يلعب وهذه المعاني كلها مرادة مطلوبة فقد جمع هذا التعبير عدة معانٍ في آن واحد: المضي والاستقبال والتوبيخ والحض والدعاء. فهو أخبر أنه لم

****The Obstacle****

He did not believe, nor did he feed the needy, the orphans, and the poor, nor did he encourage good deeds. It is likely that this person, whether an individual or a type, will not overcome the obstacle in the future because one who possesses such qualities will only surmount the obstacle if they believe and change their state. Thus, he did not overcome the obstacle in the past, nor will he in the future; he remains in his condition permanently.

It is possible that this expression is a curse upon this type or person, preventing them from overcoming the obstacle, similar to the saying of Allah: "Woe to every slanderer and backbiter" (Al-Humazah: 1), and His saying: "May Allah fight them; how are they deluded?" (At-Tawbah: 30). For one who possesses such attributes does not deserve supplication for goodness.

Additionally, it could imply a rhetorical question intended for regret and reproach for neglecting the obligation, urging spending, meaning "Why did you not overcome the obstacle?" with the interrogative particle omitted. Such expressions are found in the Holy Quran and eloquent Arabic speech. For instance, Allah says: "And the magicians came to Pharaoh. They said, 'Indeed, we will have a reward if we are the predominant'" (Al-A'raf: 113-114). This is evident in the verse: "They said to Pharaoh, 'Will we have a reward if we are the predominant?' He said, 'Yes, and indeed you will be among those brought near'" (Ash-Shu'ara: 41-42).

Similarly, the poet said: "They said, 'Do you love her?' I replied, 'Certainly not.'" Meaning: "Do you love her?" And the saying of Al-Kumayt: "I was delighted, not out of longing for the beautiful ones... nor out of playfulness while the gray-haired one plays." Meaning: "Does the gray-haired one play?"

All these meanings are intended and desired. This expression combines several meanings at once: past, future, reproach, encouragement, and supplication. Thus, he informed that he did not...

يقتحم العقبة فيما مضى من عمره وأنه لا يقتحمها في المستقبل وأنه وبَّخه على ذلك ودعا عليه بعدم اقتحامها. فانظر كيف جمع هذا التعبير هذه المعاني وكلها مرادة مطلوبة وأنه لو جاء بأي حرف آخر غير لا لم يُفد هذه المعاني الكثيرة المتعددة. فهو لو قال: ما اقتحم العقبة أو لم يقتحم العقبة لم يفد إلا الإخبار عنه في الماضي. فانظر كيف وسَّعت لا المعنى وجمعت معاني عدة في تعبير واحد وَمَا أَذْرَاكَ مَا الْعُقْبَةُ . هذا الأسلوب من أساليب التفعيم والتعظيم والتهويل ونحوه قوله: وَمَا أَذْرَاكَ مَا الْقَارِعَةُ الْقَارِعَةُ: 3 وقوله: وَمَا أَذْرَاكَ مَا الْحَاقَّةُ الْحَاقَّةُ: 3 وَمَا أَذْرَاكَ مَا الْحَطْمَةُ الْهَمْزَةُ: 5 تعظيماً لأمرها. ثم فسر العقبة بعد ذلك بقوله: فَكُ رَقَبَةٍ أَوْ إِطْعَامٍ . فَكُ رَقَبَةٍ . وفك الرقبة: تخليصها من رق أو غيره. وفي الحديث: أن رجلاً قال لرسول الله صلى الله عليه وسلم: دُلَّنِي عَلَى عَمَلٍ يُدْخِلُنِي الْجَنَّةَ فَقَالَ: تَعْتَقُ النَّسَمَةَ وَتَفَكُّ الرَّقَبَةَ. قَالَ: أَوْلَيْسَا سَوَاءً قَالَ: لَا. إِعْتَاقُهَا: أَنْ تَنْفَرِدَ بِعَتَقِهَا. وفكها: أَنْ تَعِينَ فِي تَخْلِيصِهَا مِنْ قَوْدٍ أَوْ غَرْمٍ. وجاء في فتح القدير: كل شيء أطلقته فقد فككته ومنه فك الرهن وفك الكتاب.. والفك في الأصل حل القيد سمي العتق فكاً لأن الرق كالقيد وسمي المرفوق رقبة لأنه بالرق كالأسير المربوط في رقبته.

****The Challenge of the 'Aqabah****

He has previously breached the 'Aqabah in his lifetime and will not breach it in the future. He reproached him for this and invoked a curse upon him for not breaching it. Observe how this expression encapsulates these meanings, all of which are intended and sought after. If any letter other than "no" had been used, it would not have conveyed these numerous and diverse meanings. If he had said: "He did not breach the

'Aqabah" or "He has not breached the 'Aqabah," it would only have informed us about the past. Notice how "no" expands the meaning and gathers several interpretations in one expression: "And what will make you know what the 'Aqabah is?"

This style is one of magnification, glorification, and exaggeration, similar to His words: "And what will make you know what the Calamity is?" (Al-Qari'a: 3) and "And what will make you know what the Inevitable is?" (Al-Haaqqa: 3) and "And what will make you know what the Crushing is?" (Al-Humazah: 5), all for the purpose of glorifying the significance of these matters.

Then He explained the 'Aqabah by saying: "It is the freeing of a neck or feeding." The freeing of a neck refers to liberating it from bondage or something similar. In the hadith, a man asked the Messenger of Allah (peace be upon him): "Guide me to an action that will admit me to Paradise." He replied: "Free a soul and liberate a neck." The man asked: "Aren't they the same?" He said: "No, freeing it means you solely liberate it, while liberating it means you assist in freeing it from a debt or obligation."

It is stated in "Fath al-Qadeer": Everything you release, you have liberated. This includes releasing a pledge and unbinding a book. The term "fak" (to free) originally means to untie a bond; it is called "fak" because slavery is like a bond, and the enslaved person is called "raqabah" (neck) because, in bondage, they resemble a captive tied by their neck.

واختيار هذا التعبير يوحي بشدة حال المسترق وكرهه ومعاناته ومكابدته. والاسترقاق هو من أكثر أحوال المكابدة والمعاناة شدة. وارتباط الآية بقوله: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ارتباط واضح بَيْنَ. أَوْ إِطْعَامٍ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ . المسغبة: المجاعة وهي الجوع العام وليس الجوع الفردي. والفرق بين المسغبة والسغب أن السغب أن السغب معناه: الجوع والجوع قد يكون عاماً وقد يكون خاصاً أما المسغبة فهي عامة ولذا قيل: إن معناه في يوم فيه الطعام عزيز. وهذا مما يدل على شدة الكرب والضيق والأواء فالإطعام في هذا اليوم له شأنه فهناك فرق بين إطعام المسكين والطعام موفور والخلة مسدودة والإطعام في وقت قلة الطعام وشيخته والخوف من فقدانه والإمساك عن بيعه فهذه عقبة كؤود من عقبات المجتمع والإطعام في مثل هذا اليوم اقتحام لهذه العقبة أي اقتحام. يَتِيمًا ذَا مَقْرَبَةٍ وهو اليتيم القريب في النسب ليجتمع له صدقة وصلة. وذلك ليتفقد كل واحد أقرباء المحتاجين ليتم التكافل والتراحم بينهم. أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ والمتربة مأخوذة من تَرَبَ : إذا افتقر ومعناه: التصق بالتراب. وذو المتربة: هو الذي مأواه المزابل وقيل: وهم

****The Expression of Suffering in Slavery****

1. The choice of this expression strongly suggests the state of the enslaved individual, their anguish, and their suffering. Slavery represents one of the most severe conditions of struggle and hardship. The connection of the verse to the statement: "Indeed, We created man in hardship" is clear and evident.

2. **Feeding in a Day of Hunger:**

- "Or feeding on a day of hunger, an orphan of near relation, or a needy person of great need."
- The term "hunger" (المسغبة) refers to a general famine, indicating widespread hunger rather than individual hunger.

3. **Distinction between Hunger and Famine:**

- The difference between "hunger" (السغب) and "famine" (المسغبة) lies in the scope:
- Hunger can be both general and specific, while famine is universally applicable.
- It is noted that it signifies a day when food is scarce, pointing to the intensity of distress and hardship.

4. ****The Significance of Feeding****:

- Feeding during such a time carries immense importance. There is a notable difference between feeding the needy when food is abundant and when it is scarce, coupled with the fear of losing it and the reluctance to sell it.
- This represents a significant barrier within society, and providing food on such a day becomes an act of overcoming this obstacle.

5. ****The Orphan of Near Relation****:

- "An orphan of near relation" refers to a relative orphan, which combines charity with kinship.
- This encourages individuals to check on their needy relatives to establish mutual support and compassion among them.

6. ****The Needy Person of Great Need****:

- The term "of great need" (المتربة) is derived from "ترب" which means to be impoverished, indicating a close association with the ground.
- A person of great need is one whose dwelling is in refuse, illustrating the dire circumstances of those in poverty.

المطرووحون على ظهر الطريق قعوداً على التراب لا بيوت لهم. وجاء ب أو ولم يأت بالواو ذلك أن الواو تفيد معنى الجمع ومعناه: لو أتى بالواو لا يقتحم العقبة إلا إذا فك الرقية وأطعم هذين الصنفين جميعاً فإن أطعم صنفاً واحداً لم يقتحم العقبة. وهو غير مُراد بل المراد التنويع. والمقصود أن يطعم هذه الأصناف من الناس اليتيم أو المسكين على سبيل الاجتماع أو الانفراد. وقد قدم فك الرقاب على إطعام اليتامى والمساكين إشارة إلى عظم الحرية في الإسلام وأن المطلوب أولاً تحرير الناس من العبودية والاسترقاق. وانظر بعد ذلك ارتباط هؤلاء الأصناف بقوله تعالى: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ فهؤلاء من أشد الناس مكابدة ومعاناه. ثم انظر إلى ارتباط هؤلاء الأصناف بقوله: يَقُولُ أَهْلَكْتُ مَالاً لُبِداً فقد أهلكها هذا القائل في غير محلها فلم يطعم جائعاً ولم يفك رقبة. ثم انظر إلى ارتباط هؤلاء الأصناف بالآية بعدها وهو قوله: ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ فَإِنْ فَك الرقاب وإطعام المحتاجين من المرحمة. وهؤلاء الأصناف من الناس من المسترقين والمساكين من أحوج الخلق إلى الصبر. ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ. إنَّ هُنَا لَا تَفِيدُ التَّرَاخِي فِي الْوَقْتِ وَإِلَّا تَأَخَّرَ الْإِيمَانُ عَنِ الْعَمَلِ الصَّالِحِ الَّذِي ذَكَرَهُ مِنْ فَك الرقاب وإطعام المحتاجين في حين أنه

****The Abandoned on the Road****

Those who are thrown on the roadside, sitting on the ground, have no homes. The phrase "or" was used instead of "and" because "and" implies a collective meaning. Its implication is that one does not overcome the obstacle unless they free a neck and feed both of these categories. If they only feed one category, they have not overcome the obstacle. This is not the intended meaning; rather, the purpose is to diversify.

The aim is to feed these types of people: the orphan or the needy, whether collectively or individually. The act of freeing captives is prioritized over feeding orphans and the needy, highlighting the significance of freedom in Islam. The primary requirement is to liberate people from servitude and slavery.

Furthermore, observe the connection between these categories and Allah's statement: "Indeed, We have created man in hardship." These individuals are among the most afflicted in terms of suffering and struggle. Additionally, consider the link to the statement: "I have destroyed wealth abundantly." This speaker has squandered their wealth inappropriately, failing to feed the hungry or free a captive.

Next, examine the connection of these categories with the following verse: "Then he was among those

who believed and advised one another to patience and advised one another to mercy." For freeing captives and feeding the needy is indeed an act of mercy. These categories of people, the enslaved and the needy, are among the most in need of patience.

The phrase "then he was among those who believed and advised one another to patience and advised one another to mercy" does not imply a delay in time; otherwise, faith would be postponed from the good deeds mentioned, such as freeing captives and feeding the needy, at a time when it is essential.

لا يفيدُ عملٌ من دون إيمان. وإنما تفيدُ ثمَّ ههنا تراخي رتبة الإيمان ورفع محله عما ذكره من الأعمال لأنه هو الأصل وهو مدار القبول والرفض. جاء في الكشف: جاء بثمَّ لتراخي الإيمان وتباعده في الرتبة والفضيلة عن العتق والصدقة لا في الوقت لأن الإيمان هو السابق المقدم على غيره ولا يثبت عملٌ صالح إلا به. وجاء في فتح القدير: جاء بثمَّ للدلالة على تراخي رتبة الإيمان ورفع محله. وفيه دليل على أن هذه القُرْب إنما تنفع مع الإيمان. وذكر بعد الآيات التواصي بالصبر والتواصي بالمرحمة. جاء في الكشف: المرحمة: الرحمة أي: أوصى بعضهم بعضاً بالصبر على الإيمان والثبات عليه أو بالصبر عن المعاصي وعلى الطاعات والمحن التي يُبتلى بها المؤمن وبأن يكونوا متراحمين متعاطفين أو بما يؤدي إلى رحمة الله. إن السورة مبنية على هذين الأمرين: الصبر والرحمة. فالصبر مرتبط بقوله تعالى: وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ لَمَّا يَلَاقِيهِ الرَّسُولُ مِنْ عِنْتِ وَأَذَى وَهُوَ حَالٌ بِهَذَا الْبَلَدِ. وبقوله: وَوَالِدٍ وَمَا وَلَدَ فَإِنْ تَرَبَّيْتَ الْوَلَدَ وَحَفَظَهُ بِحَاجَةِ إِلَى الصَّبْرِ.

****No action is beneficial without faith.**** The term "then" here indicates a delay in the rank of faith and elevates its status above the mentioned deeds because it is the foundation and the criterion for acceptance and rejection.

It has been noted in Al-Kashaf that "then" is used to signify the delay of faith and its distance in rank and virtue from emancipation and charity, not in time, as faith precedes and takes precedence over other deeds. No righteous action is established without it. In Al-Fath Al-Qadeer, it is mentioned that "then" indicates the delay in the rank of faith and the elevation of its status. This serves as evidence that these acts of worship are only beneficial alongside faith.

Following the verses, there is an exhortation to patience and compassion. In Al-Kashaf, it is explained that compassion refers to mercy, meaning that they advised one another to be patient in faith and steadfastness, or to be patient against sins and in obedience during the trials faced by believers, and to be mutually compassionate and sympathetic, or to engage in actions that lead to Allah's mercy.

The surah is constructed on these two principles: patience and compassion. Patience is connected to Allah's statement: *****"And you are in this sacred city,"***** due to the difficulties and harm faced by the Messenger in this city. It is also linked to the statement: *****"By the father and that which he begets,"***** as the upbringing and protection of a child require patience.

ومرتبط بقوله: لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ لَأَنَّ الْمَكَابِدَ وَالْمَشَقَّةَ وَالشَّدَّةَ تَحْتَاجُ إِلَى صَبْرٍ. وسلوك النجدين يحتاج إلى صبر لما في صعودهما وسلوكهما من تعب ونَصَبٍ واقتحام العقبة يحتاج إلى صبر والرقبة المستترقة تحتاج إلى صبر على القيام بشأن العبودية وقضاء اليوم ذي المسغبة يحتاج إلى صبر كثير وشديد. واليتيم يحتاج إلى صبر وكذلك المسكين ذو المتربة فإن هذه الأصناف تحتاج إلى صبر طويل. والذين آمنوا يحتاجون إلى الصبر على الطاعات والصبر عن المعاصي. فانظر كيف ارتبط الصبر بالسورة وكيف بُنيت السورة عليه وكذلك الرحمة فإن ذكرها مع الصبر أحسن ذكر وأجمله. فهي مرتبطة بقوله: وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ عَلَى كُلِّ مَعَانِي الْحَلِّ إِذَا كَانَ حَالاً يَبْلُغُ دَعْوَةَ رَبِّهِ فَإِنَّهُ أُخْرِى أَنْ يُعَامَلَ بِالرَّحْمَةِ لَا بِالْأَذَى. وإذا كان المعنى أنه حلالٌ للرَّسُولِ هَذَا الْبَلَدَ وَذَلِكَ فِي فَتْحِ مَكَّةَ فَقَدْ عَامَلَ الرَّسُولَ قَرِيشاً بِالرَّحْمَةِ وَالْإِحْسَانِ وَقَالَ فِي ذَلِكَ الْيَوْمِ: الْيَوْمَ يَوْمُ الْمَرْحَمَةِ. وقال لهم: مَا تَظُنُّونَ أَنِّي فَاعِلٌ بِكُمْ قَالُوا: خَيْرٌ أَخُ كَرِيمٌ وَابْنُ أَخٍ كَرِيمٍ. فقال لهم: اذهبوا فأنتم الطلقاء فانظر أيَّ رحمة هذه ومرتبطة بقوله: وَوَالِدٍ وَمَا وَلَدَ فَإِنْ الْعَلَاةُ بَيْنَ الْوَالِدِ وَوَلَدِهِ عِلَاقَةٌ رَحْمَةٌ وَبِرٍّ. وهذا الذي أهلك مالا أبداً يحتاج إلى الرحمة لينفق المال على ذوي الحاجة ولئلا يهلكه فيما لا ينفع. وذو الرقبة المستترقة محتاج إلى الرحمة والإشفاق.

****Translation:****

It is connected to His saying: "Indeed, We have created man in toil," for enduring hardship and difficulty requires patience. Walking the two paths necessitates patience due to the fatigue and exertion involved in ascending them, and overcoming obstacles demands patience. The enslaved neck requires patience in fulfilling the duties of servitude, and spending a day in hunger requires much and intense patience. The orphan requires patience, as does the needy person in distress, for these categories necessitate prolonged patience.

Those who believe need to exercise patience in obedience and patience in refraining from sins. Observe how patience is intertwined with the Surah and how the Surah is constructed upon it, alongside mercy, which is beautifully and excellently mentioned with patience. It is connected to His saying: "And you are in this sacred city," in all meanings of being sacred. If he is in a state of delivering his Lord's message, he is more deserving of being treated with mercy rather than harm.

If the implication is that it is permissible for the Messenger to enter this city, particularly during the conquest of Mecca, then the Messenger treated the Quraysh with mercy and kindness, declaring on that day: "Today is the day of mercy." He asked them: "What do you think I will do to you?" They replied: "Good, a noble brother and the son of a noble brother." He then said: "Go, for you are free." Consider what a mercy this is, and it is connected to His saying: "By the father and that which was born." The relationship between a father and his child is one of mercy and kindness.

The one who has squandered wealth needs mercy to spend it on those in need and to avoid wasting it on what does not benefit. The enslaved neck is in need of mercy and compassion.

واليوم ذو المسغبة ينبغي أن تشيع فيه الرحمة وهو من أحوج الأوقات إلى إشاعة الرحمة واليتم المسكين من أحوج الخلق إلى الرحمة. والذين آمنوا ينبغي أن يتواصوا بينهم بالرحمة. وهكذا بنيت السورة على الصبر والرحمة. ثم انظر كيف كرر التواصي مع كل منها فقال: ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ وَلَمْ يَقُلْ: وَتَوَاصَوْا بِالصَّبْرِ وَبِالرَّحْمَةِ وَلَا: وَتَوَاصَوْا بِالصَّبْرِ وَبِالرَّحْمَةِ لِأهمية التواصي بكلٍ منهما وللدلالة على أن كلاهما جدير بالتواصي به. فأنت ترى أن هناك ثلاثة تعبيرات لكل تعبير دلالة: وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالرَّحْمَةِ . وتواصوا بالصبر وبالرحمة. وتواصوا بالصبر وبالرحمة. والتعبير الأول أقوى التعبيرات للدلالة على أهمية كلٍ منهما وذلك لتكرار الفعل مع حرف الجر تأكيداً على أهمية ذلك. ثم يأتي التعبير الثاني بالدرجة الثانية وهو تكرار حرف الجر مع الرحمة دون تكرار الفعل ثم يأتي التعبير الثالث بالدرجة الثالثة وهو العطف من دون ذكرٍ للفعل ولا لحرف الجر. فيكون معنى التعبير الأول وهو الذي عبرت به الآية أدل على أهمية كلٍ من الصبر والرحمة وأكد من التعبيرين الآخرين. ثم انظر من ناحية أخرى كيف قدم التواصي بالصبر على التواصي بالرحمة ذلك لأنه تقدم ما يحتاج إلى الصبر من المكابدة والمشقة وانغمار الإنسان فيها واقتحام العقبة وذكر النجدين. وأخر الرحمة لما

****Today, the Day of Affliction should be a time for the proliferation of mercy, as it is one of the most critical moments for the dissemination of compassion. The orphan and the needy are among the most deserving of mercy. Those who believe should urge one another towards mercy. Thus, the surah is constructed upon the principles of patience and mercy.****

****Observe how the exhortation is repeated with each of them: "Then they were among those who believed and advised one another to patience and advised one another to mercy." It does not state: "and advised one another to patience and mercy," nor: "and advised one another to patience and the mercy," highlighting the significance of advising each separately and indicating that each is worthy of such counsel.****

****You can see that there are three expressions, each with its own connotation:****

1. ****"And advised one another to patience."****
2. ****"And advised one another to mercy."****
3. ****"And advised one another to patience and mercy."****

****The first expression is the strongest in conveying the importance of each, as it emphasizes the action with a preposition, affirming its significance. The second expression, which repeats the preposition with mercy but does not repeat the action, holds the second degree of emphasis. The third expression, which joins without mentioning the action or the preposition, ranks third in importance. Thus, the meaning of the first expression, as articulated by the verse, is more indicative of the significance of both patience and mercy and is more emphatic than the other two expressions.****

****Furthermore, note how the exhortation to patience is prioritized over the exhortation to mercy. This is because patience is required in the face of struggles and hardships, where one must immerse oneself and confront obstacles, as well as mention the two paths. Mercy is placed later, as it is a result of the endurance and compassion developed through patience.****

جاء بعد ذلك من فِكِّ الرقاب وإطعام الأيتام والمساكين. فقدم التواصي بالصبر لما تقدّم ما يدعو إليه. وقد تقول: ولم لم يقل كما قال في سورة العصر: وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ العصر: 3 فقد ذكر التواصي بالحق ثم ذكر بعده التواصي بالصبر. والجواب: أنَّ المقام مختلف ففي سورة العصر كان الكلام على خسارة الإنسان على وجه العموم فجاء بالتواصي بالحق على وجه العموم. ولما كان الكلام في سورة البلد على جزء من الحق وهو ما يتعلق بالرحمة والإطعام قال: وَتَوَاصَوْا بِالْمَرْحَمَةِ. وقدم الحق في سورة العصر: لأنه الأهمُّ ولأن الصبر إنما يكون صبراً على الحق. إذ ليس المهم هو الصبر وإنما المهم أن يصبر على ماذا ثم إن التمسك بالحق والتواصي به يحتاج إلى صبر أي صبر. فقدم الحق لذلك بخلاف سورة البلد فإنه قدم الصبر على الرحمة لما ذكرنا. أولئك أصحاب الميمنة والذين كفروا بآياتنا هم أصحاب المشأمة. أي: أولئك الذين آمنوا بالصبر وتواصوا بالمرحمة وفكّوا الرقبة وأطعموا المحتاج في اليوم ذي المسغبة أصحاب الميمنة. والميمنة: مفعلة من اليمن وهو الخير والبركة أو من اليمن. وقد يكون معناه جهة اليمن التي تقابل الميسرة وهي الجهة التي فيها السعداء. وقد يكون معناها أصحاب اليمن أي: الذين يؤتّون صحائفهم بأيمانهم. وقد يكون معناها: أصحاب اليمن والخير على أنفسهم وعلى غيرهم.

****The Importance of Compassion and Patience in Surah Al-Balad****

Following this, the text discusses the significance of freeing captives, feeding orphans, and aiding the needy. It emphasizes the exhortation to patience, correlating it with prior calls to action. One might ask: why does it not state as in Surah Al-Asr: "And they advise one another to the truth and advise one another to patience" (Al-Asr: 3), where the exhortation to truth precedes that of patience?

****Explanation of Contextual Differences****

The answer lies in the differing contexts. In Surah Al-Asr, the discourse addresses the general loss of humanity, thus presenting the exhortation to truth in a broad sense. Conversely, in Surah Al-Balad, the focus is on a specific aspect of truth related to compassion and feeding, hence it states: "And they advise one another to mercy."

****Prioritization of Truth and Patience****

Truth is prioritized in Surah Al-Asr because it is of utmost importance, and patience is only meaningful when it is patience for the truth. The key consideration is not merely patience, but rather the object of that

patience. Furthermore, holding onto the truth and advising one another about it requires significant patience. This is why truth is emphasized in Surah Al-Asr, while in Surah Al-Balad, patience is mentioned before mercy due to the context provided.

****The Companions of the Right and the Consequences of Disbelief****

The text further states: "Those are the companions of the right, and those who disbelieve in Our signs are the companions of the left." This denotes that those who believe in patience, advocate for mercy, free captives, and feed the needy during times of hardship are the companions of the right.

****Definitions of 'Companions of the Right'****

- ****Companions of the Right (أصحاب الميمنة)****: This term is derived from 'yumna,' which signifies goodness and blessings, or from 'yemen.'
- It may also refer to the direction of the right hand, which contrasts with the left, a position associated with the blessed.
- Additionally, it can denote those who receive their records in their right hands.
- Lastly, it implies individuals who embody goodness and blessings for themselves and others.

والذين كفروا هم أصحاب المشأمة. والمشأمة مفعلة من الشأم وهي جهة الشمال أو من الشؤم وهو ضد اليمن. ومعنى أصحاب المشأمة أصحاب جهة الشمال التي فيها الأشقياء أو الذين يؤتون صحائفهم بشمائلهم أو أصحاب الشؤم على أنفسهم وعلى غيرهم. وقد تقول: ولم لم يقل أصحاب اليمين وأصحاب الشمال كما قال في مواطن أخرى من القرآن الكريم والجواب أن اختيار هذين اللفظين له عدة فوائد: منها: أن الميمنة والمشأمة جمعت عدة معاني وهي كلها مرادة مطلوبة في آن واحد ولو قال: أصحاب اليمين أو أصحاب الشمال لأعطى معنى واحداً. فأصحاب الميمنة هم أصحاب جهة اليمين التي فيها السعداء وهم الذين يؤتون صحائفهم بأيمانهم فيذهبون إلى الجنة وهم أصحاب اليمن والخير والبركة على أنفسهم وعلى غيرهم فإنهم أفاضوا خيرهم ومالهم على الفقراء والمحتاجين وتواصوا بالرحمة على خلق الله وهم ميامين على أنفسهم بأن رضي الله عنهم وأدخلهم الجنة. وكذلك أصحاب المشأمة فهم أصحاب جهة الشمال التي فيها الأشقياء وهم الذين يؤتون صحائفهم بشمائلهم ويساقون إلى النار وهم أصحاب الشؤم على أنفسهم وعلى غيرهم في الدنيا والآخرة.

****And those who disbelieved are the companions of the left. The term 'companions of the left' is derived from 'الشأم' (the left), which refers to the direction of the north, or from 'الشؤم', which is the opposite of 'اليمن' (blessing). The meaning of 'companions of the left' refers to those of the north where the wretched dwell, or those who receive their records in their left hands, or those who are ill-fated both for themselves and for others.****

****One might ask: Why did it not say 'the companions of the right' and 'the companions of the left' as mentioned in other parts of the Holy Quran? The answer is that the choice of these two terms serves several purposes:****

1. ****The terms 'the right' and 'the left' encompass multiple meanings, all of which are simultaneously intended. If it had said 'the companions of the right' or 'the companions of the left,' it would convey a singular meaning.****
2. ****The companions of the right are those of the right side, who are the fortunate ones. They are the ones who receive their records in their right hands and are destined for Paradise. They are the bearers of blessings, goodness, and prosperity for themselves and others, as they generously share their wealth and**

goodness with the poor and needy, and they advocate for mercy towards God's creation. They are blessed in themselves as Allah is pleased with them and admits them into Paradise.**

3. **Similarly, the companions of the left are those of the left side, who are the wretched. They are the ones who receive their records in their left hands and are driven towards Hell. They bear misfortune both for themselves and for others in this world and the Hereafter.**

هذا إضافة إلى التناسب اللفظي فالعمل والوصف والجزاء كله مفعلة فالذين يطعمون في يوم ذي مَسْعِيَةٍ يَتِيمًا ذَا مَقْرَبَةٍ أو مسكيناً ذَا مَقْرَبَةٍ ويتواصون بالمرحمة أصحاب الميمنة . ومقابلهم من الكفار أصحاب المشأمة . فاقتضى المقام هذا الاختيار من كل جهة. وقد تقول: ولم جاء في آية الكفار بضمير الفصل فقال: والذين كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ولم يأت به مع المؤمنين والجواب: أن المذكورين من المؤمنين هم من أصحاب الميمنة وليسوا أصحاب الميمنة على جهة القصر فهناك أصحاب ميمنة غيرهم فإنه لم يذكر مثلاً: الذين آمنوا وعملوا الصالحات أو الذين آمنوا وتواصوا بالحق أو الذين آمنوا وتواصوا بالجهاد أو الذين آمنوا وتواصوا بالدعوة إلى الله فكل هؤلاء من أصحاب الميمنة. بل ربما كان من أصحاب الميمنة من لم يتواص بصبر ولا مرحمة أصلاً من عامة المسلمين وقد قال تعالى في سورة التين: إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ التين: 6 ولم يذكر تواصياً بشيء. أما الذين كفروا فهم أصحاب المشأمة حصراً ولا يخرجهم منهم وصف آخر أو عمل آخر إذا بقوا على كفرهم. جاء في روح المعاني: إنه جيء بضمير الفصل معهم لإفادة الحصر. فكان ذكر ضمير الفصل في آية الكفار وعدم ذكره في آية المؤمنين هو المناسب.

Translation:

This, in addition to the verbal proportionality, indicates that the deeds, descriptions, and rewards are all activated. Those who feed, on a day of hunger, a relative orphan or a needy person, and who advocate mercy are the companions of the right. In contrast, the disbelievers are the companions of the left. This situation necessitated this choice from every perspective.

One might ask: Why is the pronoun of separation used in the verse about the disbelievers, saying: "And those who disbelieved in Our signs, they are the companions of the left," while it is not used with the believers? The answer is that the mentioned believers are from the companions of the right and they are not exclusively the companions of the right, as there are others among the companions of the right. For instance, it does not mention: "those who believed and did righteous deeds" or "those who believed and advocated truth" or "those who believed and advocated jihad" or "those who believed and called to Allah." All of these are from the companions of the right.

Indeed, it is possible that some of the companions of the right have not advocated patience or mercy at all among the general Muslims. Allah, the Exalted, states in Surah Al-Tin: "Except for those who have believed and done righteous deeds; for them is a reward uninterrupted" (Al-Tin: 6), without mentioning any advocacy for anything.

As for those who disbelieve, they are exclusively the companions of the left, and no other description or action can remove them from this classification as long as they remain in disbelief. It is stated in "Ruh al-Ma'ani" that the pronoun of separation was used with them to indicate exclusivity. Thus, the mention of the pronoun of separation in the verse about the disbelievers and its absence in the verse about the believers is appropriate.

عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ . ومعنى الآية: إنها عليهم مُطَبَقَةٌ فلا ضوء فيها ولا فُرْج ولا خروج منها آخر الأبد. وههنا سوالات: لم قدم الجار والمجرور: عَلَيْهِمْ ولم يؤخرهما ولم قرئت مُؤَصَّدَةٌ بالهمز وما الفرق بينها وبين عدم الهمز ولم لم يقل كما قال في سورة الهمزة. فِي عَمَدٍ مُمَدَّدَةٍ ولم ذكر جزاء الكافرين ولم يذكر جزاء المؤمنين أما تقديم الجار والمجرور فقد يظن ظاناً أنه لفاصلة الآية فإن كلمة مؤصدة هي المناسبة لخواتم الآية: المسغبة المقربة المترتبة بالمرحمة المشأمة. ولو قال: نار مؤصدة عليهم لم يكن مناسباً. وهذا صحيح فإنه لو أخر الجار والمجرور لم يناسب خواتم الآية غير أن المعنى يقتضي

ذلك أيضاً فإن التقديم هنا يفيد الحصر فإن النار مؤصدة على الكافرين لا يخرجون منها أبداً. أما غير الكافرين من عصاة المؤمنين فقد يخرجون منها بعد أن ينالوا عقابهم فهي إذن مؤصدة عليهم حصراً ولو قال: نار مؤصدة عليهم لم يفد الحصر بل لأفاد أنها مؤصدة عليهم وقد تكون مؤصدة على غير الكفار أيضاً وهو غير مراد. أما قراءة الهمز في مؤصدة فإنها قرئت أيضاً مؤصدة بغير الهمزة. وقد يظن ظان أن التخفيف أولى لأنه من وصد و أوصد . والحق أنهما لغتان: أوصد ووصد يقال: أصد الباب وأصدده وأوصده إذا أطبقه وأغلقه.

****Surah Al-Muddathir: Verse Meaning and Interpretation****

****1. Meaning of the Verse:****

The verse states, "Upon them is a fire that is tightly sealed," indicating that it is completely enveloping them, devoid of light, openings, or any means of escape for eternity.

****2. Questions Raised:****

- Why is the preposition "عَلَيْهِمْ" (upon them) placed first?
- Why is "مُؤَصَّدَةٌ" (tightly sealed) read with the hamzah (ء), and what is the difference between this and its reading without the hamzah?
- Why does it not say as in Surah Al-Humazah, "فِي عَمَدٍ مُمَدَّدَةٍ" (in extended pillars)?
- Why is the punishment of the disbelievers mentioned without reference to the reward of the believers?

****3. Explanation of "عَلَيْهِمْ":****

The positioning of "عَلَيْهِمْ" may lead some to think it is for the sake of the verse's rhythm, as "مُؤَصَّدَةٌ" aligns with the concluding verses: "المسغبة" (the one that causes hunger), "المقربة" (the one that brings near), "المتربة" (the one that is dusty), "المرحمة" (the one that is merciful), and "المنشأة" (the one that brings misfortune). If it were stated as "نار مؤصدة عليهم" (a fire tightly sealed upon them), it would not be as fitting.

This is correct; if the preposition were delayed, it would not align with the concluding verses. However, the meaning necessitates this arrangement as it emphasizes exclusivity: the fire is tightly sealed upon the disbelievers, from which they will never escape. In contrast, non-disbelieving sinners may exit after facing their punishment. Therefore, it is indeed tightly sealed upon them exclusively. If it were stated as "نار مؤصدة عليهم", it would not convey exclusivity, implying that it could also be tightly sealed upon others who are not disbelievers, which is not intended.

****4. Reading of "مُؤَصَّدَةٌ":****

The reading with the hamzah is also valid as "موصدة" (without the hamzah). Some may believe that the unaccented form is preferable since it derives from "وَصَدَّ" (to seal) and "أَوْصَدَّ" (to close). The truth is that both forms are legitimate: "أَصَدَّ" and "وَصَدَّ". It is said: "أَصَدَّ الباب" (he shut the door) and "أَوْصَدَّهُ" (he locked it).

جاء في لسان العرب : أصد الباب أطبقه كأوصده إذا أغلقه ومنه قرأ أبو عمرو: إنها عليهم مؤصدة بالهمز أي مطبقة. وجاء في روح المعاني : مؤصدة مطبقة من أصدت الباب إذا أغلقته وأطبقتة وهي لغة قريش على ما روي عن مجاهد.. ويجوز أن يكون من أوصدته بمعنى غلقته أيضاً وهمز على حد من قرأ بالسوق مهموزاً وقرأ غير واحد من السبعة موصدة بغير همز فيظهر أنه من أوصدت.. والمراد مغلقة أبوابها وإنما أغلقت لتثديدهم العذاب والعياذ بالله تعالى عليهم. أما اختيار الهمز فله دلالة ذلك أن الهمزة حرف ثقيل شديد وهي على كمال حال أثقل من الواو فاختر الهمزة على الواو لتقليلها وشدتها لأن الموقف شديد وصعب فهي المناسبة لتقل ذلك اليوم وصعوبته وشدته قال تعالى: وَيَذَرُونَ وراءَهُمْ ثَقِيلاً الإنسان: 27 وإنَّ النُّطْقَ بها لثَقِيلٌ فإذا قال مؤ كان كأنَّ الشخصَ يعاني من أمرٍ ثَقِيلٍ. فهي أنسب وأدَلُّ على الكرب والثقل من التسهيل والنطق بالواو. وهو المناسب أيضاً لجو المكابدة والشدَّة والقوة في السورة. والله أعلم. أما السؤال الثالث وهو: لماذا لم يقل كما قال في سورة الهمزة: فِي عَمَدٍ مُمَدَّدَةٍ فذلك له أكثر من سبب

وكلُّ تعبير هو أليقُّ بمكانه من نواح عدة منها: 1 إنه توسع في سورة الهمزة في ذكر صفات المعذب وتوسع في ذكر العذاب فقال: وَيُلْ لِكُلِّ هُمَزَةٍ لُّمَزَةٌ الذي جَمَعَ مَالاً وَعَدَّدَهُ

****Translation:****

It is stated in Lisan al-Arab: "I closed the door, I sealed it, as in 'I locked it.' From this, Abu Amr recited: 'Indeed, it is upon them sealed' with a hamzah, meaning 'completely closed.' In Ruḥ al-Ma'ani, it is mentioned that 'sealed' means 'completely closed' from 'I sealed the door when I closed it,' and this is the dialect of Quraysh as narrated by Mujahid. It can also be interpreted as 'I closed it' in the sense of locking it, with the hamzah being on par with those who read it with a hamzah. Several of the seven reciters read it as 'sealed' without a hamzah, suggesting it is derived from 'I sealed it.' The intended meaning is that its doors are closed, and they were closed to intensify the punishment, may Allah protect us from that.

As for the choice of the hamzah, it has its significance; the hamzah is a heavy and intense letter, heavier than the waw. The choice of the hamzah over the waw is due to its weight and intensity, reflecting the severity and difficulty of that day. Allah, the Exalted, said: 'And they will leave behind them a day that is heavy' (Surah Al-Insan: 27). Pronouncing it with a hamzah is burdensome; when one says 'sealed,' it is as if the person is suffering from something heavy. Therefore, it is more suitable and indicative of distress and weight than the ease of pronouncing it with a waw. It also fits the atmosphere of struggle, intensity, and strength in the surah. And Allah knows best.

As for the third question: Why did He not say as in Surah Al-Humazah: 'In extended pillars'? There are several reasons for this, and each expression is more suitable for its context for various reasons, including:
1. He elaborated in Surah Al-Humazah on the attributes of the punished and expanded on the punishment, saying: 'Woe to every slanderer, backbiter, who collects wealth and continuously counts it.'**

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ نَارُ اللَّهِ الْمَوْقُودَةُ الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ فِي عَمَدٍ مُمَدَّدَةٍ الهمزة: 19
. فقال في ذكر صفات المعذب أنه هُمَزَةٌ لُّمَزَةٌ وأنه جمع مَالاً وعدده يحسب أن ماله أخلده في حين لم يزد في سورة البلد على قوله: والذين كَفَرُوا بآيَاتِنَا . ولما توسع في صفات المعذب توسع في ذكر عذابه فقال: كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ وَمَا أَدْرَاكَ فناسب ذلك ذكر الزيادة في سورة الهمزة دون سورة البلد. 2 إنه ذكر في أول الهمزة وَيُلْ لِكُلِّ هُمَزَةٍ لُّمَزَةٌ فدعا عليهم بالهلاك الدائم الذي لا ينقطع. ورفع الويل يفيد الثبوت فناسب الدلالة على الدوام أن يقول: إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ فِي عَمَدٍ مُمَدَّدَةٍ للدلالة على الاستيثاق من غلق الأبواب عليهم. 3 ذكر في سورة الهمزة أن هذا الكافر يجمع المال ويعده ويحفظه فكما حفظ المال وجمعه وأغلق عليه الأبواب واستوثق من حفظه أغلقت عليه أبواب جهنم واستوثق منها بأنها مُدَّت عليهم الأعمدة. فناسب الاستيثاق من حفظ المال وإبصار الأبواب عليه الاستيثاق وإطباق الأبواب عليه في النار. في حين أنه ذكر في سورة البلد أنه أهلك مَالاً لَبِداً. فذلك أهلك المال وأنفقه وهذا جَمَعَ المال وحفظه فناسب ذكر الحفظ وشدة الاستيثاق في سورة الهمزة الاستيثاق من غلق باب النار عليه والجزاء من جنس العمل. 4 ذكر في سورة الهمزة أن هذا الكافر يحسب أن ماله أخلده في الدنيا وأبقاه وأنه لا يفارقها فعوقب بذلك بالخلود في النار وإطباق أبوابها عليه والاستيثاق بالعمد الممددة عليها للدلالة على خلوده

****1.**** He thinks that his wealth will immortalize him. Indeed, he will be cast into the Crusher. And what can make you know what the Crusher is? It is the fire of Allah, kindled, which rises above the hearts. Indeed, it will be closed in upon them in extended columns. (Al-Humazah: 19).

In discussing the attributes of the punished, it is stated that they are slanderers and backbiters, and that they gather wealth and count it, thinking that their wealth will grant them immortality. In contrast, in Surah Al-Balad, it is only mentioned that "those who disbelieve in Our signs." When expanding on the attributes of the punished, the description of their torment is elaborated upon, stating: "Indeed, they will be

cast into the Crusher," and what could make you know... This expansion aligns with the mention of the increase in Surah Al-Humazah rather than Surah Al-Balad.

****2.**** In the beginning of Al-Humazah, it states: "Woe to every slanderer and backbiter," invoking upon them a perpetual destruction that does not cease. The elevation of "woe" implies permanence, thus it is suitable to indicate continuity by stating: "Indeed, it will be closed in upon them in extended columns," to signify the certainty of the doors being shut on them.

****3.**** It is mentioned in Surah Al-Humazah that this disbeliever gathers wealth and counts it, just as he preserves his wealth and locks it away, the doors of Hell are locked upon him, confirmed by the extended columns. The emphasis on securing wealth and the closing of doors parallels the sealing of the doors of Hell upon him. In contrast, in Surah Al-Balad, it is stated that he has destroyed abundant wealth. Thus, one speaks of the destruction of wealth and expenditure, while the other refers to the gathering and preservation of wealth, making the mention of preservation and strict security in Surah Al-Humazah appropriate for the sealing of the Hellfire doors, as the recompense is in accordance with one's deeds.

****4.**** It is mentioned in Surah Al-Humazah that this disbeliever believes that his wealth will grant him immortality in this world and that he will not depart from it. Consequently, he is punished with eternal life in the Fire, with the doors of Hell sealed upon him and secured with extended columns, indicating his everlasting fate.

في النار أبد الأبد. فحسابه الخلود في الدنيا مقابل لحقيقة الخلود في النار. فهناك ظنٌ وهنا يقين. وهناك خلود مظنون في الدنيا وهنا خلود واقع حقيقة في النار. 5 ذكر في سورة الهمة أن هذا الكافر يتعدى على الآخرين فهو لم يكف أذاه عنهم ولم يَنْلُهم من خيره شيء فهو يهزمهم ويلزمهم ويمنع خيره عنهم فلم ينفق من ماله شيئاً. فلما اعتدى على الآخرين وآذاهم انبغى له الحبس لتخليص الناس من شره وعدوانه. والمحبوس تُغلق عليه أبواب الحبس ويُستوثق من إغلاقها وعدم فتحها لنلا يخرج منها. فناسب ذلك زيادة الاستيثاق بالعمد الممدة على الأبواب لنلا تفتح. في حين لم يذكر في سورة البلد سوى الكفر بآيات الله ولم يذكر أنهم تعدوا على الآخرين. 6 إن المعذبين في سورة الهمة كفار وزيادة فهم: 1 كافرون. 2 يتعدون على الآخرين بالهمز واللمز والسخرية والتكبر. 3 أنهم جمعوا الأموال ولم ينفقوها. 4 يحسبون أن الأموال تُخَلِّدُهم في الدنيا. في حين لم يذكر في سورة البلد إلا الكفر. فأولئك كفار وزيادة في العدوان فاقتضى ذلك الزيادة في تعذيبهم وحبسهم. فانظر كيف ناسب كل تعبير موطنه. ولو جعلت الزيادة في سورة البلد لم تَحْسُنْ كما هو ظاهر. وأما السؤال الأخير وهو: لماذا ذكر جزاء الكافرين ولم يذكر جزاء المؤمنين.

****In the Fire for Eternity****

1. The notion of eternal life in this world is compared to the reality of eternity in the Fire. There exists a presumption here, while there is certainty there. The presumed immortality in this world contrasts with the actual, undeniable immortality in the Fire.

2. In Surah Al-Humazah, it is mentioned that this disbeliever transgresses against others; he does not restrain his harm from them, nor does he share any goodness with them. He engages in backbiting and mockery, withholding his wealth from them, refusing to spend anything from it. Thus, when he harms others, it is fitting for him to be imprisoned to protect people from his evil and aggression.

3. The imprisoned individual has the doors of confinement closed upon him, with precautions taken to ensure they remain shut and do not open, preventing his escape. This necessitates the addition of strong locks on the doors to prevent them from being opened.

4. In contrast, Surah Al-Balad only mentions disbelief in the verses of Allah, without indicating that they transgressed against others.

5. The tormentors in Surah Al-Humazah are indeed disbelievers, and additionally, they are:

- 1. Disbelievers.
- 2. Transgressors against others through backbiting, mockery, and arrogance.
- 3. Individuals who hoard wealth without spending it.
- 4. Those who mistakenly believe that wealth grants them immortality in this world.

6. Conversely, Surah Al-Balad only addresses disbelief. Thus, those are disbelievers, and their additional aggression necessitates an increase in their punishment and confinement. Observe how each expression is appropriately matched to its context. Had the additional details been included in Surah Al-Balad, it would not have been fitting as it appears.

7. As for the final question: why is the punishment of the disbelievers mentioned without reference to the reward of the believers?

فالجواب عنه أن ذلك لمناسبة ما ذكر في أول السورة من خلق الإنسان في كبد فلم يناسب ذلك ذكر النعيم وإنما الذي يناسبه ذكر الجحيم وما فيه من مشقة. جاء في روح المعاني: وصرح بوعيدهم ولم يصرح بوعد المؤمنين لأنه الأنسب بما سبق له الكلام والأوفق بالعرض والمرام. ثم انظر بعد ذلك إلى هذه السورة المحكمة النسيج كيف وضعت تعبيراتها لتؤدي أكثر من معنى. ف لا أقسم تحتل النفي والإثبات. و جل تحتل الحال والمستحل والحلال. و ووالد وما ولد تحتل العموم والخصوص من آدم وذريته أو إبراهيم وذريته أو الرسول وآبائه. وغير ذلك على وجه العموم. والكبد تحتل المكابدة والمعاناة وتحتل القوة والشدة وتحتل استقامة الجسم واعتداله وغير ذلك. و أخصب تحتل العموم والخصوص فهي تحتل كل إنسان وتحتل إنساناً معيناً تشير إليه الآية. و أهلك ما لبدأ تحتل أكثر من معنى فهو قد يكون أنفقه في المفاخر والمكارم والمباهاة. وتحتل الإنفاق في عداوة الرسول وتحتل غير ذلك. وتحتل الكذب فلم ينفق شيئاً وإنما هو ادعاء محض. واللبد تحتل الجمع وتحتل المفرد فعلى الجمع تكون جمع ألبدة كنقطة ونقط وخطوة وخطى. وعلى المفرد تكون صفة كخطم ولقع.

The answer to this is that it relates to what was mentioned at the beginning of the surah about the creation of man in hardship; thus, it is more appropriate to mention torment rather than bliss. What is fitting here is the mention of Hell and its associated suffering. It is stated in "Ruh al-Ma'ani" that the threats against the disbelievers are explicitly stated, while the promises to the believers are not, as this aligns better with the purpose and intent of the discourse.

Now, consider how this meticulously structured surah employs expressions that convey multiple meanings:

1. ***"I swear"*** can imply both negation and affirmation.
2. ***"Halal"*** can refer to what is permissible, what is made permissible, or a state of permissibility.
3. ***"By the father and what he has begotten"*** can encompass general and specific meanings, referring to Adam and his progeny, or Ibrahim and his descendants, or the Messenger and his ancestors, among others in a broader context.
4. ***"Kabad"*** can denote hardship and struggle, strength and intensity, or the uprightness and balance of the body, among other interpretations.
5. ***"Does he think"*** can imply both general and specific meanings, referring to every individual or a particular person indicated by the verse.
6. ***"I have destroyed wealth"*** can imply several meanings; it may refer to spending on vanity, honor,

and boasting, or spending in enmity against the Messenger, or it may imply falsehood, indicating no expenditure occurred, but rather a mere claim.

7. *****"Lubad"***** can denote both singular and plural forms; in the plural, it refers to a collection of "lubadah," similar to "dot" and "dots," or "step" and "steps." In the singular, it serves as an adjective like "hutham" or "luka."

والنجدان يحتملان طريقي الخير والشر ويحتملان التدين وكلاهما هذان ربنا إليهما. و لا في قوله: فَلَا اقْتَحَمَ الْعَقَبَةَ تحتمل النفي والدعاء وتحتمل المضى والاستقبال. و العقبة تحتمل أموراً كثيرة ذكر قسم من المفسرين: أنها في الآخرة. وقال آخرون: هي في الدنيا. وقيل: هي جبل في جهنم وقيل: هي عقبة بين الجنة والنار. و فَكُّ رَقَبَةٍ يحتمل العتق وغيره من فك المغارم والديون وغيرها. و أَصْحَابُ الْمِيمَنَةِ تحتمل أصحاب جهة اليمين. وأصحاب اليمين وأصحاب اليمين ضد الشؤم. و المشأمة كذلك. فانظر كيف وضعت تعبيراتها للاتساع في المعاني. والملاحظ في هذه السورة أن فيها خطوطاً تعبيرية ومقامية واضحة أشرنا إليها. منها: خَطُّ المكافحة التي تدل عليه الآية لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ. وخط العموم والاتساع في المعنى وهو الذي يَبَيِّنُهُ أَنْفَاءً. وخط الاجتماع الذي ذكرناه في قوله: أَهْلَكْتُ مَالاً لُبَدًا. وخط الصبر الذي دل عليه قوله: وَتَوَاصَوْاْ بِالصَّبْرِ. وخط المرحمة الذي دل عليه قوله: وَتَوَاصَوْاْ بِالْمَرْحَمَةِ. فانظر أي إحكام في النسيج وأي دقة في التعبير هذا الذي بين الدفتين!

*****The Two Paths of Good and Evil*****

The two inclinations (najdan) encompass the paths of good and evil, and both are nurtured by our Lord's guidance. In His statement, "فَلَا اقْتَحَمَ الْعَقَبَةَ" (So, what can make you know what the steep path is?), it allows for both negation and supplication, as well as the past and future. The "steep path" (العقبة) encompasses many interpretations; some scholars have mentioned that it pertains to the Hereafter, while others assert it refers to this worldly life. Some have posited that it is a mountain in Hell, while others suggest it is the barrier between Paradise and Hell.

*****Concepts of Liberation and Support*****

The phrase "فَكُّ رَقَبَةٍ" (to free a neck) can imply emancipation, as well as the alleviation of burdens such as debts and other obligations. The "أَصْحَابُ الْمِيمَنَةِ" (companions of the right) can refer to those on the right side, where the companions of the right and the blessed (أصحاب اليمين) stand in contrast to the accursed (الشؤم). Similarly, the "المشأمة" refers to the unfortunate.

*****Expressive Lines in the Surah*****

It is noteworthy that this Surah contains clear expressive and thematic lines, which we have pointed out. Among these are:

1. *****The Line of Struggle*****: Indicated by the verse "لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ" (Indeed, We have created man in hardship).
2. *****The Line of Generality and Expansiveness*****: As previously elaborated.
3. *****The Line of Community*****: Mentioned in the phrase "أَهْلَكْتُ مَالاً لُبَدًا" (I have squandered abundant wealth).
4. *****The Line of Patience*****: Demonstrated by "وَتَوَاصَوْاْ بِالصَّبْرِ" (And they enjoined one another to patience).

5. ****The Line of Compassion****: Indicated by "وَتَوَاصَوْا بِالرَّحْمَةِ" (And they enjoined one another to mercy).

Observe the meticulous craftsmanship and precision of expression contained within these pages!

مراجع الكتاب الإتقان في علوم القرآن لجلال الدين السيوطي ط3 1370هـ 1951م شركة مكتبة ومطبعة مصطفى البابي الحلبي مصر. أساليب القسم في اللغة العربية كاظم فتحي الراوي مطبعة الجامعة بغداد 1397هـ 1977م. أنوار التنزيل القاضي البيضاوي المطبعة العثمانية 1305هـ. البحر المحيط لأبي عبد الله بن يوسف الشهير بأبي حيان ط1 سنة 1328هـ مطبعة السعادة بمصر. بدائع الفوائد لابن القيم إدارة الطباعة المنيرية. البرهان في علوم القرآن لبدن الدين محمد بن عبد الله الزركشي تحقيق محمد أبي الفضل إبراهيم ط1 1376هـ 1957م. دار إحياء الكتب العربية. تاج العروس شرح القاموس لمحمد مرتضى الحسيني الواسطي الزبيدي منشورات مكتبة الحياة بيروت تصوير الطبعة الأولى بالمطبعة الخيرية بمصر سنة 1306هـ. التبيان في أقسام القرآن لابن القيم دار الكتب العلمية بيروت 1982م 1402هـ. التعبير القرآني د. فاضل صالح السامرائي دار عمار للنشر والتوزيع عمان الأردن 1998م. التفسير القيم لابن القيم جمع محمد أويس الندوي مطبعة السنة المحمدية 1386هـ 1973م.

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