

Exegesis of Some Short Chapters of the Qur'an

By

Imam al-Qāsim bin Ibrāhīm ar-Rassi

Translator's Introduction

In the Name of Allah, the Most Gracious, the Most Merciful...

All praise is due to Allah, the Exalted and Majestic; the One who has no partners or associates; the One who provides the light of guidance to His slaves so that they may attain spiritual perfection and illumination by means of it. May Allah send His choicest blessings upon His slave and seal of the Messengers, Muhammad bin 'Abdullah. May Allah bless his pure Progeny, righteous Companions, and those that follow them in excellence until the Day of Judgment. As to what follows...

Central to the life of the Muslim is the Holy Qur'an. Even though the Qur'an is an Arabic text and the majority of the Muslim body consists of more non-Arabs than Arabs, there is a hallowed significance to the Qur'an. One can find museums dedicated to the Qur'an in places as far as Indonesia—the majority of whom do not even know Arabic! The language barrier does not prevent the non-Arab Muslim from appreciating and understanding the Book of Allah. This is because it is not just recited and read, it is also lived and exemplified.

This text with its unparalleled beauty and soundness requires that the reader be acquainted with the various sciences necessary to understand the full scope of the Book. Obviously, the first science necessary to grasp the Qur'an is thorough knowledge of the Arabic language. Allah says of it: **{We have made it an Arabic Qur'an so that you will understand} (Q. 43:3)**. It is therefore incumbent for one to have mastered the Arabic language to comprehend the Qur'an. This would entail the assiduous studies of grammar, morphology, derivatives, metaphor, and even Arab poetry.

Knowledge of the Arabic language is not the only prerequisite; indeed, even amongst the Prophet's Companions, there were those who knew the language but did not understand the meaning of a verse. For example, the books of Qur'anic exegesis cite an instance where prominent Companions such as Abu Bakr and 'Umar admitted ignorance of the meaning of *abba* in the verse: **{...its fruit, and pastures (abba)} (Q. 80:31)**.

Another science one must master is knowledge of the historical circumstances surrounding the revelation. Otherwise, one could easily take verses out of context. For example, Allah says: **{That which thou suffered on the Day when the two armies met, was by the permission of Allah, so that the believers might be tested} (Q. 3:166)**. The Qur'an itself does not mention the nature of the suffering mentioned in the verse, nor does it mention who the **{two armies}** were or what was the **{Day}** that they met. Those relying solely on the Qur'an would be at a loss explaining the import of this verse. Such information could only be supplied by the books of *hadīth* and history.

There are other sciences necessary for the study of the Qur'an; however, one must not become frustrated at the seemingly daunting tasks of prerequisite study. Indeed, the basic and pristine message of the Qur'an could fully be comprehended by the layperson. Allah asks of the average person: **{“Do they not reflect upon the Qur'an?!”} (Q. 4:82)**. Such rhetorical question would be superfluous if the basic message of the Qur'an was only relegated to an elite, scholarly class!

All of that withstanding, it is necessary that there be a group of individuals who undertakes the deep study of the Qur'an in order to expound upon its mysteries to the layperson. Allah refers to this elite, scholarly class of people as: **{those firmly grounded in knowledge} (Q. 3:7)**. One such person was Imam al-Qāsim bin Ibrāhīm ar-Rassi, upon him be peace.

Imam al-Qāsim bin Ibrāhīm bin Isma'īl bin Ibrāhīm bin al-Hasan al-Muthanna bin al-Hasan bin Fātima bint Muhammad, the Chosen Prophet—peace and blessings be upon him and his progeny—was born around the 8th century C.E. As is evident from his lineage, Imam ar-Rassi, upon him be peace, was a Hasani *sayyid*. He was based in Medina and raised under the tutelage of the imams and scholars of the Prophet's Descendants. His studies would naturally include the study of the Qur'anic sciences.

Since Allah's Messenger, peace and blessings be upon him and his progeny, is universally narrated to have declared: **((Verily, I leave you Two Weighty Things by which if you hold on to them, you will never go astray after me: the Book of Allah and my Descendants, the People of my House. Verily, the Subtle and Aware will not separate them until they meet me at the Basin))**, we should be especially

keen regarding the Qur'ānic exegesis of the imams of the Prophet's Progeny, upon them be peace. This exegesis is no exception.

The Content of the Book

Imam al-Qāsim ar-Rassi, upon him be peace, explains and interprets 27 short chapters of the Holy Qur'ān. Drawing upon his knowledge of language, logic, tradition, and the like, Imam al-Qāsim expounds on the meanings of the verses in a way that the average person could easily understand. In some cases, he refutes the popularly held views and interpretations and replaces them with what he deemed as more authoritative and proper.

As characteristic of many of Imam al-Qāsim's other writings, this present work was written in rhyming Arabic prose. We have endeavoured to stay faithful to the author's creativity by rendering our translation into rhyming English poetry.

We sincerely pray that the reader is able to gain a greater appreciation of the short chapters of the Qur'ān. We also hope that since these short chapters are normally memorised and recited during the prayer, one is able to obtain a greater sense of awareness and consciousness while praying—not only reflecting on the outer form of the verses but also reflecting on their meanings as explained by an imam of the Prophetic Progeny.

Imam ar-Rassi Society
20 Safar, 1433

Translation of *Tafsīr Qisār as-Suwar*

Exegesis of *al-Hamd* (Q. 1)

In the Name of Allah the Most Merciful the Most Gracious...

Says Imam al-Qāsim bin Ibrāhīm:

{All Praise is due to Allah}

It is gratitude to Allah for His blessings and beneficence.

It is praise of Allah and the exultation of Him in this sense.

From “praise” (*al-hamd*) is derived: praiseworthy and laudable, *hamīd*.

Likewise, from “generosity” (*al-jawd*) is derived: generous and *majīd*.

Allah has no partner, so He is the only One to Whom hearts direct,

And the One in which help is sought from the many woes of distress.

To Him doth all of creation supplicate ardently and wholly deify.

The Glorified is worshipped by the pure, righteous, and realised.

Outside of everything is a God, Lord, and of devotion, a Focus worthy.

It is only He do they praise for all beneficence before everything praiseworthy.

{Lord of the Worlds} means: Dominant Master Supreme;

The One along with whom is no king and no partner being.

The meaning of the **{...the Worlds}** is: all of creation:

The lasting, the transient, the first of it, and its termination.

{The Most Merciful} means: Possessor of forgiveness, blessings, and munificence;

While **{The Most Gracious}** means: One Who pardons even the greatest of sins.

He prohibits oppression and open disobedience of the depraved.

In that, He manifests mercy towards one and all of His slaves;

The strong ones amongst them, as well as the pathetic;

The irreligious amongst them, as well as the ascetic.

The meaning of the phrase **{King of the Day of Recompense}**

Is that in the matters of the Day of Debt, He will exercise influence.

On that day, His command would be fulfilled and no other.

His decision would take place and not that of another.

{King (Malik)} is from “dominion” and from “possessions,” **{Possessor (Mālik)}**;

Both of which have the same meaning, and either can be recited whenever.

It is a Day of requital, reward, and punishment, which will be met.

It is named **{Recompense (Dīn)}** because it is the repayment of debt.

{Day of Recompense} means: Day of Compensation for deeds done.

On that Day, the guided will be separated from the deviant ones.

{It is only Thou that we worship}: We declare Your Oneness, Unique.

{It is only Thou that we seek help from}: Your assistance in our affairs, we seek.

In attaining Your pleasure, we also seek successfulness in that we achieve.

{Lead us to...} is: Bring us into conformity with and establish us upon guidance aright.

{The straight path}. The **{path}** is: the way in which there is no deviancy or sleight.

Jarīr said: “The Commander of the Believers is upon a path even if it bends, it is right.”

The term **{straight}** refers to a clear path by which Allah’s pleasure is attained.

Uprightness is that in which there is no deviancy or crookedness upon it twain.

So, it is not permissible for its people to intend from it deviation, diverting.

As the Exalted says: **{And do not sit on every path, hindering and averting...}** (Q. 7:86).

{The path of those upon whom is Thy favour}

That is, the way of righteous slaves upon whom is goodwill;

Those who are in accord with and guided to righteousness still.

{...not of those upon whom is Thy anger}: those whom earn Your wrath.

{...nor the astray} because of caprice as well as blindness from Your path.

This is because the Majestic and Praised favours them in this world over others

That stray from Him by not accepting His guidance, prohibitions, and orders,

As well as those who earn His anger from amongst those who disbelieve.

Regarding the path of those You are not angry with, to it we want You to lead.

Regarding **{...those upon whom is Thy anger}**, the Jews are the ones intended.

{...nor the astray}. Do not lead us to the path of the **{astray}**; which is the Christian.

Exegesis of *Al-Nās* (Q. 114)

In the Name of Allah the Most Merciful the Most Gracious...

The Mighty and Exalted says: **{Say: “I seek refuge in the Lord of humankind...”}** (Q. 114:1).

This is a command from Allah to His Prophet to seek safeness;

And that He does so by making the aforementioned statement.

It means: to seek help and protection with the Lord of humankind.

{Lord}: The Master, King; Owner, Originator; Powerful One that Provides.

{King of humankind}: The One who shares not His dominion and cannot be opposed.

{God of humankind}: To Him do hearts turn; the Lord not lorded or composed.

{From the evil...}: everything injurious and corrupt. **{...of the retreating whisperer That whispers into the hearts of humankind}**; which whispers in humans’ interiors.

{...from the jinn and humans}.

The whisperer only murmurs by its presence in the hearts and flees retreating.

The whisperings may be from the heart when there exists in it thoughts fleeting.

The whisperer and his whisperings retreat from the hearts and hide

By means of our remembrance of Allah and His Presence which abides.

Allah says: **{...from the jinn and humans}**. **{...humans}**: from Adam’s descendants.

Allah orders His Prophet to seek protection from the evil of devils from men and jinn.

The evils of the devils amongst men and jinn are accursed temptations from both of them.

Allah states: **{The devils amongst men and jinn inspire each other}** (Q. 6:112).

The devils amongst men are stronger in influencing than the devils amongst the other.

The meaning of **{the retreating whisperer}** is: Satan, who runs away.

He retreats from the thoughts of humankind and does so without delay.

The meaning of “retreat” (*yakhnas*) is: when one flees and doesn’t stop to tarry.

Satan—Allah curse him—whispers in men’s hearts by the thoughts they carry.

He does so by means of whisperings, disobedience, and seductions;

This happens until the seed of sin enters the hearts, causing its corruption.

Whisperings are divided into two groups: the present (*al-mushāhada*) and the spoken (*al-muhād’ara*).

It could also be that one of them is present by the mentioned and ideas provoking;

And that which is in the hearts by the thoughts that are present or linger behind.

The whisperings of Satan or humans—one or the other—preoccupies heart and mind.

Exegesis of *Al-Falaq* (Q. 113)

In the Name of Allah the Most Merciful the Most Gracious...

{Say: “I seek refuge in the Lord of the Dawn...”} (Q. 113:1)

{I seek refuge} means: I seek protection; and **{Lord}**: Master or King.

The interpretation of the word **{Dawn}** is: the break of the morning.

It is as one says: “The morning has broken and become visible.”

It refers to that which is apparent, manifest, and discernible.

This is clarified in abundant poetry that cannot be itemised,

From the early poetry of the Pre-Islamic ignorant times.

{...from the evil of what He created, from the evil of the darkness that encloses, from the evil of the women that blow upon knots, and from the evil of the envious when they envy”}

Allah commands His Messenger, upon him and his progeny we pray,

To seek refuge in Him from the evil of all of His creation that exists by day;

And to seek refuge in Him from the evil of His creation that exists by night.

Evil cannot exist except after the fall of night or the coming of morning light.

The word **{Dawn}** refers to the morning and its breaking. As Labīd used to recite:

“He intends to pierce open his army’s blackness like the dawn pierces the dark of night.”

{...the darkness} means: the night and its shade. It is like what Ibn Abbās remarked:

“The dark of the night is the beginning of the night, its end, and its covering dark.”

All of that is what Allah’s Messenger is commanded to seek refuge from.

The dark of night and its enclosure refers to its evil consequences that come.

Allah commands His Messenger, peace and blessings be on him and his kin,

To seek refuge in Him from the evil of night and day and also refuge in Him,

He has no partner, from the evil of sorcerers and their plots.

The sorcerer is meant by one who **{blows upon the knots}**.

The blowing refers to the saliva which is placed on the knots when it’s tied.

The **{knots}** refer to that yarn and straps knotted by the sorcerers—thin or wide

The Messenger of Allah, upon him and his progeny be prayers and peace,

Was commanded to seek refuge **{from the evil of the envious when he envies}**.

This means: the one who acts contrary to him. **{...when}** means: at the point that.

It is said that “when” (*idha*) is the same as “while” which is its meaning, in fact.

{...evil of the envious}: harm he may cause and plans, hostility, plots he may hatch.

Know that after reading the exegesis of these three chapters and such,

All of our exegesis is just a brief and condensed mention out of much.

Also, each exegesis of the Words of Allah is connected to explanation

When Allah specifies one by its knowledge, as intelligent of rationalisation.

One cannot reach its ultimate or fully know it by thorough investigation.

It is as the Glorified says: **{Say: “If the ocean were ink for the Words of my Lord, the oceans would deplete before the Words of my Lord depletes; even if We came with its like”} (Q. 18:109).**

The Words of Allah, the Majestic, contain wisdom, guidance, and clarification.

However, none but Allah can reach its extreme or can arrive at its termination.

The words of other than Allah contain wisdom when lengthy and long-winded.

One could speak devoid wisdom, if one desires, and then shorten or lengthen.

One may be fully aware of its extent and end from amongst other creation,

And, by other than one, every aspect of one’s words can reach its full realisation.

This is because one’s knowledge runs out, and all of it reaches a pinnacle and returns.

However, Allah’s Words—as He said—never runs out in measure, nor can one fully learn

The hidden knowledge in it by investigation. Even its minutia is greatly sufficient

By the grace of Allah, all of it is spacious, light, guidance, and pure enlightenment.

We will teach—with Allah’s help—so that others may read our book and exegesis.

If it had not been for what we see in the people from confusion, and heedlessness,
As well as the misunderstandings in knowing what Allah makes in His Book

As the gift of knowledge, the noblest path would be evident to one who looks;
That which is closest to the mercy of its ways and specifically, its people’s intent.

We will take responsibility—if Allah wills—with what we’re made responsible with.
It does not concern us to describe in it what we describe.

On the Day, it should be that it will be considered to one a guide.
Allah will grant one protection and right guidance from the preoccupations of his soul,

As well as from the gloominess of his confidence and forgetfulness that one may hold.
We desire to teach the ignorant one from the Book Preserved those disciplines

So that in him will be the knowledge of those who understand and comprehend.
With Allah’s permission, one will become certain that the Book is surface and deep

And that in it is the knowledge of those imbued with the knowledge that they seek.
Unless one intends his/her Lord thereby, one can never attain the victorious station.

All praise is due to Allah, the One with whom is no partner; the Lord of all creation.

Exegesis of *Al- 'Iklās* (Q. 112)

In the Name of Allah the Most Merciful the Most Gracious...

My father [i.e. Imam ar-Rassi], may Allah be merciful to him, was asked about the statement of Allah: **{Say: He is Allah, the One}** (Q. 112:1).

{One} means: Individually Unique. The meaning of **{the Everlasting}**:

The One upon whom everyone is dependant, the One in whom is no passing.

The One who nothing is after, the One with whom is no overpowering divinity.

{He does not beget}, in that the Exalted is not a parent; that would be limiting.

{He is not begotten} (Q. 112:3), for He would be in-time creation who begins.

The one who begot Him would be before Him. **{There is no one equal unto Him}**.

{...equal (*al-kuf'a*)} means: likeness or similarity. **{One}** is what we cited

And made clear in our exegesis. He is Allah, the One and Individually United,

The One who is like no other; for there would be, in His Oneness, a rival.

He is One Everlasting, for He's the One all depend upon and Source of all vital.

{He is unlike anything. He is the All-Hearing, Omnipercipient} (Q. 42:11)

He teaches what is in the heavens and earth. He is the All-Aware, Omniscient.

Exegesis of *Al-Masad* (Q. 111)

In the Name of Allah the Most Merciful the Most Gracious...

He, may Allah be merciful to him, was asked about the statement of Allah: **{Perished be the hands of Abu Lahab and perished be he} (Q. 111:1)**.

{Abu Lahab} is ‘Abdul-‘Uzza bin ‘Abdul-Muttalib. **{Perished}** connotes:

Disappointed and lost regarding that which was hoped for and supposed.

The **{hands}** refer to the two hands known. It is a simile used to denote a being

Disappointed and lost regarding what he seeks. And **{perished be he}** means:

Abu Lahab, regarding that which he has from his affairs and his riches.

{His money will not help him or that which he earns} represents:

His money and earnings that will not suffice him when Allah maims

And ruins him for his deviance and deeds. **{He shall burn in a fire of flame}**.

The **{flame}** refers to a great combustion and ignited fire all the same.

{...and his wife, the bearer of firewood}

His wife will perish with him with a perishing of ruin and annihilation.

The term **{bearer of firewood}** means: the bearer of slander and defamation;

Because she used to lie on Allah’s Messenger, peace be on him and his kin.

She used to come to her husband with it and used to relate those lies to him.

She also related it to other disbelievers, like what is this and that,

In order to invalidate him by means of her lies and her false chats.

She increased in her slander and lie-spreading about Allah’s Messenger,

Peace and blessings be on him and his progeny, just as that of liars and tale-bearers.

{Around her collar is a rope of twisted cord (*masad*)}

The term **{her collar}** means: her neck. The **{collar}** amongst women

Refers to that which is at the farthest extremity of the neck’s length.

The term **{rope of twisted cord}** is: a strong, fresh rope or one of straps.

A strap is made from the leather of a camel, and is the strongest cord, in fact.

It is a simile used to denote one who carries lies or false testimony

So that they are met by the people with feelings of evil and enmity.

Some who have explained what we’ve said regarding Abu Lahab’s mate

Say that her “bearing the firewood” refers to the thorns she would take.

She used to throw them in the path of Allah’s Messenger;

And that **{rope of twisted cord}** is: palm fibre roped together.

Exegesis of *Al-Naşr* (Q. 110)

In the Name of Allah the Most Merciful the Most Gracious...

He, may Allah be merciful to him, was asked about the statement of Allah: **{When the victory of Allah comes and the opening, and thou see people entering the religion of Allah in droves...}**

The meaning of **{comes}** is: approaches, and **{victory}**: triumphs and subjugations.

The **{opening (*al-fath*)}** from Allah is: Allah's judgment with its implementations;
In that, a judgment by it and what He makes obligatory from punishment;

Good for the one who does good and disobedience for the one disobedient.
Shu'ayb, upon him be peace, sought this from Allah and the believers with him:

{“O, our Lord, unfold (*aftah*) between us and our people in truth, for Thou are the Best of Openers (*al-fātihīn*)”} (Q. 7:89).

The intended meaning is: “Judge between us and our people in truth,
O Best of Judges!” Punishment was meted out against them with swift rebuke.

The meaning of **{thou see people}** is: you see them entering in that,

You came with the path and religion. The **{droves}** of people is, in fact:
What you see of large groups from tribes and different locations,

Like when Allah's Messenger, peace be upon him, used to send delegations
From tribes and cities, like 'Uqayl, Tamīm, and people of Oman and Bahrain.

Every community sent a delegation to Allah's Messenger, Allah bless his name.
They believed in Allah, His Messenger, and became Muslims all the same.

{So glorify your Lord with praise}

The term **{glorify}** means: be thankful to Allah and humbly submissive

By praising Him for the victory of Allah, for Him and for His religion;
And the fulfilment of His promise regarding victories against His opponents;

And for what you see regarding His victory for those aligned as proponents.
This took place in his lifetime and before the fate of death was upon him.

{And seek forgiveness, for He is Oft-Returning}:

He is commanded to seek forgiveness when the Promise of Allah is completed.

{Oft-Returning} means: One who returns with mercy and bounties oft repeated.

It's said that **{When the victory of Allah comes and the opening...}** was sent down

To Allah's Messenger, and he was ordered to seek forgiveness and saw victory found,
He said: ((My fate's been announced to me and I've been informed of death's advance))

Everything Allah said was proven true when he achieved victory and opening by Allah's Hands.
He, peace and blessings be upon him and his progeny, died with victory evident,

And he was taken after his faults were forgiven. In that, Allah says regarding him:

{Verily, We have granted thee a manifest victory; so that Allah can forgive all of thy faults from before and after, and complete Our favour upon thee, and guide thee toward the straight path! And Allah helps thee with a mighty help!} (Q. 48:1-3).

We praise Allah for that which He specified him with by means of His bounties!

We ask Allah to increase it in this world and the next by means of His grace abounding!

Exegesis of *Al-Kāfirūn* (Q. 109)

In the Name of Allah the Most Merciful the Most Gracious...

He, may Allah be merciful to him, was asked about the statement of Allah: {Say: “**O disbelievers! I do not worship what thou worship, nor do thou worship what I worship. I will not worship what thou worship, nor will thou worship what I worship. To thee be thy religion and to me, my religion!**”} (Q. 109:1-6).

It is a command from Allah to His Messenger, upon him and progeny be peace,

That he should say to the one unsure of Allah’s Divine Oneness and disbelieves:

“O disbelievers, I’m not a slave to what you worship with Allah, nor are you slaves

To the Divine Oneness by which I am enslaved to Allah with! I am not in the state
Of slavery to the idols that you worship, nor are you slaves to Allah by Islam.

Similarly, from Allah is the matter by which you ascribe partners to Him along.

From this world to his calling, Allah’s Messenger, may Allah bless him and his seed,

Never worshipped other than Allah. But they never worshipped Allah by *Tawhīd*.

The truth is with the praise of Allah, the Possessor of longevity and grace.

In what Allah’s Messenger, upon him be peace, was commanded to say,

There is no controversy or doubt in that. There is no disagreement by what Allah bestowed

Upon him with. Therefore, there was surety in the word and revelation to him showed.

Exegesis of *Al-Kawthar* (Q. 108)

In the Name of Allah the Most Merciful the Most Gracious...

He was asked regarding: **{Verily, We have given thee the *Kawthar*} (Q. 108:1).**

The meaning of **{We have given thee}** is: To you, We've granted the *Kawthar*.

{*Kawthar*} means: a great gift. It's said that "many" is derivation from *kawthar*, Just as *ghafrān* is from "forgiveness." Allah makes His Messenger and slaves know

That Allah has graced him from his blessings and guidance and made its least into most. By the grace of Allah, the smallest was made into the largest. Victory cannot be achieved Except by the grace of Allah, and it's only by means of Allah that one's goal can be reached.

{So pray to thy Lord and sacrifice. Verily, the one that hates thee is cut off} (Q. 108:2-3).

It is a command from the Glorified to His Messenger, Allah bless him and his progeny,

To pray all of his prayers to his Lord. **{Lord}** refers to: Allah, the Blessed and Lofty, Who blessed him with his blessings and nobility by which He blessed him with.

This is because many people may pray to other than Allah by what they worship. Also, some of the People of Islam may pray their prayers while showing off

Even if they were venerating and had declared the Divine Oneness of Allah.

The Glorified commanded him that if he were to sacrifice anything to his Dominant,

He was to sacrifice to none but Allah alone because the pre-Islamic Arab ignorant Used to sacrifice to idols and graven images. They associated others with Allah

With their sacrifices between it and the Most-Merciful. They used to call out The names of their gods in their sacrificial offerings and mentioned Allah, the Majestic, When they mentioned it. Regarding that, Allah the Glorified and Exalted addressed it:

{Do not eat that upon which Allah's Name is not mentioned}¹: His specific Name.

None of the sacrifices and slaughtered animals are specifically for Him, the Praised.

The Glorified informs His Messenger that the one who hates him is from human beings.

This person is the defeated one, defeated by being cut off and not honoured by means Of his hatred for him, his abhorrence, nor is he victorious. It is from Allah a grace

To His Messenger. The one who hates and abhors him is the one who is disgraced. He can't go to Allah in His Love. We praise Allah for His favours! To His Messenger, He gave From His blessings. He has made love and affection for him a religious duty upon the slaves.

It is said that the *Kawthar* is a river in Paradise that Allah has favoured His Messenger with

And something He made for him in Paradise. They also say that the one who hates him And is cut off is intended to be 'Amr bin al-Āṣ al-Sahmi² specifically. With Allah's will, The explanation of that is it refers to any hater of the Prophet—'Amr or other than him.

¹ (Q. 6:121)

² Although the text identifies the person as 'Amr bin al-Āṣ, the correct rendering would be al-Āṣ bin Waa'il, the "father" of 'Amr. Perhaps this was a mistake on the part of the copyist.

Exegesis of *Al-Mā'ūn* (Q. 107)

In the Name of Allah the Most Merciful the Most Gracious...

He, upon him be peace, was asked about the interpretation of: **{Hast thou seen the one who belies the *Dīn*? Then, he is the one who pushes away the orphan and does not encourage the feeding of the needy. Woe to the ones who pray that are heedless of their prayer—the ones who seek to be seen and withhold assistance}**

The interpretation of **{Hast thou seen}** is a recognition, informing, and explication

From Allah to His Messenger and believer in what was revealed from Book and Inspiration.

It is not the vision of witnessing and the two eyes, but one of certainty and awareness.

It is similar to one who intends for one to know something that is not of manifest clearness

And says: “Have you seen such-and-such?” He intends by it to inform them or know

From the boundaries of understanding. From what He revealed to him and showed,

Allah is causing His Messenger, blessings be upon him and his offspring,

To recognise the signs of all the people who seek to belie the Day of the *Dīn*.

The Day of the *Dīn* is a day when Allah will recompense all who perform

Deeds for what actions they committed—from the ones of guidance to deviant harm.

It is the Day of Resurrection in which all debts will be proportionally remunerated.

The one who performs good actions will see with their eyes what they perpetrated;

As well as the one who performs bad actions, he will see what actions worked in.

The liar belies the Day of *Dīn*. He is sceptical, and he denies that it is certain.

{Then}: it is like that, so **{he is the one who pushes away the orphan and does not encourage the feeding of the needy}**

Because he is sceptical about it and he belies it.

He is insufficient in his certainty regarding it.

“Pushing away the orphan” refers to: pushing him away from his right

And preventing him from it. By that, the liar declares that the *Dīn* is a lie.

He does not encourage others to feed the needy. Regarding that and other than that,

The Most Merciful and the Most Gracious says: **{Woe to the ones who pray}** in fact.

This means: those who are not righteous and God-conscious. They are transgressors,

Oppressors, and hypocrites. They are those who, as Allah, the Glorified, says are:

{...heedless of their prayer}.

{...heedless} means: diverted from the prayer and its timings; not busy in it.

They are not actively preoccupied with its rules. By it, their souls are oblivious

Of Allah. Their hearts are preoccupied with other than Allah’s remembrance.

The **{ones who seek to be seen}** are those who are seen with the eye in the prayer,

Yet they are heedless of Allah’s remembrance, and their hearts are absent from there.

Regarding **{and withhold assistance}**, it is what means of support that Allah made.

It is that which Allah has made obligatory regarding assistance to those who need aid

Other than the religious obligation of alms. It is not a lot of subsistence in these assistances.

Examples include: the acquisition of fire, a hand mill, or a bucket for one to seek sustenance.

There are no necessities for one’s family nor for one, expenditure.

There are many other examples similar to what was mentioned here.

Then, **{assistance}** is what they are helped by due to spending amongst the believers.

They assist by means of assistance the one who’s assisted from amongst the seekers.

They all, by means of their assistance to him, will not be amongst the sinning.

Allah says **{the ones who pray}** referring to those mentioned in the beginning.

Those mentioned as withholding assistance are connected to ugliness and sin.

One knows that ugliness—its minor and major—is what Allah’s displeased in.

The character of degradation is from its people and not that of morality.

Its existence must be shown and it’s illegal to be within its locality.

The only exception is to make it clear and command one to illumination.

All praise is due to Allah. He is the One who makes ugly the abomination.
He is the One who graces all of what He created, with much sound advice.

He commands the clear and good and prohibits from oppression and vice.

Exegesis of *Al-Quraysh* (Q. 106)

In the Name of Allah the Most Merciful the Most Gracious...

{For the familiar security of the Quraysh—for their familiar security during travels in the winter and spring...}

Their **{familiar security}** for the Quraysh is from themselves, allies, and thieves,

As well as from neighbours, so they can dwell in the Sacred Sanctuary in peace.

Their place is secure in the Sacred Site, as well as that of those who are with them.

The one who desires to travel with them is similarly safe in both journeys within.

One can transport food and leather hides with them two times in the year.

Of highway bandits from the Arabs or others, they need not worry or fear.

All of the Arabs are in fear when hungry but feel safe when in satiation.

Because of the Arab's sanctity of the House, their respect and veneration,

As well as their tributes, their elders discontinued settling and inhabitation.

Allah, the Blessed Exalted mentions them concerning this characterisation.

By this, the Exalted distinguishes them by blessing the House and its vicinity.

He mentions this, as we mentioned its affair, as the Glorified says explicitly:

{Haven't We established for them a safe sanctuary to which the fruits of everything are brought as provision from Us? Yet, most of them do not know!} (Q. 28:57) and {Do they not see that We have made a safe sanctuary whilst other people are being taken away around them? Then, is it in falsehood they believe and in the bounties of Allah they disbelieve?!} (Q. 29:67).

{So let them worship...} is interpreted to mean: So let them declare He is One only.

This means: so let them be sincere; and this means: so let them worship Him alone.

{...the Lord of this House; the One who fed them from hunger and gave them safety from fear}

He is the One who has established it by means of that surrounding it.

They were fed from hunger, and they were made safe from panic.

They were never hungry like the famines of those who are hungry.

Nor were they in fear like the trepidation of those of fears sundry.

They all know that He said: "The House is the House of Allah, the Noble and Grand."

No one can worship other than Him there, whether angels or idols made from hand.

Allah, the Glorified, is the One who sanctified the Sacred Precinct,

And the Blessed and Exalted made it majestic and noble distinct.

No idol can be worshipped therein nor can one worship any angel brought near (*al-muqarrribūn*).

The Majestic commanded them to worship Him alone and be grateful to Him there,

Because of what He made for them and for what He devoted to them.

He granted them the House with its holiness and gave it to them.

Exegesis of *Al-Fīl* (Q. 105)

In the Name of Allah the Most Merciful the Most Gracious...

He, upon him be peace, was asked about the interpretation of: **{Didst thou not see how thy Lord dealt with the Companions of the Elephant? Did He not render their plans awry and send against them flocks of birds...}**

The meaning of **{Didst thou not see}** is not vision with the eyes, but to know and recognise.

Because Allah's Messenger, upon he and his folk be peace, did not see it with his two eyes.

He saw it by means of knowledge and certainty by what Allah said and His description,

"Didn't you see" means: "Didn't you know." By both, certainty is meant, as well as cognition.

The interpretation of **{...how thy Lord dealt}** is: ...what did your Lord do.

{Companions of the Elephant}: those who came or were sent with it too.

This is because everyone with his elephant is considered its companion real.

The one who dispatched it, though he didn't accompany it, is a companion still.

Their **{plans}** means: their intended goal, because "plan" means "objective."

Says the poet: "I plan, you plan—a good goal. We're together, even if it's defective."

The **{Companions of the Elephant}** planned; that is, they had an aspiration

That they would destroy the Ka'ba and render it a place of devastation;

Because, at that time, an Ethiopian church was destroyed by an Arab faction.

There was a king named Abraha bin as-Sabāh, a man of Yemeni extraction.

He wanted to retaliate against them, so he dispatched the Companions of the Elephant.

So Allah, the Glorified, sent against them what He mentioned in the verses relevant:

{...flocks of birds. They stoned them with rocks of baked clay and rendered them as consumed stalks}

No one escaped the affliction by the stones and there remained none.

{...flocks of birds} are a group of big birds who congregate as a squadron.

Not one of them came from another's place. They came from every direction.

{...baked clay} refers to earth. When hardened, there's no softness or protection.

So, it does not fall upon something except that that the thing is destroyed.

It is brought to ruin. As Allah says, it is like **{consumed stalks}**, void.

The **{stalks}** refer to cane grass planted in vast bundles eaten and entered.

It can be scattered, woven; and **{consumed}** means: eaten from the centre.

Exegesis of *Al-Humaza* (Q. 104)

In the Name of Allah the Most Merciful the Most Gracious...

He, upon him be peace, was asked about the interpretation of: **{Woe unto every defamer and slanderer! He is the one who collects his money and counts it. He considers that his money will make him to live forever! Certainly not! He will be flung into *Hutama*! What has reached thee concerning *Hutama*? The Fire of Allah, bursting forth with flames! It is that which overtakes the hearts. Indeed, upon them it will be shut—in pillars extended}**

The interpretation of **{Woe}** is: what's known from lamentation and pain.

It's also that which is associated with a magnanimous and tremendous shame.

The **{defamer}** is: one who backbites others and uses satirical names.

The **{defamer and slanderer}**: one who robs one of one's rights and defames.

The **{defamer}** diminishes by slander. The **{slanderer}** degrades by scandals.

The **{one who collects his money}** struggles to amass the wealth he handles.

When he **{counts it}**, he keeps watch over it and calculates it piece by piece

With the wealth in his hands and fears his conditions increase and decrease.

{He considers}: He understands, He feels, He deems, and He thinks,

That the money that he amasses and counts causes his state to rise and sink.

It won't last forever and will eventually diminish. It will not defend him;

Nor will it protect him from what he fears or shield him from fluctuations within.

How, when it can't defend one from the great afflictions of death?!

One can't diminish its toil and earnings or by it, decrease death any less.

Similarly, by that, Allah intends to indicate death's harm and calamity;

For one cannot escape it by means of collecting and counting one's prosperity.

This world is quickly fleeting and similarly, hastened is his resting place.

On Judgment Day, he is **{flung into *Hutama*}**: thrown in there on his face.

{*Hutama*}: the consumer of its people and stones by burning and conflagration.

It is a Fire made by Allah, as He said regarding the settling of its population:

{Be conscious of a Fire whose fuel is humans and stones made ready for the disbelievers} (Q. 2:24)

Allah created the Fire of the Hereafter to be a cleaver on that Day;

Without the use of iron, stones, trees, or anything before it that way.

That Fire is not like this fire, which Allah made from trees and clay.

As Allah, the Glorified, says: **{Dost thou not see the fire thou ignite? Are thou the producers of its trees or are We its Producers?!} (Q. 56:71-72).**

If the Fire of the Hereafter was like the fire of this present reality,

It would be fuelled by trees like the fuel used in this world's locality.

However, Allah makes its fuel source stones and human beings.

The human beings and stones are the firewood of that flame, it seems:

{Verily thou and what thou worship instead of Allah, will be the firewood of Hell. To it, thou will be coming} (Q. 21:98).

The people of Hell will be there for eternity forever and remain therein.

They will not be removed from there, nor will the people reach their end.

Just as firewood is turned to ashes when extinguished and remains lifeless,

Similarly, the skins of the people of Fire—of the Hereafter—will be like this.

If it something that dies down and abates; it eventually reaches disintegration.

But, Allah will renew it after its destruction and return it anew from creation;

So Allah will make the people of Hellfire remain eternally by regeneration.

As Allah, the Glorified, says: **{Every time their skins are seared through, We will replace it with another skin**

so they can taste the punishment. Allah is Mighty, All-Wise} (Q. 4:56).

Because its fuel is people and stones, the Hereafter's Fire will remain forever.

The stones and Hell's denizen's skins will be consumed and brought back together. It's decreed by One Mighty and Wise that Hell's punishment will not end, ever.

{...that which overtakes the hearts}: what misery and worry reaches the inner.

{...upon them it will be shut} means: a closing or fastening a lid over Gehenna. Allah states it in connection to the doors of Hell, which are closed over them.

The closing of its doors, as Allah said, indicates an emphasis on its punishment. It is the greatest tragedy as well as pain and burning, as the Glorified mentioned:

{Every time they desire to be removed from there, they will be returned to it. It will be said to them: "Taste the Fire of Hell that you used to belie!"} (Q. 32:20).

{...in pillars extended}

After the Glorified mentioned the closing Hell's doors and shutting the top,

Pillars lie extended upon its doors as barriers which render the doors locked. The term "closed" doesn't necessary imply a complete closure in itself

Because a door that is simply closed could be opened somewhere else. For example, an outer door may be shut or only a middle door closed.

But all of its doors will be closed as evidenced by the barriers used on those. Its closing will be thorough, complete; from the first of it to its last;

Especially when it is extended and established by locks that hold fast. All doors of Hell will be shut. As Allah mentioned about those with iron maces,

The people will be struck with these iron maces, who seek to escape from their places:

{They will have maces of iron} (Q. 22:21).

Glorified be the One who gathers constricted darkness for sinners and atheists in Hell,

It will be said to them on Judgment Day: **{"Enter Hell's doors—forever to dwell!"} (Q. 39:72).**

Exegesis of Al- 'Aşr (Q. 103)

In the Name of Allah the Most Merciful the Most Gracious...

He, upon him be peace, was asked about the interpretation of: **{By the late noon (al- 'aşr), verily humankind is in loss...} (Q. 103:1).**

The **{late noon}** refers to the last part of the day and can refer to time.

That has an allegorical interpretation, and Allah knows best in kind.

The real meaning is that it refers to the time after the noon day.

And its interpretation doesn't refer to time itself, as some may say.

Though both can refer to time, and both times can be described as such.

It is the best of times, and the prayer is performed during this time much.

This interpretation of this swearing is allegorical in its denotation.

And Allah is Most Knowing and Wise, but this is the best interpretation.

The meaning of the swearing is like swearing by the dawn and nights ten.

Allah mentions their affair by emphasising their virtue and destiny within.

The **{late noon}** is after the noontime; and if it means time, its entire slot.

The prayers performed then are best, when performed early—swearing or not.

The interpretation of **{loss}** is: deficiency of what is good and correct.

Some people have no good, as Allah says: **{is in loss}** in that respect.

Everyone is devoid of victory if they do not perform, for Allah, good deeds.

Allah, the Glorified, says regarding them: **{...except those who believe,**

Do righteous deeds, and call one another to truth and patience}.

The avoiding major sins and disobedience is "belief's" interpretation.

{Do righteous deeds, and call one another to truth and patience} means:

Perform deeds for Allah—the best of actions by which their Lord is pleased.

"Calling them to truth" means: commanding them to obey what right is.

"Calling them to patience" means: commanding them to remain righteous;

And against what opposes that placed on them from hardship or ease:

And what afflicts them from the neglect of those who invalidate things;

As well as from the one who is not observant of the Lord of the creation;

As well as the scoffer and oppressive tyrant conquering with unjust subjugation.

Exegesis of At-Takāthur (Q. 102)

In the Name of Allah the Most Merciful the Most Gracious...

He, upon him be peace, was asked about the interpretation of: **{Accumulation distracts thee, until thou visit the graves...} (Q. 102:1-2).**

The meaning of **{distracts thee}** is: makes you heedless of the Hereafter impending;

This is due to your mass accumulation of tribes, wealth, and children descent brings;
As well as the bragging you did concerning that. By that, they are preoccupied.

They are distracted and inattentive. They exhaust themselves by toil and grind.
They work themselves as dogs and are stingy beyond what's reasonable.

By their accumulation of wealth, their Hereafter's certainty is not feasible;
Also, by their busying themselves with accumulation of apprehensions.

Allah purges him from His good by Messengers and righteous mentioned.
They will never be with those who accumulate, neither in friendship.

The meaning of **{visit the graves}** is: their fated destination;

Their connection to the Hereafter and proximity to its station.

{No! Thou shall know! Then...No! Thou shall know! No! If only thou knew with the knowledge of certainty...}

It is a method of repetition used by Allah, the Exalted, Blessed,

In order that He can explain and cause one to learn from its lesson.

{Thou shall surely see the Hellfire! Then, thou shall see it with the eye of certainty!}

The Majestic says that with the vision of the eye with certainty

You will come to see what you were promised...most certainly.

{Thou shall be asked on that Day regarding the blessing}:

You will be stopped at that time for what you did before your termination;

As well as for your life in this world. The **{blessing}** is: a great donation.

It was what they were granted with in this world and its lasting.

It was before what came to one from the Hereafter and its gnashing.

Allah has not revealed a verse in this chapter or any other, long or short;

Except that a blessing of Allah is shown with hidden and manifest import.

The least of the manifest is enough for one and sufficient.

Its light ones are full of wisdom and blessings without finish.

Exegesis of *Al-Qāri'a* (Q. 101)

In the Name of Allah the Most Merciful the Most Gracious...

He, upon him be peace, was asked about the interpretation of: **{The Catastrophe! What is the Catastrophe? What has reached thee concerning the Catastrophe?}**

{The Catastrophe} is: what terrifies one from misfortunes and affairs;

As well as the sudden attack upon a people by means of fear unawares.

It means: A great tribulation to see and what the eyes will witness

From the horrors seen and those things that will scare one witless.

The good deeds will be recompensed, as well as those of wickedness;

Whilst standing on Judgment Day. There will be grief and penitence

For all disappointed ones, losers, intentional sinners, and disobedient.

Do you not hear how Allah will address those resurrected immediate?!

{A Day when people shall be as moths dispersing}

{...shall be} is: will become. And **{moths}** are small creatures deemed vile;

Insects of the earth and flying. The Arabs use it as imagery to mean fragile

Because there are many. A flying thing denotes something contemptible.

If you want to connote something as many, weak, light, or small, in principle;

You say: "What is this except that it is like moths in smallness and lightness?"

People who want to denote many say: "like moths in abundance," like this.

"Dispersion" is to spring forward confusingly and spread in various directions.

It is to flow as waves from different paths and ram into each other with aggressions.

Allah uses this simile to refer to the people during the Day of Resurrection.

They are described as moths scrambling about ramming each other by section.

They fall to the ground panicking. There is more we could mention regarding

The many, ramming, disturbance, confusion, and differing directions departing.

On that Day, they will be called from various directions of one addressing.

They will all respond to the call, all of them, by means of their listening.

As Allah, the Glorified said: **{On that Day, they will follow the Caller, from whom is no escape} (Q. 20:108).**

They will not break away after following him, as they seceded before the call.

They will not hear and be in confusion regarding what they are called to at all.

As Allah, the Glorified said: **{Listen for the Day when the Caller shall call from a near place} (Q. 50:41).**

It is a Day piercing calls will be heard. One will hear the Caller's address.

Regarding what we mentioned about this piercing call, Allah stressed:

{Then, when the piercing call comes on a day when a person will flee from his brother, mother, father, mate, and children; everyone will be concerned with himself on that Day} (Q. 80:33-37).

{The mountains shall be as wool fluffed up}

The **{wool}** is a fine, soft wool that is not rough but soft to the touch.

It is fluffed, dried, and may be separated into pieces—little or much.

You could comb through it, tear it, scatter it, and divide it, as well.

Similarly, the mountains will be manifested, as one is able to tell.

On the Day of Judgment, you will be finished, like a mirage of mist,

In annihilation, finality, destruction, and payment for what you commit.

After those misfortunes, Allah says: **{...the one whose deeds weigh heavy...}**

This means: The one whose good deeds and actions are on the scales weighty.

{...in a life of pleasure} means: one will be in a life of pure bliss.

One will only come to know lightness or heaviness that Day as this:
To know it by one's condition, destiny, and the deeds one committed.

We will not know lightness or heaviness by scale measurements intended
On that Day, nor by the various weights of lightness, bodies, and mass.

But one knows it by what we previously mentioned and explained last,
And by what is known by the Arab in the Arabic language and tongue.

{Regarding the one whose deeds weigh light...} refers to the deeds of one,
Which are light because of one's disobedience and defiant deeds done.

{...his refuge is *Hāwiya*}

The meaning of **{his refuge}** is: his final destination: his abysmal place.

Allah says: **{What hast reached thee regarding what is it? A Fire ablaze}**.

{A Fire ablaze} is what they will be lead to, and Allah assigns them there.

If it is their destination and refuge, it will be their final resting place there.

{A Fire ablaze} is that which will not be extinguished or recede.

They will remain therein forever, and the one who enters never leaves.

Exegesis of Al-‘Ādiya (Q. 100)

In the Name of Allah the Most Merciful the Most Gracious...

He, upon him be peace, was asked about the interpretation of: **{By the chargers snorting, sparks flashing, and swift running to the morning...}**

The meaning of **{chargers}** is: anything with cloven hooves;

All types of livestock, whether they are domestic or wild in moods.

The meaning of **{snorting}** is what they do in battle and warfare.

{...sparks flashing} is what flashes, sparks from hooves in battle there.

It is the fire from hooves striking stones, solid earth, and rocks.

From all of that lit by the fire that appears, it occurs by sparks.

It is similar to when we ignite or light a fire using kindling (*zanād*).

{...swift running to the morning} refers to horses specifically,

And Allah knows best. The difference between them and other

Hoofed animals used in battle is that they are more majestic rather.

They are specified by their benefit, blessedness, and good they bring.

They are mentioned first before the mule and donkey by Allah’s saying:

{...and the horses, mules, and donkeys for thee to ride, as well as their beauty. And He creates that which thou hast no knowledge!} (Q. 16:8).

{...and by it, dust is raised...} denotes: a cloud of dust with dispersed particles.

{...by it, rush to the middle together}: swiftly running through the dust, all of them.

{Verily, every person is ungrateful to his/her Lord}

This means: s/he is ungrateful to the Lord’s bounties by major sins,

As well as acts of disobedience, immoral acts, and deeds of wickedness.

{...and to that...}: by means of one’s condition and opposition.

{...one is witness} to one’s Lord by His blessings and munificence,

And from what one sees of His grace and charity,

As well as excellent creation and goodness by clarity.

{Verily, for the love of wealth, one is extreme}

It is the love of wealth that is desired which doesn’t subside, as those

Who obey Allah and His religion. It is sufficient for him what he chose.

He’s ungrateful to his Lord. **{Doesn’t he know that when those in the graves**

Will be resurrected}; that is, from the bones of those bereft of life made.

{And what will take place in the hearts}

That is, what is hidden in the hearts from other than Allah as a seed,

And what will appear when everyone is accountable for their deeds.

{On that day, their Lord will be aware of them} (Q. 100:10)

On that Day of resurrection and acquisition, **{aware}** refers to the sense

That their good and bad deeds will not be hidden—whether small or immense.

Exegesis of Az-Zalzala (Q. 99)

In the Name of Allah the Most Merciful the Most Gracious...

He, upon him be peace, was asked about the interpretation of: **{When the earth is shaken and its quaking, and the earth extracts its burdens, and humankind says: “What is with it?!—On that Day, it will disclose its news. It is because thy Lord hast inspired it}**

{...its quaking} is: its shaking and its people thereon

From the affair of the Final Hour and its condition there upon.

Regarding that, what we say about that as an explanation

Is what Allah has said about the Final Hour as an explication:

{O humankind, be conscious of thy Lord. Verily, the quaking of the Hour is a grave thing!} (Q. 22:1).

What we have said about the **{quaking}** is made explicitly clear here.

For, it will be a monumental happening and will be a calamitous affair.

The Lord says about it on the believers among the Confederates there:

{...when they came upon thee from above and below, and thy eyes moved away and thy hearts reached your throats, and thou assumed about Allah what thou assumed, and the believers were tested and shaken by a severe quaking (zilzāla)} (Q. 33:10-11).

{...the earth extracts its burdens} means: manifest its constituents.

{...its burdens} is what the earth carries; what Allah makes upon it.

The earth's **{burdens}** refers to the people on it—dead and alive,

Sinner and saint. How can there not be an extraction of them thereby?!

All of them will be moved to the Place of Perpetuity and Permanence (*dār al-Qirār*).

For, the earth of this world's life is subject to annihilation and transience.

The earth of the next world's life is subject to eternity, life everlasting.

Amongst this earth's **{burdens}** are the graves in which whom lie passing

Those upon their backs with their deeds subsumed,

Before, they were worn out and their bodies consumed.

In spite of all of that, they will be extracted therefrom.

So sayeth Allah, the One Majestic and Wholly Sovereign:

{When the earth is extended and throws out what's in it and relinquishes it} (Q. 84:3-4).

This means: the earth will cast out and relinquish the people therein;

Its dead will be spread out and gathered in a mass gathering in position.

Regarding the earth relinquishing its burden, this will be its condition:

{...and humankind says...}

Humankind refers to everyone who will see the quaking

And the extraction of its burdens. They will start saying:

“What is wrong with the earth and wrong with its state?!”

Then, at that time, the earth will speak about it for its own sake.

This is because it will be inspired by Allah, Glorified be He.

Its duration shall be cut off and its destruction in finality.

{On that Day, the people will depart in groups to be shown their deeds} (Q. 99:6).

{...in groups} means: they will depart from their places in gatherings:

One group to Paradise and the other to Hell to dwell therein everlastingly.

They will be destined to their destination. They will see the weight

Of their deeds—an atoms weight of the bad or good they would make.

It is those deeds which precede their souls—righteous or reprobate.

{Whosoever commits an atoms weight of good shall see it. Whosoever commits an atom's weight of evil shall see it}

The expression **{see it}** means:

To be recompensed for one's deeds.

Exegesis of *Al-Bayyina* (Q. 98)

In the Name of Allah the Most Merciful the Most Gracious...

He, upon him be peace, was asked about the interpretation of: **{Those who disbelieve amongst the People of the Book and the idolaters...}**

{People of the Book}: People of the Torah, the Book revealed to Moses, peace be on him.

It is authoritative to the Jews and Christians, both of which have many sects amongst them.

Amongst the Jews are: the Judaists, the Samaritans, and others you've seen and heard of.

The Christians are: the Melkites, Jacobites, Nestorians, and others you've seen and heard of.

There's no need to mention them in our exegesis and talk about them in specifics.

It suffices to say that they are the People of the Book, whether them or other divisions.

The **{idolaters}** are those Arabs that worshipped idols with Allah as gods and lords.

They are set up as lords, and from people, they are those who denied, rejected, and abhorred that there should be to these things a Lord that should be worshipped and adored.

One could claim that these things remain still as one could readily see in accord.

It cannot be established that these things can organise something or have an effect.

They commit a grave offense in that they are blind and ignorant, but have eyes yet.

Despite that, they do not see that these manufactured things are false, an effected thing,

An innovated object, and well-measured. It's not hidden from the blind or the seeing.

Verily, in this, there is no acknowledgement of the Hereafter and final destination.

The People of the Torah, People of the Book, those who do not have affirmation

Of God are not the same as the Arab. The Arab is likened to the one acknowledges God

But sets up partners to Allah. Their intellects are as those of freely grazing livestock.

When a convincing argument is brought before them by Allah, with sound principles,

By which Allah diffuses all of their excuses, their rejection is shown to be evident simple.

Those mentioned in this *sūrah* are only those who acknowledge the Lord but don't believe.

They are those amongst the People of the Book and idolaters who reject and therefore disbelieve.

He says, Glorified be He: **{Those who disbelieve amongst the People of the Book and the idolaters did not fragment...}**

Fragmentation refers to the staying away from and avoiding the others; forming sects.

They fragment from the agreement of their groups and slander Allah in that respects.

The word **{disbelieve}** here means: are ungrateful. This is because the unappreciative

To Allah, Blessed be His Name, is the rejecter who commits evil acts of disobedience.

This is the case even with someone who acknowledges and believes in Allah by gnosis;

Similar to Satan, who mentioned Allah, Glorified be He, by means of what he did know thus.

He was declared ungrateful to his Lord due to his persistence in committing major sins.

Similarly, anyone who persists in major sins falls from grace and declared ungrateful then.

Whosoever attains His pleasure, aligns with His friends and opposes His foes, is grateful.

Because of the disobedience of the People of the Book and idolaters, they are "ungrateful."

However, in all of their hearts and tongues is an establishment of Allah. Then, He states so:

{Those who disbelieved amongst the People of the Book and idolaters did not fragment...}

This means: They did not divide, avoid one another, and become disobedient,

{...until there came to them the Explanation}, which means: Clear Enlightenment.

{A Messenger from Allah rehearsing pure scripture}

{... rehearsing...} means: reciting and following after the recitation.

{...scripture...}: what from the reading was gathered in pagination.

{...pure...} means: that in which lies purity and blessing clear.

A book in which lies enlightenment and an explanation there.

Everything that is pure is blessed and everything blessed is pure.

In it is blessing and purity by Allah. Similarly is said of the Messenger.

When he is mentioned by what Allah made in him from blessings,

He is the Messenger of Allah, the pure and the one in whom is pleasure.

There are many statements that mention him as pure. Whosoever mentions
Him as pure, peace and blessings be upon him and his progeny, is ingenuous.
By that, one only means that he is blessed and a pure human being.
Him having just performed the ritual ablution is not the intended meaning.
Similar is the case regarding his daughter, Fātima, upon her be peace;
For she is known as the Pure One. Blessed is what this epithet means.
This means what was granted to her and what blessings has been given
To her as the issue of Allah's Messenger, peace be upon his progeny and him.
This is the interpretation of purity. This perspective is known and undeniable.
One isn't ignorant of it or objectionable. It's known in Arabic and conceptually viable.

{In it are laws established aright}

The meaning is: laws of enlightenment, decisiveness, and explanation.
It possesses light, evidences, and proofs. There's no difference or deviation.
Then, Allah mentions what we did about the People of the Book engaging in separations,
As well as disagreeing; and what they do now and before now, splitting into denominations.

{Those who have the Book did not separate until after there came to them the Explanation}

The meaning of **{Explanation}** is: the Messengers and Enlightenment they brought;
There is no trickery or obscurity in it. But, it is evident to the intellect and clearly taught.

{They were not commanded except to worship Allah sincerely. This is the upright religion; to establish the prayer and render the purification dues}

They were commanded to worship Him alone. The Christians worshipped Christ,
His Messenger and Slave, along with him. They were commanded to be genuine
In their religion and place alongside Him a son. But they made him a third of three.
{The ones who disbelieve are those who say: "Verily, Allah is a third in a trinity."}
But there is no god but One} (Q. 5:73). Allah is One, Everlasting, without progeny.
The Jews say, as quoted by Allah, in their equation with something and in equality:
{Ezra is the son of Allah} (Q. 9:30). By such, they agree with the Christians
In disbelief of Allah. They liken to Allah His creation in power and description.
They claim that Allah sits upon a throne as a bed and imagine inconsistencies.
They imagine that His seat is on the Throne, Chair, and established upon these.
There are those from this community who say the same from Allah's Speech:

{The Most Merciful is established on His Throne} (Q. 20:5).

They are commanded to be upright and turn away from sin.
{...upright...} is: obedience, right-acting, and submission.
They are commanded to pray to Allah alone, not others with Him;
This includes: those who pray to idols and Jesus, son of Maryam,
Also, who prays to Him, likening Him to Adam in form, blood, and fleshing;
And who prays imagining Him as light, a formed body, and in six directions:
Behind, front, right, left, above, and under. Allah's above what they ascribe!
He is Exalted, Sanctified from being, to creation in match and like, described!
How can it be that a master is abject to the level of one who's a slave of his?!
One eternal can't be compared to the one who, for a long time, didn't exist.

Allah, Glorified be He, says of His religion and its description:
His command to right guidance is: **{the established religion}**

{Verily, those who disbelieve from the People of the Book and idolaters shall be in the Fire of Hell, therein to abide forever. They are the worst of creation!}

The disbelievers in Allah amongst the People of the Book and idolaters
Are those who hold to the division of Allah's Lordship. Allah says they are:
{...the worst of creation} by what they claim of invalidities and allegations.

{...creation...} refers to what Allah created from seen and unseen creations.
{...the Fire of Hell...} is a fire that none knows or can compare to other flames.
There is no fire like it. For Allah has made its fire greater and burn without wane.
The meaning of **{...abide forever...}** is: without end and without death's claim.

As Allah, Glorified be He, says: **{To those who disbelieve shall be the Fire of Hell. There shall be no end, and they shall not die. Their punishment shall not be lightened. That is how We requite every disbeliever} (Q. 35:36).**

{...the Fire of Hell...} is a blazing fire whose blaze does not cool or die.
If it were to cool, it would mean that the punishment is lightened thereby.

{Those who believe and do righteous deeds, they are the best of creation! Their payment with Allah, will be perpetual Gardens under which flows rivers, to abide therein forever. Allah is pleased with them and they are pleased with Him. That is for the one who is humbly submissive to his/her Lord}

{Those who believe} refers to the believer who avoids the major sins of iniquity;

Those who fear bearing false witness and of slanderous calumny, fear being guilty.
They are those who always had the name "belief" ascribed to them in every sense.

They are those who are declared: The People of Guidance, Righteousness, and Excellence.
{...righteous deeds...} refer to those good deeds for Allah, in speech and action.

{Their payment} is: Their reward from Allah and what He grants them as benefaction.

{...perpetual gardens...} are: gardens which are remaining and stay securely.

{Allah is pleased with them...} in that, the pleasure of Allah is upon them surely.

{...they are pleased with Him}: pleased with what He's granted and given them;

Because in their lives in this world, they never stopped being pleased with Him,
Even before they reached their final destination. Then says He, Glorified be He:

{That is for the one who is humbly submissive to his/her Lord} which means:
For the one who fears and is conscious of Him. By this, the Majestic demonstrates

The people of God-consciousness, noble actions, and those He's pleased with their states.
They are those who will be pleased in their final places and destinations.

{...to abide therein forever...}: to eternally remain after reaching their stations.

Exegesis of Al-Qadr (Q. 97)

In the Name of Allah the Most Merciful the Most Gracious...

He, upon him be peace, was asked about the interpretation of: **{Verily, We have sent it down in the Night of the Qadr. What hast reached thee concerning the Night of the Qadr? The Night of the Qadr is better than a thousand months! The angels and the Spirit are sent down in it...}**

{We have sent it down} means: We have made it. Similarly, the Glorified declares:

{We have sent down iron...}³ and **{We have sent down livestock for thee, eight pairs}**⁴

{...sent down} is: made. It's possible that the whole Qur'ān was made then;

As well as formed and completed during the Night of the *Qadr*, as Allah mentioned.

The **{Qadr}** is a time appointed by Allah and denotes: majestic and immensity.

If one says: "So-n-so or such-and-such is *qadr*," it means: has greatness and majesty.

It is a time mentioned by Allah and ennobled by Him imbuing it with *Qadr*.

It is a proof that Allah produced all of the Qur'ān in the Night of the *Qadr*,

As well as formed and completed it and didn't repeat its revelation and inspiration.

He made it all for His Messenger and Prophet, peace be upon him and his relations.

He only revealed it to the Prophet, peace be upon him, in stages and not all at one time.

Gabriel, may Allah bless him, taught it to him chapter by chapter, verse by verse, in line.

This was so he could recite it, as Allah, the Glorified said, in sequenced stages.

These sequenced stages are described by the Glorified as the inspired revelation.

This is because it is in divisions and sequence. In that, Allah makes the statement:

{...a Qur'ān which We have separated so that thou may recite it in intervals. We have revealed it in stages} (Q. 17:106) and He, Glorified be He, says to His Messenger, peace and blessings be upon him and his progeny: **{Recite the Qur'ān with measured recitation} (Q. 73:4).**

It is broken up and revealed in its completion and its collected revelation.

It is as the idolaters said to the Messenger, peace be on him and his relations:

{“Why wasn't the Qur'ān revealed to him all at one time?!”}. Allah engages:

{It is such that We may establish thy heart by it, and We've sequenced it in stages}

And: “We revealed it to you little by little.” Then He says to His Messenger as proof:

{...they do not come to thee with a parable except that We come to thee with Truth

And the best exegesis} (Q. 25:32-35). We praise Allah for what He has enlightened

Us with from His proof, His bestowals of gifts, and mercy illuminated by lighting!

Then, Allah says He sent it down, meaning: He made all of it,

In one night. It is as He says, Blessed be He and Highly Exalted:

{Verily, We have sent it down in the Night of the Qadr} and **{Verily, We have sent it down in a Blessed Night} (Q. 44:3).**

By that, He invalidates all of the arguments of disbelievers who transgress.

This is by His Power. The ignorant can't object to it if they admit intellect.

{...We have sent it down...} may also mean: its descent from the Seventh Heaven

To one of the angels of this world's heaven; this is narrated as 'Ali's perspective.

Whichever of these two interpretations of **{sent it down}** one adopts,

The idea that all of it was revealed unto him at one time, is dropped.

If the meaning was revelation upon Muhammad, peace be on him and kin,

Then it would mean that the revelation was sent down to him in various divisions.

He said: **{...We have sent it down...}**, so this would be, from Allah, inconsistent.

The term “revelation” denotes that a total and not a portion of something, is sent.

³ (Q. 57:25)

⁴ (Q. 39:6)

He says to His Messenger, upon him and his progeny be *salām*:

{Verily, the One who has apportioned (*farḍ*) to thee the Qur’ān...} (Q. 28:85).

Allah informs him of its apportioning. “Apportion” means: to divide or section.

It is like one who orders one to divide a thing: “Apportion it (*afraḍa*) in segments.”

{Verily, the One who has apportioned to thee the Qur’ān...} means:

The One who has divided the revelation of Qur’ān to you in sectioned themes.

For, Allah is the Most-Merciful, Most Gracious. Its apportioning is by One All-Wise.

Any of the opinions we mentioned and clarified, is adopted as the interpretation devised.

It is a great and noble affair, as well as one of honourable mention and what gratifies.

{The Night of the *Qadr*} is that in which the Qur’ān was sent down.

It is from amongst the blessed nights in which the descending angels abound.

It is as Allah, the Blessed and Exalted says regarding the angels and Spirit

Due to its blessedness and power. Allah makes its affair great by means of it.

{...by the permission of their Lord from every affair}

From the affairs of Allah in occurrences and blessings for people of the earth.

It is that night which is a time of power and a time for the best of all that has worth.

Its worth is as Allah says, **{...better than a thousand months}** in measure.

In it, Allah, the Majestic and Praised, has placed blessings and fortune together.

In it, Allah restrains the one who sins from retribution and destruction most.

Allah attributes good to it by the descending of the Spirit and angelic hosts

From the highest of the high heavens to the part of the earth which is low.

{...by the permission of their Lord} is: by the permission of Allah, they do so.

Those other than us say **{from every affair}** means: from every place.

Allah knows! We say their descent is from Allah’s command and grace.

They descend by Allah’s command and power and by what He blessed in it,

As well as by its goodness, to every one of us and to groups by what’s sent.

It is by its blessing, majesty, and honour that Allah makes it the time of descent

As well as the time of divine inspiration and the amount of such which was sent.

He mentions it by *Qadr* as a way of ennobling it and associating it with greatness.

Allah makes **{The Night of the *Qadr*}** from the nights of Ramadan. Allah states thus:

{The month of Ramadan is that in which the Qur’ān was sent down as guidance for humankind and clear proofs of guidance and criterion} (Q. 2:185).

He says after mentioning it related to its month, may He be Glorified,

And making it where the bountiful blessings and blessed fortune reside:

{Verily, We have sent down on a blessed night, and We are forever warning. On it, every affair has been distinguished in wisdom as a command from Ourselves. Verily, We have been sending, as a mercy from your Lord. Verily, He is All-Hearing, All-Knowing} (Q. 44:3-6).

It is a night of blessings, mercy, peace, and protection. Regarding it,

Says the Lord of Heavens and Earth and the One who is in mercy Abundant:

{Peace until the arrival of Dawn}.

The meaning of **{Peace}** is: the security until the arrival of the dawn.

The Night of the *Qadr* is, for the secure, where tranquillity is drawn.

Punishment from Allah does not take place therein, nor is His Wrath felt.

It is by His Grace, Mercy, and Peace to the slave that Allah has forever dealt

Until the dawn. It is also by the right of the night that Allah placed within

Revelation and the sending down of the Qur’ān as well as its division

By His Grace and Mercy. By His Majesty and Blessing, it is a criterion.

The interpretation of **{What hast reached thee...}** is: “What do you know?”

Had We not revealed it to you as an explanation, you wouldn’t have known so.

{...concerning the Night of the *Qadr*?} regarding its power and immensity

And the way that deeds are multiplied in their reward and virtuous propensity.
It's a night **{better than a thousand months!}** due to its blessings and fortune,

As well as the multiplying of reward, which is as ten thousand nights and then
Ten thousand nights plus ten thousand nights; which equals thirty thousand nights!

In this way it is completed. The measure of the Night of the *Qadr* constantly multiplies
In its virtue and honour. It is a holy night in which all deeds are increased for the doer.

They are increased thirty thousand times in power and virtue. Praise be Allah, Lord Grandeur,
For that and other than that. For the One who has favoured us is Allah, Best of Granters.

Exegesis of Al-Alaq (Q. 96)

In the Name of Allah the Most Merciful the Most Gracious...

I asked my father about the exegesis of the statement: **{Recite in the Name of thy Lord who created. He created human beings from a clinging thing...}**

{Recite} means that he should recite it. **{...in the Name of thy Lord}** means:

He is commanded to recite by it, which is saying: *Bismillah ar-Rahmān ar-Rahīm*.

He is to begin with it as a means of instruction for every *sūrah* when he recites.

{...thy Lord} is: Allah, the Creator who created from a clinging thing, humankind.

{...clinging thing...} refers to a clinging red blood clot that shines with red.

Allah, Glorified be He, mentions it as a blood clot that hangs from overhead.

He created all humankind this way, with the exception of Adam and Eve.

Eve was created from Adam, and Adam—from the dust, he was conceived.

Adam and Eve were not extracted from an ancestry line or human lineage

Like those other than them who were extracted from ancestry or heritage.

However, both of their beginnings were by Allah and without human source.

It was without father or mother and between variation and difference of course

In manufacturing, nature, and creation. When He created Adam from earth

And creates his offspring **{from a clinging thing}**, it is of amazing worth!

It's a proof of the Creator's Power, for He creates what He wills from creation

And that His Power in what He creates is one, not sporadic or with differentiation.

As He, glorified be He, says: **{Verily, when We desire something, We only say to a thing "Be" and it becomes} (Q. 16:40).**

The Glorified informs that an existent cannot differ with Him in His Ability.

In all of such, His Power does not alter, but creation alters in changeability.

Then, the Exalted commands His Messenger to recite in His Name.

This is twice. All of such is, in its meaning and intention, the same.

It is a repetition, not individuation in increasing orders and attention;

An increase in mercy, blessings, knowledge, orders, and comprehension.

All of Allah's words increase and decrease, which is plain to see.

In the statements of Allah, there are neither curiosities nor invalidity.

There's no similarity to Allah's statements in wisdom and clarity.

{Recite! Thy Lord is Most Generous who taught by the Pen that which humans didn't know}

All of that which He taught is by sight, hearing, and the inner mind

What earns Allah's pleasure, wrath, guidance and deviance in kind.

As He, glorified be He, says: **{Allah extracted thee from the bellies of thy mothers and thou didst not know a thing. He made for thee sight, hearing, and inner minds so that thou can be grateful} (Q. 16:78).**

By what Allah has made for you of inner mind, you know and have intellect.

By what He made for you of sight and hearing, you see and hear in that respect.

Blessed be Allah, the best of creators and the provider of intellect and other things.

He is the Teacher by **{the Pen}** and other than that from what knowledge brings.

It is not that by which one writes or transcribes. The learned one is taught,

As well as other than them; whether one has the ability to write or not.

He teaches by creation, letters, or transactions. Allah makes one understand.

Had it not been for a word from Allah, one would not accrue any knowledge at hand.

Similar is the case with the bestowal of inspiration to a child, beast, or bird

To feed oneself, to protect oneself from attack, or stay away from that which injures.

Allah inspires them with gnosis to be wary and take precaution from detriment.

The meaning of **{Thy Lord is Most Generous}** is: Allah is Kind and Munificent.

That which is a blessing is connected to Him and generosity of knowledge sought.

From Allah to His Messenger, the knowledge of religion and Divine Law was taught.
Though he did not write with a pen, nor did he transcribe with his right hand a thing;
Allah made him the leader of all imams. Those with him in life and death, engaged in writing.
He was a leader and teacher for them out of Allah's goodwill, and gathered in them
The knowledge and wisdom of old and made it clear. Allah says in His Criterion:

{Thou hast not recited to them any book before this, nor didst thou transcribe with thy right hand lest the invalidators have reason for doubt} (Q. 29:48).

This is sufficient. All praise is due to Allah for making things appear correct;
As well as for making the evidence manifest for the people of right intellect!

{Indeed} has an explanation
Which means: Yes and an affirmation.

{Verily, Humankind oversteps bounds when they see themselves as being completely independent}

The meaning of **{oversteps bounds}** is: becomes presumptuous and exceeds.

The meaning of **{see themselves as completely independent}** is when one sees
Oneself as rich due to accumulation of knowledge and riches. One doesn't deem
That one is in need of anything else or acts haughtily in every situation one perceives.

{Verily to thy Lord is thy return}

This means: to Allah by the rising from the dead and Day of Resurrection.

Then, the Glorified says to His Messenger, upon him and his progeny be blessings:

{Hast thou seen the one who prevents a slave when he prays? Hast thou seen if he is upon guidance or commands towards God-consciousness?}

{Hast thou seen} means: Have you and those with you observed the one

Who prays and commands creation to what pleases Allah in actions done,
Seeks closeness to Allah, and follows the correct in guidance and conformity.

Is it not that the one that prevents from that is cursed by Allah and ignominy?
Similarly, every slave of Allah is called to God-consciousness and the sublime.

Muhammad, upon him be peace, used to pray seeking the pleasure of the Divine,
And he used to command others to fear of Him and to God-consciousness.

All of such is praiseworthy and doing such for Allah is considered righteousness.
The Glorified says to His Messenger, upon him and his family be salutations:

{Hast thou seen if he has belied and turned away?} Regarding its interpretation:
Have you seen the one who has belied after it was established and turned away

From that which he has knowledge of. It is not for one to prevent a slave to pray.
To command one to proper guidance is to command to God-consciousness' way.

{Does he not know...}; that is, the one that does such; **{...that Allah sees...}**.

So, he should fear Allah's Threat and Compensation for what he did of deeds.
Allah's "seeing" is: Allah's knowing the one who prevents the slave from prayer.

This refers to the preventing of Muhammad and his Companions from praying there,
As well as from commanding to God-consciousness the people of virtue, right,

And uprightness. Allah knows the one who prevented him from such is without right
And committing a grave offence by what is realized by knowledge of Allah's command.

The Glorified states: **{Certainly! If he does not cease...}** from acting by oppressive hand,
{...We shall seize him}: We will take him **{...by his forelock}**.

And **{forelock}** denotes: the uppermost portion of the head's top.

Then He, Glorified be He, says: **{...that lying forelock, sinning!}**

Preventing him from praying and calling to awareness was forbidden.
It lies in its words by its actions. It errs in ignorance by preventing.

This is the reason why Allah says: **{...that lying forelock, sinning!}**

It defies Allah in disobedience. Allah says: this **{forelock}**, He will take.

{So let him call...} if he will be answered that Day; **{his group}**: his mates,
His helpers, his supporters, his friends; those who associate with him,
As well as those who congregate with him and assist him in his sin.

{We shall call forth the Zabāniya}

The **{Zabāniya}** refer to the blessed, pure angels that Allah commands

Who carries out the commands of Allah and never disobeys His demands.

They take those who Allah commands to be taken without slack or hesitation.

They take with harshness and severity every unruly soul that acts with insubordination.

As He, Glorified be He, says: **{...over it are angels, harsh and severe. They do not disobey Allah in what He commands them; rather, they do what they are commanded} (Q. 66:6)**

{Certainly not! Do not obey him!} is the command from Allah to His Apostle,

Peace and blessings be upon him and his progeny, that he shouldn't obey or follow

The one who prevents him from prayer or guidance, as well as from calling creation

To God-consciousness. Nor, should he obey one who belies by his actions mendacious.

Rather he should **{prostrate and seek proximity}** by every act of nearness:

From the prayer to right guidance to righteous deeds to God-consciousness.

This is because all of the prayers to Allah, acts of guidance, and consciousness;

Are means of proximity to Allah for the one who does it seeking Allah's Countenance.

It is not for anyone to prevent another from doing such, if it is to be this way.

Anyone who does or acts upon that, has only, by what they do, belie what they say.

Without doubt, this leads to ignorance and taking upon that which Allah set.

This is by avoiding that which Allah has established by means of the truth met.

He has borne witness against his own soul by his rejection of Allah in that,

And has established against himself the proof of recognition and admitted fact.

It's clear that he has rejected and severed any excuse. He will have no plea for his self.

There shall be no clemency for his rejection, nor will there be for him any latency dealt.

Similarly, whosoever betrays Allah in falsehood, confusion, and suspicion,

Allah establishes a proof against him regarding the truth by his own volition.

He establishes it against him from that regarding what he has acknowledged.

Allah establishes a proof against him in that which he objects to wholehearted.

It's also said that **{prostrate and seek proximity}** mean the same thing.

The prostration refers to the motion which takes place after the bowing;

And the prostration doesn't refer to humility and lowliness in heart.

However, both perspectives carry the meaning of prostration's part.

The meaning of **{prostrate and seek proximity}** is: prostrate and pray.

And **{...seek proximity}**: seek closeness through good deeds that way.

Exegesis of Al-Tīn (Q. 95)

In the Name of Allah the Most Merciful the Most Gracious...

He was asked about the exegesis of the statement: **{By the Fig and Olive, as well as Mount Sinai and this holy city...}**

The **{Fig}** refers to that which is eaten, and the **{Olive}** is well known.

‘Ali bin Abi Tālib mentioned that Palestine is where both are grown.

By such, Allah makes Palestine a holy place and an area deemed blessed.

Of Palestine, Moses, upon him be peace, related to the Israelites the message:

{O people, enter the blessed land} (Q. 5:21)

Allah mentions **{Mount Sinai}** as where Moses and the Lord had conversation.

{...this holy city}: The Sanctuary where every boundary is stone marked differentiation.

Of one side from the other so that one may know that it is a part of its station.

Allah only swears by things that He makes as signs, blessings, and magnanimous.

One only swears by revered, noble things. Thus, Allah ennoble the aforementioned.

It is not hidden; rather, by ennobling figs and olives, Allah shows them as benefits.

He also ennoble Mount Sinai by the intimate discourse that took place within it

Between Moses, upon him be peace, And Allah, the Exalted and the Blessed.

Concerning that, the Glorified says: **{When he came close, a call was sounded from the right bank of the valley on the blessed spot...} (Q. 28:30)**. He mentioned it by making it holy and blessed: **{...and We called him from the right side of the mount and brought him close in intimate discourse} (Q. 19:52)**.

The **{mount}** refers to the aforementioned Mount Sinai. Regarding the Sanctuary,

Allah renders it as ennobled, a security for its people, and a Pilgrimage necessary.

{Verily, We hath created humankind in the best form}

This means that He created humankind in the best mode by joining and division,

By origins and detail, and by form and image; and granted mind, hearing, and vision.

All of this takes place by details. The Glorified created him in just dimensions.

As the Blessed and Exalted says: **{O humankind, what prevents thee from thy Noble Lord—the One who created thee, formed thee equitably, and fashioned thee in just proportions; putting thee together in any form that He pleases?!} (Q. 82:6-8)**.

{Then We abased him to the lowest of the low}

It's a debasement that remains to the last age of Adam's descendants.

They will remain in that state and in manifest reversal and disparagement.

As, the Glorified says: **{When We grant him long life, we reverse him in creation. Will thou not use intellect} (Q. 36:68)**.

The meaning of **{reverse him}** is: return him to senility and weakness after strength

Or that he dies upon that before rejection or reverses in falling and Hell after nobility went.

It is a humiliation of disbelief if one doesn't reach senility and reverses to Hellfire.

We seek refuge in Allah, after perfection after completion, from this disparagement dire!

So, every person became contemptible and had no perfection or merit inspired.

{...except those who believe and perform righteous deeds. For them, there will be a great reward unending. Then what can belie thee when there comes the Judgment. Is not Allah the Wisest of the Wise?!}

Termination will not occur in the things granted and gifts.

One can never find it in the gifts of Allah, the Generous, the Munificent.
Everything granted by other than Allah is either praiseworthy or not.

It is not free from the inclusion of seeking praise from kindness gotten.
One does not speak regarding kindness with the tongue.

It is because of the one who grants it and gives it to one.
Allah gives the giver what is given to him without cost or suffering.

Every giver, except Allah, is only giving from Allah's blessings governing.
One only gives from what Allah has granted him as his property

And what is for Allah. So, we praise Allah, the One without partner.
He's the Giver who can't be given to, and also the only One

Who can give to the giver without being given by that one.

Exegesis of *Ash-Sharh* (Q. 94)

In the Name of Allah the Most Merciful the Most Gracious...

He was asked about the exegesis of the statement: **{Have We not expanded for thee thy chest and laid aside thy burden which weighed thy back, as well as raised for thee thy mention?}**

{Have We not expanded for thee thy chest} means to make his chest wide.

Upon him and his progeny, may the peace and blessings of Allah eternally abide!

He was relieved of what constricted his breast from the revelation he bore.

Allah expanded his chest to make easy the religious affairs by victory and more.

{...laid aside thy burden...}

A **{burden}** is a weight or load. Anything carried is considered a load.

Anything borne is considered a weight. "Bearing a burden" is carrying a load.

One carries a thing of weight on their backs—be they weights or affairs.

Every affair that one undergoes—good or bad—is carried on the backs of theirs.

As the Glorified says: **{Those who shall lose, who belied the meeting of Allah until when the Hour unexpectedly approaches them, shall say: "Oh, how we regret what we neglected concerning it!" They shall carry their burdens upon their backs. Alas, how evil is that which they bear!} (Q. 6:31) and {They shall bear their burdens and additional burdens with their burdens} (Q. 29:13).**

By that, the Glorified means that they shall bear their own rejection and sins.

It does not mean that they shall literally bear weights on their backs amongst them.

Rather, it is striking a parable. Such parables are common in the Arabic tongue.

Similar is the case when Allah mentions expanding the chest of His Chosen One.

It's sending Divine inspiration. Allah mentions it as "lifting a burden from his back."

It is only metaphor, an explanation, and indication; not a literal chest expansion in fact.

What this burden upon his back was is not mentioned. The "expansion" interrupts it.

It is not a weight that he is bearing; rather, the "burden" borne upon the back of the Prophet

Only refers to the errors or mistakes in his affair. Allah laid that aside for him.

May the choicest peace and abundant blessings of Allah be upon him and his kin!

It was a relief from that which weighed heavily upon him. The relief of sin is pardon

And forgiveness. Allah forgives His Messenger from any errors and mistakes that are done.

As the Glorified says to His Messenger, peace and blessings be upon him and his progeny: **{Verily, We have granted thee a manifest victory; so that Allah can forgive all of thy faults from before and after, and complete Our favour upon thee, and guide thee toward the straight path! And Allah helps thee with a mighty help!} (Q. 48:1-3).**

{...raised for thee thy mention?}

This means that He has raised his mention from days past until the end of the world

By means of his affair; and for every call to prayer, his name is mentioned and heard.

It is also by means of the preponderance of his offspring, descendants, and kin,

As well as those family members who enjoy the nobility of being connected to him.

We praise Allah for raising his mention and making great and noble his affair.

Then Allah, the Glorified, mentions in this *Surah* itself by means of repetition there:

{For, with every hardship comes ease. With every hardship there is ease}

He is given the good news that the hardship he experienced in this existence

Will be met by ease that will not cease in the Hereafter, as a form of recompense.

The Glorified commands him that when he has finished from his occupations,

As well as from what has occurred from hardship in this world and its situations:

{And when thou hast finished, rise up. To thy Lord, ask}

To **{rise up}** means: to struggle, to be diligent, and to strive towards.

It is as one says: "To You we pray, prostrate, rush and strive, O Lord!"
He mentions upon His Messenger what He revealed from these verses.

So Allah's Messenger worshiped him until he returned worn from his worship
Out of gratitude to Allah, as well as praise, adoration, and humble service.

Exegesis of Ad-Duha (Q. 93)

In the Name of Allah the Most Merciful the Most Gracious...

He was asked about the exegesis of the statement: **{By the morning light as well as the night and what it covers...}**

{By the morning light} refers to the light of morn and its intense brightness.

The “covering of the night” is: the enclosing of darkness and wrapping with tightness.

As the Glorified says: **{He wraps the night with the day and wraps the day with the night} (Q. 39:5).**

{Thy Lord hast not forsaken thee nor dost He detest thee. The Hereafter is better for thee than the first. Thy Lord shall give to thee and thou shall be satisfied}

Allah informs His Messenger that he will give him what He hadn't given to anyone prior.

He will never leave him, so he should think well. Nor does His hatred or detestation, he acquires.

Detestation is that which is odious or hated. But, He honours him with nobility

Because his Hereafter is better than his first life. He says He will give to him liberally.

The granting of the Hereafter is what is easy for him and what he is pleased with.

Then, the Glorified reminds him of his virtue. Due to His mercy, He's given this gift.

{Did He not find thee an orphan and cared for thee? [Did He not] find thee lost and guided thee? [Did He not] find thee in need and enriched thee? Regarding the orphan, do not oppress him. Regarding the petitioner, do not send him away}

He teaches the people that He cared for him as the least of the orphans.

{...find thee in need and enriched thee}: He granted him independence by fortune.

{...lost and guided thee}: He guided him by means of the guidance He granted him.

The Exalted prevents him from oppressing the orphan and repulsing the one who asks of him.

Then He command him to speak of his Lord's Grace in that He mentioned him as in need

And an orphan so that he can acknowledge the knowledge of such with conviction indeed.

{Regarding the grace of thy Lord, declare it}

The meaning of **{declare it}** is: inform about it, spread it, talk about it.

It is by Allah's Blessings that one is grateful and by Grace that one mentions it.

Exegesis of *Al-Layl* (Q. 92)

In the Name of Allah the Most Merciful the Most Gracious...

He was asked about the exegesis of the statement: **{By the night when it covers, the day when it manifests, and what created male and female...}**

The **{night}** and its covering refers to its appearance and materialisation.

The manifestation of **{day}** is the display of the sun over desolate and civilisation.

The people of earth live, move, spread, meet, and plan by its manifestation.

As the Glorified says: **{He hast made the day as a resurrection} (Q. 25:47).**

Out of His Mercy, He made it as a light and a fire

In order that His bounty may be what they acquire.

As the Glorified says: **{Out of His Mercy, He made for thee the night and day that thou may rest therein and seek from His bounty in order that thou may be grateful} (Q. 28:73).**

The existence of the day and night is sufficient as a proof

That Allah uses for the people who contemplate this truth.

{...created male and female} means: created everything in pairs;

Whether His creation be human beings, animals, or trees of different fares.

Whenever a mate is created from the roots and fruits, it is sectioned then

By what He created all creation due to His Mercy, Grace, Power, and Wisdom.

Those other than us say that **{what created}** should be “Who created.”

By that, they mean that Allah is the One who is sworn by. Allah be venerated!

It is not as they say regarding the swearing—and Allah knows best;

Because He previously swore by the night and day, the Exalted and Blessed.

If **{what created}** meant “Who created,” He would have begun with it.

Allah would have sworn by His Name out of Its reverence and state exalted.

{Verily, thy efforts are diverse}

Their deeds are different because they vary into two types:

Invalid or valid, truth or falsehood, what’s evil or what’s right.

All deeds are diverse. They are invalid or correct in themselves.

Do you not hear what Allah says regarding their varied levels?

{Regarding the one who gives and is God-conscious confirming that which is good, We shall ease him towards ease}

This one gives to those whom he has a duty to fulfil their rights.

He is God-conscious regarding what he is ordered to realise.

{...confirming that which is good} is: confirming the compensation.

{We shall ease him towards ease}: We will assist him with remuneration

And generosity to death and to the Mass Gathering.

We will even assist him in death and the Mass Gathering.

{Regarding the one who is stingy, assuming that he is self-sufficient...}

Due to his wealth and earnings, this one believes that s/he is free of need.

This one is also stingy regarding all the bestowals of his/her Lord indeed.

{...belying that which is good...}

The meaning of the belying of the good is:

Belying what Allah promises the God-conscious.

{We shall ease him towards hardship}

We will assist him towards dishonour and punishment.

{Shall his wealth render him to be one who is independent...}

Will his wealth benefit him enough to an independent position,
{...when s/he falls?}: when s/he is destroyed and brought to perdition?
This was after he was guided and enjoined from worldly affairs
And what Allah caused him to own, but he is defiant before Allah there.

Do you not here that Allah says regarding that: **{Verily, upon Us is guidance and verily, to Us are the Hereafter and the first. We have warned thee concerning the Fire ablaze}**

It's blazing Fires are severe in burning and incineration.
It seers forth with heat and is the place of extreme conflagration.
Allah then informs them of its combustion.
It refers to its punishment therein and consumption:

{It will not burn except the depraved, the one who belies and turns away}
He belied the recompense of his actions and its compensation.
He turned away from God-consciousness and righteous commendation.

Then the Glorified informs them concerning who will avoid the Blaze.
This one refers to the God-conscious about whom the Praiseworthy says:

{The one who will avoid it is the God-conscious, the one who renders his wealth and purifies...}
To "render one's wealth" is: to give of one's riches.
To "purify" is: to make oneself agreeable to Allah's wishes.

{...and not to the one whom he desires repayment for a favour rendered...}
Its intended interpretation
Refers to one seeking remuneration.

{...except the one seeking the Face of his Lord, Most High. Then, he shall be satisfied}
That is, by what he gives and renders. His giving and rendering
Are only for the Face of Allah and His pleasure by means of these things.

Exegesis of *Ash-Shams* (Q. 91)

In the Name of Allah the Most Merciful the Most Gracious...

He was asked about the exegesis of the statement: **{By the sun and its brightness, as well as by the moon when it follows it...}**

The **{sun}** refers to the actual sun itself as well as to its continuous station.

{...its brightness} refers to what one sees high in the sky and its manifestation.

The **{moon when it follows it}**: connected to it. It manifests its light by means

Of the other's light, and its glow is by means of the other's glow as it seems.

By that, it makes clear, known, and manifested. In the nights is deceptive cover;

Every night in every month. Therefore, its light is only by the light of another.

There is no difference between both their lights. It is the white nights.

Therein, it is made bright, and its hours are illuminated by its lights.

They are made great in blessings and power. As the Prophet, God bless him, stated:

((Fasting in it is like fasting continuously)). Allah makes their nights illuminated.

They are the 13th, 14th, and 15th nights. Allah connects its days with its nights

Because of the great blessings therein. Exalted be He who connects these great lights!

{By the day when it manifests...}

It is what the day shows and makes plain because nothing can ever be shown

Unless Allah manifests the day. Similarly, He manages it by means of measures known.

As the Glorified says: **{It is not possible that the sun will reach the moon or the night to overtake the day. Each one is swimming in its own orbit} (Q. 36:40).**

Both of them are in their orbits; they rise and they fall.

The night is the sun and moon together, according to all.

They change and occupy the other's space during the daytime.

But at night they come together. As Allah says, night can't override

Day. They are as ships, each one in its place, because if the night

Were to overtake the day, the darkness will surely overtake the light.

Time and the calculation of such would be rendered useless.

Humans, animals, trees, and fruits would be corrupted due to this.

This is because everything stands by means of day and night's alternation.

Glorified be the One who alternates affairs so that life can remain in gestation!

By such, the knowledgeable can determine the number of years and calculate,

And every matter occurs. Something lasts when it makes it to do so with lasting rate.

When something is annihilated, it is created by the Glorified to fulfil this claim.

As the Majestic and Glorified says, holy and blessed by all of His Perfect Names:

{We have made the night and the day as two signs. We have erased the sign of the night and made the sign of the day manifestly clear so that thou may seek the bounty of thy Lord and know the number of years and calculations. We have detailed everything with great detail} (Q. 17:12).

{By the day when it manifests...}: the day when it shows its brightness.

It makes clear what it manifests and demonstrates by fire and lightness.

{...the night when it covers...}

It's when the night covers the sun and its darkness shades the light.

It covers by means of its covering and you are not able to see the sunlight.

No soul struggles. Humans, wild beasts, and birds rest during then.

Every thing is tranquil at that time, whether they be adults or children.

It is a mercy from Allah, as well as a grant from Him and a gift given.

As the Glorified says: **{It is from His mercy that He makes for thee night and day so that thou may rest within**

and seek His bounty—all of which so that thou may be grateful} (Q. 28:73).

{...the heavens and what constructed it...}

The {heavens} refer to the heavens that we are able to see.

{...what built it...}: what fixed it from Allah's rule and mercy.

{...the earth and what spread it...}

This means: the earth and what levelled it. Levelling refers to laying straight.

It also means making something spacious and causing there to be open space.

As the Glorified says: **{And the earth, We have spread it} (Q. 15:19)**; which means laid flat. Also as Allah, the Glorified says: **{Did We not make the earth a place of settling and the mountains as stakes?} (Q. 78:6-7)**.

Something is stretched when one desires for it to be spread.

One uses "stake" as a parable and analogy for something spread.

{...the soul and what arranges it...}

The {soul}, as we know, is that which every human and beast posses.

It is that which separates from the body and remains after a creature's death.

After that, the dead body returns to a state of annihilation and ruin.

Consequently, after the soul leaves, no one will see any moving.

{...what arranges it...}: what fixes it and makes it alive as it's made

And makes it balanced as it's balanced from Allah's Power displayed.

He made it as a bestowal and provision from His blessings portrayed.

{...then inspires it towards evil and good...}

Allah's arrangement of it and judgment caused it to know, choose, and decide.

The Blessed and Exalted caused it to know what endangers it or causes it fright.

Then the Glorified makes the soul of humans distinct from that of beasts.

Their souls can be pure, felicitous, immoral, scheming, or prone to peace.

If one purifies it by God-consciousness, one will attain felicity and purity.

If one imbues it with acts deplorable to Allah, one will attain ruin and depravity.

{The one who attains felicity is the one who purifies it. The one who fails is the one who imbues it}

The interpretation of {purifies it} is: makes it clean.

And "exceeds the bounds" is what {imbues it} means.

Then, the Glorified cites those "imbued it" in the past;

Sinners who exceeded the bounds in the days of time passed.

{Thamūd belied by their wickedness...}: by their stubbornness and deviance.

{...when the most wicked was sent}: the most despicable stood with sin egregious.

The people were pleased with what was done. **{...most wicked...}** can be one individual,

Or it could be the whole community. Both meanings could be true and are permissible.

One could say: "The most wicked of this tribe is so-n-so" or: "The most wicked

Of this tribe is the family of so-n-so." Either one is possible and not conflicted.

The proof that **{the most wicked}** was not one person is the statement of the Glorified:

{...he said to them...}. He would have said "he said to him" if one person was implied.

Also, He says: **{...then their Lord destroyed them for their sin}**. If one person was meant,

He would have said "his Lord destroyed him" and **{their sin}** would be rendered as "his sin."

Instead of saying **{they hamstrung her}**, He would have used the phrase: "he hamstrung her."

Others say that one person hamstrung her, based on their narrations, and his name was Qudār.

Sālih's threat of punishment against them was only for hamstringing the she-camel then.

They did not belie anything other than that prior. Sālih rebuked and reprimanded them

When they approached to hamstring the she-camel by their wickedness. He said to them:

{“[Refrain from] the she-camel of Allah and her drink.” But they belied him and they hamstrung her; then their Lord destroyed them for their sin and made it equal. He does not fear its consequences}

The interpretation of what Allah mentions concerning **{her drink}**

Is what Allah grants from the milk of the she-camel that others drink.

As the Glorified says concerning the livestock, which includes camels: **{Verily, for thee is a lesson in livestock. We give thee drink (*nusqikum*) from what is in their bellies. For thee are numerous benefits in them. From them, thou eat} (Q. 23:21) and {...for them therein are benefits and drink (*mashārib*). Will they not be grateful?!} (Q. 36:73).**

Both *mashārib* and *saqiya* refer to **{drink}**. Regarding **{destroyed}**,

It is a levelling and it indicates a complete annihilation which leaves a void.

The meaning of **{made it equal}** is: the debased of Thamūd and lofty;

As well as the strong amongst Thamūd and the weak of them, the softy.

{He does not fear its consequences} possibly means: No one fears yet

Because they see it after Allah’s destruction and punishment was met

From amongst children and offspring, so its consequence will not revisit.

Prayers be upon Muhammad and his progeny as well as peace exquisite.

Exegesis of 'Abasa (Q. 80)

In the Name of Allah the Most Merciful the Most Gracious...

He was asked about the exegesis of the statement: **{He frowned and turned when there came to him a blind man...}**

This is Allah's method of instructing His Messenger that he shouldn't frown

And turn away from a blind man who seeks from him guidance to be found.

The meaning of **{blind}** here is: blind in heart. It's not as they say: "blind in sight."

They say this refers to Ibn Umm Maktūm who sought that the Prophet guide him aright.

They say that [the Prophet] turned away from him; but this is not the case.

{He frowned} means that he grimaced and completely turned from his place.

{...when there came to him a blind man...} The interpretation is: he came close.

{What will cause thou to know? Maybe he will be purified} The Unseen, Allah knows.

The Messenger didn't have knowledge of this. **{...purified}** means: purify himself.

{...or reminded, for the reminders will benefit him}: to benefit from gnosis felt.

{As for the one who sees himself independent, thou see to him}

The Prophet was instructed that one who considers himself rich shouldn't be respected

Even if that person be a disbeliever; and the one considered lowly shouldn't be neglected

Though that one be guided. It may be that the Prophet sought to rectify the nation by means

Of the rich; supporting the religion of the poor and depending upon his soundness in *Dīn*.

{...thou see to him} means: you receive him. **{It is not upon thee whether he purifies}**

This is in respects to consideration not to the Messenger but for acknowledgement to realise.

{Regarding the one who came to thee striving...}: that is, came unexpected.

{...while being fearful...}: while being lowly. **{...from him thou was distracted}**:

From him you were diverted. **{Certainly not! It is a reminder}**: Yes, it is a reminder.

{Certainly not} here means: yes. It does not mean "no" as in other cases one finds there.

{Whosoever wills shall remember it...}

Whosoever wills to know it shall understand it based on the limits of his capability,

Specify by the specificities, and explain with a great explanation with sufficiency.

{...in pages...}: in clear texts. **{...noble...}**: honoured. **{...lofty...}**: preserved.

{...purified...}: cleaned from reprehensible filth and specified by virtue observed.

{...by the hands of scribes...}: of angels, peace be on them. **{...noble...}**: ennobled.

{...and devoted}: true in word. **{Destroyed be man! How ungrateful...}** denotes:

Cursed is man! How evil he is! **{...man...}**: humankind, disbelieving folk.

As Allah says: **{O man, what has seduced thee from thy Noble Lord?!} (Q. 82:6).**

{From what was he created?}: by a small speck; nothing which issues forth nothing.

{From a speck, he was created...}. He is reminded that he was granted life as something.

{He was measured}: He was given proportion. **{Then the path was made easy for him}**

That is, the clear way so he can recognize. **{Then he is made dead}**: Death is decreed on him.

{...and he is given a grave}: His tomb is in the dust. **{When He wills, He enlivens}**

This means that when He wills, He resurrects him to the life that he was imbibed with.

{Certainly not! He is judged by what he was commanded}

{Certainly not!} is: Yes. "Judged by what he was commanded" represents:

Accounted for what he was commanded from amongst the acts of obedience,

As well as from what he neglected. He is recompensed by the good he did.

It has also been suggested that the verse could be rendered: "He didn't do it."

Meaning: He did not do what he was commanded to do, rather he fell short.

It returns to recognition; reminding: **{Man should look to his food}** Of course,

This means: to what he eats. **{We poured down water in large amounts;**

Then, We cleaved open the earth by splitting: We sent water from the clouds. We split open the earth by means of it, and it is saturated by drinking founts.
{We caused grain to grow within...} this refers to a variety of grains found.
{...grape...}: types of grapes. **{...herbs...}**: edible herbage. **{...olives...}**: this refers To the olives specific to Greater Syria which are blessed, as stated by Allah's Messenger.
{...date palms...}: that which produces dates. **{...gardens...}**: that surrounded by fruits.
{...dense with shrubbery...}: that which is strongly extracted from soil and strengthened too.
{...fruits and grass...}. The **{grass}** are: bushes that grow in hills and stalk.
Do you not see that Allah says: **{...as a benefit for thee and thy livestock}**?
The fruits are for you and a source for your livestock, which are also for you.
{Then, when the piercing call comes...}: sharp sound for souls with doom in view.
{... on a day when a person will flee...}: humankind. **{...from his brother, mother...}**
That is, from his nurturer. **{...father...}**: his biological father. **{...mate...}**: spouse; lover.
{...and children...}: offspring. **{...everyone will be concerned with himself on that Day}**:
All will be accounted for what has passed of time. Do you not see how it's explained in this way?

{Faces, on that Day...}: on the Day of Judgment. **{...shall be bright...}**: radiant view.
This refers to the faces of the believers. **{...laughing and celebrating the good news}**
It is evident that on the faces of the bright will be laughter though they may not laugh a peep,
And it's evident that on the faces of the disbelievers will be crying though they may not weep.
How much will be their regret! How much will be their laughter rejoicing at the good news
That they were given regarding the blessings of Allah which have reached completion through.
{...celebrating the good news} refers to: rejoicing at the good that one was privy to view.

{Faces...}: the faces of the disbelievers. **{...on that Day...}**: we mentioned its interpretation.
{...will have dust upon them...}: darkness; this applies to those of disbelief and insubordination.
{...covered in darkness...}: enveloped in darkness. "Darkness" refers to: dust, destruction, gloom,
As well as something despised. This is a harm which darkens the face as an eclipse of the moon.

{They are the kafirs, the wicked}
{...kafirs...}: those ungrateful of Allah's blessings and those who reject His Lordship.
This is because *kufr* is of two types: ungratefulness and rejection. Both will suffer punishment.
The **{wicked}** are those in the religion who violate the laws of the Lord of Existence
And those who make the Creator's prohibitions permissible. They are those deemed wicked.
They commit the major sins of immorality and evil from amongst both men and women.
They refrain from that which Allah commands, and act upon what the Qur'an makes prohibited.

Exegesis of An-Nāzi'āt (Q. 79)

In the Name of Allah the Most Merciful the Most Gracious...

He was asked about the exegesis of the statement: **{By the extractors who extract excessively, by the movers who move forcefully, by the swimmers who swim gracefully, by the racers who proceed, by the arrangers of affairs...}**

The **{extractors}** are clouds of rain water from the oceans and seas in course.

As well as what is in the earth from moisture and vapour, as narrated in reports.

{...who extract excessively...}: that which is abundant in rain. It also indicates

The utmost of something, as one says: "I've reached the utmost of extracted state."

They are the **{movers}** regarding their extraction, and **{...move forcefully}** is:

Strong in waning and gushing, and what is extracted from it by shaking it.

The "moving" of water refers to its undulation back and forth.

Grammatically, **{who move forcefully}** is a verbal noun of sorts.

The **{swimmers}** are the clouds that swim through the sky by wind,

Just as one may float left, right, back, and forth, when they swim.

This can be said to take place due to Allah's Desire and Will.

The term **{who swim gracefully}** is also a verbal noun that's real.

They are the **{racers}** by the rain and abundant showers from Allah's Grace.

There would be no "racing" if Allah were to withhold rain from the earth's face.

Another meaning of **{racers}** could be: lightning. This is because lightning

Moves very quickly, causes things to tremble, and urges fleeing upon sighting.

The clouds are **{the arrangers}** because by such, Allah showers plants, herbs, and trees.

All of the aforementioned are wonders to every holder of intellect and great mental capacity!

Regarding the **{the arrangers}**,

They are said to refer to the angels.

{A Day when a severe shaking will shake, followed by a quaking}

The **{severe shaking}** is: the Resurrection. It's called a **{shaking}** because of its horror.

One may say: "So-n-so is shaking." **{...quaking}** refers to what follows horror more.

{Hearts on that Day...}: that particular Day **{...will be trembling}**: in conflict turned.

{Their eyes will be lowly}: will be downcast. **{They will say: "Shall we be returned**

To our former state...}. **{They}**: Those who belie returning to their original state.

They are those who will be made to cast down their eyes and will be humiliated.

The **{former state}** means: the stage of debasement. **{...though we have become**

Decaying bones?!} By such they are asserting that they shall not be returned once

They have become rotting bones. The term **{decaying}** means: worn and crumbs.

Then, they will say: **{"That would be a losing return!"}**: a point of loss.

Allah, the Mighty and Majestic, responds to their lies with the following talk:

{It will only be one loud sounding}

In reality, **{sounding}** is only a parable. It refers to a sudden awakening from death to life.

Similar is the case when one who is sleeping is suddenly awakened by a loud sound in fright.

{...when they will be fully awakened}

It refers to a toiling affair for the one in it. As one may declare:

"So-n-so was overtaken awake", which means: He wasn't aware.

{Has the story of Moses reached thee? Behold! His Lord called him from the sacred valley of Tuwa: "Go to Pharaoh, for he has exceeded the bounds. Then say: 'Would it be that thou shall purify thyself?! I shall guide thee to thy Lord so that thou may be fearful.'" Then he caused him to see a great sign!}

{Has} indicates a question which calls attention to the account and its understanding.

It is as one may say: “Has the account of Moses reached you?” or with similar saying. Allah says **{His Lord called him}** which means: By speech, He addressed. **{...the sacred valley...}** is called Tuwa, a blessed place of great holiness. **{“Go to Pharaoh, for he has exceeded the bounds”}** is: Overstepped the boundaries in injustice, blindness, and ignorance. **{Would it be that thou...}** It is that which encourages good and regulation. **{...shall purify thyself?!}**: It’s also an encouragement towards purification From the filth of this world and the ugliness of disobedience and disbelief. **{I shall guide thee to thy Lord...}**: You will be shown to your Lord by me So that in your heart shall be fear for you Master. **{Then he caused him to see a great sign!}**: A major proof. **{He gathered and called...}**: He brought together his companions and assigned. **{So, He said: “I am your Lord, Most Great!}**. **{So}** means “Then.” Both are conjunctions. **{I am your Lord}** means: I am your Master. “Lord” and “Master” have the same function.

The poet says:

“...or maybe your lord was absent so you have a merit due.
Perhaps your lord will return with his aided support to you.”

{So, Allah seized him and made him an example in the next world and this world}
{...seized} is: a punishment from Allah, both in this life and the next.
{In this is an example (‘ibra) for those who fear} It refers to a lesson.

As the poet says:

“Regarding the family of Barmak, there’s an example and wonders
As well as a lesson for the one with intellect who reflects and ponders.”

{Are thou more difficult to create or the heaven He constructed? He raised its ceiling and proportioned it}
{...raised its ceiling}: raised its place by elevation.
The **{ceiling}** is anyplace raised to a high station.

As the poet says:

“It is the ceiling of heaven raised that’s built for us
As a house of eternity made lofty and with tallness.”

{He proportioned it} means: He made even its form and shape.
{He darkened its night and extracted its light} **{darkened}**: shaded.

{He made firm the mountains as a benefit for thee and thy livestock}
He settled and established them, as well as made them stable, locked.

As the poet says:

“I met his settlement in its dangerous situation;
Established in its firmness then by its manifestation.”

{He extracted from it its water and its pasturage. He made firm the mountains as a benefit for thee and thy livestock}

He did all of this as a benefit for you. The interpretation is:

“He is the One who extracted from it its water and its pasturage
As a benefit for you. The mountains he made firm...” and so forth.
But, it is impermissible to recite the Qur’an other than how it came forth,
As it was revealed by Allah, Mighty and Majestic be He.
One does not do such except in the case that it is a means
Of expounding upon the correct affair.
Otherwise, the entire Book is made clear.

{But when there comes the Great Calamity...} means: the Resurrection viewed.

It is only called a “calamity” due to its greatness, magnanimity, seriousness, and magnitude. The origin of the word “calamity” relates to rising in the air with speed imbued.

As the poet says:

“There came to you a calamity over calamity
When al-‘Akāzi was thick with painful misery.”

{...a Day when humankind will remember for what s/he had striven}

This means: s/he will remember what deeds they’ve done in this existence.

To strive is: to struggle, exert, bring forward and back, descent and ascension.

Sayyid al-‘Abidīn ‘Ali bin al-Hussein, Allah’s blessings be upon him and his purified fathers, said:

“If one were to strive for the life of this world by great force,
And be distracted from the Hereafter, he’d be a loser, of course.”

{The Hellfire shall be exposed for one to see}

It will be brought forth and manifested. **{for one to see}** What’s meant:

He will cause one to see as well as to know that they deserve punishment.

{Regarding the one who has transgressed...}

Those who exceeded the bounds and oppressed
Themselves with disbelief and disobedience.

{...and preferred the life of this world...}: gave it priority over the Next.

{...the Hellfire is his final destination} is: his final place, his abode, his rest.

{Regarding the one who feared the position of his Lord...} amounts

To the place by which the slaves have taken [themselves] into account.

{...and prevented the soul from caprice, Paradise is his final destination}

He prevented himself from following his caprice. Concerning caprice’s designation,
It is that which one is not able to avoid because caprice is passion.

Passion also cannot be avoided. One can only differ from its action.

It is possible that one can refrain from obeying it. This is being succinct.

It is mentioned many times in the Qur’an, made clear to those who think.

Praise be to Allah, who taught us by means of the Criterion!

We ask by His Mercy that He increase us in the Exposition.

{They ask thee concerning the Hour. “At what point shall it take place?”}

“When is its arrival? When is its onset? When will it descend?”

In the language, **{At what point...}** is the same as saying: “When...”

As the poet says:

“At the point that you paid for them with spears,
O money, before my death and my departure.”

{Where are thou in mentioning it?}

It is the stopping of the people at the behest of the Messenger, Allah bless him.

What is it regarding the panic, horror, and grief that occurs when it is mentioned?

{To your Lord is its end}

To your Lord is its finality and the time of its onset until the Last Hour.

The destination of the righteous is bliss and the destination of the sinner is sour;

The Hour at that incident in which Allah’s rule will be manifest to the slaves.

All will be destined to his/her place based on their actions: righteous or depraved.

{You are only a warner to the one who fears it. As they see it on that Day, it will seem to them that they only remained a night or a morning}

On that Day, it will seem to them that they were in this world for only a morning or evening.

It is a limit of what has passed from this world. Similar is the case when man dies and ceases.

It will be as if he didn't exist or were created. However, at the Hour that seizes them,

The people can't deny it except the blind. It is due to falling short in following wise men.

Instead, they engaged in games, devastation, and ignorance.

They were indifferent towards the right, religion, and guidance.

Allah will increase them in destruction and distance.

He will not cause them to ever increase in assistance.