

The Abrogating and the Abrogated

By

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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...

This brief text is a document authored by Imam ar-Rassi in which he elucidates some of the sciences of the Qur'an. This translation is a part of an ongoing project in which we intend—with Allah's permission—to translate a compendium of the works of Imam al-Qasim ar-Rassi, upon him be peace.

The dear reader should readily notice that the translation is in rhyming verse. This is to mimic the rhyming Arabic prose in which the imam often composed his works. However, to translate the vast amount of the imam's works in rhyme—while at the same time staying faithful to the original Arabic—proved to be too difficult for us to maintain. We therefore decided to scrap the idea of translating in English rhyming verse. This translation is therefore a first draft prior to discarding the original idea. This version will not appear in the forthcoming *Collected Works of Imam al-Qasim ar-Rassi*, upon him be peace.

We pray that the reader is able to benefit from this translation and gain some beneficial knowledge concerning the Mighty Book of Allah. We have attempted to stay close to a literal translation of the original meaning but yet evoke the use of idiomatic expressions when needed.

The Imam Rassi Society
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Translation of *An-N sikh wa al-Mans kh*

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

All praise is due to Allah, the One to Whom belongs the best of speech!
He is the Most Wise and Most Just in all affairs concerning His decrees.
His Word is clearer than that of others. His Wisdom is better than best
To the extent that He is distanced from creation in majesty and exaltedness!
He is distanced from them regarding His Judgments and Statements.
His Decrees rectify all affairs; His Word is a light, guidance, inspiration.
Neither crookedness nor deviation will ever enter His Word at any phase.
Oppression could never be ascribed to it. It is guidance, life, and light rays.
It is a source of guidance, salvation, righteousness, and rectification.
Whoever is given life by it in this world will never die upon deviation.
Whoever attaches to it in this world will be in the Hereafter attached upon
An everlasting victory. Allah revealed by His Mercy a Book and a Criterion.
By His revelation, He makes clear everything with a manifest clarity.
As the Glorified says to His Messenger, prayers be upon him and his family:

{We have revealed unto thee a Book—which makes everything clear—as a guide, mercy, and glad tidings to the Muslims} (Q. 27:89).

After **{makes clear...a guide, mercy, and glad tidings...}** there is no lack or need
For the Believers because all Allah revealed in the Qur'an is made clear indeed.
His Word is not like that of others; it is a source of happiness, light, life, and nobility.
His Word is by a sound unlike that of others, a noble sound not touched by indignity.
It cannot be interrupted by the deficiencies of mouths or extracted from the hearts.
Even so, Allah would still make it clear and it would be like it has been from the start.
It would still be as Allah made it: a source of light and life guiding those of deviation.
It would give life to those who died from amongst the ignorant by means of its inspiration.
It is a guide to the one blindly walking, and for the dead, it is a source of revitalisation.

Allah, Glorified be He, says: **{...and is the one who was dead and We gave him life and made for him light to walk thereby amongst the people like the one who is in darkness, never to exit therefrom? Similarly, to the disbelievers, what they do is beautiful} (Q. 6:122).**

He, Glorified be He, says: **{Similarly, We have revealed to thee an inspiration from Our command. Thou didst not know what the Book was nor faith; however, We made it a light by which We guided whom We will from amongst Our slaves. Verily, thou guide to the straight path, the path of Allah the one to whom belongs what is in the heavens and the earth. Is it not to Allah that all matters return?} (Q. 42:52-53).**

The **{light}** is Allah's Book shining bright with illumination.
Allah makes by it a life without excessive hardship and annihilation.

Blessed be Allah, the One who sent down the Book and made it without crookedness!
He made it as He said—Glorified be He—a Book illuminated, detailed with comprehensiveness:

{It is a Mighty Book! Falsehood cannot approach it from before it or after it! It is a revelation from the All-Wise, Praiseworthy!} (Q. 41:42).

It is by the perfection of its verses and its nobility,
As well as its excellence over every law and efficiency.

As He says, Glorified be He: **{It is a Praiseworthy Qur'an on a Preserved Tablet} (85:22-23).**

It is the best of admonitions when one admonishes by it with admonishment.

The verses' preservation and the **{Tablet}** refer to the matter of its establishment.

Its praiseworthiness refers to the certainty of its definitiveness.

It is **{Mighty}** in that it is great, as well as a source of magnificence.

It is as Allah says to His Messenger, peace and blessings be upon him and his progeny: **{Verily, We have given thee seven of the Oft Repeated and the Great Qur'an} (Q. 15:87).**

It is as Allah—Majestic and Praiseworthy be He—says, it is Great!

Regarding its nobility, it is as Allah—the Blessed and Exalted—states:

{Verily, it is a Noble Qur'an!} (Q. 56:77).

Regarding the wisdom of the Book, Allah says: **{Alif Lam Ra. These are the verses of a Wise Book!} (Q. 10:1).**

He—Majestic be He—also says: **{Verily, thou receive the Book from One All-Wise and All-Knowing} (Q. 27:6).**

The Book of Allah—by His bestowal—makes clear with indications.

Out of Allah's Mercy, He teaches it and clarifies it with explanations.

He makes one understand its verses and rulings by means of His Illumination¹.

He details His affairs by it: its commands and prohibitions, its first and finalisation, What abrogates and what is abrogated, its mercy, clemency, and virtue.

It diversifies, as is mentioned by Allah in verses true.

He increases by it bestowals of mercy, blessing, and that most approved:

{Verily, We have diversified for the people in this Qur'an from every example; yet, humankind has been increased in dispute} (Q. 18:54).

He says regarding its presenting examples: **{Verily, We have presented for the people in this Qur'an from every example that they might remember—an Arabic Qur'an without any crookedness that they might be God-conscious} (Q. 39:27-28).**

He says—Glorified be He: **{We do not abrogate a verse or cause it to be oblivious except that We bring forth better than it or similar to it. Dost thou not know that Allah has power over all things?!} (Q. 2:106)**

The substitution, abrogation and origination of verses occur by comprehension

From Allah to those who hear and engage in remembrance. There is no defect or revision

In His rulings that were revealed because in them there is no rectification.

Similarly, there does not occur in His Word or Judgments any type of alteration.

Regarding that, the Majestic says His Law would not suffer invalidation:

{Allah issues a decree and there is none to revise His decree. He is swift in account} (Q. 13:41).

The Blessed and Exalted says regarding the People of the Book: **{Those to whom the Book was given know that it was revealed in Truth by thy Lord. Be not amongst those who doubt! The Word of thy Lord has been fulfilled in truth and justice. No one can alter His Word. He is All-Hearing, Omniscient} (Q. 6:114-115).**

There may be an alteration in a word but not in the meaning or Allah's Sentence.

There may be abrogation in that a word is substituted in the Book of Allah, for instance.

It is something established by Allah with diversity and knowledge due to clemency.

Destroyed be 'Abdullah bin Sa'd bin Abi Sarh! He didn't understand our saying evidently.

He used to record the revelation for Allah's Messenger, upon him and his be peace.

There occurred between him and it disagreement concerning what it says and means.

If he had paid heed to the Word, he would've regretted and not apostate from Islam.

¹ Or alternatively, "...its illumination" (that is, by the Qur'an's illumination).

One must know what abrogates and the abrogated to be protected from ignorance's harm.
A verse that abrogates can only be when it sheds light and makes something clear.
Abrogation does not occur in order to shorten, befuddle or cause contradictions there.
There can never be alteration or revision; nor is there aberration. How can it be
When Allah says: **{No one can alter His Word}** and **{there is none to revise His decree}**?!
He says: **{If it was from other than Allah, thou would find much contradiction}**.²
All praise is due to Allah! What we stated as guidance and evidence should be sufficient!

If there were to occur abrogation or substitution of a verse by another one,
The abrogating verse would not cause the abrogated one to be completely undone.
This is because if the verse was invalidated when abrogated, it could be said
That the verse was brought to naught and altered by the verse that abrogated, instead.
Do not you see that the verse cannot be altered unless the like was in its place?
All of it cannot come to naught, nor can it be invalidated by that verse which abrogates
Even if the verse is substituted; otherwise, it would be rendered useless instead.
If you were to abrogate something, it doesn't mean that that thing is considered dead.
It is only that which abrogates which makes clear and comes with the like of it.
All verses are examples, conveyances, orders, and prohibitions from Allah Majestic.
It is all from Allah in that it is truth, exact, without there being contradiction.
Even if there be abrogation, substitution and replacement, there is nothing inconsistent.
All is from Allah—whether abrogation, substitutions, commands or prohibitions.

Allah had abrogated Satan's castings by what He revealed in the Qur'an.
It was by means of His making matters clear by it and mentioning it thereupon.
When Allah mentions all of that, He causes the ignorant to comprehend.
Invalidation of revelation as well as its disruption is what the Majestic prevents.
Allah's revelation is purified thereby and perfected from every weakness.
This is evident to anyone who sees it through the eyes of the mind and seeks it.

As He says: **{We have not sent any Messenger or Prophet before thee except that when he had hoped (or "spoken"), Satan had projected into his hope. Consequently, Allah abrogates what Satan projects. Then, Allah makes precise His verses. Allah is Omniscient, All Wise} (Q. 22:52).**

The interpretation of **{projected into his hope}** is: cast into his recitation.
It is not as the ignorant Generality say, that upon their tongues was the Satan,
Or that he dictated what they spoke! Allah wouldn't make such take place!
This would be an example of power, influence and authority if that were the case.

How can that be when Allah—Blessed and Exalted be He—says: **{When thou recite the Qur'an, seek refuge in Allah from the Rejected Satan. Verily, he has no authority over those who believe and those who rely upon their Lord. Verily, his authority is only upon those who align themselves with him and associate partners [with Allah] by him} (Q. 16:98-100)?**

Another example of what we said is from the statement of the Lord of the Worlds: **{Verily, My slaves—thou shall have no authority over them except whosoever follows thee from amongst the deviants} (Q. 15:42).**

[The Fable of the Cranes]

The ignorant from the Generality claim that Satan dictated to Allah's Messenger,
Peace be upon him and his progeny, while he recited a verse, with the suggestion:
"Mention the gods of the Quraysh: al-L t and al-'Uzza." And then he related:
(Verily, these are exalted cranes! It is their intercession with Allah that is anticipated!)

This is impermissible to assume this regarding Allah's Messenger, upon him be peace,
With respects to that or the like narrated of him—whether his thoughts or speech.

² (Q. 4:82)

If [Satan] were able to dictate concerning Allah's revelation and His inspiration,
As well as in what He commands and prohibits, Allah would negate it by abrogation.
Allah does not negate or invalidate His revelation by abrogation or alteration.
If so, this could make room for additions and subtractions of injunctions in revelation.

It is as the Glorified says: **{When We substitute a verse with another verse in its place—Allah knows best what He reveals—they say: “Thou art but an inventor!” But the majority of them know not! Say: “The Holy Spirit has sent it down from thy Lord with truth so that it establishes those who believe as guidance and good news for the Muslims} (Q. 16:101-102).**

Every command and prohibition of Allah is a source of guidance and consideration;
A bestowal from Allah to His creation. Similar is the case with substitution and abrogation.

[The Divisions of Abrogation]

From the abrogating and abrogated, one knows what has been added or decreased
From the religious injunctions out of Allah's Mercy, due to one's capability at least.
All of such is by Allah's Grace, Favour, as well as His Mercy in rectifying affairs.
This is something not unknown except to the ignorant as well as one who is unaware.
For example, in the bequest ordered to be left behind by the parents after their deaths,
As well as that of close relatives, one had a choice regarding the amount which was left.
Then, it was increased, according to what was commanded, to a specified amount:
From a sixth, fourth, or third to be distributed amongst the heirs by a definite account.

It is like a man who leaves behind his son and parents, and a sixth is left to both
Parents without increase. If he leaves two parents and a spouse, for her is a fourth;
For his mother is a third of what remains. But, the fourth is from the total amount.
Similarly, a specified amount is named for the close relatives and differs in its account.
It is also like the command to pray two units for both the traveller and resident.
Then, it was increased to four for the resident. As Allah says regarding lessening it:

{Now, Allah has lightened it for thee, and He knows that among thee is weakness} (Q. 8:66).

What was lessened and lowered for the labourer were those religious obligations.
There are more things you see and hear in this book that can't undergo enumeration.
These instances of additions and subtractions occur in the religious injunctions.
The one with intellect won't doubt this, nor are there disagreements amongst them.
It is not as the atheist claims regarding the Book of Allah and its legislations.
But, all of it is by Allah's Grace to strengthen the righteous and provide confirmation.
There is nothing in it—all praises are due to Allah—that one can argue against.
One will not reject this regarding it except one steeped in falsehood and pretence!

It is mentioned in the Gospel from the words of Jesus, peace be upon him:
(I didn't come to you to invalidate and contradict the Torah, nor was I sent
To you to decrease or diminish anything that the Messengers came with.
Rather, I came so that all of it is established and bring all of it to its fulfilment.
By truth, I say to you: Allah will not nullify His Word until earth and heaven
Pass away! It is said to you in the Torah: “Kill not the soul which is protected,
Lest Allah causes you to enter into the Burning Hell.” But I say unto you:
Whosoever says to his brother as an insult: “You are an uncircumcised fool!”
In the afterlife, he will have his brother's insult in the Fires of Perdition)).
This is a confirmation out of Allah's Mercy for His slaves and an addition.
All of that is out of guidance from Allah and His righteous direction.
All of which is simply due to Allah's Love for His slave and His Affection.
Included is what Jesus, upon him be peace, said in the Revelation
To the Children of Israel when he was sent by Allah with the declaration:

{“...and to make permissible for thee what was made prohibited for thee...”} (Q. 3:50).

Allah, Glorified be He, says regarding the People of the Book: **{...the Unlettered Prophet whom they find written in what they have from the Torah and Gospel, commands them to follow the good and prohibits them from what is bad. He makes permissible for them the pure and he makes prohibited from them the impure. He removes from them their burden and the fetters that were upon them} (Q. 7:157).**

He makes it clear with His statement, Glorified be He: **{Due to the sins of the Jews, We made prohibited the good of what was permissible for them} (Q. 4:160).**

He made prohibited upon them that which was previously held permitted
Out of punishment for their oppression, rebellion and the sins they committed.
This and similar to it are examples of additions to injunctions absolute.
Punishment is for the one who transgresses in his subjection and his servitude.
It isn't a lightening or increase in religious injunctions. It's not invalidation
Of any of Allah's judgments; nor is it an appeal or discrepancy in His Legislation.

It cannot be by wisdom recognisable or known except to the lost and blind.
The one who is lost and blind cannot be guided to the right nor can it they find.
The blind and one outside of guidance are like beasts, and Allah does say:
{Those are like cattle. Nay! They are, from the path, even more astray!} (Q. 25:44)

Allah—He has no partner—confirms what He said as parable and metaphor
Moreover, the beast is astray and far from guidance, direction and the right corridor.
This is because the cattle, even if it strays to right guidance in the religion,
Will not reason anything except by use of its eyes and other types of physical senses.
Its reasoning relates to what will benefit it or bring it harm from its pasture.
This is not so with the hopelessly astray because their blindness leads to disaster
Due to their choosing what will harm them over that which will benefit them.
They will not see or hear, as Allah says to His Messenger, salutations be upon him:

{If thou call them to guidance, they hear not. Thou see them looking at thee but they see not!} (Q. 7:198).

This is sufficient as a proof of their likening.
Thus, the Glorified makes the comparison enlightening.

Do you not see that livestock stays away from that which causes hurt,
Takes from that which benefits it and seeks health, soundness and comfort?
Yet, the one who is astray in the religion is even more misguided than this!
He is even more infinitesimal in knowledge than that, as well as more deficient!
The Book of Allah is free of unjustified claims and feeble weakness.
Understanding of it negates all discrepancies and invalid disagreements.
It is clear to its people enlightened by illumination and lucidity
By the light that is exhibited in themselves from manifest intelligibility.

What it abrogated and substituted are among the signs of Allah, the Majestic.
None can deny that except one who misunderstands the Book and is negligent.
Whoever hears it with certainty of heart will believe it is from the Lord's signs
Based upon what we mentioned, elucidated, explained, and made clear to the mind.
All Praise is due to Allah for displaying those signs and clarifying them as guides!

Whoever recognises that there is a connection between the Book's portions,
As well as the foundation of its abrogated and abrogating and that of its sources,
One will be secure—by Allah's permission—from disastrous situations
And protected by one's knowledge from misguidance and doubtful reservations,
One will be shielded from blind confusion that causes one's destruction.

None is safe from its billowing waves except one Allah grants light and deduction
And one who—by Allah’s permission—recognises connections and portions,
As well as the foundation of its abrogated and abrogating and that of its sources.
He will know that any abrogation and substitution is due to Allah’s Mercy
And that His Wisdom increases one in His manifest Truth—Glorified be He!
If there is change by substitution, there are statements and parables apparently.

As He says: **{And Allah strikes parables for people that they may remember} (Q. 14:25)** and **{Indeed, in that are signs for people who think} (Q. 13:3, 30:21, 39:42, 45:13)**

There will not be for such one thought or consideration,
Nor would there be benefit in the sign or commemoration.
The heart will be sealed and stained by what one makes.
It is comparable to what Allah states:

{Their hearts were sealed so they will not understand} (Q. 9:87) and **{Rather, their hearts are stained from that which they used to earn} (Q. 83:14).**

The ‘sealing’ and ‘staining’ that are mentioned refer to mistaken deeds.
Therefore, it is not upon us to invalidate, out of weakness and ambiguities,
That which concerns the abrogated in Allah’s Book, and the abrogating.

[Repetition in the Qur’an]

Among the defects of the atheists and astray, as well as their criticism of the Revelation
Is the reiteration of speech that occurs therein and that which Allah mentions as explanation.
He does so out of His Mercy as a means of making matters clear to the people of religion.
That is a grace from Allah out of His Compassion. He clarifies with Knowledge and Wisdom.
Those people of knowledge still recognise it as a mercy and the wise, as understanding.
Some sages of old and predecessors reiterated speech for the sake of others comprehending:
“I increase for you repetitions in my speech, O one who is my chosen friend,
So that by the many reiterations in speech, there would be ability to comprehend!”

That was said by the sages and wise ones of old. Perhaps what was required
Was to repeat and increase in what one said to make clear the meaning desired.
That withstanding, we do not enumerate from them the number of times.
We used to recognise that repetition in speech is something of a virtuous kind.
It was something utilised out of wisdom and it was out of mercy aspired.
We say that it is not objected to by reason because limited speech that transpires
Does not lead to making matters clear as would much speech, like repetition.
It serves to make matters more clarified for one with a higher degree of precision.
This cannot be objected to by one who gives it much thought and attention.

In the process of making matters clearer and the reiteration in the Qur’an
Is the bestowal of grace, mercy, as well as a proof of Allah and firm criterion.

As He says to His Messenger, peace and blessings be upon him and his progeny: **{Verily, We have given thee seven of the Oft Repeated and the Great Qur’an} (Q. 15:87).**

Regarding that, He also says: **{Allah has sent down the best of speech: a Book consistent and repeating. The skins of those who fear their Lord quiver therefrom. Then, their skins and hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. Whosoever Allah leaves astray there is no guidance for that one} (Q. 39:23).**

What we mentioned should be sufficient regarding repetition and reiteration
And their being a means of guidance. By them, Allah has helped us to elucidation.
He has bestowed it as a grace to us out of His Excellence. Had it not been

For His Mercy to His creation or His Wisdom in making clear His truth to them,
There would be no certainty in its explanation. Limited speech is not sufficient
Compared to much speech. It is due to the beauty of revelation in its description.
However, He willed that out of His Mercy and the intent
Of His signs and Wisdom, that there be reiterations to make evident.
For His elucidation of matters is from His Mercy to bring light upon affairs
As well as to make matters even more clarified so that there is more clarity there.

Therefore, you should realise this, dear son, and one should realise this.
Allah made you successful with right guidance as well as by His Beneficence.
He has granted it to you from family, sons and from one who you see.
Even if the relationship was remotely far, to Allah belongs the aim one seeks.
If there occurs knowledge, wisdom, success and accomplishment,
It is a treasure from Allah, Who bestows it to one with whom He is content.
Understanding will not be granted by Allah except to the one who strives,
And one will not find correct knowledge except he who seeks that which guides.

[Contemplation of the Qur'an]

Know, my dear son, that Allah has taught you the Book and Wisdom.
He has negated from you—by what you learned—blindness and oppression.
The first science of the Book is knowledge of its power and greatness³.
If one does not know of its power and aim, and he rejects and evades it,
Little will he be guided and it will not benefit him being heedless of it.
Rather, he would be in loss by it, and he would be in the state of filth.

It is as the Powerful and Holy says: **{And We revealed in the Qur'an that which is a healing and mercy to the believers} (Q. 17:82).**

He has made it, as you heard, a healing and mercy to those of belief.
To the oppressors, He has made it a source of blindness, loss, and defeat.

As the Exalted says: **{It is to them a source of blindness} (Q. 41:44).**

Concerning its increasing them in filthiness,
It is due to its containing Wisdom and Holiness.

It is as Allah, the Glorified, says: **{And when a chapter is revealed, there are some of them who say: "Which of thee hast been increased in faith by it?" As for those who believe, it increases them in faith and they rejoice. As for those in whose hearts is disease, it only increases filth to their filth and they die as disbelievers} (Q. 9:124-125).**

The objective of the Book of Allah and its intent, my dear son,
Is to be a source of guidance from Allah to lead one to right action.
Allah's direction to right action and the source of His guidance
Is the path to success as well as to salvation from the path of defiance.
The purpose of Allah's guidance and direction to the right path
Is the rectification of affairs in one's worldly life and that of the Last.

There is not, my dear son, after the passing of this world and the Next
Another life for any of the creation, nor is there a sense of everlastingness.
Therefore, you should first be mindful of the Book by your contemplation
And you will—if Allah wills—be driven by what occurs in your imagination,
As well as by what we mentioned of its aim, objective, and descriptions.
Whoever does not recognise its aim, what it proposes, or its main intention

³ i.e. "its power and greatness according to Allah."

Will never take pains in what's sought or know of its guidance or direction.
He will depart from its knowledge empty-handed and not attain its correction.
It will be as a traveller who doesn't know his way and follows deviant ways.
He will not be increased in guidance, but only in deficiency and paths astray.
He will perish and so will his virtue, mislead onto the passageway of iniquity.
He would pitch the tent of destruction, confused between ruin and deviancy.
He will not have insight into the path of correct guidance and right direction.
He would also destroy the one who obeys him and bring about his transgression.
The knowledgeable one will not see him as a source of guided direction.
He will not be obeyed or followed by anyone who is given to one's genuflection.

Know, my dear son, that your guidance to the right has been delineated for you
In Allah's Book by its aims and objectives. Some of it calls to the other in view.
So when you know, my dear son, the aim of the Book of Allah and its objective,
All of its effort will be expended to you and you will be granted success successive.
When one is granted great victory, one will gain from estrangement, familiarity.
His knowledge will be sufficient from the rubbish and he will gain religious certainty.
Whoever is averted from it to other than it and not enlightened by its illumination
Will drown in his deviations. When one is not sufficient with Allah's Book by utilisation,
He will take upon the invalidations of the invalidators devoid of truth and the right.
He will turn from the truth of the correct ones and not seek it out or desire its light.
He will be pleased with destruction over salvation and continuous death over life.
He will return to deviation and blindness after right guidance and decrease in sight.
Those which Allah makes to assist him in this life, like his wealth and descendants,
Will be a source of tribulation instead of that which fills his life with accomplishments.

It is as the Blessed and Exalted says regarding them: **{Do they assume that because We provided them with children and wealth, We only desire that they vie with one another in "the good"?! Certainly not! They are not aware!} (Q. 23:55-56) and {Let not the disbelievers assume that because We have granted them respite for their good! We only grant them respite so that they increase in sin. For them will be a shameful punishment!} (Q. 3:178).**

The Book of Allah makes clear its objective.
It is only an explanation and a sure perspective.

You already know that every manufacturer, its business, or what's bought and sold,
Before entering such relationship, is knowledgeable of its aim, intention, and goal.
It is similar to what you may see and are sure of when observing the state of a building:
Before engaging in such, there was an intention in laying the floor and raising the ceiling.
Similarly, before entering into his work, a carpenter intends a chair, door, or similar.
The merchant and salesperson intend profit and gain by such, similar to the manufacturer.
Every businessperson knows—whether righteous or wicked—the aim of the transaction.
Every architect knows that of his work, so they all strive, minimise laxity, and take action.
Not one of these things take place concerning that which is subject to annihilation.
Rather, you could readily find that these things occur as a form of continuity and perpetuation.
Loss is not made to enter these things, nor does deficiency, inferiority, and dissatisfaction.
If they were to fall short in that, they would be in most loss concerning their craft and transaction.

After Allah differentiates you from them, we seek refuge in Allah for you and us.
From the state of manifest loss. According to Allah, the state of loss is moreso religious.
It is a loss and great deviation that—by Allah's Grace—cannot harm the righteous.
By His Grace, you are guided and protected, my dear son. Allah ennoble you by this.
This is because He is the Most Magnificent, the Oft-Protecting and Preserver!
He is the One with whom is no failure or loss—whether one is trader or manufacturer.

Concerning that and them, Allah says: **{...and spend from what We have provided them—in secret and**

openly—they can hope for a transaction that will never end...} (Q. 35:29).

Understand from this—may Allah guide you—Allah’s guidance and light! Also, pay heed to the Majestic’s Statement: **{...houses that Allah commanded to be raised and His Name to be remembered therein—glorifying Him in them, morning and evening. [They are] men who are not distracted by business or commerce from the remembrance of Allah} (Q. 24:36-37).**

Know that business can be a preoccupation and distraction for all in this existence.

It is stinginess towards Allah in all that He has granted from this world’s subsistence.

One falls short in gaining salvation thereby against the hope of forgiveness.

By such, one is firmly established upon and won’t be removed from disobedience.

He would oppress oneself without showing pity or without heeding advice.

He would not accept any form of guidance except that which his desires find nice.

He would oppose the one advising him in the way of Allah and counter him.

He would not treat one fairly, being clamorous by mindless chatter and ignorance.

He would speak falsehood and follow the ignorant. He would not take the chance

To be advised by a sincere advisor, nor would he have a helper due to his ignorance.

He is, as Prophet S lih said—may Allah’s blessings and pleasure be upon him,

When he turned from his people as Allah’s punishment came down upon them:

{He turned from them and said: “O people, I have conveyed to thee the message of my Lord and have advised thee! However, thou love not the advisors!”} (Q. 7:79) and {“Then, be conscious of Allah and obey me! Follow not the command of the transgressors, the ones who cause corruption in the earth and do not rectify!”} (Q. 26:150-151).

The most corrupt of corruptions and the most transgressing of transgressions

Is everything that diverts one’s people from guidance and from right direction!

The most right of guidance and direction is that which objective is fittest!

It is Allah’s Revelation and Inspiration that commands one and prohibits.

It is, my dear son, the Wise Remembrance. As says the All-Aware, Omniscient:

{That is what We recite to thee of the verses, and the Wise Remembrance} (Q. 3:58).

[Remembrance of Allah]

Regarding that which Allah specifies is His remembrance

Of Nobility and Greatness. The Glorified says concerning this:

{O ye who believe, remember Allah with much remembrance and glorify Him morning and evening} (Q. 33:42).

Sufficient in this is the remembrance of Allah in Majesty and Greatness,

As well as what is abundant in that and similar in Allah’s Book. He states thus:

{...houses that Allah commanded to be raised and His Name to be remembered therein—glorifying Him in them, morning and evening} (Q. 24:36).

Glorification is the greatest and most beautiful of Allah’s remembrances.

It is the most noble of speech and it is the best! In His Book, Allah mentions it.

Dear son, it’s mentioned by the Lord of Lords as a remembrance of priority

To those of understanding. He benefits you thereby with His Illuminated Authority⁴.

It is the best of benefits and best path for the heedful, for in it is the remembrance

Of Allah and His Knowledge, as well as what it establishes from His Rule and Sentence.

The greatest remembrance of Allah that one could remember Him thereby

Is the remembrances He mentions in His Books and the verses one recites.

⁴ Lit. “His Illuminated Book”

The recitation of the Book is not sufficient if one does not contemplate.
Nor is the reading of such enough when done absentmindedly or in haste.
It's mentioned that Allah's Messenger said, upon him and his be *sal m*:
(Do not hasten in the recitation of the Qur'an like the scattering of a palm)).

My dear son, that which you recite is revelation and in sequenced stages.
You only understand it by utilising measured tones as well as prolongation.
As Allah mentioned it during the hours of the night—Glorified be He,
When He conveyed to His Messenger, may Allah bless him and his progeny:

{Recite the Qur'an with measured recitation. Verily, We shall bestow upon thee a weighty word. Verily, the hours of the night are strongest in tread and established in speech. Verily, for thee is the day prolonged with doings} (Q. 73:4-7).

He, Glorified be He, says: "For you is the day to go unhurriedly and gradually."
Sufficient is what has been described to you as explanation and as an establishing.
All praises are due to Allah, the One who bestows its grace and other than this!
In the expounding of what He revealed in the Book, We ask Allah for His assistance!

Know, my dear son, that in Allah's Book are the permissible and prohibited.
It is not for one to declare something prohibited except by it, nor state what is permitted.
Whoever rejects that is considered ignorant of his Lord, as Allah mentioned:

{He has detailed to thee what has been prohibited for thee except that which thou art compelled towards} (Q. 6:119).

He also states in His revealed descriptions
After declaring the permissible and prohibitions:

{Today, I have perfected for thee thy religion and completed My favour upon thee. I am pleased for thee with Islam as thy religion} (Q. 5:3).

Sufficient for you should be what we stated.
In it is knowledge, and in it is a clear explanation.

[The Definitive and Allegorical Verses]

Regarding what Allah revealed—dear son—from His Revelation, He makes apparent
The prohibited and the permissible. But Allah does not make the allegorical as coherent.
One does not know it except Allah, even if one were to exert much effort to know it.
It is a knowledge that one does not readily know. Allah mentions the following to show it:

{...and those firmly grounded in knowledge. They say: "We believe in the Book; the whole of it is from our Lord." None will grasp it except those of understanding} (Q. 3:7)

No one knows the allegorical except the one whom the Lord of the Heavens teaches.
One may assume that it is allegorical but it could be definitive, based upon ones caprices
Contrary to what one may hear from the people of knowledge that may demonstrate
As well as establish it as a proof and make clear unto one when they strive to penetrate.

There is a report from Abu S lih from al-Kalbi that 'Umar bin al-Khatt b said:
"O Ibn Abb s, I'm struck by the waves of the Qur'an due to two verses I read.
I do not know their interpretations." "What are they, O Amir?" Ibn Abb s said.

He then recited: **{And *Dan-N n* [i.e. Jonah], when he departed in anger thinking that We would not enable him (or: "that We have no power over him")} (Q. 21:87).**

“Glory be to Allah! How can a Prophet of Allah think that He has no power over him,
Or that he failed to act on what he was decreed?! How could a believer assume this then?!”

He then recited: **{...until when the Messengers despaired and assumed that they were belied. Then, there came to them Our victory...} (Q. 12:110).**

“Glory be to Allah! How can the Messengers despair of Allah’s victory or envision
That Allah’s promise is a lie?! Both verses need interpretation for my comprehension!”

Ibn Abb s said: “As for Jonah’s assumption, he assumed that due to his error
Allah wouldn’t appoint for him a punishment. He didn’t doubt Allah’s power there.
This is what’s meant by the statement: **{thinking that We would not enable him}**.
As for **{...until when the Messengers despaired}**, the “despair” attributed to them
Refers to their hopelessness that their people would believe. Their “assumption”
Is that the one who attains contentment in public will, in private, belie the injunction.
This was frustrating to them. It’s not that they despaired of Allah’s victory,
Nor did they believe that Allah acts contrary to what He has promised contradictorily.

‘Umar said to him: “You have manifested to me what Allah has manifested to you!”
Ibn Abb s said: “Regarding the following verses, some men came to me—a group of two:

{They ask thee about menstruation. Say: “It is a harm, so stay away from the women during menstruation. Approach them not until they are pure. When they have purified themselves...} He said: ‘with water,’ {...go unto them where Allah has commanded thee} (Q. 2:222).

“They said: ‘[This means] the front and back.’ I said: ‘Such interpretation is blasphemy!
Allah only means: until they are pure from blood. When they have, by water, attained purity,
{...where Allah has commanded thee} means: the place purified from menstruation.”
‘Umar said: “Verily, the Quraysh are pleased with you, O Ibn Abb s! No, the Arab nation!
No, the whole Community of Muhammad, salutations be upon him and his relations!”

Khuraym bin F tik al-Asadi recited:
“There is no one who has this knowledge after the Prophet other than the scribe,
Ibn Abb s! He relieves you of all confusion if to a set tombstone one arrives!
This is certainty and truthful. It is the knowledge from its sources that he derives.”

By my life! ‘Umar bin al-Khatt b was right when he mentioned the elation
That exists due to one who can present an argument in the collective Muslim Nation
Against the disbelievers in Allah’s verses and those who reject His Revelation!

Regarding arguments from those who reject, seek to invalidate, or the ignorant,
The Book makes it clear by what Allah says to His Messenger charged to deliver it:

{Invite towards the way of thy Lord with wisdom and beautiful preaching. Dispute with them in a way that is best. Verily, thy Lord is most knowing of the one who deviates from His way and He is most knowing of the one who is guided aright} (Q. 16:125).

Similar to that is what the Lord of the Worlds decrees
After His Messenger, upon him be peace, to those who believe:

{Dispute not with the People of the Book except in a way that is best unless [they are] the oppressors amongst them} (Q. 29:46).

That is because, for the oppressor, Allah makes in disputation
An evidence and proof for the one who extends the invitation.

Regarding that—All praise is due to Allah, the Pre-Existent—it becomes an evidence
From Allah towards the straight path. As He states in this sense:

{Hast thou not seen the one who disputed with Abraham about His Lord because Allah gave him kingship? When Abraham said: “My Lord is the One who gives life and causes death,” he said: “I give life and cause death!”} (Q. 2:258)

The king’s statement **{I...cause death}** means: “I kill whom I please.”

And the meaning of his statement **{I give life}** is: “I pardon and release.”

Abraham used an argument against the king concerning His Lord.

He used the proof of life and death whilst Allah knew his responding word.

The king didn’t consider what He knew, so he objected and denied.

Abraham used as evidence something to which he couldn’t have replied.

It is that Allah causes the sun to rise from the east. Such substantiation

Allah gave to Abraham discontinued the argument by inspired revelation.

In addition to that, another proof was brought as a form of confirmation.

It was by Allah’s proof that the word of Abraham presented further validation:
“Cause it to rise from the west!”⁵. Such is insurmountable affirmation!

As He says: **{So, the one who disbelieved was overwhelmed} (Q. 2:258).**

He was defeated by Allah’s proof with that which he could not deny.

Just as Allah does such to those astray; he could not find any reply.

As the Lord of the Worlds says: **{Allah guides not the people of oppression} (Q. 2:258).**

By Abraham’s word: **“My Lord is the One who gives life and causes death,”**

He was reminding the king that he will die even though the king was not bereft
Of knowing this because life and death are ever-present and created realities.

There is no doubt that they are products of a Creator, both having dimensionality.

One cannot object to what we’ve said regarding them nor can one claim

That their creation occurred by another, except one who is arrogant, inane.

When this is established and affirmed that both are creations and actions

And that the king and other than him are subjected to both facts, then

No one can create or be prevented from them. It is therefore insistent

By necessity that there be a Creator who caused both of them to be existent

And that there be one who is bound by both. When this is proven as fact,

Then everyone, despite whatever they may claim, has to finally relent to that.

It was sufficient for Abraham to use death alone as a proof

Because no individual has the power to escape its ultimate truth!

By taking the gnosis of Allah as a path and as a mentality,

How can there be a limit to such and then reach its finality?!

Abraham’s proof to his people is what they heard from Allah’s Revelation.

When he saw the dominions of the heavens and earth, he established substantiation

By it to his people regarding Allah, Majestic and Powerful, by His declaration:

{As such did We show Abraham the dominion of the heavens and earth so that he can be amongst the certain. When the night covered him and he saw a star, he said: “This is my Lord”} (Q. 6:75-76).

He said what his people believed, what they held to be true and agreed with.

He used a proof from Allah against them. It is not their gods that he believed in.

⁵ (Q. 2:258)

Rather, it was a means of gnosis in which could be no doubt or disagreement.

Allah—Majestic and Powerful be He—said: **{When it set, he said: “I love not those that set”} (Q. 6:76)**. He, upon him be peace, similarly said: **{When he saw the moon rising, he said: “This is my Lord!” However, when it set, he said: “Unless my Lord guides me, I shall be amongst the people who are astray!”} (Q. 6:77)**.

He, may Allah send blessings on him, said to them: “Unless my Lord guides me
And removes me from you, I will be of those astray like thee and amongst thee!”
When they recognised his argument to them, yet opposed him antagonistically:

{He said: “O my people, I disassociate myself from that which ye associate [with Allah]! Verily, I turn my face to the One who created the heavens and earth, as an upright person! I am not amongst those who associate partners [with Allah]!”} (Q. 6:78-79).

Concerning him and them, Allah says: **{And his people disputed with him. He said: “Dost thou dispute with me concerning Allah while He has guided me?!”} (Q. 6:80)**.

He said: “I have verily seen from among His signs manifest proofs!
I see from His earth, heavens and His creation of both acknowledged truth!
He has delivered me from your destruction brought by ignorance,
As well as salvaged me from your associating partners with Him in this!
He has made me special by means of salvation when He guided me.
Had He not guided me, I would worship that which sets, as you do indeed!”

How can it be that a god sets, leaves from its place and is replaced?!
By one ascribing the replacement of divine essence, attributes and states,
It would imply invalidation and cessation. With that being the case,
That which is invalid and ceases cannot be attributed with eternal state.
It is the characteristic of created things to change and cease to exist.
None can ascribe that to Him unless one does so out of ignorance!
That which is shown to be eternal cannot be equated with that which dies
Just as you cannot equate one shown to be truthful with one who always lies!
Similarly, what you love to worship makes clear the Creator and created.
The intellect and argument is set adrift from wisdom when such is equated!
The ignorant won't deviate from ignorance but will attribute the impossible
To Allah and will connect to Him the changing of states, considering it probable!

When he, upon him be Allah's blessings, defeated them by his debate,
They were rendered insignificant by his dispute and that which he did state.
When they made themselves deaf to his reply after receiving guidance,
He migrated from them towards Allah, the Glorified, with a firm compliance.

He said: **{“Verily, I shall go to my Lord; He shall guide me!”} (Q. 37:99)**.

{He shall guide me!} means: “Because of my migration to Him,
He will increase me in His guidance. Then, He will increase my strength!”
He guided him in his migration to His Way, and he was made His friend.
He continued to be guided—Allah bless him—until he met his fated end⁶.
He gave to him reward and mercy during his guidance and his migration.
He appointed for his descendants Prophethood, wisdom and clear explanation.
By Allah's Mercy, the Lord of the Worlds gave to him what he asked for,
And that was that He make him among the truthful in the world of the Hereafter.
Then He caused him to remain in bygone times with good remembrance.
Consequently, He gave him his reward in this life, as the Most Merciful mentions:

⁶ Lit. “...until Allah took him.”

{We gave him his reward in this world, and in the Hereafter, he shall be amongst the righteous} (Q. 29:27).

We ask Allah, who made for him good in this world and the next,
To make us among his righteous descendants by means of His Kindness!
We ask that He bestows upon us appreciation due to his deference
And that He, by means of him, grants us grace, as we are his descendants!

Here ends the book. All praise is due to Allah, the Mighty, the Benevolent! To Him belongs much praise and to Him belongs thanks morning and evening! There is no strength or power except by Allah, the Exalted and Magnificent!