

obtaining his economic dues as determined by the natural system mentioned above. What it does not mean is that a rich man or a man of rank and position should obtain his right with ease and dignity, while a poor man has to knock on the doors and has to lose his respect and dignity to obtain his rights, or that the law should protect the rights of the rich, and leave the poor to fend for themselves. This kind of inequality is not tolerable in Islam, and this is what Sayyidnā Abū Bakr Ṣiddīq رضي الله عنه had said in one of his addresses:

وَاللَّهِ مَا عِنْدِي أَقْوَى مِنْ الضَّعِيفِ حَتَّى أَخَذَ الْحَقَّ لَهُ وَلَا عِنْدِي أضعفُ مِنَ الْقَوِيِّ  
حَتَّى أَخَذَ الْحَقَّ مِنْهُ

"I swear by Allah that nobody is more forceful to me than a weak man until I cause his right to be given to him, and nobody is weaker than a powerful man till I obtain from him the right of the weak one."

Islamic equality, therefore, from the purely economic point of view means that everybody should have equal opportunities to earn livelihood, and Islam does not tolerate that a few wealthy persons should control and monopolize the sources of wealth whereas small traders should be unable to do business in the market place. By forbidding interest, speculative transactions, gambling, hoarding, monopolistic trade agreements, and by applying *zakāh*, *‘ushr*, *kharāj*, maintenance allowances, alms and other compulsory payments, an environment of freedom has been created in which every individual can get an opportunity of earning livelihood according to his ability, endeavor and investment. A prosperous society can be built upon this foundation. The differences in incomes which remain despite all this are actually unavoidable, and cannot be erased just as the differences in human beings in respect of beauty and elegance, health and vigor, sense and intelligence and offspring and progeny cannot be wiped out.

### Verses 33 - 35

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ  
لِئِبْتِيهِمْ سُقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِئِبْتِيهِمْ  
أَبْوَابًا وَسُررًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾ وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا

مَتَاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

And were it not that all people will become of a single creed (i.e. disbelief), We will have caused, for the benefit of those who disbelieve in Raḥmān, roofs of their houses to be made of silver, and the stairs as well, on which they will climb, [33] and doors of their homes, and the coaches on which they will recline, [34] and (will have made some of these things) of gold-ornaments. And all this is nothing but an enjoyment of the worldly life. And the Hereafter, with your Lord, is (destined) for the God-fearing. [35]

### Commentary

#### Superiority is not based upon wealth and property

This is the second reply to the infidels of Makkah for their question why prophethood was not bestowed upon some very rich and wealthy person of Makkah or Ṭā'if? The gist of the answer is that some qualities and abilities are undoubtedly necessary for choosing someone as a prophet. But abundance of riches and wealth cannot be taken as the basis of this choice. Wealth and property are so worthless in Allah's view that if there was no apprehension of all the people becoming disbelievers, He will have showered gold and silver upon all the infidels. The Holy Prophet ﷺ has stated, in a *ḥadīth* reported by Tirmidhī,

لو كانت الدنيا تعدل عند الله جناح بعوضةٍ ماسقى كافراً منها شربة ماء

"If the worth of the whole world, in Allah's sight, had been equal to that of one wing of a mosquito, Allah Ta'ālā will not have given even one drop of water from this world to an infidel (kāfir)".

This tells us that neither abundance of wealth and property owned by someone can be a cause of his superiority, nor can one's poverty be taken as an indication of his being lower in rank. As for those excellent qualities which are necessary for prophethood, they are found in the Holy Prophet ﷺ, to their perfection. Their objection is, therefore, false and baseless.

The statement in these verses that if gold and silver had been showered upon all the infidels, all the people will have become disbelievers is meant for most of the people. Even today, there are people who are certain that if they become disbelievers, they will get abundance

of riches and wealth, but they do not lose their faith for the sake of wealth and property; such people will have remained steadfast to their belief and faith, perhaps even at that time, but the number of such people will have been very little indeed.

## Verses 36 - 45

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾  
 وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٧﴾  
 حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ  
 الْقَرِينُ ﴿٣٨﴾ وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ  
 مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ  
 فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾ فَمَا نَنْدُهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾  
 أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٤٢﴾ فَاسْتَمْسِكْ  
 بِالَّذِي أُوحِيَ إِلَيْكَ ۚ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُ لَذِكْرٌ  
 لَّكَ وَلِقَوْمِكَ ۚ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾ وَسْئَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ  
 مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٤٥﴾

And whoever makes himself blind against the advice of the *Rahmān*, We assign for him a devil who accompanies him all the time. [36] And they (the devils) prevent such people from the (right) way, while they deem themselves to be on the right path, [37] until when such a person will come to us, he will say (to the devil), "Will that there were the distance of East and West between me and you, because you were the worst companion." [38] And (it will be said to such people,) 'Since you were wrongdoers, it will never benefit you today that you are sharing the punishment with each other.' [39] So, can you (O prophet) make the deaf to hear, or can you show the way to the blind and the one who is in open error? [40] So, even if We take you away, We will surely take vengeance on them. [41] Or (if) We show you (in your life) that (punishment) with which

We have threatened them, then We have full control over them. [42] So, hold fast to that which has been revealed to you. Surely, you are on the straight path. [43] And certainly this (Qur'ān) is a word of honor for you and your people. And you will be questioned. [44] And ask Our messengers whom We sent before you whether We had appointed gods to be worshipped besides Raḥmān. [45]

### Commentary

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ (And whoever makes himself blind against the advice of the Raḥmān, We assign for him a devil who accompanies him all the time - 43:36) It means that whoever knowingly turns a blind eye towards Allah's advice i.e. the Holy Qur'ān and *wahy*, Allah assigns to him a devil who accompanies him all the time in this world to prevent him from virtuous deeds, and to divert him towards evil. When such a man is resurrected in the Hereafter, his devil will also be with him, till they both are pushed in Hell. (Qurṭubī).

We learn from this that the punishment one gets even in this world for turning away from Allah's remembrance is that he gets into bad company and '*shaiṭāns*' (devils), whether from humans or from jinns, keep diverting him from virtues to vices. He commits vices but thinks that he is doing very well. (Qurṭubī). This devil who is assigned to such a person, as mentioned here, is in addition to the '*Shaiṭān*' (Satan) who is attached to every believer and disbeliever, because that '*shaiṭān*' (Satan) does leave the man alone at certain specific times, whereas this devil accompanies him all the time. (Bayān-ul-Qur'ān)

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ (‘Since you were wrongdoers, it will never benefit you today that you are sharing the punishment with each other.’...43:39) There can be two explanations of this verse. One is that since your '*kufr*' and '*shirk*' (disbelief and ascribing partners to Allah) has been proved, your longing in the Hereafter in the words, "Will that this devil had been away from me," will be of no avail, because all of you will be sharing the same punishment.

The other explanation could be that after getting in Hell, your sharing the punishment with the devil will not benefit you. In this world, indeed it happens that when a few people share the same misfortune, everyone's burden of misery becomes somewhat lighter, but there in Hell,

everybody will be so terrorized that nobody will be able to lighten another's misery and hence sharing of the punishment will be of no benefit. (The translation given above is based on this interpretation.)

### Good Fame is liked by Islam

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ (And certainly this Qur'an is a word of honor for you and your people...43:44) The original word used in the text is *dhikr* which here means 'good name' or 'fame'. The verse means that the Noble Qur'an is a matter of great honour and good fame for the Holy Prophet ﷺ and his people. Imām Rāzī has concluded from this verse that good fame is a desirable thing, because Allah Ta'ālā has stated this as a matter of favor and that is why Sayyidnā Ibrāhīm عليه السلام had supplicated:

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ

(And destine for me a truthful description among the next generations) (26:84)

But one must keep in mind that the good fame is praiseworthy only when it is received as an automatic result of virtuous deeds, but when virtuous deeds are done for the sake of good fame, then it becomes *riyā'* (ostentation) which not only nullifies all the rewards of good deeds, but also renders one guilty of a major sin.

In this verse the words 'your people' have been taken by some exegetes to mean the tribe of Quraish only, thereby proving the superiority of Quraish, whereas 'Allāmah Qurṭubī says that, according to the correct view, these words refer to the whole Ummah of the Holy Prophet ﷺ, irrespective of color or race, and the Noble Qur'an is a matter of honor and good fame for the whole Ummah. (Qurṭubī)

وَسُئِلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا (And ask Our messengers whom We sent before you...43:45) A question may arise here: Since all the earlier prophets عليهم السلام had expired at the time of the revelation of this verse, how could the Holy Prophet ﷺ ask any question from his predecessors? Some exegetes have taken the verse in the sense that if, as a miracle, Allah Ta'ālā arranges for the Holy Prophet ﷺ to meet the earlier prophets عليهم السلام, then he should ask them about it. And it is well-established that the Holy Prophet ﷺ met all the preceding prophets عليهم السلام during the Night of Ascension. 'Allāmah Qurṭubī quotes some narrations according to which the Holy Prophet ﷺ asked them this very thing after

leading them in the prayers; but we could not discover the source of these narrations. Most exegetes have, therefore, explained that the verse does not mean to ask the prophets verbally. What is meant by the verse is to consult the divine Scriptures revealed to the earlier prophets, and to ask their learned scholars. And the scriptures of the prophets of Banī Isrā'īl which are available now, despite so many distortions, contain teachings about '*tauḥīd*' (Oneness of Allah) and condemnation of '*shirk*' (associating others with Allah) even today. For example, some excerpts from the Bible are quoted below:

### Teachings about Oneness in the Scriptures of the earlier prophets

Here are two quotations from the Scriptures claimed by Jews and Christians to be the 'Pentateuch' or 'Torah' :-

"The Lord has shown you this, to prove to you that he alone is God and that there is no other." (Deuteronomy, 4:35)

and

"Israel, remember this! The Lord—and the Lord alone—is our God. Love the Lord your God with all your heart." (Deuteronomy, 6:4)

The scripture of Shi'yā عليه السلام (known as Isaiah) says,

"I am the Lord; there is no other god. I will give you the strength you need, although you do not know me. I do this so that everyone from one end of the world to the other may know that I am the Lord and that there is no other god." (Isaiah, 45:5,6)

The books claimed by the Christians to be the Gospels contain this statement of Sayyidnā Masīḥ عليه السلام (Jesus Christ):

"Listen, Israel! The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength." (Mark, 12:29, Matthew 22:36)

It is narrated that once Sayyidnā Masīḥ عليه السلام (Jesus Christ) said the following words during a supplication:

"And eternal life means knowing you, the only true God, and knowing Jesus Christ, whom you sent." (Yuhanna 17:3)<sup>[1]</sup>

[1] These excerpts are taken from Good News Bible, Today's English Version, Published by the Bible Societies in 1976. (Muhammad Taqi Usmani)

## Verses 46 - 56

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا يَا أَيُّهُ السَّحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۖ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۚ أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ ۚ وَلَا يَكَادُ يَبِينُ ﴿٥٢﴾ فَلَوْلَا أَلْقَىٰ عَلَيْهِ آسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَكُ الْمُقْتَرِنِينَ ﴿٥٣﴾ فَاسْتَخَفَّ قَوْمَهُ فَطَاعُوهُ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٥٤﴾ فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

And We sent Mūsā with Our signs to Fir'aun (Pharaoh) and his chiefs; so he said, "I am the messenger of the Lord of the worlds." [46] So, when he came to them with Our signs, they at once started laughing at them. [47] And We did not show them a sign, but it used to be greater than its predecessor. And We seized them with punishment, so that they may return. [48] And they said, "O magician, pray for us to your Lord by the covenant He has made with you; we will certainly come to guidance." [49] Then, when We removed the punishment from them, they at once broke their word. [50] And Fir'aun proclaimed among his people, saying, "Does not the kingdom of Egypt belong to me? And these rivers are flowing right underneath me. Do you, then, not discern? [51] Or (do you not see that) I am much better than this one (Mūsā) who is worthless and can hardly express himself? [52] So why were the bracelets of gold not sent down to him, or (why) did the angels

not come along with him as companions?" [53] Thus he made fool of his people, and they obeyed him. Surely they were a sinful people. [54] So, when they provoked Our anger, We took vengeance on them, and drowned them all together, [55] and made them a people of the past, and an example for the later generations. [56]

### Commentary

Incidents related to Sayyidnā Mūsā عليه السلام have been stated by the Qur'ān at many places repeatedly, and the incidents referred to in the present verses have been described in detail in Sūrah Al-A'rāf. The reason for reminding these incidents here is to show that the objection of the infidels of Makkah that the Holy Prophet ﷺ is not a wealthy man is not a new objection; Fir'aun had expressed the same doubt against Sayyidnā Mūsā عليه السلام and his prophethood. His contention was that being the ruler of Egypt, and owner of the palaces and rivers flowing beneath them, how could Mūsā عليه السلام claim to be a prophet against him. But just as Fir'aun's disbelief could be of no avail to him, and he got drowned along with his people, this objection of 'kuffār' of Makkah, too, will not save them from the divine punishment in this world, or in the Hereafter.

وَلَا يَكَادُ يُبِينُ (and can hardly express himself - 43:52). Although as a result of his own supplication, the stammering of Sayyidnā Mūsā عليه السلام had been removed by Allah Ta'ālā, Fir'aun remembered his previous state only, and hence this aspersion. And it is possible also that by saying this, Fir'aun did not mean stammering in speech, but he meant that Sayyidnā Mūsā عليه السلام could not put forward adequate logical arguments to satisfy him, although this was nothing but a false accusation, because Sayyidnā Mūsā عليه السلام had completely overwhelmed Fir'aun through his arguments and proofs against which he had no answer. (Tafsīr Kabīr and Rūḥ-ul-Ma'ānī).

فَاسْتَحَفَّ قَوْمَهُ (Thus he made fool of his people - 43:54). According to the Arabic expression, this sentence may be translated in two ways; the translation adopted in the text above is based on one of them. The second one may be: "He (Fir'aun) easily made his people to follow him". (Rūḥ-ul-Ma'ānī)

فَلَمَّا اسْفُوتْنَا (So, when they provoked our anger, - 43:55). Since Allah Almighty is pure of the states of anger and sorrow, the meaning is that their behavior caused Us to decide that they should be punished.



(Ruḥ-ul-Ma'āni)

## Verses 57 - 65

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوا  
 ءَ الْيَهُتْنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ  
 ﴿٥٨﴾ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ﴿٥٩﴾  
 وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ ﴿٦٠﴾ وَإِنَّهُ  
 لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرَنَّ بِهَا وَاتَّبِعُونِ ط هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾  
 وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ ءَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَاءَ  
 عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي  
 تَخْتَلِفُونَ فِيهِ ءَ فَاتَّقُوا اللَّهَ وَأَطِيعُوا لِي ﴿٦٣﴾ إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ  
 فَاعْبُدُوهُ ط هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ  
 بَيْنِهِمْ ءَ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْيَمِّ ﴿٦٥﴾

And when the example of the son of Maryam was cited, your people started at once shouting at it (in joy), [57] and said, "Are Our gods better or is he?" And they did not cite it but for the sake of disputation. Rather, they are a quarrelsome people. [58] He (‘Īsā) is no more than a slave (of Allah) whom We favored and made an example for the children of Isra’il. [59] And if We will, We may create angels from you who succeed you on the earth. [60] And he (‘Īsā) is a source of knowledge of the Hour (the Day of Judgment); so do not be in doubt about it, and follow me. This is the straight way. [61] And let not the shaitan (Satan) prevent you (from following this way). He is surely an open enemy for you. [62] And when ‘Īsā came with clear proofs, he said, "I have come to you with wisdom, and to explain to you some of those matters in which you differ. So, fear Allah, and obey me. [63] Surely, it is Allah who is my Lord and your Lord; so worship Him. This is the straight way." [64] Then different groups, out of them, fell into disagreement. So, woe to the wrongdoers

because of the punishment of a painful day. [65]

### Commentary

(And when the example of the son of Maryam was cited, your people started at once shouting at it [in joy]...43:57). Exegetes have narrated three events as background of the revelation of these verses. One is that once the Holy Prophet ﷺ had addressed the tribe of Quraish and said, "O people of Quraish! there is no good in whatever is worshipped beside Allah." The polytheists responded by saying, "The Christians worship Sayyidnā 'Īsā عليه السلام, although you yourself say that he was a virtuous slave of Allah, and His prophet." These verses were then revealed in reply to this objection (Qurṭubī).

The second narration is that the objection of the infidels related to the following verse of the Holy Qur'an:

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ

"Surely, you and whatever you worship other than Allah are the fuel of Jahannam." (21:98)

When this verse was revealed, 'Abdullah Ibn-uz-ziba'ra claimed that he had the proper answer to this verse which was that the Christians worship Sayyidnā Masih ('Īsā عليه السلام) and Jews worship Sayyidnā 'Uzair عليه السلام, so will they both become fuel of Hell? Upon hearing this, the polytheists of Quraish became very joyful, and Allah then revealed the following verse of the Holy Qur'an:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

"Surely, those for whom the good (news) from Us has come earlier shall be kept away from it." (21:101)

The above verses of Sūrah Zukhruf was also revealed in this context. (Ibn Kathīr, etc.,)

The third narration is that once the pagans of Makkah expressed the absurd thought that the Holy Prophet ﷺ wanted to claim godhead for himself, so that he might be worshipped like Sayyidnā 'Īsā عليه السلام is worshipped by the Christians; these verses were revealed in that context.

In reality, there is no conflict between these three narrations. The infidels will have said all the three things, and in reply Allah Ta'ālā

revealed these verses in such a comprehensive manner that took care of all the three objections. The answer to the last objection is quite clear in these verses as to those who started worshipping Sayyidnā 'Īsā عليه السلام did not do so in obedience to any Divine command, nor had Sayyidnā 'Īsā عليه السلام ever desired it for himself, nor does the Qur'an support it. Their misconception was based on the miraculous birth of Sayyidnā 'Īsā عليه السلام without a father which was, according to them, a sign of his being god or a son of God. The Holy Qur'an has refuted this misconceived argument. How is it then possible that the Holy Prophet ﷺ will claim Godhead in imitation of the Christians?

The gist of the objection mentioned in the first and second narrations is essentially the same. The statement in the Qur'an that all those who are worshipped except Allah will become fuel for Hell or the statement of the Holy Prophet ﷺ that there is no good in whatever is worshipped except Allah, refer to the lifeless objects of worship, such as idols or those living beings who directed their followers towards their own worship, or who liked to be worshipped, such as *shaitāns*, Fir'aun, Namrūd, etc.. So Sayyidnā 'Īsā عليه السلام is obviously not included in this category, since at no stage did he like to be worshipped. Christians do not worship him because of any direction having been given by Sayyidnā 'Īsā عليه السلام, rather they were misled and started worshipping him by deducing the wrong conclusion from his birth without a father which was a sample of Allah's power to show to the people that Allah does not need even any apparent cause or means to create something. This worship of Sayyidnā 'Īsā عليه السلام by Christians was not only irrational, but also against his own teachings, because he had always preached '*tauḥīd*' (Oneness of Allah); his own disgust against being worshipped simply does not allow his inclusion in the ranks of false gods.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ (and if we will, We may create angels from you who succeed you on the earth...43:60) This is in reply to the gravely mistaken conclusion drawn by Christians from the miraculous birth of Sayyidnā 'Īsā عليه السلام without a father as a result of which they attributed godhead to him, and started worshipping him. Allah Ta'ālā states to controvert their argument that Sayyidnā 'Īsā's عليه السلام birth was merely a demonstration of His power, and He has the power to do even more supernatural things like creating Sayyidnā 'Ādam عليه السلام without

father and mother. And if He wills, He may do as unprecedented things as causing angels to be born out of human beings.

وَإِنَّهُ لَعَلَّمَ لِسَاءَةَ (And he (‘Īsā عليه السلام) is a source of knowledge of the Hour [the day of judgement] - 43:61). This verse has been explained in two different ways. One is that Sayyidnā ‘Īsā عليه السلام being born without a father is a proof to the fact that Allah Almighty can create people without apparent causes. Thus resurrecting the dead is not at all difficult for Him. But most exegetes have taken this verse in another sense. According to them it means that the descent of Sayyidnā ‘Īsā عليه السلام from the sky is a sign of the Doomsday. And his coming to this world again in its last days and killing Dajjāl (the Antichrist) is proved by *mutawātir aḥādīth*. Some details on this subject have already been given in the explanation of the verse (3:54,55) of Sūrah ‘Āl-‘Imrān, (See V,2, pp.76 onward of this book) and in Sūrah Nisā’ 3:54,55 (See V. 2, PP. 622 onward of this book) and some in Sūrah Al-Mā’idah (5:110). For more details one should refer to the author's book "التصريح بما تواتر في نزول المسيح" *At-Taṣrīḥ bi mā tawātara fī nuzūl-il-Masīḥ* in Arabic and "مسح موعود کی پہچان" *Masīḥ-e-Mauūd kī pehcān* in Urdu.

وَلَا يَبِيِّنْ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ (and to explain to you some of those matters in which you differ...43:63) Since Banū Isrā’īl were drowned in arrogance and obstinacy, they had tampered with the Divine laws. Sayyidnā ‘Īsā عليه السلام disclosed the reality of such distortions. The words 'some matters' are used because some other matters were purely of mundane nature. He might have not felt the need to deal with those differences. (Bayān-ul-Qur’ān).

### Verses 66 - 77

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾  
 الْآخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾ يَعْبَادِ  
 لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾ الَّذِينَ آمَنُوا بآيَاتِنَا  
 وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ  
 ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا

مَا تَشْتَهِيهِ الْإِنْفُسُ وَتَلُدُّ الْأَعْيُنُ ۚ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَتَلَكُ  
 الْجَنَّةُ الَّتِي أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾ لَكُمْ فِيهَا فَاكِهَةٌ  
 كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ  
 ﴿٧٤﴾ لَا يَفْتَرَعُونَ فِيهَا شَيْئًا وَلَا يَسْتَوُونَ فِيهَا وَمَا ظَلَمْنَاهُمْ وَلَكِنْ  
 كَانُوا هُمُ الظَّالِمِينَ ﴿٧٥﴾ وَنَادُوا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۗ قَالَ  
 إِنَّكُمْ مُكْثِرُونَ ﴿٧٦﴾

They are waiting for nothing but for the Hour to come upon them suddenly, while they will not even imagine (it). [66] Friends, on that day, will become enemies to one another, except the God-fearing, [67] (to whom it will be said) "O my slaves, there is no fear for you today, nor will you grieve- [68]-(that is, O) those (slaves) who believed in Our signs, and remained obedient. [69]-- Enter the Paradise, you and your spouses, showered with bliss." [70] Circulated among them will be the bowls of gold, and glasses. And therein will be whatever souls desire and that in which eyes delight. "And you will be living in it for ever. [71] And that is the Paradise that you are made to inherit because of what you used to do. [72] For you there are fruits in abundance from which you will eat." [73] The sinners (on the other hand) will be in the punishment of Jahannam, living there for ever. [74] It will not be lightened for them, and they will be there, devoid of all hopes. [75] And We did not do injustice to them, rather, they themselves were the unjust. [76] And they will call (Malik, the keeper of the hell,) "O Malik, let your Lord do away with us." He will say, " You have to stay on." [77]

### Commentary

**The only real friendship is that which is in the sake of Allah**

(Friends, on that day, will become enemies to one another, except the God-fearing 43:67). This verse tells us plainly that the friendly relations in which we take so much pride in this world, and for which we don't even care about *ḥalāl* (permitted) and *ḥarām* (unlawful), will be of no use on the Day of judgment, rather they will turn into enmity. In this connection, Ḥāfīz Ibn Kathīr has reproduced

a discourse of Sayyidnā 'Alī عليه السلام narrated by 'Abdur Razzāq in his Muṣannaf and by Ibn Abī Ḥātim regarding two Muslim friends and two Non-Muslim friends. One of the Muslim friends died and when he was given the glad tidings of Paradise, he recollected his friend and supplicated in his favour: "O Allah! That friend of mine used to advise me to obey You and to obey the Holy Prophet صلى الله عليه وسلم, he used to direct me towards virtues and to prevent me from vices, and kept on reminding me that one day I would have to meet You. So O Allah! Do not misguide him after me, so that he may also see the scenes of Paradise as You have shown to me, and be pleased with him, as you have been with me." In reply, it will be said to him, "Do not worry, if you know what reward I have stored for your friend, you will weep less and laugh more." Later, when the friend will also have died, both the souls will get together and Allah Ta'ālā will direct them that each one of them should praise the other. Thereupon, each one of them will say about the other that he is the best brother, best companion and the best friend.

As against this, when one of the Non-Muslim friends will die, and he will be told that he will go to Hell, he will recollect his friend and will supplicate thus "O Allah! That friend of mine used to insist upon me to disobey You and your messenger, used to direct me towards vices and used to prevent me from virtues and used to tell me that I would never meet You. So O Allah! Do not give him guidance after me, so that he may also see the scenes of Hell, as You have shown to me, and be displeased with him just as You have been displeased with me." Later, when the other friend will also have died, both their souls will be get together, and they will be directed to praise the other. Then each one of them will say about the other, "He is the worst brother, worst companion and worst friend. (Ibn Kathīr p. 134, v.4)

Therefore the best friendship, in respect of this world as well as the Hereafter, is the one that is for the sake of Allah. Many are the merits stated in '*aḥādīth*' for those two Muslims who love each other purely for the sake of Allah. One of these merits is that they will be in the shade of the "Arsh" (Throne) of Allah. And 'love for the sake of Allah' means to love someone because he is a true follower of the religion prescribed by Allah. As such, it includes sincere love for teachers of religious subjects, spiritual guides, reformers, religious scholars and devotees of Allah, as

well as for all the Muslims.

### Verses 78 -89

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ ﴿٧٨﴾ أَمْ أBRَمُوا  
 أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَنَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ط  
 بلى وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا  
 أَوَّلُ الْعَبِيدِينَ ﴿٨١﴾ سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ  
 عَمَّا يَصِفُونَ ﴿٨٢﴾ فَذَرُهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ  
 الَّذِي يُوعَدُونَ ﴿٨٣﴾ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ ط  
 وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾ وَتَبَرَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ  
 وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ وَعِنْدَهُ عِلْمُ السَّاعَةِ ۗ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾  
 وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ  
 وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولَنَّ اللَّهُ فَاَنى  
 يُؤْفِكُونَ ﴿٨٧﴾ وَقِيلَ لَهُ رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾ فَاصْفَحْ  
 عَنْهُمْ وَقُلْ سَلَّمَ ط فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾

Indeed We have brought to you the truth, but it is the truth that most of you detest. [78] Is it that they have firmly resolved to do something (harmful to Our messenger)? Then, We have firmly resolved (to frustrate their plan.) [79] Do they think that We do not hear their secrets and their whispers? Why not? And Our messengers (angels) are with them who record. [80] Say, "Had there been a son for the *Rahmān*, I would have been the first to worship." [81] Pure is the Lord of the heavens and the earth, the Lord of the Throne, from what they describe (about Him). [82] So, let them indulge (in their fallacy) and play, until they face their Day that they are promised. [83] And He is the One who is God to be worshipped in the sky, and God to be worshipped on the earth. And He is the Wise, the

All-Knowing. [84] And Glorious is the One to whom belongs the kingdom of the heavens and the earth and whatever lies between them. And with Him is the knowledge of the Hour; and towards Him you are to be returned. [85] And those whom they invoke besides Him have no power to intercede, but those who bear witness to the truth, while they have knowledge (may intercede for the believers with Allah's permission). [86] And if you ask them as to who has created them, they will certainly say, "Allah". Then, to where are they driven back (by their false desires)? [87] And (Allah has the knowledge) of his (prophet's) saying, "O my Lord, these are a people who do not believe." [88] <sup>1</sup> So, turn away from them, and say, "Salām!" (good-bye!). Then, soon they will come to know. [89]

### Commentary

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِينَ (Had there been a son for the *Rahmān*, I would have been the first to worship - 43:81) It does not mean that, God forbid, there is any possibility of *Rahmān* (Allah) having offspring. What is really being said is that the Holy Prophet ﷺ is not denying your beliefs due to enmity or obstinacy, but because they are illogical. If precise logical arguments could prove the existence of offspring of Allah, he would certainly have accepted it. But every intellectual argument contradicts this possibility, and therefore there is no question of accepting it. This tells us that it is lawful, rather desirable, to declare during a debate with erring people that if their claim had been proved by strong arguments, it would have been accepted, because such a manner of speech may sometimes soften the heart of the opponent and may persuade him to accept the truth.

وَقِيلَ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ (And [Allah has the knowledge] of His prophet's saying, "O my Lord, these are a people who do not believe." 43:88) The point made by this sentence is that there are very serious reasons for Allah's wrath descending upon these infidels. On the one

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(1) This translation is based on the construction adopted by many exegetes, including Maulānā Ashraf 'Alī Thanawī رحمه الله تعالى. However, according to Imām Rāzī, the translation will be as follows, " And (remember the time) of his (Prophet's) saying....." This rendering seems to be closer to the text in view of the grammatical construction of the verse. (For details, please see *At-tafsīr-ul-kabīr*, by Imām Rāzī v.27, p.234) (Muhammad Taqi Usmani)



hand, there are their severe crimes themselves, and on the other when the Messenger ﷺ, who has been sent as a "blessing for the world" and "interceder for the sinners", himself complains against them and says that these people do not believe, despite repeated good counsels given to them, it indicates that they must have agonized the Holy Prophet ﷺ to an extreme extent, otherwise "the blessing for the worlds" would not have made such a plaint merely on an ordinary hurt.

It should be noted that the present verse has been construed in different ways. The above translation is based on the construction adopted by Maulānā Ashraf 'Alī Thanawī رحمه الله تعالى. Various other constructions are given in Rūḥ-ul-Ma'ānī.

وَقُلْ سَلَامٌ (and say, Salām [good-bye]. Then soon they will come to know---43:89). At the end of the Sūrah, the same advice has been given to the Holy Prophet ﷺ that is always given to every preacher of truth. The gist of the advice is that one may reply to the arguments and doubts of the opponents, but when they start talking ignorantly, foolishly or are involved in hurling abuses, then instead of replying in their language, one should keep quiet. And the instruction to say Salām does not mean that "*Assalāmu 'alaikum*" is to be said to them, because this salutation is not permissible for any non-Muslim; rather it is an idiomatic expression for parting of ways. As such, the view of those who deduce from this verse that saying "*Assalāmu 'alaikum*" to non-Muslims is permissible does not carry much weight. (Rūḥ-ul-Ma'ānī).

**Alḥamdulillāh**  
**The Commentary on**  
**Sūrah Az-Zukhruf (The Gold)**  
**Ends here**

# Sūrah Ad-Dukhān

## The Smoke

Sūrah Ad-Dukhān is Makkī. It has 59 Verses and 3 Sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

### Verses 1 - 9

حَمَّ ﴿١﴾ وَالْكِتَابِ الْمُبِينِ ﴿٢﴾ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبْرَكَةٍ إِنَّا كُنَّا  
 مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾ أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا  
 مُرْسِلِينَ ﴿٥﴾ رَحْمَةً مِّنْ رَبِّكَ ط إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦﴾ رَبِّ  
 السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُّوقِنِينَ ﴿٧﴾ لَا إِلَهَ إِلَّا  
 هُوَ يُحْيِي وَيُمِيتُ ط رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾ بَلْ هُمْ فِي  
 شَكٍّ يَلْعَبُونَ ﴿٩﴾

Hā Mīm. [1] By the manifest Book, [2] We have sent it down in a blessed night, (because) We had to warn (people). [3] In that (night), every wise thing is decided [4] through a command from Us. We were to send the Messenger [5] as a mercy from your Lord, – Surely, He is the All-Hearing, the All-Knowing – [6] the Lord of the heavens and the earth and of whatever there is between them, if you are to believe. [7] There is no god, but He. He gives life and brings death. He is your Lord and the Lord of your forefathers. [8] But they, being in doubt, are playing around. [9]

## Commentary

### The Merit of the Sūrah

Sayyidnā Abū Hurairah رضي الله عنه reports that the Messenger of Allah said that whoever recites Sūrah Dukhān on Friday night, his sins will have been forgiven by the morning. Sayyidnā Umāmah رضي الله عنها narrates that the Messenger of Allah said anyone who recites Sūrah Dukhān on Friday, in the night or in the day, Allah will build for him a house in Paradise. (Qurṭubī on the authority of Tha'labī).

In the present set of verses, the greatness of Qur'ān and some of its special features are described. وَالْكِتَابِ الْمُبِينِ "By the manifest Book". This verse refers to the Holy 'Qur'ān'. In the verse Allah swears an oath by the magnificent Qur'ān to state that it was revealed in a blessed and auspicious Night, the purpose of which is to awaken the unmindful human beings from their deep slumber. A similar oath was taken, in exactly the same words, at the commencement of Sūrah Az-Zukhruf (Chapter 43). The oath-phrase has been fully discussed there.

لَيْلَةٍ مُبَارَكَةٍ 'blessed night', in verse 2 according to majority of the Commentators, refers to '*laylatul Qadr*' or the 'Night of Power' which occurs in the last ten nights of the month of Ramaḍān. During this night Allah sends down countless blessings for his slaves/servants. It has been explicitly mentioned in Sūrah Al-Qadr, thus:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

"We sent it (the Qur'ān) down in the Night of *Qadr*". (97:1)

This clearly indicates that the phrase '*laylah mubārakah*' (blessed night) occurring in the verse refers to the 'Night of Power'. It is narrated in a Tradition of the Prophet ﷺ that all Prophets عليهم السلام, since the inception of man till the end, received their respective Books in the month of Ramaḍān on different dates. Sayyidnā Qatādah رضي الله عنه reports on the authority of Sayyidnā Wāthilah رضي الله عنه that the Messenger of Allah said that Prophet Ibrāhīm عليه السلام received his Scriptures on 1st Ramaḍān, Torah was revealed on 6th Ramaḍān, Zabūr was revealed on 12th Ramaḍān, Injīl was revealed on 18th Ramaḍān and the Holy Qur'ān was revealed on the night of 24th, that is, on 25th Ramaḍān. (Qurṭubī).

The statement that the 'Qur'ān was revealed in the Night of Power'

means that it was revealed in its entirety from the Preserved Tablet to the lowest Firmament in one night of the month of Ramaḍān. But, it was revealed to the Prophet ﷺ gradually over a period of twenty-three years. Some scholars have expressed the opinion that the installment of the Qur'ān that was destined to be revealed in a given year used to be sent down on the Night of Power from the Preserved Tablet to the Firmament of the Earth. (Qurṭubī).

Some other scholars of Tafsīr, like 'Ikrimah, interpret the phrase '*laylah mubārakah*' (blessed night) as referring to '*laylat-ul-bara'ah*' (the Night of Immunity), that is, the 15th night of Sha'bān. But to say that the Qur'ān was revealed during this night goes against the clear texts of the Qur'ān: In *شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ* and in *إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ* we come across "The month of Ramaḍān is the one in which the Qur'ān was revealed...(2:185)" and "We have sent it (the Qur'ān) in the Night of *Qadr* - (97:1)". In the presence of such clear texts, it cannot be accepted, without any strong evidence, that the Qur'ān was revealed in the Night of Immunity. There are, however, certain Traditions that speak highly of this night - that it is a night of blessings and that it is a night during which Allah showers His mercy. Some versions of the Tradition use exactly the same words as the Qur'ān uses in the verse to describe '*laylah mubārakah*' - *"فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا"* "In that (night), every wise thing is decided (4) through a command from Us...(5)". In interpreting this verse Sayyidnā Ibn 'Abbās رضي الله عنه says that it refers to the Night of Power, in which the Qur'ān was revealed. In it all matters are decreed to happen from the present Night of Power to the next, relating to all creation, their births, their deaths, their provisions and other details. Other leading authorities on Tafsīr, like Sayyidnā Ḥasan, Qatādah, Mujāhid and others رضي الله عنهم, concur with Sayyidnā Ibn 'Abbās رضي الله عنه. Mahdawī says that all matters decreed by Allah are, on this night, transferred to the angelic scribes who record the decrees of the coming year. Other texts of Qur'ān and Sunnah bear testimony to the fact that Allah had decreed all matters in pre-eternity (*azal*) even before the creation of man. Therefore, the statement that man's destiny is decreed in this night simply means that the decrees for the whole year are handed over, in this night, to the relevant angels for implementation. (Qurṭubī).

Because some versions of the Tradition state that births, deaths and

sustenance are decreed in the night of immunity or 15th night of Sha'ban, some of the scholars have interpreted the phrase '*laylah mubārakah*' in the current verse as referring to '*laylat-ul-barā'ah*' or 'the Night of Immunity'. But this is not correct, because here the revelation of the Qur'ān is mentioned first; and its revelation in the month of Ramaḍān is confirmed by the clear texts of the Qur'ān. Some versions state that sustenance and other things are decreed in the Night of Immunity. Ibn Kathīr, first of all, says this Tradition is *mursal* and such Tradition cannot be reliable in the presence of clear/express texts. Qāḍī Abū Bakr Ibn 'Arabi asserts that no authentic Tradition relating to mid-Sha'bān is available which may show that sustenance, births and deaths are determined and decreed in that night. He further rejects the idea that there is any reliable Tradition on the merit of this night. Rūḥ-ul-Ma'ānī, however, cites a Tradition, without a chain of transmitters, narrated by Sayyidnā Ibn 'Abbās رضي الله عنه in which he says that sustenance, life and death are determined in the mid-Sha'bān night, and in the Night of Power the decrees are handed over to the angels. If this Tradition is confirmed, then the two interpretations can be reconciled and synchronized. Otherwise, the express words of Qur'ān and authentic Traditions relating to '*laylah mubārakah*' and '*fīhā yufraqu...*' in the verse of Sūrah Dukhān فِيهَا يُفْرَقُ clearly show that they refer to the 'Night of Power'. As far as the merit of the night of mid-Sha'bān is concerned, it is a separate issue. Some Traditions do speak about it but they are weak. Therefore, Qāḍī Abū Bakr Ibn 'Arabi denied any merit of this night. Chains of transmission of Traditions concerning mid-Sha'bān are all weak but, it may be suggested that, if the various ways of transmission are put together, they gain strength. Therefore, many great scholars have accepted the Traditions about mid-Sha'ban because there is room to act upon weak Traditions relating to meritorious actions. Allah knows best!

### Verses 10 - 16

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ يَغشى النَّاسَ ۗ هَذَا  
عَذَابٌ أَلِيمٌ ﴿١١﴾ رَبَّنَا اكشِيفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾ اِنِّي  
لَهُمُ الدِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا

مُعَلِّمٌ مَّجْنُونٌ ﴿١٠﴾ إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١١﴾  
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ ﴿١٦﴾

So, wait for a day when the sky will come up with a visible smoke [10] that will envelop people. This is a painful punishment. [11] (Then they will say,) " O our Lord, remove from us the punishment; we will truly believe." [12] How will they take lesson, while there has already come to them a messenger making things clear, [13] then they turned away from him, and said, " (He is) tutored, crazy.?" [14] (Well,) We are going to remove the punishment for a while, (but) you will certainly go back (to your original position). [15] (Then,) the day We will seize (you) with the greatest seizure, We will take vengeance. [16]

### Commentary

دُخَانٌ مُّبِينٌ "...visible smoke" in verse (10) embodies a prophecy and the Prophet ﷺ was asked to watch for the Day when the sky will bring forth a manifest smoke covering the people. There are three opinions recorded about this from the Companions and their pupils.

The first view is that the smoke is one of the portents of the Day of Judgement which will occur very close to the Day of Judgement. This view is held by Sayyidnā 'Alī al-Murtaḍā, Ibn 'Abbās, Ibn 'Umar, Abū Hurairah, Zaid Ibn 'Alī ﷺ, Ḥasan al-Baṣrī Ibn Abī Mulaikah and others رَحِمَهُمُ اللَّهُ تَعَالَى. This view is recorded traceably on the authority of Sayyidnā Abū Sa'īd al-Khudrī and Ḥudhaifah Ibn 'Usaid al-Ghifārī رَحِمَهُمُ اللَّهُ تَعَالَى which will be set out in detail later.

The second view is that this prophecy has already occurred. This refers to the event when the Quraish did not respond to Islam's call and they grew obstinate, the Apostle of Allah invoked against them that they would suffer seven years of drought and famine as it happened in the time of Prophet Yūsuf ﷺ. They became so exhausted and hungry that they were forced to eat bones and carrion. When they looked at the sky, they saw nothing but smoke or smoky haze because of their exhaustion, instead of rain-laden clouds. This view is held by Sayyidnā 'Abdullāh Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ and others.

The third view is held by Sayyidnā 'Abdur-Raḥmān al-'A'raj and others. They say that the 'smoke' refers to the 'dust' which had been stirred up to the sky, and had covered the firmament of Makkah on the day of 'the Conquest of Makkah'. (Qurṭubī).

The first two views are most popular. Ibn Kathīr says regarding the third view:

هذا القول غريب جداً بل مُنكر

"This view is *gharīb* (unfamiliar), in fact *munkar* (against authentic reports)".

The other two views are confirmed by authentic Traditions. Rūḥ-ul-Ma'ānī supports the second view. Tafsīr Bayān-ul-Qur'ān prefers this view. It would appear that Ibn Kathīr and Qurṭubī prefer the first view. Allah knows best!

Narrations relating to the two views are as follows. It is recorded in Ṣaḥīḥ of Muslim that Sayyidnā Ḥudhaifah Ibn 'Usaid al-Ghifārī رضي الله عنه said: "The Messenger of Allah looked out upon us from a room while we were discussing the Hour. He said:

"The Hour will not come until you see ten signs. The rising of the sun from the west; the smoke; the beast (*dābbat-ul-'arḍ*); the emergence of Gog and Magog; the appearance of 'Īsā son of Maryam; the Dajjāl (anti-Christ); three cases of the earth collapsing - one in the east, one in the west, and one in the Arabian peninsula; and a fire that will emerge from the bottom of Aden and will drive the people - or gather the people - stopping with them when they stop to sleep at night or rest during the day." (Ibn Kathīr).

Ibn Jarīr has recorded on the authority of Sayyidnā Abū Mālik Ash'arī رضي الله عنه that the Messenger of Allah said: "I warn you against three things: one, the smoke which will only cause cold in a believer, but will permeate the entire body of an unbeliever so much so that it will ooze out from every pore and minute hole of the skin; the second thing is the beast (of the earth which will be of a strange/unusual type); the third thing will be Dajjāl". Having cited this narration, Ibn Kathīr said: هذا اسناد جيد "This chain of transmitters is good". Ibn Kathīr has cited another narration on the same subject vide Ibn Abī Ḥātim on the authority of Sayyidnā Abū

Sa'īd al-Khudrī. He also cites a narration with reference to Ibn Abī Ḥātim on the authority of Sayyidnā 'Alī al-Murtaḍā رضي الله عنه to the following effect: "This prophecy has not yet been fulfilled. (It will happen close to the Hour). This smoke will be the cause of catarrh for the believer but it will penetrate the entire body of an unbeliever and ooze out of the tiny holes of his skin". Ibn Jarīr cites a narration on the same subject on the authority of Sayyidnā 'Abdullāh Ibn 'Umar and Ibn 'Abbās رضي الله عنه. Ibn Kathīr cites this and writes:

هذا اسناد صحيح الى ابن عباس حبر الامة وترجمان القران وهكذا قول من وافقه من الصحابة والتابعين مع الاحاديث المرفوعة من الصحاح والحسان وغيرهما التي اوردها مما فيه مقنع ودلالة ظاهرة على ان الدخان من الايات المنتظرة مع انه ظاهر القران (فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ) وعلى ما فسره ابن مسعود انما هو خيال رآه في اعينهم من شدة الجوع والجهد وهكذا قوله تعالى (يَغْشَى النَّاسَ) او يتغشاهم ويعمهم ولو كان امراً خيالياً يخص اهل مكة المشركين لما قيل فيه يغشى الناس.

"This chain of transmitters is authentic up to Sayyidnā Ibn 'Abbās رضي الله عنه, the scholar of the Ummah, interpreter of the Qur'ān. This is the view of other Companions and their pupils who concur with Sayyidnā Ibn 'Abbās رضي الله عنه, together with prophetic Traditions - some being *sahih* and others *hasan*. They too are sufficient to prove that the 'smoke' is one of the portents of the Hour. It has not yet occurred, especially since the apparent wordings of the Qur'ān bear evidence to this fact. Sayyidnā 'Abdullāh Ibn Mas'ūd's رضي الله عنه popular interpretation of the word 'smoke' refers to an imaginary smoke/an illusion which they saw because of their intense hunger and exhaustion, but it is inconceivable that the Qur'ān would use a phrase like *يَغْشَى النَّاسَ* 'that will envelop people ... (11)' because this imaginary smoke was experienced by Makkans only. The wordings of the phrase 'that will envelop people ... (11)' show that the smoke had enveloped all the people.

Earlier on, Sayyidnā 'Abdullāh Ibn Mas'ūd's رضي الله عنه view was given as follows as recorded in the two Ṣaḥīḥs, Musnad of Aḥmad, Tirmidhī, Nasa'ī and others. Sayyidnā Masrūq رضي الله عنه narrates: 'We entered the mosque of Kūfah at the gates of kindah - and a preacher recited the verse *يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ* "a day when the sky will come up with a visible smoke



(44:10)" and asked the audience : "Do you know what smoke is that ?" Then he said that that is the smoke which will emerge on the Day of Resurrection. It will take away the hearing and sight of the hypocrites, but for the believers it will be like having a cold. Sayyidnā Masrūq رضي الله عنه says, 'when we heard this we went to Sayyidnā 'Abdullāh Ibn Mas'ūd رضي الله عنه and told him about it. He was lying down, and he sat up with a start and said: "Allah has given to his prophet the following direction: قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ: مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ Say, "I do not demand from you any fee for it, nor am I from among those who make up things artificially" (38:86). This verse proves that it is also a part of knowledge that when a man does not know something, he should say frankly that he does not know and that the correct knowledge is with Allah.(and he should not pretend that he knows it)" Then he narrated a Ḥadīth which interprets the meaning of the verse, thus: When the Quraish did not respond to the call of Islam and grew stubborn, the Messenger of Allah imprecated against them that they should have years like the years of drought and famine during the time of Sayyidnā Yūsuf عليه السلام. They became so exhausted and hungry that they ate dead meat and bones. When they looked at the sky, they saw nothing but smoke.

According to another report, a man would look at the sky and he would see nothing between him and the sky except a smoky haze on account of intensity of hunger and exhaustion. In support of his argument he recited فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ "So, wait for a day when the sky will come up with a visible smoke (44:10)". When this event took place, people came up to the Prophet of Allah and requested him to pray to Allah to send down rain to his tribe of Mudar. Otherwise, they all will perish. So, the Holy Prophet صلى الله عليه وسلم prayed for rain for them, and the rain came down. On that occasion the following verse was revealed إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ "We are going to remove the punishment for a while, (but) you will certainly go back (to your original position). (44:15)" As predicted, when they were granted ease or reprieve, they reverted to their former state of *kufir* (disbelief) and Allah revealed the following verse يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنْتَقِمُونَ "Then,) the day We will seize (you) with the greatest seizure, We will take vengeance. (44:16)"

Sayyidnā 'Abdullāh Ibn Mas'ūd رضي الله عنه says that بَطْشَهُ كَبْرَى "greatest seizure" refers to the battle of Badr. After reporting this incident,

Sayyidnā ‘Abdullāh Ibn Mas‘ūd رضي الله عنه says that five events have already taken place:

- (1) the smoke;
- (2) the (defeat of the) Romans;
- (3) the (splitting of the) moon;
- (4) the seizure; and
- (5) the *lizām*. (Ibn Kathīr).

The 'smoke', according to this interpretation, refers to the drought and famine in Makkah. The defeat of the Romans was prophesied in the Sūrah Ar-Rūm, thus: "وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيَغْلِبُونَ" (30:3) "and they, after their defeat, will be victorious." The splitting of the moon refers to the miracle given by Allah to Prophet Muḥammad صلى الله عليه وسلم that is described in Sūrah Al-Qamar, thus: "اِقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ" (54:1) "The Hour (of doom) has drawn near, and the moon has split asunder". The 'seizure', according to this interpretation, refers to the consequences of the pagan Quraish in the Battle of Badr. The '*lizām*' refers to "فَسَوْفَ يَكُونُ لِزَامًا" (25:77) "Now since you belied (the truth), the punishment will be inseparable from you (25:77)", meaning the unbelievers' persistent denial of the truth will inevitably cause them torment.

A careful analysis of the verses embody several prophecies. First, the appearance of smoke on the sky and enveloping all the people. Second, that the pagans will not be able to bear the torment, so they will pray to Allah for its removal promising that they will believe. Third, they will go back on their words and break their promise. Fourth, Allah - despite their false promise - will remove the punishment for a short while in order to establish an argument against them, showing that they will not keep to their promise. Fourth, He will launch the greatest assault on them again to take revenge. According to Sayyidnā ‘Abdullāh Ibn Mas‘ūd's رضي الله عنه interpretation, all the prophecies have been fulfilled. The first four prophecies were fulfilled during the period when the people of Makkah suffered a severe drought and famine until this torment was lifted. The fifth one was fulfilled on the occasion of the battle of Badr. But the difficulty in this interpretation is that it seems inconceivable that the express wordings of the Qur’ān such as "تَأْتِي السَّمَاءُ دُخَانًا مُبِينًا" "...the sky will come a visible smoke (10) "وَالنَّاسُ يَغْشَى النَّاسُ" will envelop people ... (11)" would refer

to an imaginary smoke on account of intensity of hunger. The wordings expressly refer to the distinctive smoke that would be brought forth in the open and clear sky, enshrouding all the people. But in this interpretation, there is neither visible smoke in the sky nor is it enveloping the people. The smoke was as a result of the intensity of their own exhaustion. Therefore, following the express wordings of the Qur'an, Ibn Kathīr prefers to interpret the expression دُخَانٌ مُّبِينٌ "visible smoke" as referring to one of the signs/portents of the Hour. Furthermore, this interpretation is preferable because this is based on Prophetic *aḥādīth*, while the other interpretation is based merely on a saying of Sayyidnā 'Abdullāh Ibn Mas'ūd رضي الله عنه.

But a strong objection on the interpretation of Ibn Kathīr may be raised on the basis of the verse that says, إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ, "(Well,) We are going to remove the punishment for a while, (but) you will certainly go back (to your original position). (44:15)". The problem here is that on the Day of Judgement no punishment of the unbelievers will be removed. The assertion that their punishment will be removed for a few days does not appear to coincide with the interpretation that takes the 'smoke' as a sign of Qiyāmah. Responding to this objection, Ibn Kathīr has observed that it could have one of two meanings. For one thing, it could mean 'If We, in keeping with your request, grant you reprieve from your torment and send you back to the world, you will revert to your former state of *kufr*'. This may be compared to another verse on the same subject: وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجُوفِ فِي طُغْيَانِهِمْ يَعْمَهُونَ "And even if We have mercy on them and remove whatever distress they have, they would still persist obstinately in their rebellion, wandering blindly (23:75)". Similarly, another verse "...And if they were sent back, they would again go for what they were forbidden from..." (6:28)

The other meaning of كَاشِفُو الْعَذَابِ "We are going to remove the punishment" could be that all the causes of punishment have been completed and the punishment is imminent, but it is postponed for a few days, as it was delayed in the case of the people of Yūnus عليه السلام. The Qur'an says كَشَفْنَا عَنْهُمْ الْعَذَابَ "Surely We have removed from them their punishment" whereas the punishment on the people of Yūnus عليه السلام had not yet arrived - only the signs of punishment were visible when it was

delayed, but it is described as removal of punishment.

In conclusion, if the prophecy of *dukhān* ('smoke') be taken as one of the portents of the Hour, so the phrase *kāshiful 'adhāb* (We are going to remove the punishment - كَاشِفُوا الْعَذَابِ) does not create any problem. In this interpretation, the phrase *يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى* "(Then,) the day We will seize (you) with the greatest seizure ... (44:16)" refers to the seizure of the Day of Judgement. In Sayyidnā 'Abdullāh Ibn Mas'ūd's رضي الله عنه interpretation it refers to the seizure of the battle of Badr. This is correct because that too was a great seizure, but that does not necessarily mean that a greater seizure will not be made on the Day of Judgement. It is possible that the Qur'ān, through these verses, is warning the unbelievers of an impending punishment. Whenever a punishment befell the enemies, the noble Companions took the verses to apply to that particular punishment. This does not negate its being one of the signs of the Hour. Rūḥ-ul-Ma'ānī cites Sayyidnā 'Abdullāh Ibn Masud's narration with reference to 'Allamah Saffarini's book *البحور الزاهرة 'al-Buhūr-uz-Zākhīrah*', thus:

هما دخانان مضى واحد والذي بقي يملأ ما بين السماء والارض ولا يصيب  
المؤمن الا بالزكمة واما الكافر فيشق مسامعه فيبعث الله تعالى عند ذلك الرياح  
الجنوب من اليمن فتقبض روح كل مؤمن ويبقى شرار الناس. (روح)

"Two clouds of '*dukhān* or smoke' will be produced at two different times: One, in fact, has already occurred on the occasion of the famine of Makkah and the other is still going to be produced. The second smoke will fill the atmosphere between the heaven and the earth. A believer will feel it like having a cold but it will tear through all the pores of an unbeliever. At that time Allah will send southerly wind from Yemen which will take away the soul of every believer; and there shall remain only the unbelievers, the worst of people." (Rūḥ-ul-Ma'ānī)

The author of Rūḥ-ul-Ma'ānī, in terms of his preferred interpretation, has expressed his suspicion on the authenticity of this narration. However, if the narration can be confirmed, then there will remain no conflict between the Tafsīr of Ibn Mas'ūd رضي الله عنه and the express wordings of the Qur'ān and the Prophetic ahādith. Allah, the Pure and Exalted, knows best!

## Verses 17 - 33

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَدْوَأَ  
 إِلَىٰ عِبَادِ اللَّهِ ۖ إِنِّي لَكُم رَسُولٌ أَمِينٌ ﴿١٨﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ۖ  
 إِنِّي آتِيكُم بِسُلْطَنِ مُبِينٍ ﴿١٩﴾ وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ  
 تَرْجُمُونِ ﴿٢٠﴾ وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَرِزُوا لِي فَاغْتَرِزُوا لِي ۖ فَدَعَا رَبَّهُ أَنْ  
 هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢١﴾ فَاسْرِبَعَادِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ ﴿٢٢﴾  
 وَاتْرُكِ الْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٣﴾ كَمْ تَرَكُوا مِنْ جَنَّاتٍ  
 وَعُيُونٍ ﴿٢٤﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٥﴾ وَنَعْمَةً كَانُوا فِيهَا فَكِهِينَ  
 ﴿٢٦﴾ كَذَلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٧﴾ فَمَا بَكَتْ عَلَيْهِمُ  
 السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٨﴾ وَلَقَدْ نَجَّيْنَا بَنِي  
 إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٢٩﴾ مِنْ فِرْعَوْنَ ۖ إِنَّهُ كَانَ عَلِيًّا مِّنَ  
 الْمُسْرِفِينَ ﴿٣٠﴾ وَلَقَدْ اخْتَرْتَهُمْ عَلَىٰ عِلْمٍ عَلَىٰ الْعَالَمِينَ ﴿٣١﴾  
 وَأَتَيْنَهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٢﴾

And We did test the people of Fir'aun prior to them, and a noble messenger came to them [17] saying, " Deliver to me the slaves of Allah. I am an honest messenger to you." [18] and saying, " Do not be haughty against Allah. I bring to you a clear proof. [19] And I have sought refuge with my Lord and your Lord, lest you stone me to death. [20] And if you do not believe in me, then keep away from me." [21] Then he prayed to his Lord saying, " These are a guilty people." [22] (So, Allah answered his prayer saying,) " Now, take away my slaves at night. You will certainly be chased. [23] And leave the sea in the state of stillness; they are an army that is sure to be drowned." [24] How many gardens and fountains have they left behind\_ [25]\_ and how many fields and noble sites, [26] and how many a luxury they used to rejoice in! [27] This is how it happened. And We made other people inherit all this. [28] So, neither the sky and earth wept over them, nor were they given a respite. [29] And

We delivered the children of Isra'il from the humiliating punishment, [30] from Fir'aun. Indeed, he was haughty, one of the transgressors. [31] And We chose them, with knowledge,<sup>1</sup> above all the worlds. [32] And We gave them the clear signs in which there was a manifest blessing. [33]

### Commentary

وَأِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ "And I have sought refuge with my Lord and your Lord, lest you stone me to death. (44:20)" The word *rajm* means 'to stone to death'. Another meaning of the word is 'to revile or to make a verbal assault or to heap up insults'. Both senses are possible here, but it seems more likely that the word is used here in the sense of stoning to death, because Fir'aun's people must have been threatening Prophet Mūsā عليه السلام with death.

وَاتْرُكِ الْبَحْرَ رَهْوًا "And leave the sea in the state of stillness; (44:24)" The word *rahwan* means 'to be still/calm/motionless'. When Prophet Mūsā عليه السلام and his companions crossed the sea, Mūsā عليه السلام naturally desired for the sea to go back to its original state. So he wanted to strike it with his staff so that it would form a barrier between them and Fir'aun to prevent him from reaching them. But Allah commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and he should not fear either being overtaken by Fir'aun or drowning in the sea. When Fir'aun, with his host, will reach the middle of the dry path, Allah will cause the water to flow and they will drown. (Ibn Kathīr).

وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ "...And We made other people inherit all this." (44:28) In Sūrah Shu'ara', it is explicitly stated that 'other people' refers to the Children of Israel. It is objected that there is no historical evidence to show that the Children of Israel ever settled again in Egypt. This objection has been rebutted in Sūrah Shu'arā'.

### Weeping of the Sky and the Earth

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ "So, neither the sky and earth wept over them... (44:29)". This means they did not perform any righteous deeds on

(1) It means that the preference given to them was based on the divine knowledge that they deserved it, because they were the only people at that time who believed in the Oneness of Allah and had submitted themselves to His commands.

earth which would weep for them when they died, nor did any of their righteous deeds ascend through the gates of heaven, so that the sky would weep on their death. There are several ahadith which confirm that when a righteous person dies, the heaven and earth weep. Ḥāfiẓ Abū Ya'la reports on the authority of Sayyidnā Anas رضي الله عنه that the Prophet of Allah said: "For every person there are two gates in the heaven/sky. Through one of them his sustenance descends, and through the other his deeds and his conversation ascend. When he dies, the gates remember him and weep. Then the Prophet صلى الله عليه وسلم recited the following verse as an evidence of his statement: "فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ" So, neither the sky and earth wept over them...(44:29)". Similar reports are narrated on the authority of Sayyidnā Ibn 'Abbās رضي الله عنه (Ibn Kathīr). Sayyidnā Shuraih Ibn 'Ubaid al-Ḥaḍramī رضي الله عنه narrates that the Holy Prophet صلى الله عليه وسلم said: "If a believer dies away from home where there is no one to weep for him, the heaven and earth weep for him." On this occasion too, the Holy Prophet صلى الله عليه وسلم recited the same verse (29), adding that neither the sky nor the earth weeps for a non-believer. (Ibn Jarīr). Sayyidnā 'Alī رضي الله عنه also upholds that the heaven and earth weep for a righteous person. (Ibn Kathīr).

Some scholars interpret the verse metaphorically, not literally. They say that the sky and the earth do not really weep, in the primary sense of the word. The verse purports to say that their existence is so insignificant that when they were wiped out, it did not cause grief to anyone. In the light of the above narratives, the real weeping of the heaven and earth in this context appears to be preferable. If the literal or primary sense of an expression is possible, there is no need to interpret it metaphorically or figuratively. The narratives quoted above support our argument - that the verse must be interpreted in its basic sense, and not in the figurative sense. It may be objected that neither the heaven nor the earth has any sense so that they would weep in the primary sense in which we understand it. Its rebuttal is simple: Obviously, every member of the universe has some sense, to a higher or lower degree, as attested by the Qur'an بِحَمْدِهِ "إِنَّ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ... And there is not a single thing that does not extol His purity and praise, but you do not understand their extolling... (17:44)". Gradually, contemporary science - through its research and experiment - is now reaching the same conclusion. Of course, it is not necessary for the heavens and the earth to be weeping in

the same way as human beings do. The way of their weeping would surely be different from humans but we are unaware of its reality.

"And We chose them, with knowledge above all the worlds. (44:32)," This does not imply that the Children of Israel are superior to the Ummah of Muḥammad ﷺ, because the verse means that the Children of Israel were given superiority over all the people of their time. This is just like the Qur'ān has described the merit of Sayyidah Maryam عليها السلام as being superior to the نِسَاء الْعَالَمِينَ "women of the worlds (3:42) which means that she was superior to the women of her time." It is also possible that the Children of Israel have some sort of superiority to all the people of all times and ages from a particular angle, but collectively the Ummah of the Final Messenger ﷺ holds the highest status. (See Ibn Kathīr and other sources for details.)

عَلِمَ "with knowledge" means that every work of Allah has wisdom. Thus wisdom underlying Allah's knowledge dictated that they be granted superiority, and they were granted accordingly.

"And We gave them the clear signs in which there was a manifest blessing. (44:33) " The word 'signs' refers to the miracles of the staff, the shining hand and others. The word بَلَوُ *bala'* has two senses: (1) blessing; and (2) trial. Here both senses are possible. (Qurtūbī).

### Verses 34 - 42

إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾ إِنَّ هِيَ إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ  
بِمُنشَرِينَ ﴿٣٥﴾ فَاتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾ أَهْمُ خَيْرٌ أَمْ  
قَوْمٌ تَبِعَ لَا وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾  
وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَيْنٍ ﴿٣٨﴾ مَا  
خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ إِنَّ يَوْمَ  
الْفُصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا  
وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾



These people say, [34] "The real end is nothing but our first death, and we are not going to be resurrected. [35] So, (O believers,) bring our fathers, if you are true (in your belief in resurrection.)" [36] Are they better or the people of Tubba' and those who were before them? We have destroyed them. They were guilty indeed. [37] And We did not create the heavens and the earth and what is between them just as players. [38] We did not create them but with true purpose, but most of them do not know. [39] The Day of Decision is the appointed time for all of them – [40] the day when no close relation will be of any use to any close relation, nor will they be helped, [41] except the One on whom Allah has mercy. Of course, He is the All-Mighty, the Very-Merciful. [42]

### Commentary

فَاتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ("Bring our fathers, if you are true (in your belief in resurrection".) (44:36)". Allah did not give an answer to this argument of theirs, because it was too obvious to need explanation, for the resurrection will happen on the Day of Judgement, not in this world. Allah will bring back to life all human beings in the Hereafter. Life and death in this world are bound by specific natural laws and wisdom. If Allah is not bringing back to life those who died long ago at this time, it does not necessarily imply that He will not be able to give life after death in the Hereafter. The following statement embodies their false/absurd reasoning: In logical terminology, it may be said that the negation of a particular thing does not necessarily imply the negation of a general thing.

(Bayān-ul-Qur'ān)

### The Story of Tubba'

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ "Are they better or the people of Tubba'? (44:37)". The people of Tubba' have been referred to twice in the Qur'ān. Here and in Sūrah Qāf. In both places only their name has been mentioned without recounting their chronicle. Therefore, the commentators have discussed extensively about the people of Tubba', trying to identify them and their history. Tubba' is not the name of a particular individual, but is said to be the royal title of the kings of Ḥimyar in Yemen. The Kings of Yemen were only known by this title when held sway over Ḥimyar, Arabia, Syria, 'Irāq and parts of Africa for a long time; western part of Yemen was their capital. Therefore, the plural of Tubba' is Tababi'ah, and the kings are called Tababi'ah of Yemen. It is not clear which of the Tababi'ah is

referred to here. Ḥāfiẓ Ibn Kathīr's research and conclusion would appear to be most plausible. His conclusion is that *Tubba'* here refers to *Tubba' Ausat* (Middle *Tubba'*) whose name was As'ad Abū Kuraib Ibn Ma'dikarab Yamani. This King ruled at least seven hundred years before the advent of the Holy Prophet of Allah ﷺ. Among the Ḥimyarī Kings, he ruled the longest. During his rule, he went on a journey of conquest invading many regions and annexing them to his domain until he reached Samarqand, expanding his kingdom. According to Muḥammad Ibn Ishāq's narration, during his conquests once he passed by the area of Madīnah and intended to attack it. The inhabitants of Madīnah adopted the attitude that during the day they used to resist his attacks and during the night they entertained him. He felt embarrassed and abandoned the intention of fighting. During this period, two Jewish Rabbis warned him that that was the place of migration of the Final Prophet of Allah, and that he would never be able to prevail over that city. He was thus persuaded and left Madīnah and went away with the two Rabbis to Yemen. The Rabbis invited him to embrace the Mosaic religion, and he did accept it. As a result, his people were also influenced by him and they too embraced the Mosaic religion. However, after his death they went astray and reverted to idolatry and fire-worship. This brought down on them the Divine wrath, the details of which are available in Sūrah Saba'. (Condensed from Tafsīr Ibn Kathīr: vol. 4 / p 144). This incident shows that the *Tubba'* mentioned here had himself embraced Islam, but his people later went astray. On both occasions the Qur'ān has made reference to the 'people of *Tubba'*', and not to *Tubba'* himself. This is supported by the narratives of Sayyidnā Sahl Ibn Sa'd and Ibn 'Abbās رضي الله عنه which are recorded by Ibn Abī Ḥātim, Imām Aḥmad, Ṭabarānī and others that the Messenger of Allah said: لا تسيبوا تبعاً فإنه، قد كان اسلم "Do not revile *Tubba'*, because he had embraced Islam." (ibidem).

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ "We did not create them but with true purpose, yet most of them do not know. (44:39)" In other words, every wise and thinking person should realise that there is a purpose and objective for creating this universe. The heavens and the earth and everything created in them manifest many realities. Examples are: (1) the manifestation of Divine power; (2) the possibility of the Hereafter. Obviously, the Supreme Creator Who drew out such huge bodies from the

realm of non-existence into the realm of existence surely has the power to destroy them and re-create them; (3) the need for retribution (reward/punishment). If there is no retribution in the Hereafter, the very existence of the universe would be rendered purposeless or its purpose would be defeated. The wisdom underlying the creation of the universe is to make it *dar-ul-imtiḥān* (the domain of test-n-trial) and the Hereafter is the domain of reward and punishment. Otherwise, the outcome of both good and bad will necessarily be the same. This is far from Divine wisdom, or not in keeping with Divine wisdom; and (4) urging the thinking people to obey Allah and thank Him for having granted man this entire universe or creation as His great blessing

### Verses 43 - 59

إِنَّ شَجَرَتَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْإِثْمِ ﴿٤٤﴾ كَالْمُهْلِ ۖ يُغْلَى فِي  
 الْبُطُونِ ﴿٤٥﴾ كَغَلِيِّ الْحَمِيمِ ﴿٤٦﴾ خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ  
 الْجَحِيمِ ﴿٤٧﴾ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾ ذُوقْ  
 إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾ إِنَّ  
 الْمُنْتَفِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾ فِي جَنَّتٍ وَعَيْوُنٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ  
 سُندُسٍ وَاسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾ كَذَلِكَ نَفَوْا عَنْهُمْ بَحُورَ عَيْنٍ  
 ﴿٥٤﴾ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ  
 إِلَّا الْمَوْتَةَ الْأُولَى ۖ وَوَقَّهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضَلَّأَ مِنْ رَبِّكَ ۗ  
 ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ  
 ﴿٥٨﴾ فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ ﴿٥٩﴾

Indeed the tree of *zaqqūm* [43] is the food of the sinful, [44] like dregs of oil. It will boil in the bellies [45] like the boiling of hot water. [46] (It will be said,) "Seize him, and drag him into the midst of the Hell. [47] Then pour on his head some torment of boiling water." [48] "Have a taste! You are the 'one of might', the 'one of honour'. [49] This is the thing about which you used to be sceptic."

[50] Indeed the God-fearing will be in a place free from fear, [51] in gardens and fountains. [52] They will be dressed in fine silk and thick silk, facing each other. [53] Thus (it will happen,) and We will marry them with houris having big dark eyes. [54] They will call therein for every fruit peacefully. [55] They will not taste death therein, except for the first death (they faced in the world). And He will save them from the torment of the Hell, [56] as a favour from your Lord. That is the great achievement. [57] So, We had made it (the Qur'an) easy in your tongue, so that they may take lesson. [58] Now wait. They too are waiting. [59]

## Commentary

### Punishment and Reward of the Hereafter

In these verses, according to the style of the Qur'an, Allah describes Hell and the way the unbelievers will be punished, and Paradise and the way the believers will be rewarded.

### Punishment of the Dwellers of Hell

إِنَّ شَجَرَتَ الرَّقْمِ "Indeed the tree of *zaqqūm*... (44:43)". Some necessary information regarding the reality of *zaqqūm* has been given in Sūrah Aṣ-Ṣāffāt. Please see under (37:64-65). Here the Qur'an apparently indicates that the infidels will be given *zaqqūm* to eat even before they enter Hell, because in this verse the Qur'an says that after having fed them with *zaqqūm* they will be seized by the keepers of Hell and dragged into the middle of the blazing fire of Hell. According to some commentators, this is the meaning of (56:56) Sūrah Al-Wāqī'ah هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ (This will be their entertainment on the Day of Requitah). They argue that the word *nuzul* (entertainment) originally refers to the starter food and provision served to guests to make them feel welcome before the main course of entertainment is served. The main course of food and provision served later on is called *ḍiyāfah* or *ma'dubah*. The wordings of the Qur'an do carry the possibility that the feeding of *zaqqūm* could be after the entry into Hell. In this case the word *nuzul* would refer, by extension, to the main course of meals and provisions served. The verse under comment which speaks about 'dragging the dweller of Hell towards the middle of the blazing fire' means, he would already be in Hell but after feeding him *zaqqūm* he will be dragged towards the middle of the fire to expose him to a greater degree of disgrace and torture. Allah knows

best! (Condensed from Bayān-ul-Qur'ān).

### Reward of the Inmates of Paradise

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ (Indeed the God-fearing will be in a place free from fear, - 44:51). The current set of verses describes the eternal blessings of Paradise. Almost all sorts of blessings have been referred to in these verses, because the following are generally the human needs:

- (1) fine dwelling;
- (2) fine clothing;
- (3) the best life-partner;
- (4) the best food;
- (5) the satisfaction that these blessings will remain available; and

(6) assurance of total security from grief and affliction. In these verses all the six kinds of blessings for the inmates of Paradise have been mentioned.

Let us carefully analyze the six verses in this set. The dwelling of the inmates is described as *'āmin* "free from fear". The best human dwelling, according to verse (51), is the one that is secure from all kinds of dangers.

سُنْدُسٍ وَإِسْتَبْرَقٍ (... fine silk and thick silk.... - 44:53) Both the words refer to 'silk'. The word *sundus* refers to "fine silk" and the word *istabraq* refers to "thick silk".

وَزَوَّجْنَهُمْ بِحُورٍ عِينٍ (We will marry them with houris having big dark eyes) - 44:54). The word *tazwīj* originally means 'to make one person partner of another'. Later on it came to be utilised abundantly in the sense of 'marrying'. According to the second sense, the men of Paradise will be married technically to houris having big dark eyes. This is the apparent sense of verse (54). Although the inmates of Paradise will not be legally obligated to observe the precepts of Shari'ah, the purpose of marriage will be to honour them. Therefore, this should not raise any objection. If the word is taken in the first sense, houris having big dark eyes will be given as life partners to the men of Paradise. The houris in this case will be granted to them as a gift. There will be no need for a contract of marriage as is done in this world.

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى (They will not taste death therein, except for the first death (they faced in the world) - 44:56). In other words, they shall suffer no death other than the first death which they had encountered at the end of their lives in this world. The dwellers of Hell as well will suffer only one death at the end of their lives in this world. The latter, however, will suffer a greater degree of torture when they will know that they will remain alive in this miserable state of punishment, whereas for the former the thought that Allah has saved them from the torment of the Hell, that the gardens of Paradise are eternal, that they will enjoy the delights of paradise for ever and its blessings will never cease or be taken away from them, will enhance the degree of their happiness, never to diminish .

**Alḥamdulillah**  
**the commentary on**  
**Sūrah Ad-Dukān**  
**ends here.**

# Sūrah Aljāthiyah

(Kneeling)

Sūrah Aljāthiyah is Makkī, and it has 37 verses and 4 sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 11

حَمَّ ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ؎ فَبِآيٍ حَدِيثٍ ۚ بَعْدَ اللَّهِ وَآيَتِهِ يُؤْمِنُونَ ﴿٦﴾ وَيَلْ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ؎ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ؎ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مِنْ وَرَائِهِمْ جَهَنَّمُ ؎ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ؎ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾ هَذَا هُدًى ؎ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن

## رَجَزِ الْيَمِّ ﴿١١﴾

**Hā Mīm.** [1] This is revelation of the Book from Allah, the All-Mighty, the All-Wise. [2] Surely in the heavens and the earth, there are signs for those who have faith. [3] And in your creation and in the living beings that He scatters on the earth, there are signs for a people who believe. [4] And in the alternation of the day and the night, and in the provision He has sent down from the sky, then has revived the earth after its death, and in changing of the winds, there are signs for a people who understand. [5] These are Allah's verses that We recite to you rightly. Then, in which discourse, after Allah and His verses, will they believe? [6] Woe to every sinful liar, [7] who hears Allah's verses being recited to him, then he remains adamant out of arrogance, as if he never heard them. So give him the 'good news' of a painful punishment. [8] And when he learns about something of Our verses, he takes it as a laughing stock. For such people, there is a humiliating punishment. [9] In front of them, there is Jahannam. And whatever they have earned will not be of any use to them, nor the patrons they have adopted instead of Allah. And for them, there is a great punishment. [10] This is a guidance. And those who reject the verses of their Lord, for them there is a painful punishment of the divine wrath. [11]

**Commentary**

This entire Sūrah was revealed at Makkah except for one verse. According to one view, the following verse was revealed at Madīnah: قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ ("Tell those who believe that they should forgive those who do not believe in Allah's days ... 45:14"). According to this opinion, the rest of the Sūrah was revealed at Makkah. The overwhelming view, however, is that the entire Sūrah was revealed before hijrah or migration. Like other Makkī Sūrahs, its basic subject-matter is the basic beliefs of Islam, such as Oneness of Allah, messenger-ship of the Holy Prophet ﷺ and the Hereafter.

Arguments and evidence have been adduced in favour of all fundamental articles of Islamic Faith. Evidence, especially in favour of the Hereafter, has been advanced. Criticisms of atheists, and the fallacious arguments of the sceptics have been refuted elaborately .



إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ (“Surely in the heavens and the earth, there are signs for those who have faith...45:3”) The purpose of this verse, and similar other verses, is to affirm the Oneness of Allah. Similar verses are available in [2:164] إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ (“Surely, in the creation of heavens and earth...”) where their detailed commentary will be found. How the two verses prove the Oneness of Allah is also explained on that occasion. In the two places, there is a slight difference in the argumentation: Scholars interested might find the finer points of the difference discussed by Imām Rāzi in his Tafsīr Kabīr rather interesting. It is worth noting that in all these verses reference is made to the various signs in nature and a concluding statement is made on each occasion: Here it concludes: ‘there are signs for those who have faith’, in another place it concludes: ‘there are signs for those who believe’ and in a third place it concludes: ‘there are signs for those who understand’. In all these cases, there are stylistic variations, but in addition the current verse points to the fact that only those people will be able to benefit who have faith. In the second case, it will be beneficial to those people who might not immediately embrace the Faith, but they do develop certainty in their hearts, in that these signs do point to the Oneness of Allah. Possibly this certainty one day or the other will turn into ‘Faith’. In the third case, it could benefit those who may not be immediate believers or firm in belief, but they do have sound heart to understand. If they search into the signs with deep insight, they will inevitably end up with faith and firm belief. However, people devoid of sound intellect or unwilling to use it will remain unconvinced, even if thousands of evidence or arguments are put forward to them.

وَبِئْسَ لِكُلِّ أَفَّاكٍ أَثِيمٍ (“Woe to every sinful liar... 45:7”) There are several views related to the background of revelation of this verse. Some Traditions relate that the verse was revealed in connection with Naḍr Ibn Ḥārith. Others report that it was revealed in connection with Ḥārith Ibn Kaldah, and yet others feel it is about Abū Jahl and his comrades. (Qurṭubī). There is no need to refer to a particular person in order to determine the meaning of a Qur’ānic verse. The word kull [every] refers to every person who bears the characteristics of the three persons who might have been in the background of the revelation of the verse.

مِنْ وَرَائِهِمْ جَهَنَّمُ “In front of them, there is Jahannam...45:10” The word

وَرَاءَ *warā'* in Arabic is mostly used in the sense of "behind" and occasionally used in the sense of "front". Most commentators have taken the word in this context to mean 'front' and we have translated it accordingly. However, some of the commentators have taken it in this context to mean 'back/behind' and interpreted it to mean that those who are living in haughtiness and arrogance, the fire of Hell is trailing behind/after them. (Qurtubī).

### Verse 12-15

اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لَتَجْرَىٰ أَلْفُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ  
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا  
فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾  
قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا  
كَانُوا يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ  
فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾

Allah is the One who has subjugated for you the sea, so that the ships may sail in it with His command, and so that you may seek His grace, and so that you offer gratitude. [12] And He has subjugated for you whatever there is in the heavens and whatever there is in the earth, all from His own. Surely in this, there are signs for a people who reflect. [13] Tell those who believe that they should forgive those who do not believe in Allah's days, so that He may recompense a people for what they used to earn. [14] Whoever acts righteously, it is for his own benefit, and who does evil, it is against it. Then towards your Lord, you will be returned. [15]

### Commentary

اللَّهُ الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ (الَى) وَلِتَبْتَغُوا مِنْ فَضْلِهِ ("Allah is the One who has subjugated for you the sea, so that you may seek His grace, ... 45:12)". Generally, when Qur'an uses the expression 'to seek His grace' it refers to exerting oneself in seeking one's livelihood. Another meaning of the phrase could be that man has been given the skill to move the boats or pilot the ships on the surface of the waters so that he may carry out his

commercial activities across the globe. It is possible that 'seeking grace' does not have anything to do with the sailing of the boats or the ships. Therefore, a third meaning is possible. 'Subjugating the sea' has a special meaning, that is, Allah has created many useful things in the sea and subjugated the sea for the benefit of mankind so that they may exploit the minerals and other wealth. Contemporary science confirms that the oceans and seas have much more minerals and much more wealth hidden in them than in the dry land.

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ (“Tell those who believe that they should forgive those who do not believe in Allah’s days ...14”). There are two narrations recorded relating to its cause of revelation. According to one narration, a pagan in Makkah reviled Sayyidnā ‘Umar رضي الله عنه and the latter intended to retaliate, but this verse came down and asked the believers to forgive the unbelievers and endure their harm that they direct against them. According to this incident the verse is Makkī. Another narration reports that on the occasion of the battle of Banī-l-Muṣṭaliq, the Prophet of Allah and his Companions pitched their tent at a well called Muraisī. ‘Abdullāh Ibn ‘Ubayy, the leader of the hypocrites, was with the Muslims. He sent his servant to fetch water from the well. He was delayed in returning. ‘Abdullāh Ibn ‘Ubayy asked him to give reason why he was late. He replied that one of Sayyidnā ‘Umar’s رضي الله عنه servants was sitting on the bank of the well. He did not permit anyone to draw water unless the water-skins of the Prophet of Allah صلى الله عليه وسلم and Sayyidnā Abū Bakr رضي الله عنه were filled. ‘Abdullāh Ibn ‘Ubayy cynically quoted the following proverb: سَمَنَ كَلْبِكَ بِأَكْلِكَ “Fatten your dog and it will eat you up.” Sayyidnā ‘Umar رضي الله عنه heard about it, he armed himself with his sword and went towards ‘Abdullāh Ibn ‘Ubayy. This verse was revealed on that occasion. According to this incident, the verse is Madanī. (Qurṭubī and Rūh-ul-Ma‘ānī). If both the chains of transmitters can be authenticated, the two incidents can be synchronized thus: In the first instance, the verse was originally revealed in Makkah. Then a similar incident took place on the occasion of the battle of Banī-l-Muṣṭaliq. The Messenger of Allah recited the verse and applied it to the second incident. This often happened in cases of the causes of Qur’ānic revelation. Another likelihood is that when the incident of the battle of Banī-l-Muṣṭaliq took place, Sayyidnā Jibrā’īl عليه السلام might have come down with the verse the second time and reminded that this is

an occasion to act upon it. In the technical parlance of Tafsīr, it is called نزول مكرر or 'repeated revelation'. The verse contains the expression أَيَّامَ اللَّهِ (Allah's days) which, according to most commentators, refers to 'reward and punishment' which Allah will requite on the Day of Requital. The word *ayyām* (days) in the Arabic language is abundantly used in the sense of 'turn of events'.

Another point worth noting is that when the Qur'ān commanded 'Say, [O Muḥammad], to the believers that they should forgive the disbelievers, it did not say, "forgive the idolators"; instead it has said, "...forgive those who do not believe in Allah's days ...[14]". This probably purports to say that the real chastisement awaits them in the Hereafter, but because the unbelievers do not believe in the Hereafter, the punishment will be unexpected for them. An unexpected torture is most excruciating, and therefore the torment will be most harrowing and agonizing. Thus they will be recompensed and repaid fully for all their evil deeds. The Muslims are not to bother about taking them to task for every little thing.

Some of the scholars maintain that the rule of forgiving the infidels applied only before the revelation of the verse of jihad. When *jihād* was ordained, the rule of forgiveness, in terms of the current verse, was abrogated. However, most research scholars express the view that this verse has nothing to do with the verse of *jihād*. The current verse sets down the general social law that the Muslims should not wreak vengeance for every little thing. This law is universally applicable in every age and situation - the social law is needed even at the present time, and therefore it is not accurate to treat it as abrogated - especially if we were to take into account the circumstances under which it was revealed: the battle of Banī-l-Muṣṭaliq. If this battle is the cause of revelation of this verse, then verses of *jihād* cannot be the abrogators, because they were revealed before this event.

#### Verses 16 - 20

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِّنَ  
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَأَتَيْنَاهُمْ بَيْنَتٍ مِّنَ الْأَمْرِ

فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغِيًّا بَيْنَهُمْ ط إِنَّ رَبَّكَ  
يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ  
جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا  
يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا ط وَإِنَّ الظَّالِمِينَ  
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ؕ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾ هَذَا بَصَّاتِرٌ لِلنَّاسِ  
وَهُدًى وَرَحْمَةٌ لِّلْقَوْمِ الْيُوقِنُونَ ﴿٢٠﴾

And We gave the children of Isrā'īl the book and the wisdom and the prophethood, and provided them with good things, and preferred them above the worlds. [16] And We gave them clear proofs of the Matter (i.e. the religion). So they did not fall into disagreement out of mutual jealousy, but after the knowledge had come to them. Surely your Lord will judge between them, on the Day of Judgment, in the matters in which they used to differ. [17] Then We have put you on a certain way of the Matter (i.e. the religion); so follow it, and do not follow the desires of those who do not know. [18] They will never avail you against Allah in the least. And the wrongdoers are friends to one another. And Allah is the friend of the God-fearing. [19] These are insights for the people, and guidance and mercy for a people who believe. [20]

### Commentary

These verses purport to confirm the risalah of the Final Messenger of Allah. Under this subject-matter, the Prophet of Allah is consoled for the persecution carried out by the enemies against him.

“...Surely your Lord will judge between them, on the Day of Judgement, in the matters in which they used to differ... 45:17” This far the verses confirm two points: This verse purports to say, firstly, that the Book of Mūsā ﷺ contains many clear prophecies about the advent of the Holy Prophet ﷺ and, secondly to comfort the Holy Prophet ﷺ, that the Israelites rejected him not because there was any dearth of arguments, signs and Divine prophecies to support and establish his claim, but because of jealousy, love of the world and personal desires, that

is, they did not like the very idea that the Final Messenger should have appeared from among the non-Israelites . (Bayān-ul-Qurān).

### The Status of Previous Shari'ahs for Muslims

“ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ” “Then We have put you on a certain way of the Matter (i.e. the religion)... 45:18”. Here it may be borne in mind that the religion of Islam has certain fundamental articles of faith, such as the Oneness of Allah, the Hereafter and so on; and there are ordinances, laws and injunctions related to practical life. As far as the fundamental articles of faith are concerned, they are immutable and were imparted to every Prophet and his Ummah since the inception of man. However, laws relating to practical life were different for different Prophets and their people. The sacred laws of previous Shari'ahs kept changing according to the needs of time and exigencies of circumstances. In the verse under comment, the second type of practical laws has been described as “...a certain way of the Matter (i.e. the religion)...”. The jurists, on the basis of this verse, have ruled that the Ummah of the Prophet Muḥammad ﷺ must, of necessity, follow the sacred laws of the Shari'ah of the Prophet Muḥammad ﷺ. As far as the sacred laws of the previous Shari'ah are concerned, this Ummah is not legally bound to them unless the Qur'ān and Sunnah support or confirm them. Support or confirmation may take one of two forms, as follows: (1) the Qur'ān and Sunnah may explicitly say that a certain law of a certain Prophet must be followed by this Ummah; or (2) the Qur'ān and Sunnah may speak highly and favourably about a certain law of a previous Ummah without hinting that it is abrogated for this Ummah. This indicates that the law is applicable in the Shari'ah of this Ummah also. In that case, the previous law becomes part of this Shari'ah, and as such this Ummah is legally bound to follow it. This much is sufficient for us to understand the status of the previous Shari'ahs. Details are available in the books of the Islamic jurisprudence.

### Verses 21 - 22

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ لَا سَوَاءٌ مَّحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ  
﴿٢١﴾ وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ

بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

Do those who have committed evils assume that We will make them like those who believe and do righteous deeds, so as their life and death becomes equal? Evil is what they judge. [21] And Allah has created the heavens and the earth with just purpose, and so that everybody is recompensed for what he (or she) earned. And they will not be wronged. [22]

### Commentary

#### The Hereafter: Divine Requit is Rationally Necessary

Of the two verses mentioned, the first one argues rationally that Divine reward and punishment are necessary. Every person is a witness to the fact that no one receives his full measure of reward or punishment for the good or bad deeds he does in this world. Generally, the unbelievers and evil-doers wallow in wealth and lead a life of luxury. The obedient servants of Allah, on the other hand, live in poverty, hardship and misery. In the first place, the crimes of the wicked criminals are often not detected. Even if they are detected, more often than not, they are not apprehended. If they are apprehended, they swear oaths - lawfully or unlawfully, truthfully or falsely - and try to find loopholes to escape punishment. In this way, one in a million might be punished and that too not fully. As a result, the rebels, who follow their selfish and base desires, move about in high spirits and without any hindrance, enjoying full powers in this world. The believers, on the other hand, who follow the Shari'ah strictly, do not touch many kinds of wealth and give up many pleasures because they treat them as unlawful. They only adopt the lawful ways of gaining anything in order to avoid calamities and afflictions. Thus they are deprived of many a comfort and pleasure in this world. Since this is the state of affairs where people are not rewarded or punished in this world in commensurate with their actions, it follows necessarily that there must be another world - the Hereafter and life after death - where people will be recompensed fully for their deeds. Otherwise, it would be absurd to refer to stealing, robbery, adultery, fornication, murder and so on as crimes, in this world. These people often lead a very successful life in this world. A thief or a robber acquires so much of wealth in a night that a university graduate might not be able to acquire it in years of employment and hard work. If there is no such world as the

Hereafter and accountability, then the thief or the robber would be thought to be better than the respectable university graduate. No reasonable person would ever accept this position. If it be pointed out that every government in the world has legislated severe punishments for criminals, then we would respond that experience shows that only the foolish criminals get caught. The clever habitual criminals always find loopholes, and ways and means of escaping punishment. For instance, the escape-door of bribery is always open for them and that is sufficient for them.

In short, the need for the Day of Requitall may be denied only when it is conceded that there is no such thing as good and bad; or that whatever one acquires, by fair means or foul, it is absolutely rewardable. But no one accepts this position. Similarly it is absurd to believe that there is distinction between good and evil, but the consequences are equal, rather the criminal should have a more comfortable life than the righteous and innocent ones. There could be no greater degree of wrong than this. It is to this absurd judgement that the Qur'an refers in *سَوَاءٌ مَّحْيَاهُمْ وَمَمَاتُهُمْ* ("...so as their life and death becomes equal? Evil is what they judge... 45:21"). It is a very unreasonable and unjustifiable position that evil-doers should be placed on the same pedestal as the righteous persons. Since the reward and punishment in this world are not given in full measure, then it necessarily follows that there should be life after death in the Hereafter where reward and punishment will be paid in full measure. Thus the second verse in the set complements the same subject *وَلْتَجْزَىٰ كُلُّ نَفْسٍ مِّمَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ* (...and so that everybody is recompensed for what he (or she) earned. And they will not be wronged. - 45:22). In other words, the Day of Requitall is necessary in order to wipe out wrong and injustice. As for the question, why the people are not requited or recompensed for the good or bad deeds in this world, we would respond that this is not in keeping with the Divine wisdom of creation: He made this world the 'domain of deeds and test-n-trial', not the 'domain of requital'. Allah knows best!

#### Verses 23-26

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ



سَمِعَهُ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشْوَةً ۖ فَمَنْ يَهْدِيهِ مِنْۢ بَعْدِ اللَّهِ ۗ  
 أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا  
 وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۗ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ؕ إِنْ هُمْ إِلَّا يَظُنُّونَ  
 ﴿٢٤﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّوتُوا  
 بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ قُلِ اللَّهُ يُحْيِيكُم ثُمَّ يُمِيتُكُمْ ثُمَّ  
 يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ  
 ﴿٢٦﴾

So, have you seen him who has taken his desires as his god, and Allah has let him go astray, despite having knowledge, and has sealed his ear and his heart, and put a cover on his eye? Now who will guide him after Allah? Still, do you not take lesson? [23] And they say, "There is no life but our worldly life. We die and live, and nothing destroys us except time." And they have no knowledge about that; they do nothing but make conjectures. [24] And when Our verses are recited to them in all their clarity, their argument is none but that they say, "Bring our fathers, if you are truthful." [25] Say, "Allah gives you life, then makes you die, then He will assemble you on the Day of Judgement in which there is no doubt, but most of the people do not know. [26]

### Commentary

مِنْ اتَّخَذَ إِلَهَهُ هَوَاهُ (Have you seen him who has taken his desires as his god...45:23) In other words, he who has made his selfish desires his object of worship. Obviously, no unbeliever claims that his desires are his object of worship. Keeping this in view, this verse of the Qur'ān indicates that 'worship' actually means 'obedience'. Thus anyone who undertakes to obey someone against the obedience of Allah makes him the object of his worship instead of Allah. There are people who ignore what Allah has declared lawful and unlawful or what He has permitted and what has forbidden. People who do not care what Allah has forbidden and follow their whims and fancies, in this sense, although they may not have uttered it by word of mouth. The same

theme has been versified by an ‘Ārif:

سوده گشت از سجده راه بُتار پیشانیم    چند بر خود تهمت دینِ مسلمانی نهم  
 “My forehead has swollen by prostrating before the statues of beauty, although I claim to profess the religion of Islam.”

In this couplet, the poet has portrayed selfish desires as statues. He who takes his desires as his leader and follows them is as good as their worshipper, that is why they have been described as their deities. Sayyidnā Abū ‘Umāmah رضي الله عنه narrates that the Messenger of Allah said: “Of all the deities worshipped under the firmament of the earth, the most detestable one in the sight of Allah is *hawa*, that is, selfish desires. Sayyidnā Shaddād Ibn ‘Aws رضي الله عنه narrates that the Messenger of Allah said: “A wise person is he who keeps his desires under control and works for life after death; and sinful is he who runs after his desires and yet expects the best in the Hereafter.” Sayyidnā Sahl Ibn ‘Abdullāh Tustarī رضي الله عنه said: “Your ailment is your selfish desires. And if you oppose them, it will turn into your cure.” (All these narratives have been adapted from Qurṭubī).

وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ “...and nothing destroys us except time...(45:24)” The word *dahr* means ‘time from the beginning of the world to its end’. It also refers to ‘a very long period of time’. The atheists alleged that their life and death have nothing to do with Divine will and command. They happen under natural causes. Death is a process which they say they experience when their human limbs, organs and abilities diminish on account of constant use and, with the passage of time, the matter becomes dissolved and is destroyed; and that this is the be-all and end-all of human existence, there being no life hereafter. Likewise, life has nothing to do with Divine will and command. Life too, like death, happens under movement of material causes .

### Reviling Time Is Inappropriate

Atheists believed that ‘Time’ is the cause of life, death, vicissitudes of conditions and adversities, and also the cause of the revolution of the entire universe. Every happening used to be attributed to ‘Time’ by them as indicated in this verse, whereas the fact is that everything happens with the Divine will and volition. Therefore, authentic Traditions prohibit reviling of time. The power which the unbelievers describe as ‘time’ is in fact the Divine power. When people curse or revile time for their

adversities, they are in fact directing their reproach to Allah. The Messenger of Allah said: "Do not revile time because time actually is Allah." The ignorant who claim that a particular work was done by time is actually the work of Divine power - time is nothing. It does not necessarily follow from this proposition that *ad-dahr* is one of the names of Allah. Here Allah is referred to as *ad-dahr* metaphorically or figuratively.

## Verses 27 - 37

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ط وَيَوْمَ تَقُومُ السَّاعَةُ يُومِئِدِ يَخْسَرُ  
الْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً نَدُّ كُلِّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا ط  
الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ  
بِالْحَقِّ ط إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ط ذَلِكَ هُوَ الْفَوْزُ  
الْمُبِينُ ﴿٣٠﴾ وَأَمَّا الَّذِينَ كَفَرُوا فَوَيْلٌ لَهُمْ لِمَا كَانُوا يَكْفُرُونَ ط تَتْلَى عَلَيْكُمْ  
فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ  
وَالسَّاعَةُ لَارِيبَ فِيهَا فَلْتُمَّ مَا نَدْرَى مَا السَّاعَةُ لَ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا  
نَحْنُ بِمُستَقِينِينَ ﴿٣٢﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ  
مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾ وَقِيلَ الْيَوْمَ نَنسِفُكُمْ كَمَا نَسِيفُ لِقَاءَ  
يَوْمِكُمْ هَذَا وَمَأْوَجُكُمْ النَّارُ وَمَا لَكُمْ مِّن نَّصِيرِينَ ﴿٣٤﴾ ذَلِكُمْ  
بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُؤًا وَغَرَّتْكُمْ الْحَيَاةُ الدُّنْيَا ط فَالْيَوْمَ  
لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾ فَلِلَّهِ الْحَمْدُ رَبِّ  
السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾ وَلَهُ الْكِبْرِيَاءُ فِي  
السَّمَوَاتِ وَالْأَرْضِ ط وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

And to Allah belongs the kingdom of the heavens and the earth. And the day the Hour will take place, the adherents of falsehood shall lose. [27] And you will see

every community kneeling down. Every community will be called to its Book (of record). Today you will be recompensed for what you used to do. [28] This is Our book that speaks against you with truth. We used to get recorded all that you used to do. [29] Then, as for those who believed and did righteous deeds, their Lord will admit them to His mercy. That is indeed the achievement, visible to all. [30] And as to those who disbelieved, (it will be said to them,) “ Had My verses not been recited to you? But you showed arrogance, and you were a guilty people. [31] And when it was said to you that Allah’s promise is true and there is no doubt in the (arrival of the) Hour, you used to say, ‘We do not know what the Hour is. We do not think (about it) but as an assumption, and we are not sure.’” [32] And revealed to them will be the evils of what they did, and encircled they will be by what they used to ridicule. [33] And it will be said, “Today We will forget you like you forgot facing this your day, and your abode is the Fire, and for you there are no helpers at all. [34] That is because you took Allah’s verses as a laughing stock, and the worldly life deceived you.” So today they will neither be brought out of it, nor will they be asked to repent. [35] So, to Allah belongs all praise, who is the Lord of the heavens and the earth, the Lord of the worlds. [36] And to Him belongs majesty in the heavens and the earth. And He is the Mighty, the Wise. [37]

### Commentary

وَرَى كُلُّ أُمَّةٍ جَانِيَةً (‘And you will see every community kneeling down... 45:28’). The word *jāthiyah* is derived from *jathuwu* جَثُو. It means ‘to sit with knees upon the ground’. Sayyidnā Sufyān رضي الله عنه says that the word means ‘to sit in such a way that only the knees and the toes of the feet rest on the ground’. The latter type of sitting will be on account of awe, horror and fear. The words, كُلُّ أُمَّةٍ “every community” means that horrors of Resurrection will be felt by all on the plain - believers, non-believers, and righteous and unrighteous, all of them. There are other verses and traditions that exclude the Prophets and the righteous from experiencing the horrors of the Plains of Resurrection. The present verse is not in conflict with them. It is possible that the Prophets and the righteous will experience the horrors of the Plains of Resurrection for a short period of time - the period of time will be so short as if it never existed. It is also possible that the word *kull* is not used in the sense of “every” but in the

sense of ‘most’ - as is used occasionally. From this point of view, the phrase would mean not all the people on the Plain of Resurrection but ‘most people’ will experience horror, thus the prophets and the righteous are excluded. Some of the scholars take the position that the word *jathiyah* means ‘to sit like the sitting posture in salah’. If this be taken for granted, the difficulty automatically disappears because such a sitting is not out of fear or horror. It is out of respect and honour.

كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا “...Every community will be called to its book (of record)...45:28”. The word *kitāb*, according to most commentators, refers to ‘book of record’ which the angels have been writing in the world. The record-books will be thrown on the Plains of Resurrection and each one will receive his respective record-book and it will be said to him: *اقْرَأْ كِتَابَكَ* “Read your book. This day you yourself are enough to take your own account. (17:14)” The phrase ‘Calling towards the record-books’ purports to say that they will have to render an account of their deeds before Allah in the next life.

Alhamdulillah  
 The Commentary on  
 Sūrah Aljāthiyah  
 Ends here

# Sūrah Al-Aḥqāf

## The Sand-dunes

Sūrah Al-Aḥkāf is Makkī. It has 35 Verses and 4 Sections

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

With the name of Allah, the All-Merciful, the Very-Merciful

### Verses 1 - 6

حَم ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا  
السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَالَّذِينَ  
كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ ﴿٣﴾ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ  
اللَّهِ أَرُونِنِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۗ  
إِيتُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَنزِلْهُ مِنِّي لَعَلَّكُمْ تَهْتَكُونَ ﴿٤﴾  
وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ  
الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَفْلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ  
أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾

Hā Mim. [1] This is the revelation of the book from Allah, the Mighty, the Wise. [2] We did not create the heavens and the earth but with true purpose and for a specified term. And those who disbelieve are averse to what they are warned of. [3] Say, "Tell me about those whom you invoke instead of Allah, (and) show me what they have created of the earth; Or have they a share in (the creation of) the heavens? Bring to me a book