

DARUL ULOOM TRINIDAD AND TOBAGO A CONCISE COMMENTARY COURSE OF THE HOLY QURAAAN (2001-2020)

This teaching however, did not remain with the followers of Isa (A.S) and as soon as he was taken up by Allah from the earth, his people began to differ regarding him. About this, Allah says in verse 65:

65. But the sects from among themselves differed. So woe to those who do wrong (by ascribing things to 'Isa (Jesus) that are not true) from the torment of a painful Day (i.e. the Day of Resurrection)!

In this verse, Allah explains that the parties and sects differed among themselves. It means that after Allah took Isa (A.S) bodily into heaven, his followers started to dispute with one another regarding Isa (A.S). Some held to the true teachings, and believed that he was a servant and a messenger of Allah. They were upon the truth and were the true followers of Isa (A.S). Others believed that he was the son of Allah who shared divinity with Allah. Some also held the belief that he (Isa) was Allah Himself who came in the form of a man. In this way, the Christians continued to fabricate statements and teachings which were not given by Isa (A.S) and so, they became deviated and misguided from the straight path. They invented lies against Allah and changed the teachings of the Scriptures which were revealed to Isa (A.S).

For these heinous crimes, Allah threatened them and said, ‘**So Woe to those who do wrong from the torment of a painful Day**’. It means that destruction and punishment of the last Day shall come upon those wrongdoers who invented deviated beliefs in the religion of Isa (A.S) and fabricated lies against Allah. They will suffer a painful torment.

Sura Az Zukhruf continues in verse 66 and states:

66. Do they only wait for the Hour that it shall come upon them suddenly, while they perceive not?

The verse means that those who divided themselves from the followers of Isa (A.S) are not waiting for anything except the Hour of Judgement to come upon them suddenly, and then they would realize that they were upon misguidance. (Tafseer Al Qurtubi vol.16 pg.95)

Many commentators of the Holy Quran have stated that the above verse is also meant to be a rebuke, threat and warning to the polytheists of the Makkan Quraish who continued to deny the Prophet (ﷺ) and disbelieve in Allah. Allah questions them and states, ‘What are they waiting for? Are they waiting for the actual Hour of Resurrection to come upon them suddenly and then they would believe? If this is the case, then they must know that the Hour shall surely come to them. There is no doubt about it. However, when it comes, it will strike them suddenly when they would be totally unmindful and unprepared. At that time, they would regret and be sorry for their actions, but their regret would not benefit them nor would it avert the punishment. (Tafseer Ibn Katheer vol.5 pg. 477 Dar Al Kitab Al Arabi Beirut 2013)

Verse 67 (of Sura Az Zukhruf) goes further to speak of the state of people on the Day of Judgement and states:

67. Friends on that Day will be foes one to another except *Al-Muttaqun* (the God-fearing ones)

In this verse, Allah mentions that all types of friendship held by people will turn into enmity on the Day of Judgement except the friendship which was based on the love for Allah and His religion.

While explaining this verse, Hafiz Ibn Katheer (A.R) states, ‘Every friendship which exists and is not for the sake of Allah, shall turn into enmity on the Day of Judgement. As for that friendship which exists for the sake of Allah, this shall remain continuously’. (Tafseer Ibn Katheer vol.5 pg. 477 Darul Kitab Al Arabi Beirut 2013)

The verse makes it clear that friendly relations that are held for worldly reasons in which Allah is disobeyed and the teachings of Islam are violated, will be of no use in the hereafter. Instead, such friendship would turn into enmity.

Regarding this, commentators have mentioned the following incident in which Ali (R.A) described the state of two friends who were believers and two who were unbelievers. He narrates that one of the two believers died and was given the glad tidings of Paradise. He then remembered his believing friend and

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supplicated for him saying, ‘O Allah! So and so person was my friend. He used to instruct me to obey you and your Messenger and would order me to do good and prohibited me from evil/wrong and used to inform me that I would meet you. O my Lord! Do not misguide him after me. Guide him just as You have guided me, and honour him just as You have honoured me’. So, when the other believing friend would have died, Allah will gather both of them and would say to them, ‘Let each one of you speak of the goodness of the other’. Upon this, one will say, ‘O my Lord! He used to instruct me to obey You and Your Messenger, and ordered me to do good and prohibited me from evil, and he informed me that I would meet You’. Allah will say, ‘What a good friend, what a good brother and what a good companion he was’.

When one of the unbelieving friends will die, he will say, ‘O my Lord! Verily so and so was my friend who used to prohibit me from obeying You and Your Messenger. He used to order me to do evil/wrong and stopped me from doing good, and he informed me that I would not meet You. So I ask you, O my Lord, that You must not guide him after me, and lead him astray just as You have led me astray, and humiliate him just as You have humiliated me. When the other unbelieving friend would die, Allah will say to them, ‘Let each one from among you speak about his companion’. So, one would say, ‘O my Lord! He used to order me to disobey You and Your Messenger. He instructed me to do evil/wrong and prohibited me from doing good, and informed me that I would not meet You. So I ask You to double his punishment upon him’. Allah will then say, ‘What an evil companion, brother and friend you were’. *(Tafseer Al Qurtubi vol.16 pg. 96 Maktaba Rasheediya Queta; Tafseer Al Baghwi vol.4 pg. 145 Idara Taleefat Ashrafiya Multan Pakistan; Tafseer At Tabari vol.25 pg. 112 Dar Ihya At Turath Al Arabi 2001; Tafseer Ibn Katheer vol.5 pg. 477, 478 Dar Al Kitab Al Arabi Beirut 2013. Hafiz Ibn Katheer has mentioned the above with a slight difference in words)*

The verse above is general to all believers and unbelievers. It means that believers who are friends to each other on account of their belief in Allah and His Messenger and their act of exhorting one another to do good deeds, will continue to be friends in the hereafter just as they were friends in the world. However, those who were friends in wrongdoings, sins and unlawful actions, and encouraged one another to disobey Allah and His Messenger and also supported each other in wrongdoings, they shall become bitter enemies to each other on the Day of Judgement. They will disown each other and disconnect themselves from one another in the hereafter. In fact, they will blame each other for their actions and will accuse one another for being misguided from the right path. It is for this reason, Abdullah bin Abbas (R.A) said, ‘Every friendship is enmity, except the friendship of the God-fearing people’.

Believers must therefore choose friends who are beneficial to them in Islam, and can help them build their faith and good actions. Friendship must not be based on wrongdoings or encouraging wrong. It must always be based on piety and righteousness and held only for the sake of Allah.

Sura Az Zukhruf continues in verse 68 and states:

68. (Ya Ibaadi) O My servants! No fear shall be on you this Day, nor shall you grieve,

Having mentioned in the previous verse that only the friendship of the righteous believers will be beneficial on the Day of Judgement and that this (friendship) will remain among the believers, the above verse explains that an announcer (from the angels) will announce on the Day of Judgement saying, ‘**O My servants! No fear shall come upon you on this Day nor shall you grieve**’.

The righteous believers will be given the glad tidings by Allah that there will be no fear upon them on the Day of Judgement for His punishment since He will protect them from it. Also, no grief shall come over them on account of their separation from their worldly life since what awaits them in paradise will be far greater than what they left in the world.

Verse 69 (of Sura Az Zukhruf) goes further to mention those who would be classified as ‘Ya Ibaadi’ (O My servants). The verse states:

69. (You) who believed in Our Ayat (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allah's Will, and believe in the Oneness of Allah)