

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

anything since they are lifeless objects which were invented by people to be used as objects of worship. On the Day of Judgement, these would be thrown in the fire of Hell to be a means of regret for those who worshipped them.

Verse 87 (of Sura Az Zukhruf) continues and states:

**87. And if you ask them who created them, they will surely say: "Allah". How then are they turned away?**

Here, Allah informs the Prophet (ﷺ) that if he questions the polytheists of Makkah regarding who created them, they will respond with firmness in their hearts that it is Allah who created them. From this, Allah shows the Prophet (ﷺ) that the polytheists know with certainty that Allah is their Creator. They have no doubts about this. However, when it comes to rendering worship to Allah, they turn away and give their worship to others besides Allah. It is about their strange behaviour, Allah says, ‘**How then are they turned away?**’ It means, if they have accepted that Allah is their Creator, then why have they turned away from His worship and gone towards idols?

Verse 88 goes further and states:

**88. And his (Prophet Muhammad's) statement: "O my Lord! Verily, they are a people who refuse to believe."**

Here, ‘**And his statement**’ refers to the Prophet’s statement, and it means that Allah has full knowledge of the statement of the Prophet (ﷺ) when he complained to Him about his people and said, ‘**O my Lord! These people refuse to believe**’. It means they are a stubborn and arrogant people who do not believe in my prophethood, nor do they believe in the Quran’. (This is the explanation given by Abdullah bin Masood (R.A), Mujahid and Qatada – *(Tafseer Ibn Katheer vol.5 pg. 482 Dar Al Kitab Al Arabi Beirut 2013; Tafseer At Tabari vol.25 pg. 124 Dar Ihya At Turath Al Arabi Beirut 2001)*)

In response to this complain made against the unbelievers, Allah advised the Prophet (ﷺ) and said

**89. So turn away from them (O Muhammad), and say: Salam (peace)! But they will come to know.**

Here, Allah instructed the Prophet (ﷺ) to ignore them and turn away from them. He must disregard what they are doing and not compete with them in trying to debate or argue with them to win them over to his side. He must simply deliver his message and then entrust all affairs to Allah.

Allah also instructed the Prophet (ﷺ) to ‘say ‘Salaam’ (to them). As mentioned by the commentators of the Holy Quran, this instruction is not meant to actually say the greeting of ‘Salaam’ (which is As Salaamu Alaikum) to them, but it really means to say words of peace to them.

Hafiz Ibn Katheer explains this statement and states, ‘**And say Salaam**’ means, ‘do not respond to them (the unbelievers) in the same way they address you through bad words and speech, but soften their hearts and forgive them in actions and words’. *(Tafseer Ibn Katheer vol.5 pg. 482 Dar Al Kitab Al Arabi Beirut 2013)*

While concluding the verse, Allah says, ‘**But they will soon come to know**’. It means, very soon they will know of the result of their wrongdoing and disbelief when they will face punishment from Allah. This statement of Allah is meant to be a warning and threat to the unbelievers, and it is also a means of consolation to the Prophet (ﷺ).

## SURAH AD DUKHAN

### SYNOPSIS OF SURAH AD DUKHAN

Surah Ad Dukhan is a Makkan Surah (that is, it was revealed in Makkah) and comprises of 59 verses. Like other Makkan Surahs, it discusses matters relating to ‘At Tawheed’ (Oneness of Allah), ‘Ar Risalah’ (Prophethood) and ‘Al Ba’ath’ (the Resurrection).

The Surah begins with the discussion of the Holy Quran, the everlasting miracle which will remain until the final hour, and speaks about its revelation which took place on a blessed and sacred night.

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The Surah then speaks of the conduct which the Mushrikeen (polytheists) showed towards the Holy Quran, and the doubts they entertained regarding it.

Discussions are then given regarding Pharaoh and his people, and what led them to destruction. The Surah also mentions the behaviour of the polytheists of the Quraish and their denial of the Resurrection and Judgement.

Surah Ad Dukhan then concludes with a discussion on the destination of the righteous and that of the unrighteous, so as to give encouragement and glad tidings to the believers, and a discouragement and warning to the unbelievers.

The Surah has been named 'Ad Dukhan' which means, 'The Smoke', since Allah has made it (that is, the smoke) a sign of instilling fear in the hearts of the unbelievers of the Makkans. This occurred at the time when Allah inflicted upon them drought, hunger and starvation on account of their continuous denial of the Prophet (ﷺ). During that period, Allah sent over them 'the Smoke', until they were almost destroyed. Then He saved them after that through the supplication made by the Prophet (ﷺ). It was in relation to this incident the Surah was named, which spoke about 'the smoke' which they saw in the sky. Hence, the Surah was named Surah Ad Dukhan' (the Smoke).

### COMMENTARY OF SURAH AD DUKHAN

Surah Ad Dukhan states:

**1. Haa Meem.**

**2. By the Clear Book (this Qur'an).**

**3. We sent it (this Qur'an) down on a blessed night. Verily, We are the Warners.**

The Surah begins with the letters **ح م** (Ha Meem) which are referred to as 'Huroof Al Muqatta'at' or the 'Disjointed letters'. These indicate to the miraculous nature of the Holy Quran, and their meanings are known only to Allah, as stated by the majority of exegetes of the Holy Quran.

Allah then states, '**By the Clear Book**'. Here, Allah swears by the Holy Quran which He calls 'the Clear Book' since it makes everything clear and manifest, and distinguishes between the path of guidance and misguidance.

In verse 3, Allah says, '**We sent it down (i.e. the Quran) on a blessed night. Verily, We are the Warners**'. In this verse, Allah states that He revealed the Holy Quran on a very blessed night. One which is filled with goodness, blessings and light.

With respect to which night is the 'blessed night' on which the Holy Quran was revealed (as stated in the above verse), some commentators of the Holy Quran like Ikrima (A.R) states that 'the blessed night' mentioned in the above verse refers to the 15<sup>th</sup> night of Shabaan. Regarding this, he said, 'The verse, 'Therein (on that night) is decreed every matter of ordainment' (Surah Dukhan Verse 4). This is the 15<sup>th</sup> night of Shabaan. All matters of the year are decreed; the names of the living are listed among the dead, and those who are decreed to perform Hajj are also listed. There will be no increase in those names and no decrease'. (Tafseer At Tabari vol.25 pg. 129 Dar Ihya At Turath Al Arabi Beirut 2001)

The overwhelming majority of exegetes and commentators of the Holy Quran however, have stated that 'the blessed night' mentioned in the verse refers to 'Lailatul Qadr' (the night of power) which is in the last ten nights of Ramadhan. It does not refer to the 15<sup>th</sup> night of Shabaan. Regarding this, the great scholar, Qatadah (A.R) states, 'The verse, 'We have sent it down on a blessed night' refers to 'Lailatul Qadr' (the night of power). The great exegete Ibn Zaid (A.R) also said, 'The verse which states, 'We sent it down on a blessed night'. The blessed night in the verse means 'Lailatul Qadr' (the night of power). Allah sent down the Holy Quran on the night of power'. (Tafseer At Tabari vol.25 pg. 127)

Having mentioned the different opinions regarding what the 'blessed night' refers to, Hafiz Ibn Jareer At Tabari concludes by saying, 'The sound/correct opinion in this matter is the opinion