

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

The verse further states, ‘**Verily He is the All Hearer, the All Knower**’. It means that He is All Hearer to the words of the servants and fully aware of their states and actions. He also hears what the Mushrikeen (polytheists) say regarding the revelation which He has sent to them and the prophet who came to them. (Tafseer At Tabari vol.25 pg. 130 Dar Ihya At Turath Al Arabi Beirut 2001)

Surah Ad Dukhan continues in verse 7 and states:

7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

This verse explains that the One who is All Hearer and All Knower, and the One who has revealed the Glorious Quran is none other than the ‘Lord of the heavens and the earth and all that is between them’.

This is meant to make the polytheists/unbelievers understand that the Holy Quran was revealed by the Creator and Maker of the heavens and the earth, Who is their God and Maker. Hence, they must believe in it if they have any certainty in what has been said.

The statement, ‘if you have faith with certainty’ means if they are a people who can believe, then believe in Allah. It may also mean that if they say that Allah is the Creator of the heavens and the earth, then believe in Him from the heart and accept Prophet Muhammad (ﷺ) as a prophet of Allah. (Tafseer Mazhari vol. 10 pg. 265 Darul Ishaat Karachi)

Surah Ad Dukhan continues in verse 8 and states:

8. None has the right to be worshipped but He. It is He Who gives life and causes death, your Lord and the Lord of your fore-fathers.

This verse further explains to mankind (especially the polytheists of Makkah), who is really the Lord of the heavens and the earth as stated in the previous verse. The verse states, ‘**There is no god but Him. It is He who gives life and causes death**’. It means that He is the only God. There is none besides him who is a lord or a god. Nor is there anyone who deserves to be worshipped except Him, because He is the only One who is described with the attributes of greatness and perfection. It is He Alone who gives life and causes death since He is the One who is the Creator of the heavens and the earth and all that is between. Therefore, no one has the power to take a life except Him. He gives death to the living beings and He gives life to the dead.

The verse states, ‘**He is your Lord and the Lord of your forefathers**’. Here, it is clearly explained to the polytheists that Allah is their Lord and Creator and the Creator of all those who have gone in the past from their forefathers and past nations.

Verse 9 (of Sura Dukhan) states:

9. Nay! They play in doubt.

This verse explains that although many evidences and teachings were given to the polytheists regarding Allah and His Messenger, Muhammad (ﷺ), the polytheists remained in doubts and disbelieved in the message which the Prophet (ﷺ) brought to them. The verse states, ‘**Nay! They play about in doubt**’. It means that they have absolutely no faith (Imaan) in what has been preached to them that Allah is their Lord, and they remain doubtful regarding the matters of Resurrection and Judgment. Thus, they play and make fun of the religion of Islam. They pay no attention to the firm evidences presented to them, and are not concerned with truth and falsehood. They simply continue to live their lives with deep engrossment in the pleasures and delights of the worldly life.

Regarding their rebellious attitude to the truth, Allah revealed the following to the Prophet (ﷺ) as a means of solace to him. He said:

10. Then wait you for the Day when the sky will bring forth a visible smoke.

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11. Covering the people, this is a painful torment.

Here, Allah says to the Prophet (ﷺ), 'Wait, O Prophet, when the punishment shall come upon them. On that day (at that time) the sky will bring about smoke which everyone will see'.

Regarding the smoke mentioned above, the great companion of the Prophet (ﷺ), Abdullah bin Masood (R.A) said, 'When the Quraish continued to disobey (and disbelieve) in the Prophet (ﷺ), he supplicated against them and said, 'O Allah, increase your harshness upon the tribe of Mudhar, and make their years upon them like the years of Yusuf (A.S) (with drought and famine).' On account of this, severe hardships/sufferings struck the tribe of Mudhar until they began to eat bones and decaying animals. At that time (of drought and famine), a man among them spoke to his brother, who could hear his voice but was not able to see him on account of the widespread smoke that filled the atmosphere between the sky and earth'. After narrating this, Abdullah bin Masood (R.A) said, 'There are five signs which already went. They are, the smoke, Rome, the moon, the seizing and the Al Lizam'. (Sahih Al Bukhari, Safwah At Tafaseer vol.15 pg. 60, 61 Dar Al Quran Al Kareem Beirut 1981)

According to Abdullah bin Abbas (R.A) and others, the 'Sign of the smoke' (as mentioned in the verse) has not appeared as yet. Instead, it is one of the signs of the Day of Judgement which will occur before the Judgement Day and will fill the atmosphere between the earth and the sky. When it touches a believer he will catch a cold, and when it touches the unbelievers and hypocrites, it will create difficulties in their breathing and they would be as if they are intoxicated. The smoke will fill their stomachs and come out from their bodies through their nostrils, ears and rear'. (Safwah At Tafaseer vol.15 pg. 61 Dar Al Quran Al Kareem Beirut 1981)

Regarding this, Abu Sariyah, Hudhaifah bin Aseed Al Ghifari (R.A) said, 'The Messenger of Allah (ﷺ) looked out to us from a room while we were discussing the Hour. He then said, 'The Hour will not come until you see ten signs. The rising of the sun from the west; the smoke; the beast; the emergence of Yajooj and Majooj; the appearance of Isa bin Maryam; the Dajjal; three cases of the earth collapsing – one in the east, one in the west, and one in the Arabian Peninsula; and a fire which will emerge from the bottom of Aden and will drive the people, or gather the people. It shall stop with them wherever they stop to rest at night'. (Sahih Muslim – Tafseer Ibn Katheer vol.5 pg. 485 Dar Al Kitab Al Arabi, Beirut 2013)

The above narration shows that 'the Smoke' mentioned in the verse which states, 'Then wait you for the Day when the sky will bring forth a visible smoke. Covering people, this is a painful torment', refers to 'the Smoke' which will be a sign of the Hour of Judgement. This is the opinion of Ali (R.A), Abdullah bin Abbas (R.A), Abdullah bin Umar (R.A), Abu Hurairah (R.A), Zaid bin Ali (A.R), Hasan (A.R), Ibn Abi Mulaikah (A.R) and others.

The first opinion given before based on the explanation of Abdullah bin Masood (RA), indicates that it refers to 'a Smoke' which went already as a punishment to the Quraish when they disbelieved in the Prophet (ﷺ). This is the opinion given by Abdullah bin Masood (R.A), Mujahid, Abul Aliyah, Ibraheem An Nakhi, Adh Dhahak and Atiya Al Awfi. It is the commentary which has been preferred by Hafiz Ibn Jareer At Tabari.

While explaining this, Hafiz Ibn Jareer (as well as Hafiz Ibn Katheer) mentioned the following narration in which the great Tabi'ee scholar, Masruq narrates, 'We entered the Masjid (at Kufah) and a man was reciting to his companions, 'the Day when the sky will bring forth a visible smoke'. He asked them, 'Do you know what that is'. That is the smoke that will come on the Day of Judgement. It will take away the hearing and sight of the hypocrites, but for the believers it will be like having a cold'.

He (Masruq) said, 'We then came to Abdullah bin Masood (R.A) and told him about that. He was lying down and he became alarmed (when he heard that) and sat up, saying, 'Certainly, Allah said to His Prophet (ﷺ), 'Say, No wage do I ask of you for this, nor am I one of the