

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

worsened to the extent that they were forced to eat carrion and bones in order to survive. Hunger and starvation took a severe toll on them to the extent that they would see smoke in the sky. When they started to suffer in this manner, some of them came to the Prophet (ﷺ) and pleaded with him to supplicate to Allah to remove the punishment.

Upon this request, the Prophet (ﷺ) supplicated to Allah and the rains began to fall. The drought had ended, but the Quraish of Makkah did not believe in the Prophet (ﷺ). They broke the promise which they made and remained firmly on shirk. It is about this, Allah revealed, **‘Verily, We shall remove the torment for a while. Verily, you (the Unbelievers) will return (to disbelief).’**(Tafseer Mazhari vol. 10 pg. 267 Darul Ishaat Karachi)

Surah Ad Dukhan further states in verse 16:

16. On the Day when We shall seize you with the greatest grasp. Verily, We will exact retribution.

Here, Allah warns the unbelievers and says to them that on a fixed day, He will seize them with a grievous punishment which will be a retribution for what they did.

While explaining this verse, Abdullah bin Masood (R.A) stated that the ‘great (terrible) seizure’ was the punishment which came to the unbelievers of the Quraish in the battle of Badr where they suffered a disgraceful punishment from Allah.

This is also the opinion of Ubay bin Kaab (R.A), Mujahid, Adh Dhahaak and one opinion of Abdullah bin Abbas (R.A). Some commentators have stated that the ‘great seizure’ or the ‘greatest grasp’ mentioned in the verse, refers to the punishment of the fire of Hell which will come about on the Day of Judgement. This is the opinion of Hasan, Ikrima and one opinion of Abdullah bin Abbas (R.A). (Tafseer Al Qurtubi vol.16 pg. 117Maktaba Rasheediya Queta)

Some exegetes have reconciled between the both commentaries given above, and stated that although the punishment to the unbelievers at Badr (in the battle of Badr) was a terrible torment to the unbelievers (of the Quraish), the severe punishment on the Day of Judgement where the unbelievers will be thrown into the blazing fire of Hell is certainly ‘the greatest seizure’. Hence, the verse can refer to both punishments. (Safwah At Tafaseer vol.18 pg. 61 Dar Al Quran Al Kareem Beirut 1981)

Surah Ad Dukhan continues in verse 17 and states:

17. And indeed We tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger.

In this verse, the unbelievers, especially those of the Quraish tribe who disbelieved in Prophet Muhammad (ﷺ) and rejected the message of Islam, are reminded of what occurred in the past with Pharaoh and his people so that it can be a lesson for them.

The verse explains that long before them (the Quraish of Makkah), Allah tested Pharaoh and his people, by sending an honourable/noble Messenger to them. The test and trial which came to them was one which involved obedience to Allah and the Messenger who was sent to them. This was a trial to see if they would be successful by believing in the Messenger or would fail that test by disbelieving in the Messenger. The verses of the Holy Quran show that they disbelieved in Allah and disobeyed His Messenger, and so they were destroyed by Allah.

The Prophet who was sent to them was Moosa (A.S) who was chosen by Allah and granted miracles and strong evidences. There were many people who believed in Pharaoh and followed his religion and teachings. They were known as the Copts of Egypt. Together with them, there were the Bani Isra'il who were held in bondage in Egypt. Pharaoh enslaved them and continued to oppress and torture them.

When Moosa (A.S) was selected by Allah to go to Pharaoh, he was instructed to deliver the message of ‘Tawheed’ (Oneness of Allah) to him and his people (the Copts), and was also

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commanded to take out the Bani Isra'il from the enslavement of the tyrant, Pharoah. Regarding this, Moosa (AS) said to Pharoah:

Verse 18 (of Surah Dukhan states):

18. Saying: "Restore to me the slaves of Allah (i.e. the Children of Israel). Verily! I am to you a Messenger worthy of all trust,

The verse explains that when Moosa (A.S) came to Pharoah, he immediately told him of his mission and said, 'Deliver to me the slaves of Allah'. That is, 'release the Bani Isra'il from bondage and punishment, and hand them over to me'. This is explained in another verse of the Quran in which Moosa (A.S) said to him, '**So let the children of Israel go with us and do not torment them**'. (Sura Taha verse 47)

Moosa (A.S) then said to Pharoah, '**Verily, I am to you a Messenger worthy of trust**'. In this statement, Moosa (A.S) made it clear to Pharoah that he was trustworthy person, as he spoke on the basis of revelation and it was not his own statement. Therefore, he (Pharoah) must accept his advice and must not consider him to be a liar.

Moosa (A.S) further warned Pharoah and said:

19. "And exalt not (yourselves) against Allah. Truly, I have come to you with a manifest authority.

Moosa (A.S) cautioned Pharoah and told him that he must not magnify himself through pride and arrogance and consider himself to be 'high and mighty' against Allah.

While explaining this verse, the commentators have stated that 'do not exalt yourself against Allah' means do not rebel against Allah; do not fabricate lies against Allah; do not seek greatness above Allah; do not become arrogant to Allah's obedience and worship. (Tafseer Al Qurtubi vol.16 pg. 117Maktaba Rasheediya Queta)

After admonishing Pharoah about his arrogant behavior, Moosa (A.S) informed him that he has been sent to him by Allah with 'a manifest authority', that is, a clear proof and evidence. In this way, Moosa (A.S) presented the message of truth to Pharoah and his people, informing them to humble themselves to Allah and accept Him to be their Lord. He also pleaded with Pharoah to release the children of Israel from bondage and surrender them to him so that they can all leave the land of Egypt. Pharaoh did not accept any of these (from Moosa), and threatened to stone him and kill him. This has been explained by the great exegete, Imam Al Qurtubi who said that after preaching this message to Pharoah and his people, it seems that they threatened to kill him. (Tafseer Al Qurtubi vol.16 pg. 118)

It was on account of this, Moosa (A.S) said to him:

20. "And truly, I seek refuge in my Lord and your Lord, lest you stone me (or call me a sorcerer or kill me).

The verse shows that the threats of Pharoah did not frighten Moosa (A.S), instead, he remained fearless and responded to him by saying, 'And truly, I turn to my Lord and your Lord, and I seek His protection from your plot to kill me or cause harm to me'

While explaining the above verse which states, 'And truly I seek refuge with my Lord and your Lord, lest you should stone me', Hafiz Ibn Katheer stated that regarding the statement, 'lest you should stone me', Abdullah bin Abbas (R.A) and Abu Salih state, 'this means stoning with the tongue, which refers to insult and abuse'. Qatada states, 'It means stoning with stones'. The verse therefore means that Moosa (A.S) supplicated and said, 'I seek refuge with Allah who created me and you, lest you cause any harm to me through words or actions'. (Tafseer Ibn Katheer vol.5 pg. 488 Dar Al Kitab Al Arabi, Beirut 2013)

Moosa (A.S) then said to Pharoah: