

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

chosen for the guidance of mankind'. (Surah Al Imran verse 110) (Safwah At Tafaseer vol.15 pg. 64 Dar Al Quran Al Kareem Beirut 1981)

Surah Ad Dukhan further states in verse 33:

### **33. And granted them signs in which there was a plain trial.**

It means that Allah granted them many signs which were blessings to them and also trials. He granted evidences and signs to show them the truth. He caused many miracles to occur like the parting of the sea, sending food from the heavens like Manna and Salwa, and many other miracles which occurred with Moosa (A.S). These were blessings which were granted to them, but were also a means of trials through which the believers will be identified from the unbelievers.

Surah Ad Dukhan continues in verses 34 and 35 and states:

### **34. Verily, these (Quraish) people are saying:**

### **35. "There is nothing but our first death, and we shall not be resurrected.**

Here, Allah mentions the statement of the unbelievers of the Quraish to show how they objected to, and denied the Resurrection and the Day of Judgment. They said to the Prophet (ﷺ) that they will not die except once, which was their death in this world. By saying this, they showed that they did not believe in life after death. They believed that they will die only one time and remain in that state as dead bodies forever. They clearly stated, '**and we shall not be resurrected**' which means that they believed they will not be given life again after death. Further to this, they challenged the Prophet (ﷺ) and the believers and said:

### **36. "Then bring back our fore-fathers, if you speak the truth!"**

In this statement, they requested the Prophet (ﷺ) to revive (and bring back to life) some of their forefathers who can inform them that he (Prophet Muhammad ﷺ) is speaking the truth that there is life (resurrection) after death. Imam Qurtubi narrates that it was stated that it was Abu Jahl who made this request. He came to the Prophet (ﷺ) and said, 'O Muhammad! If you are truthful in your statement (about resurrection after death) then revive/raise (bring back to life) two men from our forefathers. One of them is Qusayy bin Kilaab who is a truthful man. If he comes back to life, we shall ask him about what is there after death'.(Tafseer Al Qurtubi vol.16 pg. 125 Maktaba Rasheediya Queta).

From this statement, it shows that the polytheists did not believe in life after death, and in order to be convinced that it existed, they wanted the Prophet (ﷺ) to revive some of their deceased ones to see if they would testify that it exists.

In response to their request, Allah revealed to the Prophet (ﷺ) and said:

### **37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimun* (disbelievers, polytheists, sinners, criminals, etc.).**

Here, Allah refutes their absurd request and says, 'Are they (the polytheists of the Quraish) better in strength, might and power, or are the people of Tubba' better?' The objective of this statement is to show that the people of Tubba' were very strong, wealthy and powerful. They were far better in every aspect than the polytheists of Makkah. So too, nations before the people of Tubba' were far stronger and more powerful than the Quraish of Makkah. Yet, notwithstanding their great might and authority over nations, Allah destroyed them when they refused to believe in the message of the prophets who were sent to them. Their cities were turned upside down, and their lofty palaces and castles were shattered. About them, Allah says, '**We destroyed them because they were indeed sinners**'.

In this verse, Allah sent a message to the disbelievers of the Quraish who wanted the Prophet (ﷺ) to revive some of their deceased ones, that He destroyed many nations in the past who were more powerful than them. They all denied their prophets and rejected the message of truth, and also made ridiculous requests to their prophets. They became proud, haughty and boastful and thought that they were better than others. However, everything came to a sudden end when the punishment of Allah fell

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upon them. The people of the Quraish should therefore take a lesson from this and follow the path of truth.

In the verse, Allah states, **‘Are they better or the people of Tubba’?**. With respect to who were the ‘people of Tubba’, the exegetes have given different commentaries. All commentators however have stated that Tubba’ is a title given to the kings of Yemen, and is not the name of a particular individual. Based on explanations given by the expert commentators of the Holy Quran, it is established that Tubba’ mentioned in the above verse of the Holy Quran refers to a particular king of Yemen whose name was As’ad bin Malik and was known as Abu Kurb.

While giving an explanation of the people of Tubba’, Hafiz Ibn Katheer (A.R) writes, ‘Tubba’ were Arab descendants of ‘Qahtan’, just as these people (Quraish) were Arab descendants of ‘Adnan’. Among the people of Himyar - who were also the people of Saba (Yemen), when a man became their king, they called him ‘Tubba’, just as the title Chosroes was given to the king of Persia, Caesar to the king of the Romans, Fir’aun (Pharaoh) to the disbelieving ruler of Egypt, Negus to the king of Ethiopia, and so on among other nations. But it so happened that one of the Tubba’ (Yemeni king) left Yemen and went on a journey of conquest until he reached Samarqand, expanding his kingdom and domain. He is the one who founded Al Hijrah. It is agreed that he passed through Al Madinah during the days of Jahiliyyah. He fought its inhabitants but they resisted him. They fought him by day and supplied him with food by night, and so he felt ashamed before them and refrained from harming them. He was accompanied by two Rabbis (Jewish scholars) who advised him and told him that he would never prevail over this city, for it would be the place to which a prophet would migrate towards the end of time. So he retreated and took them (the two Rabbis) with him to Yemen. When he passed by Makkah, he wanted to destroy the Kaaba, but they told him not to do that either. They told him of the significance of this House, that it had been built by Ibrahim Al Khalil (peace be upon him) and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed Tawaaf around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the religion of guidance along with him. At that time, the religion of Moosa (A.S) was the religion followed by those who were guided, before the coming of the Messiah (A.S). So the people of Yemen accepted the religion of guidance along with him’.

In his famous compilation of Ahadith, Abdur Razzaq recorded that Abu Hurairah (R.A) said, ‘The Messenger of Allah (ﷺ) said, ‘I do not know whether Tubba’ was a prophet or not’. (Abu Dawood, Baihaqi). Ata bin Abi Rabah said, ‘Do not revile Tubba’, for the Messenger of Allah (ﷺ) forbade reviling him’. (Tafseer Ibn Katheer vol.5 pg. 492, 493 Dar Al Kitab Al Arabi, Beirut 2013)

Hafiz Ibn Katheer has also mentioned that Aisha (R.A) used to say, ‘Do not speak ill of Tubba’, for he was a righteous man’. It is stated that Tubba’ ruled as a king for 326 years (the longest period a king of Himyar ever ruled for) and died 700 years before the prophethood of the Prophet, Muhammad (ﷺ).

It is also mentioned that when he (king Tubba) learnt from the two Jewish scholars that Madina would be the place of migration for the last Prophet whose name shall be Ahmad, he wrote poetic verses on a paper and left these with the people of Madinah to be given to the Prophet (ﷺ). The paper continued to be handed down from one person to the other over the passing of time until it came into the hands of Abu Ayub Al Ansari (R.A), who handed it to the Prophet (SAW).

He wrote the following: ‘I swear that Ahmad, He is the Messenger of Allah, the Creator of souls. If only my years would extend to his time, I would be a helper to him and his cousin. And I would struggle with the sword against his enemies. And would remove from his chest, every grief’. (Tafseer Ibn Katheer vol.5 pg. 494 Dar Al Kitab Al Arabi, Beirut 2013)

The great commentator of the Holy Quran, Abu Hayyan has also written that it is narrated from Ibn Ishaq and others that Tubba’ also wrote a letter and left it with the people of Madinah to be delivered to the Prophet (ﷺ). The contents of the letter were:

‘As for after praising Allah. I believe in you and in the Book which has been sent to you. I am upon your religion and your Sunnah (path). I believe in your Lord and the Lord of everything, and I believe in all that has come to you from your Lord of the Shariah of Islam. If I am able to meet you, then it will