

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

Surah Al Jathiyah goes further in verse 12 and states:

**12. Allah, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful,**

In this verse, Allah reminds man of some of His favours to him so that he may turn to Him in gratitude and worship Him. The verse explains to man that Allah is He who has subjugated the sea/ocean to man, and has made it a means of rendering service to man. On account of this, boats and ships are able to sail on the surface of the water of the oceans, transporting people and carrying goods and merchandise to distant lands. In this way, man is able to search for his sustenance through the bounty of Allah. After benefitting from such favours and blessings from Allah, it is expected that man turns to Him in gratitude and worship Him. It is for this reason, Allah mentions these favours to man and then addresses him and states, 'so that you may be thankful'.

Verse 13 of Surah Al Jathiyah mentions more of the favours which Allah has bestowed to man and states:

**13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.**

The verse explains that Allah has also subjected to man, all that is in the heavens/skies and earth for his sustenance and comfort. From among the creations in the heavens, He has made the sun, moon, stars, clouds, and angels (in the heavens) who provide different services for man. From the earth, He has created the mountains, seas, rivers, trees, crops, vegetation, water, and animals who provide services for man. Each and every one of these is a favour and kindness from Allah to man. These are therefore signs and lessons for people of understanding who can ponder and consider all these great favours of Allah, and then believe in Him and worship Him.

Surah Al Jathiyah states in verse 14:

**14. Say (O Muhammad ﷺ) to the believers to forgive those who hope not for the Days of Allah (i.e. His Recompense), that He may recompense people according to what they have earned.**

In this verse, Allah has instructed the Prophet (ﷺ) to inform the believers to disregard and pardon the unbelievers (who do not believe in, and fear the punishment of Allah) for the wrongs and harms which they inflicted upon them.

The exegete, Maqatil (A.R) says, 'An unbeliever once abused Umar (R.A) in Makkah and he (Umar) intended to attack him for this. However, Allah instructed him to pardon and overlook that harm, and revealed this verse regarding it. (Tafseer Al Kabeer - Safwah At Tafaseer vol.3 pg. 170 Maktaba Tawfiqiyah Dar As Sabooni 2009; Tafseer Al Qurtubi vol.16 pg. 139 Maktaba Rasheediya Queta Pakistan).

In the verse, the statement '**who hope not for the Days of Allah**' means those who pay no attention to Allah's favours and show no concern for His punishment, as stated by the commentator, Mujahid (A.R). (Tafseer At Tabari vol.25 pg. 169 Dar Ihya At Turath Al Arabi Beirut 2001).

It also means those who have no hope and desire to witness the times of success and victory which Allah has promised the believers over the unbelievers. (Tafseer Mazhari vol. 10 pg. 279 Darul Ishaat Karachi),

Some commentators have stated that it means those who do not fear any calamity or punishment from Allah because of their disbelief in the hereafter and in their meeting with Allah. (Safwah At Tafaseer vol.3 pg. 170 Maktaba Tawfiqiyah Dar As Sabooni 2009). In all these explanations, the statement '**who hope not for the Days of Allah**' refers to the unbelievers.

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The verse further states, **‘that He may recompense people according to what they have earned’**. This is a threat and an intimidation to the unbelievers, informing them that although the believers are requested to overlook their wrongs, He (Allah) will punish them and chastise them for the wrongdoings and harms which they inflicted upon the believers.

The above verse of Surah Al Jathiyah shows that the believers were instructed to overlook and pardon the unbelievers for their crimes committed against them, and they were informed that Allah will punish the unbelievers for their sins and for the sufferings which they caused them. However, many scholars of the Holy Quran have stated that the above instruction was given in the beginning period of Islam but was later abrogated.

While explaining this on the commentary of the above verse, the great scholar of the Quran, Abu Hayyan writes, ‘This verse was revealed in the beginning period of Islam. The believers were ordered to disregard the harms caused by the unbelievers and that they must not punish them for their crimes. Instead, they must be patient and forbearing. Most of the scholars have stated that the law of this verse became abrogated with the verse which allowed the believers to fight and defend themselves’. (Tafseer Al Bahrul Muheet vol.9 pg. 417 Dar Al Fikr Beirut 1992).

Hafiz Ibn Katheer (A.R) has also written the following while explaining the above verse, ‘This law (of pardoning the unbelievers and not retaliating for the harms caused) was given in the beginning of Islam. The believers were ordered to forbear and be patient upon the harms caused by the polytheists and people of the book, so that this may be a means of softening their hearts to Islam. However, when they persisted in their persecution against the Muslims, Allah ordained the law of ‘Jihaad’ for the believers. This is narrated from Abdullah bin Abbas (R.A) and Qatadah’. (Tafseer Ibn Katheer vol.5 pg. 499, 500 Dar Al Kitab Al Arabi, Beirut 2013).

While commenting on the above mentioned verse, the great commentator of the Holy Quran, Imam At Tabari (A.R) writes, ‘The law of this verse is abrogated with Allah’s command of fighting against the polytheists. We have stated that it is abrogated because of the unanimity of the scholars of Tafseer on this matter’. (Tafseer At Tabari vol.26 pg. 169 Dar Ihya At Turath Al Arabi Beirut 2001)

Surah Al Jathiyah goes further in verse 15 and states:

**15. Whosoever does a good deed, it is for his own self, and whosoever does evil, it is against (his own self). Then to your Lord you will be made to return**

Here, the verse explains that whoever does any act of goodness in this world, then its benefit shall go to the person himself. In a like manner, whoever does a bad deed or commits a sin, then the harm shall return to the doer himself, and shall not go to one who did not do that wrong.

The verse then states at the end, **‘Then to your Lord you will be made to return’**. It means that all people (good and bad) shall return to Allah on the Day of Judgement, and each person shall be compensated for what he did in the worldly life. The doer of good shall receive goodness, and the doer of evil shall receive the exchange of his bad deeds. No one will be treated in an unjust manner, nor would anyone be given less than his due.

Surah Al Jathiyah states in verse 16:

**16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the Alameen (mankind and jinns) (of their time, during that period),**

In this verse, Allah highlights some of the special favours which He bestowed to the Bani Isra’il (Children of Isra’il), and states that He granted them the book of guidance in the form of the ‘Torah’. In reality, the Bani Isra’il were given three scriptures by Allah. These are the Torah, Injeel and Zaboor. However, the Torah is their main ‘Kitab’ (book) since it contains the rulings and the laws of their Shariah (and religion). (Hashiya As Saawi Ala Jalaalain).