

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

helpers, etc.) to one another, but Allah is the Walî (Helper, Protector, etc.) of the Muttaqûn (righteous).

Here, the Prophet (ﷺ), as well as his followers, have been informed by Allah that if they follow the desires, statements and ways of the ignorant people (from among the polytheists and unbelievers), then they would not be able to remove Allah's punishment if it comes to them (the believers).

The verse states, '**Verily the wrongdoers/sinners are friends/helpers to each other, but Allah is the Protector of the righteous**'. Here, Allah informs the Prophet (ﷺ) and the believers that the unbelievers/sinners/wrongdoers are all on one path and are close friends to each other. They are helpers and well-wishers of each other, therefore, the believers must not become friends with them. As for the believers, they are friends to one another and Allah is their Protector and Helper. The verse states, '**but Allah is the Wali (Protector, Helper) of the righteous**'. It means that Allah is the friend of those who are righteous, therefore, if one wants Allah to be his friend, protector and helper, he should adopt the path of 'Taqwa' (righteousness). As mentioned by the commentators of the Holy Quran, 'Muttaqun' (the righteous ones) in the verse refers to those who refrain from shirk (polytheism) and sins. (Tafseer Al Qurtubi vol.16 pg. 142 Maktaba Rasheediya Queta; Tafseer Mazhari vol. 10 pg. 281 DarulIshaat Karachi)

Surah Al Jathiyah states in verse 20:

20. This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.

In this verse, Allah states that the Quran is an inner light and a beacon (a source of inspiration) for mankind. It is on the level of being an insight in the hearts which gives one understanding and discernment to choose that which is right. Therefore, it is a light which is able to show man the right path so that he would be successful in this life and the hereafter.

The verse states, 'and it is a guidance and a mercy for people who have faith with certainty'. It means that the Holy Quran is a guidance for mankind through which he can be guided in all his affairs, and it is a path which leads one to Paradise if he follows it. It is also a mercy for one who believes in it and has firm conviction in it.

Surah Al Jathiyah states in verse 21:

21. Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.

Having identified in the previous verse that the Holy Quran is a book of light and guidance for those who hold firmly to it, here, in this verse, Allah makes it clear that a believer is not equal to an unbeliever, and the righteous is not equal to the unrighteous, whether in this world or the hereafter. They are far different from each other in every aspect, in this life and the next.

Allah says, '**Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous deeds?**' It means 'Do the unbelievers who transgress the laws of Allah and commit sins think that Allah would make them equal and treat them on the same level with the believers who are righteous?' 'Do they think that their living and dying will be the same as the believers?'

These are rhetorical questions which are not asked for an answer to be given, but instead, these are intended to establish a firm message. Therefore, Allah makes it abundantly clear in this verse that the unbelievers will never be treated in an equal manner with the believers. This will not happen in this world nor will it happen in the hereafter. For certainly, the believers live in the obedience of Allah and with His fear, while the unbelievers live in disbelief and with the disobedience of Allah. Therefore, in this world, both cannot be the same, as evident in another verse of the Holy Quran in which Allah states, '**Is he who is a believer like unto him who is a sinner? They are not alike**'. (Surah As Sajdah verse 18).

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As for their death and after their death, the unbelievers are also not like the believers, and are not reckoned on the same level. The believer dies with complete faith (Imaan) in Allah and is admitted into paradise in the hereafter. As for the unbeliever, he dies as a disbeliever in Allah and is thrown into the fire of Hell in the hereafter. Therefore, both are not alike at the time of their death and after their death.

While explaining this, the great exegete Mujahid (A.R) writes, ‘The believer dies as a believer and is resurrected as a believer, and the unbeliever dies as an unbeliever and is resurrected as an unbeliever’. (Tafseer Al Qurtubi vol.16 pg. 143 Maktaba Rasheediyah Queta; Tafseer Al Bahrul Muheet vol.9 pg. 419 Dar Al Fikr Beirut 1992).

Some exegetes like Al Kalbi mention that the above verse was revealed about Ali (R.A), Hamza (R.A) and Ubaidah bin Harith (R.A) from the believers, and Utbah, Shaibah and Waleed bin Utbah from the unbelievers. They (the unbelievers) said to the believers, ‘By Allah! You are upon nothing. If what you say is the truth (regarding belief and the life hereafter), then our state will be far better than yours in the hereafter, just as it is better than yours in this world’. Upon this, the verse was revealed as a refutation of what they said. (Tafseer Al Bahrul Muheet vol.9 pg. 419 Dar Al Fikr Beirut 1992; Tafseer Al Baghwi vol.4 pg. 159 Idara Taleefaat Ashrafiya Multan Pakistan).

The verse states, ‘**Worst is the judgement they make**’. It means that it is an evil judgement that the unbelievers make in considering themselves to be equal to the believers.

Surah Al Jathiyah states in verse 22:

22. And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

The verse states, ‘**And Allah has created the heavens and earth with truth**’. It means that Allah has created the heavens and earth with wisdom so that both of these bodies can provide sufficient evidences and proofs upon the Creator and Maker. He has created these with a real purpose to establish the truth so that people may see the signs of Allah’s greatness and power in His creation and believe in Him. Those who ponder over the wonderful creations of Allah in the heavens and the earth would be guided to the truth and shall die upon the path of truth. As for those who are blind to the signs and evidences of Allah, and pay no heed to the fact that there is a Creator and Maker of the heavens and the earth, they would be misguided and shall thread the path of disbelief and disobedience. Eventually, when all return to Allah, each shall be compensated for what he earned in the world. About this, the verse states, ‘**in order that each person be recompensed for what he has earned and they will not be wronged**’. It means that Allah will compensate each person with that which he deserves from good or bad. Those who believed in Allah and did good deeds, shall be compensated with rewards and blessings, and those who disbelieved and committed sins shall suffer the consequences of their deeds.

The verse states, ‘**and they will not be wronged**’. It means that no one will be cheated or given short of what he deserves in the hereafter. The rewards/blessings for one who has done good deeds shall be given in full and there shall be no deficiency or decrease. Similarly, one who committed sins and evils, shall not receive more punishment than what he rightfully deserves. (Safwah At Tafaseer vol.3 pg. 173 MaktabaTawfiqiyah Dar As Sabooni 2009; Tafseer Mazhari vol. 10 pg. 282 DarulIshaat Karachi 2010).

Surah Al Jathiyah states in verse 23:

23. Have you seen him who takes his own desire as his ilâh (god), and Allah Has misguided him, despite his knowledge, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?

In the verse, Allah said to the Prophet (ﷺ), ‘**Have you seen him who takes his own desire as his god?**’ It means that those who take their desires as their gods, have gone astray from the right path. As such, Allah has left them on their misguided way and has sealed their hearing and their hearts and covered their eyes, so that they will not be guided to the right path.