

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

As mentioned by Hafiz Ibn Katheer (A.R), ‘the one who has taken his desires as his god, refers to one who obeys his desires and follows the dictates of his ‘Nafs’ (base and carnal desires). Whatever his desire sees as good, he does it, and whatever it sees as bad, he leaves it’. (Tafseer Ibn Katheer vol.5 pg. 501 Dar Al Kitab Al Arabi, Beirut 2013).

Therefore, one who follows his base desires has actually taken them as his god, and by being obedient to his desires, he is actually worshipping his god, which is his desire. The great commentator, Abu Hayyan writes, ‘The one who has taken his desire as his god’ means one who is obedient to the desire of his ‘Nafs’. He follows whatever it calls him towards. Hence, it is as if he is worshipping it, just as a man would worship his god’. (Tafseer Al Bahrul Muheet vol.9 pg. 422 Dar Al Fikr Beirut 1992).

Abdullah bin Abbas (R.A), Hasan Basri and Qatadah state, ‘The one who has taken his desire as his god’ is the unbeliever who takes as his religion whatever he desires. So whatever he desires, he follows it’. (Tafseer Al Qurtubi vol.16 pg. 144 Maktaba Rasheediya Queta).

The verse states, ‘**And Allah has misguided him, despite his knowledge**’. It means that although this person possessed knowledge of the truth, yet he followed his desires and obeyed the dictates of his ‘Nafs’ as if it was a god. It is for this reason, Allah left him astray, because he turned away from the truth and from guidance, and became a worshipper of his desires. Further to this, on account of his wicked actions, Allah sealed his hearing and his heart to such an extent that good advice and exhortations had no effect on him, and he could not ponder and contemplate on the signs of Allah that surrounded him. Allah also placed a veil over his sight so he could not see the path of guidance and could not see the proofs of Allah. About this, the verse stated, ‘**And Allah sealed his hearing and his heart, and put a cover on his sight**’. The verse ends with the statement, ‘**Who then will guide him after Allah? Will you not then remember?**’ It means that no one has the ability to guide this person after Allah has misguided him. Allah then reminded mankind to take a lesson from this and not follow the vain desires.

While commenting on the above verse, the great scholar, AllamaAs Saawi (A.R) wrote, ‘In this verse, Allah described the unbelievers with four traits. These are:

- 1). They worshipped (obeyed) their desires.
- 2). They became misguided although they possessed knowledge.
- 3). Their hearing and hearts became sealed.
- 4). A covering/veil was placed over their sight.

Each of these led to misguidance, therefore, it was impossible for them to be guided after these traits/states came over them. (Hashiya As Saawi AlaTafseer Al Jalaalain vol.4 pg. 71 Dar Al Fikr Beirut).

The above verse teaches the believers that they must not become slaves of their desires by being obedient to the base/carnal desires of the ‘Nafs’. If they begin to follow whatever their ‘desires’ (Nafs) dictate to them, then it would be as if they have taken their ‘Nafs’ as a god which they are totally submissive and subservient to. Whoever does this and allows his ‘desire’ to control his life, then he will be misguided from the straight path.

Surah Al Jathiyah states in verse 24:

**24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time). And they have no knowledge of it, they only conjecture.**

Here, Allah mentions the statement of the Mushrikeen (polytheists) and unbelievers with respect to their denial of the Day of Judgement and the life hereafter. The verse states that they used to say that there is no life except the life of this world. Some of them would die and some would live, and there is no life after death or Resurrection and Judgement.

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While explaining this verse, Hafiz Ibn Katheer writes, ‘Here, Allah mentions the creed of the atheists and the Arab idolaters who embraced their creed, denying Resurrection. They say that there is only this life, some people die while others are born to life, without Resurrection or Judgement. This was the creed of the Arab idolaters who used to deny Resurrection, in addition to the creed of the atheist philosophers among them who denied the creation and Resurrection. This was also the statement of the atheist philosophers who deny the Creator and think that the world will return to its original form once every thirty-six thousand years, when everything will restart its life-cycle again. They claim that this cycle was repeated for infinity, thus contradicting the sound reason and the divine revelation. (Tafseer Ibn Katheer vol.5 pg. 501 Dar Al Kitab Al Arabi, Beirut 2013)

The verse states that they (the Mushrikeen) also said, ‘**and nothing destroys us except time**’. They believed that the only thing that caused them to die or come to an end was the passing of time. They did not believe that a man has a fixed lifespan ordained by Allah, nor did they believe that death was created by Allah and that the angel of death takes the soul from the body. They thought that it was the passing of days, nights and years that caused them to die, and also destroyed them at times.

In a narration, Abu Hurairah (R.A), narrated that the Prophet (ﷺ) said, ‘The people of the pre-Islamic times used to say, ‘It is the night and day that destroys us. It is these which cause us to perish, to die and to live’. Upon this statement, Allah revealed, ‘**And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time). And they have no knowledge of it, they only conjecture**’.

The Prophet (ﷺ) said, ‘They used to curse the time, and about this, Allah said, ‘The son of Adam causes harm to me. He curses time and I am time (the Creator and Owner of time). All matters are in my hand. I change the night and the day’. In another tradition, Abu Hurairah (R.A) narrates, ‘I heard the Messenger of Allah (ﷺ) saying, ‘Allah says, ‘The son of Adam curses time and I am time (the Creator and Owner of time). The night and the day lie in my hand’. Abu Hurairah (R.A) also narrated that the Prophet (ﷺ) said, ‘Allah says, ‘One of you must not say, ‘Oh! What a disappointing time (O, what a bad time). For certainly I am time. I alternate his night and his day, and whenever I wish, I will seize both of these’. The Prophet (ﷺ) further cautioned the believers and said, ‘Do not curse time, for certainly Allah is the time’. (Tafseer At Tabari vol.25 pg. 178-179 Dar Ihya At Turath Al Arabi Beirut 2001)

While explaining the hadith in which the Prophet (ﷺ) said, ‘Do not curse/abuse time (Ad Dahr) for Allah is time (Ad Dahr), some commentators of the Holy Quran have stated, ‘During the pre-Islamic period, when an affliction, a calamity or a disaster struck the Arabs, they used to say, ‘Woe to the time (O, what a bad time)! So they used to blame the time for such bad incidents, and curse it in the process. Surely, it is Allah, the Exalted and Most Honoured who causes these things to happen. This is why when they cursed ‘time’, it was as if they were cursing Allah Himself, since truthfully, He causes all incidents to happen. Therefore, cursing/abusing time (Ad Dahr) was prohibited due to this reason, for it was Allah whom they meant by abusing time (Ad Dahr)’. (Tafseer Ibn Katheer vol.5 pg. 502 Dar Al Kitab Al Arabi, Beirut 2013)

The verse concludes with the statement, ‘**And they have no knowledge of it. They only conjecture**’. It means that the unbelievers and polytheists have no knowledge and proof of what they are saying. They only guess, estimate and speculate. What they say is a mere conjecture without any basis.

Surah Al Jathiyah states in verse 25:

**25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"**

The verse explains that when the verses of the Holy Quran were recited to the polytheists (Mushrikeen), which contained clear signs regarding Resurrection and Judgement, they denied these, and as an argument for rejecting the verses, said, ‘Bring back our dead fathers to life if you are truthful in what you say’.

In response to their statement, Allah revealed: