

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

Quhafa, his son, Abdur Rahman and his grandson, Abu Ateeq were all honored to meet the Prophet (ﷺ) and gain companionship'. This was the special honor given to Abu Bakr (R.A) by Allah. (Tafseer Al Baghwi vol.4 pg. 167 Idara Taleefaaf Ashrafiya Multan Pakistan).

Based on the above narration, some scholars of the Holy Quran have stated that the verse speaks about Abu Bakr (R.A). However, many have said that it is general, and refers to any believer who practices the good actions mentioned in the verse. (Tafseer Al Bahrul Muheet vol.9 pg. 441 Dar Al Fikr Beirut 1992; Tafseer Ibn Katheer vol.5 pg. 511 Dar Al Kitab Al Arabi, Beirut 2013)

Surah Al Ahqaaf states in verse 17:

**17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allah for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allah is true." But he says: "This is nothing but the tales of the ancient."**

Here, the verse mentions about one who is harsh and bad to his parents, and describes the conduct of this person. The verse states, '*But he who says to his parents, 'Fie upon you both...'*'. This is about an unbelieving son, who is rude and rebellious to his parents who are trying their best to convince him to believe in Allah and the day of Resurrection. However, he is obstinate, and he curses them and says, '**Woe unto you! Are you promising me that I would be resurrected after death, and shall be returned to life again?** How can this happen when many generations have passed before and no one was resurrected?

While the unbelieving son behaves in this insolent manner, the parents continue to plead to Allah seeking his help to guide their son to the right path. At the same time, they rebuke their son, saying to him, '**Woe unto you! Believe in Allah and accept the resurrection as being the truth or you would be destroyed**'. They continue to explain to him that the promise of Allah is true and there is no doubt about it. But he denies the truth, and considers the resurrection to be nothing but tales and fabrications which the people of ancient times have recorded in books, and there is no proof and true source for these.

Surah Al Ahqaf states in verse 18:

**18. They are those against whom the Word (of torment) is justified among the previous generations of jinns and mankind that have passed away. Verily! They are ever the losers.**

This verse speaks about those who reject Allah and the Resurrection, and have turned against the teachings of their prophets. It also includes those disobedient children who are wicked and harsh to their parents and disbelieve in the message of truth which their parents call them towards. (Safwah At Tafaseer vol.3 pg. 182 Maktaba Tawfiqiyah Dar As Sabooni 2009)

About them, Allah says in the verse, '*They are those against whom the word of (torment) is justified*'. It means that they are those upon whom the decree of Allah has been made that they would be dwellers of the fire of Hell, and shall be punished in the hereafter for their wrongdoings.

The verse states '*the word of Allah is justified among the previous generations of jinn and mankind that have passed away. Verily, they are losers*'. It means that Allah's decree has already been fixed that those who have disbelieved from the past generations of jinn and men shall be losers in this world and the next. All the efforts they made in this world would be futile, and they would be deprived of Paradise in the hereafter.

Surah Al Ahqaf states in verse 19:

**19. And for all, there will be degrees according to that which they did, that He (Allah) may recompense them in full for their deeds. And they will not be wronged.**

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Here, Allah explains that for everyone there will be a rank and a level in Paradise or Hell based on what that person did of good or bad deeds. For those who believed in Allah and did works of goodness and righteousness, they shall have high levels and lofty ranks in Paradise in proportion to the amount of good they did in the world. As for those who disbelieved in Allah and committed evil and sinful deeds, they shall be admitted into different levels in Hell, in proportion to their evil deeds. The levels in paradise go higher and higher, with more beauty, joy, happiness and pleasure; and the levels in Hell go lower and lower with more punishment, torment and misery.

The verse states, *'that He (Allah) may recompense them in full for their deeds'*. This part of the verse explains that the reason for the believer's entry into different levels in Paradise is that Allah wants to repay them in full for the good they did in the world. He wants to be just to them, and so, He will give them a repayment for their good deeds which is equivalent to what they did. In a like manner, the unbelievers will be placed at different levels in Hell. This also will be in accordance to the amount of evils and wrongs they did in the world, and each one will be given a punishment for what he deserves.

The verse concludes by saying, *'And they will not be wronged'*. It means that no one from among the dwellers of Paradise or Hell will be treated in an unjust/unfair manner, and no one will be wronged in the least. Those who believed in Allah and did good deeds shall be compensated/rewarded for every good they did (big or small), and they shall not receive less than they deserve.

As for the unbelievers who committed sins and evil deeds, they shall suffer the consequences, and be punished only to the extent of their wrongs. They shall not receive more punishment than they deserve.

Surah Al Ahqaf states in verse 20:

**20. On the Day when those who disbelieved will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey (Allah).**

The verse speaks about what will happen to the unbelievers on the Day of Judgement when they will be presented in front of the fire of Hell. At that time, they will be reminded of how they spent their time in the world and would be told, *'You received your good things in the life of the world, and you took pleasure therein'*.

While explaining this verse, the commentators of the Holy Quran have stated that the unbelievers would be told in a rebuking and reprimanding manner that they already took their enjoyment, pleasures, comforts and luxuries of the world, and they have fulfilled their passions and desires in whatever manner they wanted to. As such, they would have no share in the enjoyment of the hereafter. They would be reminded on the Day of Judgement that they did not believe in Allah so as to achieve the bliss of the hereafter, but instead, they occupied themselves with greed and desires for the worldly pleasures, and became engrossed in the sensual delights and enjoyments of the world, while turning their backs to Imaan (faith in Allah) and obedience to Him. They spent their lives in disbelief and sins, and preferred the perishing earthly life to the everlasting life in the hereafter. As a retribution for what they did, Allah says in the verse, *'Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey (Allah)'*.

It means that on the Day of Judgement, they (the unbelievers) would be told that they would receive a humiliating punishment from Allah on account of their pride which prevented them from belief in Allah and obedience to Him. Their arrogance also made them transgressors, and they boldly committed many wrongs and evils. On account of this, they would be punished severely with many types of punishment.

Surah Al Ahqaf states in verse 21:

**21. And remember (Hûd) the brother of 'Ad, when he warned his people in Al-Ahqâf(the curved sand-hills). And surely, there have passed away warners**