

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

Here, Allah places more visible signs for man to consider which will prove to him that undoubtedly there is certainly a Creator of the heavens and the earth and all that is there, who is One Being and is All Powerful.

In the verse, man's attention is drawn to changes that he witnesses in the day and night. He is informed that the succession and constant alternation of the night and day, where one follows the other continuously and are not separated, is from the wisdom of the All Wise Creator, Allah. Similarly, that which is sent from the sky as water, as a means of provision for man, and produces life in the earth thus causing it to produce fruits and vegetables, is another spectacular sign that proves to man that there is a Creator and Maker who governs all affairs in the heavens and earth, and who continues to extend His favours to him. He must therefore acknowledge this, and believe in that One Supreme Being as his Lord and Creator, and worship Him alone. In the above statement, Allah refers to the rain (that which He sends down from the sky) as 'Rizq' (provision) because water itself is the source of life for man and through it, provisions on the earth are provided for him. (Tafseer Ibn Katheer vol.5 pg. 498 Dar Al Kitab Al Arabi, Beirut 2013)

The verse further mentions another outstanding sign of Allah's power and might and states, 'and in the turning of the winds'. It means that in the changing of the winds and in its turning in different directions at varying times, there is certainly a sign which proves that this is controlled only by Allah, and so He is the All Powerful Creator.

While explaining this verse, Hafiz Ibn Katheer writes, 'He turns it sometimes towards the south and sometimes towards the north. At times, He turns it to the east, and at times to the west. Some bringing sea breezes and some blow from the land, some coming at night and some by day. Some winds bring rain, some cause pollination and some just revive the soul, while some others bear no benefit'. (Tafseer Ibn Katheer vol.5 pg. 498 Dar Al Kitab Al Arabi, Beirut 2013)

Having mentioned the above, Allah says at the end of the verse, '(These) are signs for a people who understand'. Here, Allah indicates to what He has mentioned and states that these are manifest, clear and convincing evidences to prove His existence and Oneness. These signs would be accepted and appreciated by people who possess clear and brilliant intelligence and have radiant insight and understanding.

Surah Al Jathiyah further mentions in verse 6:

6. These are the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of Allah, which We recite to you (O Muhammad ﷺ) with truth. Then in which speech after Allah and His Ayat will they believe?

The verse says, 'These are verses/signs of Allah', it means the above mentioned proofs and evidences that have been given are the signs of Allah which indicate to, and establish His Oneness and great power. These have been recited to the Prophet (ﷺ) in truth, without any doubt and falsehood, so that he may recite it to the people, and explain it to them. The Holy Quran thus was rehearsed to them and they were invited to believe in the Oneness of Allah. They however, rejected the Quran as the speech of Allah and did not believe in Him.

About their conduct, the verse states, 'Then in which speech after Allah and His signs will they believe?' It means that when they did not even believe in the speech of Allah in the Holy Quran, (which is the greatest and most truthful book on the earth), and they did not believe in the proofs and evidences that Allah has given in it, then which speech or whose speech would they believe in? It means that when they have failed to accept the words of Allah, then there can be nothing that they can possibly accept. (Safwah At Tafaseer vol.15 pg. 71 Dar Al Quran Al Kareem Beirut 1981)

Surah Al Jathiyah continues in verse 7 and states:

7. Woe to every sinful liar,

In this verse, Allah has sent a threat and warning, and has mentioned destruction upon every liar who lies excessively and every sinner who commits excessive sins. Some commentators have stated that the

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

above verse was revealed about Abu Jahl and his friends who used to lie and commit excessive sins. It has also been mentioned that the verse was revealed about Nadhr bin Harith who used to purchase stories and tales from the non-Arabs and get people to be pre-occupied with these so that he may divert them (away) from listening to the Holy Quran. The exegetes have stated that although the verse was revealed about these individuals, it is general and it applies to every person who causes harm to the religion of Allah. (Tafseer Al Bahrul Muheet vol.9 pg. 415 Dar Al Fikr Beirut 1992)

Surah Al Jathiyah further states in verse 8:

8. Who hears the Verses of Allah (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!

This verse explains the conduct and behavior of the sinners and liars who were mentioned in verse 7, and states that they are such wicked people who actually hear (listen) to the Holy Quran being recited to them, but remain in the state of disbelief (kufr), and in a haughty, proud and arrogant manner behave as if they did not hear anything of the Quran.

On account of their haughty behavior and rejection of the truth, Allah says to the Prophet (ﷺ) to announce the news of a painful punishment to those people, who will suffer severe torments in the fire of Hell.

Surah Al Jathiyah continues in verse 9 and states:

9. And when he learns something of Our Verses (this Qur'an), he makes them a jest. For such there will be a humiliating torment.

The verse explains another trait of the 'lying sinner' (mentioned in verse 7) and states that whenever he learns of any of Our verses, he mocks it. It means whenever any verse of the Holy Quran reaches him after it has been revealed to the Prophet (ﷺ), he takes the verse of the Quran as a mockery and makes fun of it. Allah says in the verse that for such people, there will be a humiliating punishment in the hereafter. It means that just as they tried to cause humiliation to the Quran through their mockery, so too Allah will chastise them with a punishment which will bring humiliation to them.

About this, Allah says in verse 10 (of Surah Al Jathiyah):

10. In front of them there is Hell, and that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliya'* (protectors, helpers, etc.) besides Allah. And theirs will be a great torment.

The verse explains that ahead of these unbelievers is the fire of Hell which is waiting for them. Whatever they have achieved in the world from wealth, property and children would not be of any help to them. In a similar manner, whatever they worshipped besides Allah, will not be of any benefit or assistance to them. Their end will be a miserable one and they will suffer a terrible torment in the fire of Hell.

Surah Al Jathiyah continues in verse 11 and states:

11. This (Qur'an) is a guidance. And those who disbelieve in the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment).

Having mentioned about the 'liar', the 'sinner' and their punishment in the previous verses, Allah makes a clear statement regarding the Holy Quran in the above verse and states that the Holy Quran is a book, perfect and complete in every aspect, for the guidance of every person who believes in it and follows it. As for those who disbelieve in it, and deny/reject the signs, proofs and evidences of their Lord, which have all been placed in the Quran, they will receive the harshest and most severe types of punishment in Hell.