

Surah Al.Jatayah: Characteristics And Virtues, Oneness Of Allah And Invitation Of Islam To Polytheists: Quran-Based Studies

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Abstract

The Holy Quran is that light By which the darkness of doubts and suspicions of disbelief and polytheism is erased. There is concern and wisdom in it for all the world. total of 114 Surahs in the Holy Quran ,The name of this surah is Al-Jathiya. This surah has four parts. The surah was revealed in Makkah. Studying it shows that verse number 14 of this Surah is Madani. This surah is present in Part (Para) number 25 of the Holy Quran, this surah has 37 verses. It was very difficult for the infidels to accept the belief in monotheism. In this surah, Non-Muslims were invited to think about the creation of all the living things on earth, that they did not come into being by themselves, but they were created by God. Look at the earth and the sky, look at the birds, animals, and plants, look at the change of day and night. All this is in the full power of Allah, there is no God but Allah. The Oneness of Allah, known as tawhid, is the first and paramount constituent of the

Islamic concept, as it is the fundamental truth of the Islamic faith. It is also one of the chief characteristics of the Islamic concept because, among all the belief systems and philosophies currently prevailing among human beings, only the Islamic faith can be characterized as having a pure form of monotheism. The subject of this Surah is to answer the objections of the unbelievers of Makkah regarding Tawhid and the Hereafter and to warn them of the attitude they had adopted towards the invitation of the Qur'an. The time of revelation of this surah has not been stated in any credible tradition. But it is clear from its articles that this Surah was revealed during the period of Surah Dukhan. There is a similarity in the subjects of both. At the end of this Surah, the scene of the horror of the Day of Judgment is presented one feels that the Day of Judgment has already been established and people are falling on their knees due to fear. The purpose of this surah is the call to Islam and the reformation of beliefs.

Keywords: Monotheism, Disbelievers, Islamic faith.

Introduction

surah, also spelled sura, Arabic surah, chapter in the sacred scripture of Islam, the Qur'ān. Each of the 114 surahs, which vary in length from several pages to several words, encompasses one or more revelations received by Muhammad ﷺ from Allah (God). Traditional Muslim classification qualifies each surah as either Makkiyyah ("of Mecca") or Madaniyyah ("of Medina"). According to some Muslim scholars, these labels indicate whether the surah was revealed to Muhammad ﷺ while he was preaching in one or the other of those cities. ⁽¹⁾ This Surah begins with arguments for monotheism. In this regard, the First Part (Ruku) has been pointed out to the countless signs spread everywhere from the existence of man to the earth and the sky and it has been said that wherever you look, everything is testifying to the monotheism of Him, which is to be believed. ⁽²⁾ The name al-Jathiya ("The Kneeling") comes from a phrase in verse 28 that says that "every community will be upon its knees" on Judgement Day. It is also called al-Dahr ("Time") after the word's presence in

verse 24. Another name is al-Shariah because the chapter is the only one in the Quran explicitly mentioning the term "sharia"⁽³⁾ Linguistically, the Arabic term sharia means "a straight, smooth path that leads to water", which in the context of Arabian desert culture could also mean "a path to salvation from death"⁽⁴⁾ The meaning of Jasthiya is that everyone should sit politely at the time of reckoning, the second meaning is that they will fall on their knees out of fear.⁽⁵⁾

وهي هيئة المذنب الخائف المنتظر لما يكره⁽⁶⁾

It is the form of a frightened sinner waiting for what he hates.

Surah Jatiyah begins From Huroof e Muqataat , Allah subhanahu wa taala says:

حَمْدٌ (1) تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ⁽⁷⁾

The revelation of the Book is from Allah, the Exalted in Might, the Wise.

This is proof that the Quran is the truth, and it contains perfect wisdom, it is not like the poetry, the priesthood, and the stories of Rustam and Isfandiar, it is revealed to the Prophet.⁽⁸⁾

In this brief introduction to the Surah, the listeners have been warned of two things: That this Book is not the composition of Muhammad (upon whom be Allah's peace) himself, but it is being sent down to him by Allah; and that it is being sent down by that Allah Who is All-Mighty as well as All-Wise. His being the Almighty demands that man should not dare disobey His Commands, for if he disobeys Him, he cannot escape His punishment; and His being the All-Wise demands that man should obey and follow His Guidance and His Commands with satisfaction and willingness of the heart.⁽⁹⁾ According to Hazrat Ibn Abbas, Hazrat Ikramah, Hazrat Jabir, and Hazrat Qatadah, this surah is Meccan and was revealed in Makkah, only one verse of this surah is Madani, which was revealed in Madinah.⁽¹⁰⁾

After describing the greatness of the Holy Qur'an, this surah describes the signs, each of which is a living witness to the greatness and power of Allah and His Oneness. Allah subhanahu wa ta'ala Attract man towards the Oneness, Allah Taala Says :

وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ⁽¹¹⁾

And there are signs for those who believe in your birth and in the animals that He spreads (on the earth).

Animals spread in different parts of the earth, which have different shapes and forms, have different characteristics and temperaments, and their sexes are also different. There are signs indicating the power and unity of Allah Ta'ala, we people, despite knowledge and wisdom, take up unnecessary social responsibilities or disturb our peace by thinking about them, which responsibility has nothing to do with us.⁽¹²⁾

Allah subhanahu wa ta'ala says:

وَ اٰخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ مَا اَنْزَلَ اللّٰهُ مِنَ السَّمَاءِ مِنْ رِّزْقٍ فَآخِياً بِهِ الْاَرْضَ بَعْدَ
مَوْتِهَا وَ تَصْرِيفِ الرِّيحِ اٰیٰتٌ لِّقَوْمٍ يَعْقِلُوْنَ¹³

And in the changes of night and day, and in that which Allah sends down rain from the sky as sustenance, then revives the earth with it after its death, and in the rotation of the winds, there are signs for the wise.

In the changes of night and day that one of them goes and the other comes, sometimes the night is short and the day is long and sometimes the day is short and the night is long, sometimes it is hot and sometimes it is cold, the night is dark. And the day is bright, in the same way, that Allah, the Exalted, sends down from the sky the source of sustenance for His servants, i.e. rainwater, and irrigates the dry and barren land with it and makes it lush and green, the same as the circulation of the winds. Sometimes they move towards the south and sometimes towards the north, sometimes they move towards the east and sometimes towards the west, sometimes they move hot and sometimes cold, sometimes they bring benefit and sometimes they cause harm. And there are signs indicating oneness.⁽¹⁴⁾

Surely in the creation of the heavens and the earth, and the alternation of the night and the day, and in the ships that sail the ocean for the benefit of mankind and in the water that Allah sends down from the sky to revive the earth after its death and cause all manner of living creatures to multiply on it, and in the change of the winds and the clouds that follow their appointed courses between the earth and the sky, are signs for a people of intelligence.

Surah Jathia gives concern and advice to man. After making a comprehensive reference to the signs of the heavens and

the earth, he drew attention to what Allah has arranged on this earth for the creation of man himself and his upbringing. If he meditates on it, the facts of the Creator's power, wisdom, and Lordship will be clear. ⁽¹⁵⁾ Imam Razi, may Allah have mercy on him, said that at the end of verses 3, 4, and 5 of Surah Jathiya, there are three different words. Teaches a man to inquire about his creation, that this man is not born by himself, but his creator is a Lord. Then it is taught about the universe, who is running this system of the universe, who sends rain from the sky, and who feeds the birds. In it are signs for those of understanding. ⁽¹⁶⁾ Allah Taala Says :

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً¹⁷

And you will see every group falling on their knees

قال مجاهد ، وكعب الأحمبار والحسن البصري (رحمهم الله) كل امة جاثيه اى على الركب وقال عكرمه (جاثيه) متميزة على ناحيتها ، وليس على الركب¹⁸
Hazrat Mujahid, Hazrat Ka'b al-Ahbar, and Hazrat al-Hasan al-Basri (may God have mercy on him) said, "All Ummah Jathiya is on the knees." Hazrat Ikrimah said: "Jatiha" standing on its side, not on the knees.

ثم وصف تعالى شدة يوم القيامة وهوله ليحذره العباد ويستعد له العباد فقال (وترى) (كل امة جاثيه) على ركبها خوفا وذعرا وانتظارا لحكم الملك الرحمن (كل امة تدعى الى كتابها) اى: إلى شريعة نبيهم الذي جاءهم من عند الله، وهل قاموا بها فيحصل لهم الثواب والنجاة؟ أم ضيعوها فيحصل لهم الخسران؟ فأمة موسى يدعون إلى شريعة موسى وأمة عيسى كذلك وأمة محمد كذلك، وهكذا غيرهم كل امة تدعى إلى شرعها الذي كلفت به، هذا أحد الاحتمالات في الآية وهو معنى صحيح في نفسه غير مشكوك فيه، ويحتمل المراد بقوله (كل امة تدعى الى كتابها) أي: إلى كتاب أعمالها وما سطر عليها من خير وشر وأن كل أحد يجازى بما عمله بنفسه كقوله تعالى (من صالحا فلنفسه ومن اساء فعليها) ويحتمل أن المعنيين كليهما مراد من الآية ويدل (على هذا قوله (هذا كتابنا ينطق عليكم بالحق)¹⁹

Then God Almighty described the severity and horror of the Day of Resurrection so that the servants would beware of it and the servants would prepare for it. He said (and you will see) (every ummah kneeling) on her knees in fear and panic and awaiting the judgment of the Most Merciful King (every Ummah called to her book) That is: to the law of their Prophet that came to them from God, and did they follow it and obtain reward and salvation for them? Or did they waste it and suffer a loss? The nation of Hazrat Musa called for the law of Hazrat Musa, the nation of Hazrat Essa likewise, and the nation of Hazrat Muhammad ﷺ likewise.

And so other than them, every nation is called to the law with which it has been assigned. This is one of the possibilities in the verse, and it is a correct meaning in and of itself that is not doubtful, and it is possible that what is meant by his saying (every nation is called to its book) is: to the book of its deeds and the good and evil written upon it, and that every person will be rewarded for what he has done, as God Almighty says (Whoever does good to his soul, and whoever does evil to it), it is possible that both meanings are intended from the verse, and this is indicated by his saying (This is Our Book that speaks upon you with the truth.)

(وترى كل امة جاثيه) باركة على الركب ، وهي جلسة المخاصم بين يدي الحاكم ينتظر القضاء قال سلمان الفارسي : إن في القيامة ساعة هي عشرين، يخرن الناس فيها جثاة على ركبهم حتى إبراهيم عليه السلام ينادي ربه لا أسألك إلا نفسي الذي فيه أعمالها ، وقرأ يعقوب "كل امة نصب ويقال لهم : اليوم تجزون ما كنتم تعملون"²⁰

(And you will see every Ummah kneeling) blessing on her knees, which is the disputing person sitting in the hands of the ruler awaiting judgment. Hazrat Salman Al-Farsi said: In the Resurrection, there is an hour that is ten years, during which people will fall on their knees until Hazrat Ibrahim, Allih Salam, will call upon his Lord. I ask of you only myself In which its works And yaqoob read "Kul Umma' Nasb And it will be said to them: Today you will be repaid for what you used to do.

Jathiya is also the name of this Surah

This means that each group will be kneeling or sitting together, each group will be called to their deeds, and they will be told that today you will be rewarded for the deeds that you used to do. ⁽²¹⁾ This Surah also has an advantage in that it emphasizes three things, the first is that there are so many signs of Allah's power everywhere that if a person meditates on it with a sincere heart, he will know it. That the Creator of this universe needs no partner in His divine administration In the second place, the commands of this Shariat are different from other Shariats, all of them are from Allah, in the third place, the scene of the horror of the Day of Judgment is presented in this Surah, how severe the Day of Judgment will be, and people shall be in fear. ⁽²²⁾

On the Day of Resurrection, you will see the scene where the people of every religion will be on their knees because they will be afraid and anxious because of being questioned about their deeds and being held accountable. will be called to them and it will be said to them that today you will be repaid for your deeds, this is (the record of deeds) which We commanded the angels to write, it will be against you without any reduction or excess. He will bear witness to your deeds, surely We ordered the angels to record your deeds.⁽²³⁾

Allah Says :

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ
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Say (O Muhammad صلى الله عليه و سلم) to the believers to forgive those who (harm them and) hope not for the Days of Allâh, that He may recompense people, according to what they have earned .

Some sayings about this verse are also found that this verse is Madani, while all the rest of the surah is Makki.

يَأْمُرُ تَعَالَى عِبَادَهُ الْمُؤْمِنِينَ بِحَسَنِ الْخُلُقِ وَالصَّبْرِ عَلَى أَذْيَةِ الْمُشْرِكِينَ بِهِ، الَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ ، لَا يَرْجُونَ ثَوَابَهُ وَلَا يَخَافُونَ وَقَائِعَهُ فِي الْعَاصِينَ فَإِنَّهُ تَعَالَى سَيَجْزِي كُلَّ قَوْمٍ بِمَا كَانُوا يَكْسِبُونَ. فَأَنْتُمْ يَا مَعْشَرَ الْمُؤْمِنِينَ يَجْزِيكُمْ عَلَى إِيمَانِكُمْ وَصَفْحِكُمْ وَصَبْرِكُمْ، ثَوَابًا جَزِيلًا²⁵

God Almighty commands His faithful servants to be of good character and to be patient in the face of harm from the polytheists, who do not hope for the days of God, do not hope for His reward, and do not fear His events against the disobedient, for God Almighty will reward every people according to what they used to earn. O community of believers, He will reward you greatly for your faith, forgiveness, and patience.

Allah taala Says :

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ²⁶
But as for those who disbelieved (it will be said to them):
"Were not Our Verses recited to you? But you were proud, and you were a people who were Mujrimûn (polytheists, disbelievers, sinners, criminals).

Those who denied the Oneness of Allah in this world and did not believe in Him as One God, it will be said to them on the Day of Resurrection, "Were not my verses recited in front of you in this world?" (Surely they were recited) But you used to be arrogant in listening to them, believing in them, and accepting the truth, and you disbelievers in Allah, engaging in sins, not confirming the Resurrection, reward, and punishment. But some people did not believe it. ⁽²⁷⁾ The certainty of the truth that Allah is One dominates the Muslim's concept of the universe and of everything happening in it and his concept of the real, active power behind events in his own life and in the life of the community in which he lives. This certainty and conceptual conviction extend to all aspects of a Muslim's life, including what is hidden and what is apparent and what is significant and what is insignificant, and it applies to everybody he meets, the great as well as the lowly, to all customs, laws, beliefs, and actions, and this life and the life-to-come, simply because not a single element of the Islamic system can escape from the all-inclusive belief in the Oneness of Allah. ⁽²⁸⁾

Those to whom the teaching of the Prophet reached and they did not accept it, but those who passed through the time of Fitrat, if they were muwahid (i.e. those who believe in the Oneness of Allah) then they will be saved, if they were polytheists then they will be caught, but from them. This will not be a question because the revelations of God have not reached them. ⁽²⁹⁾

Allah Says :

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ-إِنْ نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِينَ ³⁰

And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein).

فهذه حالهم في الدنيا وحال البعث الإنكار له ورد قول من جاء به قال تعالى: { وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا } أي: وظهر لهم يوم القيامة عقوبات أعمالهم، { وَحَاقَ بِهِمْ } أي: نزل { مَا كَانُوا بِهِ يَسْتَهْزِئُونَ } أي: نزل بهم العذاب الذي كانوا في الدنيا يستهزئون به وبوقوعه وبمن جاء به ³¹

This is their condition in this world, and the state of resurrection is the denial of it. The words of those who brought it, the Almighty, said: {And the evils of what they did will appear to them} meaning: And the punishments for their deeds will appear to them on the Day of Resurrection, {and will befall them} meaning: what they used to mock at will descend upon them. meaning: the torment will descend upon them. In this world they used to mock, its occurrence, and whoever brought it.

وبدا لهؤلاء الذين كانوا في الدنيا يكفرون بآيات الله سيئات ما عملوا في الدنيا من الأعمال, يقول: ظهر لهم هنالك قبائحها وشرارها لما قرءوا كتب أعمالهم التي كانت الحفظة تنسخها في الدنيا (وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ) يقول: وحاق بهم من عذاب الله حينئذ ما كانوا به يستهزئون إذ قيل لهم: إن الله مُجْلِلُهُ بمن كذب به على سيئات ما في الدنيا عملوا من الأعمال³²

And it became apparent to those who were in this world who disbelieved in the signs of God the evil deeds they had done in this world. He says: Its ugliness and evil became apparent to them there when they read the books of their deeds which the memorizers had copied in this world. (And what they used to mock will befall them.) He says: And the punishment of God will befall them then. They were not mocking him when it was said to them: God will replace him with whoever denies him for the evil deeds they have done in this world.

The Islamic concept produces steadfastness in the heart and mind because the man who understands his Lord His sublime attributes and His relationship with the events occurring in the world can never be anxious or beset with worries. By knowing the attributes of his Lord, the Muslim understands what is pleasing to Him and what is displeasing. He becomes firmly convinced that there is no way of gaining Allah's pleasure except through faith, through knowledge of His attributes, and by standing firm on His commandments and obeying His revealed Law. He understands that his relationship with Allah is not that of sonship nor kinship, nor are there any intermediaries between himself and his Lord. Rather his relationship is that of a worshipper and an obedient servant who does what his Lord commands him to do, keeps away from what He forbids, and follows the way of life that He has legislated. ⁽³³⁾

Allah Taaala Says :

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ³⁴ نَّاصِرِينَ

And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you.

It will be said to those disbelievers on the Day of Resurrection: Today we will leave you in the torment of Hell, just as you were left in this world to accept faith and do deeds for the meeting of that Day, your abode will be Hell. There is a fire and you have no helper who can save you from this punishment.⁽³⁵⁾

(وقيل اليوم ننساكم) أي : نعاملكم معاملة الناسي لكم في نار جهنم (كما نسيتم لقاء يومكم هذا) أي : فلم تعملوا له لأنكم لم تصدقوا به ، (وماؤاكم النار وما لكم من ناصرين) وقد ثبت في الصحيح أن الله تعالى يقول لبعض العبيد يوم القيامة : " ألم أزوجك ؟ ألم أكرمك ؟ ألم أسخر لك الخيل والإبل ، وأدرك ترأس وتربع ؟ فيقول : بلى ، يا رب . فيقول : أفظننت أنك ملاقي ؟ فيقول : لا . فيقول الله تعالى : فاليوم أنساك كما نسيتني³⁶

(And it is said, "Today We will forget you) meaning: We will treat you as one who forgets about you in the fire of hell (just as you forgot the meeting of this day of yours) meaning: You did not work for it because you did not believe in it. (And your abode is the Fire, and you will have no helpers.)It has been proven in the Sahih that God Almighty will say to some of his servants on the Day of Resurrection: "Did I not marry you? Did I not honor you? Did I not subject horses and camels to you, and leave you as a head and a squat?" So he says: Yes, O Lord. He says: Did you think you would meet me? He says: No. Then Allah Almighty says. "Today I forget you just as you forgot me."

Allah Says :

ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوءًا وَغَرَّتْكُمْ الْحَيَاةُ الدُّنْيَا-فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ³⁷

This is because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell) ، Nor shall they be returned to the worldly life, (so that they repent to Allâh, and beg His Pardon for their sins).

That is, this punishment has been given to you because you mocked the verses of Allah in this world and the life of this world deceived you so that you fell in love with it and you

refused to rise after death and be reckoned with. They will be taken out of the Fire, nor is it now required of them to please their Lord by repenting and believing and obeying, because on that Day no excuse or repentance will be accepted. ⁽³⁸⁾

There is a great philosophy in the last two verses of Surah Jathiya, says Allah Subhanahu wa Ta'ala

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمُوتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ وَلَهُ الْكِبَرِيَاءُ فِي السَّمُوتِ وَ
الْأَرْضِ- وَهُوَ الْعَزِيزُ الْحَكِيمُ ³⁹

So, Allah belongs all the virtues, the Lord of the heavens and the Lord of the earth and the Lord of all the worlds, and to Him is the glory in the heavens and the earth, and He is the Honorable and the Wise.

فَلِلَّهِ الْحَمْدُ كما ينبغي لجلاله وعظيم سلطانه { رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ
الْعَالَمِينَ } أي: له الحمد على ربوبيته لسائر الخلائق حيث خلقهم ورباهم وأنعم
عليهم بالنعم الظاهرة والباطنة ⁴⁰

To God belongs all praise," as befits His majesty and great power, {Lord of the heavens and Lord of the earth, Lord of the worlds} meaning: To Him belongs praise for His lordship over all creatures, as He created them, raised them, and bestowed upon them apparent and hidden blessings.

Conclusion

Surah Jathiya is 45 in order of recitation and 65 in descending order. At the same time, he said that only people who are full of thought and prudence can know their value. The belief in denial of the hereafter is very destructive to morality. It is adopted by those who are slaves to their self. Allah subhanahu wa ta'ala has established this religion until doomsday, therefore Allah subhanahu wa ta'ala has taken the responsibility of protecting the Holy Quran. One example of this is that the environment in which the Quran was revealed, the context in which the verses were revealed, was also protected and sustained. Allah subhanahu wa ta'ala created man as a responsible moral being and an honorable person and then appointed this man to the position of Khilafah and made him obliged to follow the divine commands in all matters of life. He has been held accountable in a personal capacity. Surah Jathiya blesses man with understanding, And this surah contains most of the scientific sciences, which have many opportunities for

modern researchers. The Muslim believes that there is no deity except Allah, that no one is worthy of worship except Allah, that no one is Creator or Sustainer except Allah, that no one can benefit or harm oneself except Allah, and that no one except Allah is in charge of the universe or even of one's affairs. Accordingly, the Muslim worships Him alone and turns to Him alone with hope and fear and with the sincerity of his heart. In this Surah Jathiya, the Holy Prophet (peace and blessings of Allah be upon him) has been told that he has been given some commandments of the Sharia, which are somewhat different from the previous nations, but all these commandments are from Allah, so no one should be surprised at this. This Surah also mentions the blessings that Allah bestowed upon the Bani Israel in the form of the Book, wisdom, pure sustenance, and excellence and honor over the whole world.

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