

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

People of the right hand in the sight of God

A commentary on a portion of the Holy Quran by Hazrat Sahibzada Mirza Rafi Ahmad Sb (as)

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۖ إِلَّا أَصْحَابَ الْيَمِينِ ۖ

“Everyone is pledged in respect of that he practiced. Except those of the right hand” (Surah, Al-Mudassar, verse 39-40) [Translations of Quranic verses opted from English translated Quran by Sir Mohammad Zafarullah Khan]

Verse 39

Every man is responsible for his actions and answerable for the same. Herein the subject discussed in an earlier verse number 32 of Surah Al-Mudassar has been described in other words so that no person suffers from the misunderstanding that since it was mandated that **“Thus does Allah adjudge astray whom He wills and guides whom He wills”** hence since Allah the Exalted in this way, that is by putting on trial, determines whom to let astray and whom to guide therefore man has no responsibility and has no options. He expounded it is not (as such). Though His destiny is prevalent on everything but within this domain man has been made the holder of options and (thus) every man is responsible for his behaviour. Therefore because of the importance of this subject it has been expounded in different ways that man holds authority with responsibility and will have to justify his actions.

Since after this command there is exception **“for those of the right hand”** in verse 40 therefore some people have faced difficulty to explain this 39th verse because responsibility lies on every man. Therefore some commentators suggest its solution that in **“Ma Qasab”** مَا كَسَبَ “Qasaab” means bad actions but this explanation is not in accordance with Arabic dictionary and also not in accordance with the usage in the Gracious Quran because the use of word كَسَبَ “Qasab” is general. The meaning of **“Qasab”** as we also use in Urdu basically is that of earning. In Arabic it conveys a means to secure knowledge or wealth and to benefit from it. Therefore the word **“Qasab”** does not solve this problem; hence we must ponder over the word رَهِينَةٌ “Raheenah”. It solves the problem

and the explanation becomes clear without any doubt. In Arabic "Raheenah" is a noun that is an object which is kept with somebody in lieu of. Therefore, it is a parable like that when a person takes some money from somebody as loan and in lieu of it deposits something as lien; same way a man's soul is a lien in exchange of his behaviour and until he repents and performs virtuously and thus disposes of his liability; will remain under lien or will suffer punishment for his bad behaviour. In both cases there is a condition of a lien.

أَصْحَابَ الْيَمِينِ

Ashabul Yameen i.e. believers of the right hand due to their faith and

repentance and begging pardon and beneficence of good actions secure the Grace of Allah the Exalted and in this way get their soul discharged from the lien; but others do not do it and hence they still owe a return of the loan which they have to discharge by undergoing punishment. The author of "**Rooh-ul-Maani**" [a commentator] says that exception of People of the Right is an attached exception of "Every Soul" of verse 40 and Men of the Right means that among believers who behave or perform righteously. It means that they redeem their liability because of righteous behaviour as a debtor gets discharged of his liability by return of the loan. As a matter of fact both are debtors but people on the right hand are exempted in this sense that because of their attribute of goodness they will get their soul redeemed from the lien; as a debtor when pays back then he gets his pledge discharged. **Dahak** [A commentator] says every soul is under torture but Allah does not keep any of the people of **Jannah** under burden. It means every person is liable to torture but Allah the Exalted will graciously exempt the auspicious believers; and God's grace will be the cause of their relief. These meanings are very fine. Here **Dahak** has conveyed that in fact deliverance depends on Grace but for people of the right hand Allah the Exalted because of beneficence of their righteous actions and good intentions will grant them deliverance and will not award any punishment or chastisement to them.

Therefore in "**Everyone is pledged in respect of that he practiced**" there is an expression of excellence of humans that Allah the Exalted has given them the authority to choose and determine and since man is free and in his limited circle and having authority to chose hence responsible also and he has to justify his actions. If he does not perform in accordance with his responsibility then he will be liable for punishment. In this verse there is also rebuttal of the false creed of inheritance of sin that is a rebuttal of those who say that man by inheritance is sinful and God forbid even Allah the Exalted has no authority to forgive the sinful, therefore a punishment is must. So Allah the Exalted has negated the inheritance of sin by saying **إِلَّا أَصْحَابَ الْيَمِينِ** "**Illah Ashaab Ul Yameen**" except people of the Right Hand and told that by repentance and seeking forgiveness and good behaviour and keeping a correct balance of their actions secure the Grace of God and deliverance.

Verse 40

إِلَّا أَصْحَابَ الْيَمِينِ

"Except those of the Right Hand" In the current age, the term Rightist

and Leftist is in vogue and is often used and so far as my research goes prior to the Noble Quran this term has not been used. Since currently this term is much in use it is very much essential to determine in what sense it is being used and whether the Noble Quran used it in the same meaning or differently.

The scholars of sociology and psychology say in this context that the idea of Right and Left has ever since been in humans though specifically this term might not have been used. But since basically it points towards the tendency of human psychology therefore ever since man adopted civilization and started living under the system, the notion of **Rightist** and **Leftist** developed. Some scholars of psychology say that in every man there is one tendency of being conservative and also in every human there is a tendency for radicalism and thus in man there are both inclinations and when either of these dominates over the other then he is referred to as either a **Rightist** or **Leftist**; and ever since man started to live together in a civilized way, this attribute is found in him.

Politically and socially the term Rightist or Leftist is concerning economics. Economically human society is considered divided in three classes the high; middle, and low class. Those who belong to high class or better placed among the middle class since they enjoy certain rights and concessions and they are not prepared to forego their traditionally possessed specialities and concessions. They setup organization and raise their voice and are called conservatives or Rightists aiming thereby to maintain the status quo. They are not prepared to forego their rights and concessions even if these be cruel they are referred to as Rightists. This notion slowly reaches to such a dimension that conception of Divine Right develops that for King's and Chief's and whosoever belongs to the high class got this right from the Heavens that is from God and nobody has the right to ask for a change in their rights and to demand to give up some of their rights to meet end of justice. Concerning such people it is stated in the Glorious Quran:

قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا

“They retort; sufficient for us is that; wherein we found our fathers” (Surah Al-Maida, 104) and said

وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا

“When they commit an evil they say; we found our fathers doing it and Allah has enjoined it upon us” (Surah Al-Araaf, 129). Meaning thereby that when their attention is invited for equity and for a change in their traditions they retort no need for it; our forefather's traditional way is the only correct way. They are not concerned to ponder over that their ancestor's way was cruel and removed from justice. They are not prepared to accept change in this system because otherwise they have to accept other's rights and to give up some of their rights. Then Allah commanded that it is their approach when they commit evils and their attention drawn about these; then instead of expressing regret and reforming they retort that these are our traditions and our ancient practice is in vogue from our forefathers and use its ancientness as an argument and symbol of being correct that since for a long time this has been the tradition hence this is the only correct practice and set by God the Exalted. He enjoined:

قُلْ إِنْ أَلَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

“Say to them Allah never enjoins evil. Do you say of Allah which you know not” (Surah Al-Araaf, 29).

Allah the Exalted does not command to commit evils. Such acts which are evil and usurp rights of others cannot be attributed to Allah the Exalted. فَحِشَاءٌ , فَحِشَةٌ Fahishaah means in Arabic every bad action which is below the principle of morality and which is avarice and destroys rights. Also, behaviour of immodesty and sinfulness are called Fahishshaah. Fundamentally its meanings have two points; first it should be against basic morals and secondly it should be avaricious that is not to acknowledge the right of others. Its proof beside in the dictionary is also in Surah Al-Araaf. After the above quoted verse 29, the Almighty commanded in verse 30:

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ

“Tell them my Lord has enjoined justice” That the teachings of my Lord are not based on evil; rather on discharge of obligation and justice. Hence in this verse in view of the political and social setup there is indication of a notion of Right Wing who stand up for traditional rights and consider it correct in spite of it being unjust and wicked because of its ancientness, as if its a Divine law.

As against it the conception of Left Wing is that those people or those classes of civil society who as per custom are deprived of rights or not receiving their full rights; they want changes in society through political organizations or through a political platform and want to bring fundamental changes and are referred to as Left Wing. Both these setups are political and have nothing to do with fundamentals of morality as stated in the Holy Quran, Surah Al-Anam , verse 129.

يَدْمَعُونَ الْجِنَّ قَدْ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ

“He will say; O company of big ones you exploited the people. The supporters of the common people will say our Lord some of us benefited from others” meaning thereby that Allah the Exalted will say to people possessing power in high class in human society that you overpowered **“Ins”** [Arabic for] that is low class and common people and extracted benefits out of them; and among the people those who come in contact with them will complain O our Lord out of us a certain class exploited the other. Thus both the classes that is the **“Maashaaral Jin”** who possesses rank and concessions and others who are common people they are answerable to Allah the Exalted and liable to be questioned because they tried to usurp the rights of the other group. The Right Wing people usurped the rights for a long time and when the others got the opportunity they also did not restrict their system by following any moral code rather they exploited each other at their term. Whosoever got the opportunity they exploited to their advantage so for this reason Allah said in the next verse 130 :

كَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا

“Both are wicked and Allah has allowed this pattern that some of the wicked overpower the other wicked people and because of their position of being rulers usurp the rights of the subjects.”

Hence the notion of the right and left which we witness in the present age has no relation to morality; rather each of the groups aim at securing ruling position through vote or by domination of a physical force so as to benefit their class at the cost of exploitation of the others. Please remember that the term Right and Left that I have described is based on the common broad views of different scholars of psychology and sociology; otherwise like other scientists of human beings there are many differences. Furthermore the definition given here does not fully fit because in it only a free society has been taken into consideration; whereas the difference of Right and Left is present in every society; even in communist and totalitarian system. For e.g. whatever happened in China in the name of cultural revolution that was because of difference of Right and Left. Likewise in Russia the wave of revisionism that crops up at times is also a manifestation of this difference and furthermore there also exists the angle of approach. From one view, one ideology seems to be of the right wing but from another aspect it is designated as a different form. If we ponder over the political arena situation of our country, Pakistan, then for example the party of **Maudidi** which is a pure political ideology though it is presented in religious garbs and the liberal and intelligentsia consider them to be an excessively Right wing party. But in the view of "**Jamiat-ul-Ulama**" and other conservatives, they are not considered as Rightists as they do not even accept the office of successors or saints and kings. In this way this difference keeps on continuing and developing.

From all that has been stated above it is evident that whatever differences exist in defining a Rightist and Leftist one factor that is established is that both these terms are based on demand of rights by each block or it can be said like this that a class which enjoys a status from ancient times maybe they are Maulvis/Priests/Tribal Chiefs or Feudal lords and they are not prepared to forego their traditional rights. Maybe they acquired such rights through wicked means they are of the right wing class and others who by bringing fundamental changes want to establish new rights are named as **Leftists**. This definition and terminology has no commonality with the terminology of the Noble Quran. Wherein it is said "**Ashaab ul Yameen**" that is men of the right wing are those people who adopt a totally different way and whose system is based on the Sharia of God and good intentions and basic fundamental morals.

In what meanings does the Noble Quran uses this term? Some say it means that sincere **Momins** (believers) are men of right hand as those against it are men of the left hand. Some say just as virtuous and vicious persons differ, same is the case here. That is, those conduct in good manner and use the God gifted powers properly are the men of Right hand and those who behave badly are men of the Left Hand that is of bad presage. Some say that people possessing auspiciousness are men of Right hand and those having callousness are of the Left hand. Mystics view that those who purify themselves from inferior passions and inclinations are engaged in completion of their natural splendour are men of right hand and are the blessed ones and those who incline towards inferior passions and beastly desires and destroy their natural light are men of the Left Hand that are inclined towards callousness. All these definitions are correct but still the matter is not evident and the subject lacking. Since this matter concerns deliverance of man and therefore for practical reformation, it is incumbent to know the definition of these terms; therefore it seems proper to further ponder over their exposition in the Noble Quran. In my view, Allah the Exalted has evidently expounded the definition of this term in **Surah Al-Balad** from which it becomes known as to what are those values and principles that God the Exalted desires from His servants to adopt and enter the blessed group of "**Ashaab ul Yameen**" Men of the

Right hand. In this Surah, Allah the Exalted has expounded that He has set a height for spiritual and moral values and to scale it is essential for the deliverance of man. The high mark set in Quranic terms is denoted as "Al-Aqaba" to achieve this spiritual high goal it is incumbent upon every man that he makes an effort to get rid of the human society of slavery of Satan and useless innovations, bad customs and bondage of wickedness and also raise voice for the rights of those who are deprived of their rights like orphans and poor and who themselves are unable to demand and to protect their rights; up to his ability. Then He said

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

"Those who believe and exhort one another to mercy; those are the people of the right hand". (Surah Al-Balad, verse 18) That is, by embracing faith in Allah the Exalted; His prophets and His teachings and then by adopting ideology of exhortation by patience and compassion and acting upon it makes a man a blessed one and he is entered among thee "Ashab -ul- Yameen" أَصْحَابَ الْيَمِينِ or

"Ashaab -ul- Maimna" أَصْحَابُ الْمَيْمَنَةِ "The men of the right hand" Hence the Quranic term is diametrically opposed to the term in vogue. For the worldly men the people of the Right or the Left hand are those who raise their voices to demand rights for themselves and establish their parties and make laws accordingly. But in Quranic terminology the "Ashab ul Yameen" That is the men of Right hand are those who do not raise voice to demand rights for themselves rather those who are compassionate to others and raise voice for their rights; and whose slogan is to fear God and not allow loss of rights in

your society. تَوَاصَوْا بِالصَّبْرِ "Exhortation with steadfastness" means that they don't take mercy on themselves nor demand rights for themselves rather observe patience and also exhort patience but

تَوَاصَوْا بِالْمَرْحَمَةِ "Tawasau bil Marhama" "Exhort one another to mercy" that is they can not tolerate deprivation of weak and poor and orphans as it is their moral principle to raise voice for the rights of others and make efforts for the same and to setup an organization for the same. How big of a difference between two ideologies! On one side there is a demand for one's own rights and irrespective that other's rights are lost; an orphan may toss about restlessly; a widow may weep, a poor's children may long for a single loaf of bread, they don't care; only concerned with their own rights and rights of their own class. If there is any Jannah, and definitely there is, then such people will turn it into hell; maybe such an organization is setup in the garb of Islam or any other "ism" they cannot be called "Ashaab ul Yameen" ("Men of the right hand" in a true Islamic setup). In Islamic term "Ashaab ul Yameen" People of the right hand are those possessing auspiciousness of good luck; who have relation of love and worship with their Master; who follow the Sunnah of the Messenger. For demanding the rights of the others they are courageous, brave warriors and not like those who march on roads and set houses and property on fire; sometimes in supports of Rightist ideology and sometimes in support of

Leftist ideology. Hence said فِي جَنَّاتٍ "Fee Jannaat" In "Jannah" that is these principles and qualitative morals make one deserving of Jannah. Every wise and reasonable man will acknowledge that

such a class of people can provide a **Jannah** like environment. Thus wisdom also stands witness that such kind of people will go to **Jannah** after death. The fact is God forbid if people professing such principles go to hell they will turn it into flowery garden and their opponents even if they go to **Jannah**, they will turn it into hell.

- The End -

Note: This commentary was written by the author around 1980 A.D