

*Tafsir Surah Al-Jumu'ah:  
Application of Nazm al-Qur'an*

*Dr. Israr Ahmad Khan\**

**Introduction: Thematic Analysis of Sūrah al-Jumu‘ah**

Although, this sūrah comprises only two different revelations, one may hardly see any apparent connection between one āyah and another. The first āyah (*“Whatever is in the heavens and on earth, does declare the glory of Allah, the Sovereign, the Holy One, the Exalted in might, the Wise”*) declares certain attributes of Allah. It is by itself a separate theme apparently having nothing to do with the succeeding statements. The second āyah (*“It is He who has sent among the unlettered a messenger from among themselves, to rehearse to them His signs, to purify them, and to instruct them in the Book and Wisdom, although they had been before in manifest error”*) refers in no uncertain terms the racial background of the last Prophet (s.a.w.) and the duties assigned to him. The third āyah (*“And others of them who have not yet joined them: and He is Exalted in might, Wise”*) speaks about Prophet Muhammad’s (s.a.w.) position as universal prophet, with an emphasis, once again, on the almightiness and wisdom of Allah. The fourth āyah (*“Such is the bounty of Allah, which He bestows on whom He wills: and Allah is the Lord of the highest bounty”*) clarifies that the apostleship is a privilege from Allah and not a right of a certain people. Āyāt 2-4 appear to be connected with one another as the three statements are about raising the last

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<sup>1</sup> Department of Qur’ān and Sunnah Studies, International Islamic University Malaysia.

Prophet (s.a.w.). Thus the āyāt 2-4 constitute a particular theme, different from the first theme in the first āyah. The fifth āyah (“The similitude of those, who were entrusted with Torah, but who subsequently failed to bear it, is that of a donkey which carries huge tomes. Evil is the similitude of people who falsify messages of Allah: and Allah guides not people who do wrong”) describes Jewish indifference to the revelation of Allah revealed to Moses. This āyah forms another separate theme as it does not appear connected with the previous themes or the theme mentioned in succeeding statements. Āyāt 6-8 (“O you of Jewry! If you think that you are friends to Allah, to the exclusion of others, then express your desire for death, if you are truthful. But never will they express their desire, because of the deeds their hands have sent on before them! And Allah knows well those who do wrong! Say: The death from which you flee will truly overtake you: then will you be sent back to the Knower of things, secret and open: and He will tell you the things that you did”) appear to be connected with one another hence they form one theme i.e. the Jews love the worldly life much more than the life in the hereafter. The ninth and the tenth āyāt (“O you who believe! When the call to prayer on Friday is proclaimed, hasten earnestly to the remembrance of Allah, and leave off business: that is best for you if you but knew. And when the prayer is finished, then may you disperse through the land, and seek of the bounty of Allah: and remember Allah frequently so that you may prosper”) form a different theme as these statements address Muslims, exhorting them to be mindful of the time of prayer as well as that of the business. The last āyah (“But when they saw some bargain or some pastime, they dispersed headlong to it, and left you standing. Say: That which Allah has is better than any pastime or bargain! And Allah is the Best Provider”) states an event related to a Friday prayer and sermon.

In total we find six themes in this chapter. 1) Mention of some of Allah’s attributes, 2) Raising the Last Prophet (s.a.w.) from among Arabs but making his message relevant for all, Arabs and non-Arabs, 3) Condemnation of Jews due their negligence of Torah, 4) Challenge to the Jews to prove that they were friends to Allah, 5) Significance of Friday prayer on time, and involvement in business on time, and 6) Historical event according to which some Muslims left the mosque while the Prophet (s.a.w.) was still delivering Friday sermon.

Apparently, one may hardly find interrelationship among these different theses. Is it appropriate to consider these matters disconnected and interpret them as incoherent? Or through deliberation (tadabbur), one has to identify relationship among them and interpret them accordingly. Nazm al-Qur'ān is a methodology based on the Qur'ānic advice of tadabbur by applying which a coherent interpretation of the chapter concerned may be developed.

Almost all the mufassirūn (commentators) have interpreted the suwar (chapters) of the Qur'ān word by word, sentence by sentence, and phrase by phrase, deriving legal rulings and supporting one view on a given matter or another. They do not bother to think about the link between one component of a sūrah and another. Conventional methodology of tafsīr is not uniform. It varies from commentator to commentator. What is common among them is that they all concentrate on words and phrases (mufradāt) as to their imports. Two samples from conventional system of tafsīr are given below to elucidate the point.

### **Ibn 'Aṭīyyah's Interpretation of Sūrah al-Jumu'ah**

Ibn 'Aṭīyyah (d.546 A.H.) is a well recognized commentator of the Qur'ān. His work "Al-Muḥarrar al-Wajīzī fī Tafsīr al-Kitāb al-'Azīz" is considered one of the most authentic tafsīr books. He has his own style of interpreting the Qur'ān. His explanation of Sūrah al-Jumu'ah is briefly introduced here.

He first of all stresses that this chapter is a Madni revelation and not a Makki revelation. He, then, refers to the controversy over the pronunciation of certain words such as al-Malik (the Sovereign) and al-Quddūs (the Holy One) in the first āyah. Thereafter he proceeds to give the meaning of some words occurred in āyāt 2-4. He ends his interpretation of āyāt 1-4 with the quotation of some scholars from ṣaḥābah and tābi 'ūn generations with a view to proving the universal nature of the position of the last Prophet (s.a.w.). Then he intends the interpretation of the āyāt 5-8 in which he maintains the same methods as in the first four āyāt. When he proceeds to the tafsīr of the remaining āyāt (9-11), he focuses on fiqhī dimension of Friday prayer related matters as well as the engagement in the business activities. In

the end, he describes the controversy over how many people remained in the mosque, listening to the Prophet's (s.a.w.) sermon, referring once again to the fiqhī issue of physical posture of khaṭīb, that is, whether delivering sermon in the sitting state is better or in the standing position.<sup>1</sup>

### **Ibn Kathīr's Interpretation of Sūrah al-Jumu'ah**

Ibn Kathīr (d.774 A.H.) stands very tall among the mufasssīrūn. His work "Tafsīr al-Qur'ān al-'Aẓīm" is widely acclaimed tafsīr. He starts his interpretation of Sūrah al-Jumu'ah with a tradition informing the significance of this chapter. Then he selects āyāt 1-4 for interpretation. He advances his understanding of these āyāt semantically and traditionally. The second set of āyāt he chooses for the task comprises āyāt 5-8. Here he does the same. He quotes āyāt from other chapters and traditions of the Prophet (s.a.w.) and also of the scholars from ṣaḥābah, tābi 'ūn, and atbā' al-tābi'in generations to elaborate the message further. After this, he takes only two āyāt (9-10) for the task. Here he talks about the position of Friday in Muslim's religious life, various issues related to this particular day prayer such as brushing tooth and taking bath, and the position of worldly engagements after the call to Friday prayer. While touching the last āyah, he refers to the historical event in response to which the āyah came down.<sup>2</sup>

### **Conventional Treatment of Sūrah al-Jumu'ah**

From the above two methods of interpretation of Sūrah al-Jumu'ah, it becomes crystal clear that the mufasssīrūn in general do not feel concerned about the coherence among eleven āyāt of the sūrah. Their main focus is on the words and phrases (mufradāt). In this treatment of the sūrah, there seems to be no place for pondering over the wisdom behind the particular arrangement of the āyāt therein. Does it not mean that these commentators do not care for the rhetoric and eloquence inherent in the whole speech of Sūrah al-Jumu'ah? If it is

<sup>1</sup> Ibn 'Aṭīyyah, al-Qāḍī Abū Muhammad, Al-Muḥarrar al-Wajīz (Dār al-Kutub al-'Ilmīyah, Beirut, 2001), vol. 5, pp. 306-310.

<sup>2</sup> Ibn Kathīr, Tafsīr al-Qur'ān al-'Aẓīm (Dār Iḥyā' al-Turāth al-'Arabī, Beirut, 2000), vol. 5, pp. 354-359.

the case, the interpretation of this chapter may not be as effective and impressive as the original Arabic statements. Mere deriving some isolated rulings from such interpretation may not be considered desirable.

### **Nazm al-Qur'ān: An Introduction**

The only viable way to unfold the wisdom in Sūrah al-Jumu'ah is to apply the methodology of Nazm al-Qur'ān to it. Before this methodology is applied to the sūrah, it seems pertinent to shed some light on it. An eloquent speech contains several components: 1) the central theme, 2) the preface, 3) the context, and 4) the conclusion. Application of Nazm al-Qur'ān in the interpretation of a sūrah requires that the mufassir identifies these four elements through deliberation over each and every single statement of the sūrah. This deliberation (tadabbur) needs to be over and over again. Merely once or twice it may not do. In order to make deliberation over the āyāt of a sūrah, certain bases must be in place. These are of two kinds, internal and external.

The internal bases or tools are 1) the Qur'ān itself, and 2) the language of the Qur'ān. The external bases or tools are 1) the authentic traditions, 2) the socio-historical background of the revelation, 3) the classical Arabic poetry, 4) the Arab history, and 5) the history of the past as available in the previous heavenly Scriptures.

On the basis of these internal and external aids, the first thing to be done now is the identification of the central theme of the sūrah around which all the āyāt of the sūrah rotate either closely or remotely. In order to develop an understanding of the central theme of a sūrah, all the statements therein are to be classified in accordance with the theme. Whether small or big suwar, there will surely be certain themes in every sūrah. The deliberation is to be made over what could be the common underlying idea, which could easily interpret all the themes. Sometimes mere certain words either in the beginning of a sūrah or towards its end may help reach the central theme of a sūrah.

The second step is to determine the nature of the preface. Sometimes the preface may be long and, at times, it may be very short,

comprising only the first āyah. For this purpose, sometimes the socio-historical background and sometimes only certain words in the beginning of the sūrah may be of much benefit.

The third task is to identify the people who have been, directly or indirectly, addressed. In the whole Qur'ān, there are six addressees, the Prophet (s.a.w.), the believers, the people of Scriptures, the hypocrites, the open enemies, and the people in general. Identification of the addressees will lead to the context of an āyah or āyāt in a sūrah. If the addressee remain hidden, it may not be easy to understand the link between one component of a chapter and another. Sometimes these addressees are very clear as they are addressed by their titles such as 'O believers' or 'O people' or 'O Prophet' etc. But sometimes they are not addressed anonymously. Nature of the message in an āyah or passage may reveal the addressee.

The fourth stage is of unfolding the ellipsis (ḥadhf) between one statement and its preceding and succeeding statements. Arabic of the revelation period was characterized by, among other things, ellipsis (ḥadhf) and brevity (ījāz). A statement full of all the necessary and unnecessary details was, in the eyes of the Arabs, a speech divorced of eloquence and rhetoric. That is why they would delete such things from a statement as could be easily grasped by the audience. The Qur'ān was revealed in the styles of the Arabs, including the features of ellipsis and brevity. Ellipsis is a feature between two or more than two āyāt, whereas the brevity occurs in a single āyah or statement. If it is understood what has been deleted between two statements or in one single statement, it will be easy to know the original meaning of the revealed words as well as the link among various components of a sūrah.

### **Application of Naẓm al-Qur'ān to Sūrah al-Jumu'ah**

As mentioned above in detail, all the proposed steps should be taken to interpret the āyāt of Sūrah al-Jumu'ah.

### Central Theme of Sūrah al-Jumu'ah

By pondering over all the six different themes of this sūrah—1) attributes of Allah, the Sovereign, the Holy One, the Exalted in might, the Wise, 2) raising of the last and the universal Prophet (s.a.w.) from among the Arabs, 3) condemnation the Jews due to their negligence of the revelation, 4) challenge to Jews to prove their position as the chosen people, 5) significance of Friday prayer, and 6) Muslims ignoring the Prophet's sermon and rushing headlong towards the business and the pastime outside the mosque—one may find the central theme, which explain all the six themes. It is this central theme that may facilitate the task of the mufassir.

The first mufassir who seems to have ever tried to establish relationship among various components of a sūrah was al-Qāḍī 'Abd al-Jabbār (d. A.H.). From him Fakhr al-Dīn al-Rāzī (d. A.H.) has benefited a lot. He has time and again quoted him in his tafsīr work, *Mafātīḥ al-Ghayb*. Among those whose works have come down to us in full, al-Rāzī may be considered pioneer in the field of Nazm al-Qur'ān. He has throughout his interpretation of the Qur'ān tried to show the link among all the āyāt of a sūrah. He does not find the idea of incoherence among āyāt tenable. He frowns at those who view the Qur'ānic chapters as collection of different and non-cohesive statements. But the problem with him is that he never identifies the central theme of a sūrah. Had he realized the significance of the central theme, he would have certainly excelled in his position as a mufassir. But by looking at his attempt to establish link between one āyah of this sūrah and another, it may be gathered that the underlying messages of Sūrah al-Jumu'ah are faith in the almightiness of Allah, faith in the Messenger of Allah, and faith in the life hereafter.<sup>1</sup>

Historically, the mufassir touched first time the idea of central theme of every sūrah was 'Alī ibn Ahmad al-Ḥarālīyy (d.673 A.H.). But his tafsīr work "Miftāḥ al-Bāb al-Muqaffal" is not extant. We know about its significance through another mufassir, Ibrāhīm al-Biqā'ī (d.885 A.H.) who has not only introduced to this work but also extensively

<sup>1</sup> Al-Rāzī, Fakhr al-Dīn, *Mafātīḥ al-Ghayb* (Dār Iḥyā' al-Turāth al-'Arabī, Beirut, 1997), vol. 10, part 30, pp. 537-544.

quoted him in his work, "Nazm al-Durar fī Tanāsub al-Āyāt wa al-Suwar". Al-Biqā'ī finds the central theme of Sūrah al-Jumu'ah as the obligation of Friday assembly on time.<sup>1</sup> One may not agree with al-Biqā'ī to his identification of the central theme (maqsūd) of this sūrah. Obligation of Friday is one of the many themes of this chapter, but not the central theme. If obligation of Friday prayer is taken as the central them of this sūrah, it will be very difficult to explain its link to all the components of the sūrah.

'Abd al-Ḥamīd al-Farāhī (d.1349 A.H.) appears to be the first scholar, after al-Ḥarāllīyy and al-Biqā'ī, who pays serious attention to the system of Nazm al-Qur'ān. He outlines all the steps that need to be taken to apply the system in the interpretation of the Qur'ān. According to him, ten chapters, al-Ḥadīd (57), al-Mujādilah (58), al-Ḥashr (59), al-Mumtaḥanah (60), al-Ṣaff (61), al-Jumu'ah (62), al-Munāfiqūn (63), al-Taghābun (64), al-Ṭalāq (65), and al-Taḥrīm (66) have one and the same central theme, that is, warning to believers to keep away from the approaches of Jews and their comrades, and the promise of victory and dominance over others. He calls these chapters as those of freedom and purification (al-barā'ah and al-taḥḥīr).<sup>2</sup> Undoubtedly, these chapters including Sūrah al-Jumu'ah serve as the sources of liberation of Muslims from the non-Islamic traditions and habits and their purification from Islamic perspective. But this is also the purpose of the entire Qur'ān. It means what al-Farāhī suggests is a general theme of the Qur'ān itself. There should be some more specific theme of Sūrah al-Jumu'ah.

Syed Quṭb (d.1966 C.E.) interprets the āyāt of a sūrah in a way that all the components appear to constitute an integral whole. In the beginning of the tafsīr of every sūrah, he describes in detail with evidence the main reality (al-ḥaqīqah al-ra'īsah). When he refers to the main reality of a chapter he certainly means its central theme. To him, Sūrah al-Jumu'ah deals with the theme that the Muslims in Madinah were the new bearers of the trust of the faith, as the Jews

<sup>1</sup> Al-Biqā'ī, Ibrāhīm, Nazm al-Durar (Dār al-Kutub al-'Ilmīyah, Beirut, 1995), vol. 7, p. 590.

<sup>2</sup> Al-Farāhī, 'Abd al-Ḥamīd, Rasā'ilā fī 'Ulūm al-Qur'ān (Al-Dā'irah al-Ḥamīdiyyah, Sarai Mir, India, 1991), p. 109.



were deprived of this grace due to their negligence of the trust entrusted to them previously.<sup>1</sup> We shall see later that this theme as referred to by Syed Quṭb seems to be really the central theme of Sūrah al-Jumu'ah.

Syed Mawdūdī (d.1979 C.E.) is a staunch pragmatist of Nazm al-Qur'ān. He tries to interpret the āyāt of a sūrah with a view to developing the main message of the sūrah. Like Syed Quṭb, he also gives in the beginning of his tafsīr of every sūrah, alongside with the various themes of the sūrah, its central subject-matter (mawḍū'). According to him, the underlying idea of Sūrah al-Jumu'ah is the warning to the Jews, and by implication, to the Muslims of the evil consequences of their evil-deeds.<sup>2</sup> Here Syed Mawdūdī seems to be in agreement with al-Farāhī whose view has already been given earlier. Is it mere a warning or something else which has been conveyed through warning. It may be suggested here that warning may not form a central theme, but it serves as one of the several methods to highlight the main message.

Amīn Aḥsan Iṣlāhī (d.1997 C.E.) may be considered the first mufasssīr who applied the methodology of Nazm al-Qur'ān in full fledged manner. He mentions in the beginning of his interpretation of every sūrah three things: 1) relationship with the previous sūrah, 2) the central theme ('amūd) of the sūrah concerned, and 3) the sub-themes or subject matters dealt with in the sūrah concerned. The central theme of sūrah al-Jumu'ah, according to him, is the warning to the children of Ismā'īl to beware of the conspiracies of the children of Israel.<sup>3</sup> This identification of the central theme is similar to the central theme identified by al-Farāhī and Syed Mawdūdī.

As has been said earlier, the central theme of a sūrah can be identified only after the analysis of all of its sub-themes. It seems the central themes of Sūrah al-Jumu'ah is the confirmation of the change of leadership from the hands of the children of Israel to the children of Ismā'īl. Syed Quṭb has referred to the same theme by using the term of

<sup>1</sup> Syed Quṭb, *Fī Zilāl al-Qur'ān* (Dāral-Shurūq, Cairo, 1996), vol. 6, pp. 3562-3563.

<sup>2</sup> Syed Mawdūdī, *op. cit.*, vol. 5, p. 484.

<sup>3</sup> Iṣlāhī, *Amīn Asan, Tadabbur-e-Qur'ān* (Taj Company, Delhi, 1997), vol. 8, p. 373.

trust (amānah). Iṣlāḥī mentions the change of leadership but only as a sub-theme. After more and more deliberation (tadabbur) over the sub-themes of Sūrah al-Jumu‘ah, it may be agreed that the central theme of this chapter is the confirmation that the Jews have been deposed from their leadership position and the followers of the last Prophet (s.a.w.) have been seated on the vacant throne to lead the humanity. This theme may easily explain all the components of the sūrah.

### **The Preface of Sūrah al-Jumu‘ah**

The first āyah of this sūrah (*“Whatever is in the heavens and on earth does declare the glory of Allah, the Sovereign, the Holy One, the Exalted in might, the Wise”*) forms the preface of the sūrah. When read in the light of the already identified central theme, each and every single word of this opening statement will appear meaningful and precisely relevant. Conventional methodology does not allow the mufassir to look at this āyah but only as a beautiful beginning of the sūrah.

The Qur’ān mentions over and over again one or another attributes of Allah. This is not mere decoration pieces; it is everywhere meaningful. Here in this sūrah, the attributive names of Allah have been used as the preface to the message revealed in the sūrah. The relevance of this preface may be explained in this way.

Prophethood is the symbol of leadership. When the last Prophet (s.a.w.) was raised in a non-Jewish family, the Jews got incensed and protested, time and again, against this preference of the people other than the Jews who enjoyed for a long time the grace of the apostleship. They had made it the part of their faith that the Apostles of God were destined to be raised from among them alone. Sūrah al-Jumu‘ah came down to rebut their claim. This rebuttal begins with the mention of some attributes of Allah. The first attribute is the Sovereignty of Allah (al-Malik). It refers to the fact that the right to choose the prophet from this or that race is a prerogative of Allah; none else shares in this power. When Allah raised previous prophets in the Jewish families, it was not because the Jews were the most favored people, but because Allah decided to do so. Now when He decided to raise the last apostle from among the Arabs, none deserves to complaint about it. The second attribute is that He is the Holy One

(al-Quddūs). This attribute makes it very clear that there is no defect in the decision of Allah. The Jews seemed to have blamed Allah for being biased against the Jews. The mention of His Holiness serves as another rebuttal of the Jewish claim. The third attribute is that He is the Exalted in might (al-'Azīz). It reminds the Jews that there is none who ever changed the decision of Allah; that there is no power on the earth or in the heavens, who holds such power as to force Allah to modify His decision; and that all the power available on earth and in the heavens are the reflection of the ultimate power of Allah. The last attribute as mentioned in the first āyah is that He is Wise (al-Ḥakīm). It stresses that the raising the last Prophet (s.a.w.) from among the Arabs, and not from among the Jews, was a wise judgment. The last Prophet (s.a.w.) required a people who could support his cause sincerely. The Jews had proved from their long history that they were insincere people; they did not possess the required qualities of the people for the last Prophet (s.a.w.).

In this preface, two things have been highlighted. First, it is Allah alone who assigns a people this or that position. Second, raising an apostle among a people is based on certain factors. From this preface it may also be derived that the Arabs who were passed on the reign of leadership may also be replaced someday if they did not remain sincere to their leadership position.

### **The Context of Sūrah al-Jumu'ah**

The context of a sūrah may be determined with the identification of the addressees therein. In the āyāt 1-8 the Jews have been addressed directly and the Arabs indirectly. And the followers of the last Prophet (s.a.w.) have been addressed in the remaining āyāt (9-11). The message given to both the audiences is the position of the Prophet of Allah. Their insincerity to the Prophet (s.a.w.) is a factor for their deprivation of their superior position.

### **Identification of the Ellipsis and the Brevity**

Ellipsis (ḥadhf) and brevity (ījāz) are intrinsic features of human speech. Every human language invariably possesses this quality. In Arabic language, particularly the Arabic of the revelation period, these

two features are available more than other languages. Like Arabs, the Qur'an has maintained the deletion of those elements of the speech which the audience could themselves understand. Had the Qur'an ignored the ellipsis and brevity in its sentences, Arabs, its first addressees would surely have ignored it.

With the help of sub-themes of Sūrah al-Jumu'ah as well as its central theme, the ellipsis may easily be read between the lines; and what has been deleted from one statement and another may also be comfortably identified.

### **The Ellipsis in Sūrah al-Jumu'ah**

The deleted statement between the preface (mention of divine attributes) and the second sub-theme (raising the last Prophet (s.a.w.) from among the Arabs) is "These attributes of Allah inclusive of His wisdom necessitated that the Arabs be chosen as the people for the last Prophet". With this statement, the link between the first āyah and the second sub-theme (2-4) is clear. Another ellipsis is between the second sub-theme (2-4) and the third sub-theme—"The bearers of Torah could not do justice with their obligation of orienting their life in accordance with the divine instruction"—is "The Jews were deprived of their leadership position because.....". Likewise, the statement deleted between āyah 5 and the next sub-theme (6-8)—"The Jews might claim that they are the loved ones of Allah hence they still deserved the continuation of the leadership". If the āyāt 6-8 are read with this elliptic statement, the link between these āyāt and the preceding one will be obvious. What has been left on the discretion of the audience before the beginning of the āyāt 9-10 and their preceding āyāt is "O believers! You should not turn like Jews who were insincere to their Prophets (peace be upon them all)". After this Muslims have been given a relevant example from their life, which is Friday assembly, to caution them to follow into the footprints of their predecessors i.e. the Jews. The left out statement between the āyāt 9-10 and the last āyah (11) is "O believers! You are advised to observe this concerning Friday prayer and your worldly affairs in view of your wrong approach to one of the previous Friday assemblies". Thus this understanding of the ellipsis between one sub-theme and another one

leads to understanding of the link between apparently disconnected statements of Sūrah al-Jumu'ah.

### **The Brevity in Sūrah al-Jumu'ah**

Deep deliberation over the āyāt of Sūrah al-Jumu'ah will show that there are two major points where the long statements seem to have been shortened. First, in the preface where the statement should have been like this: “The Jews complain against Allah’s decision to raise the last Prophet (s.a.w.) from among the non-Jewish race. They should know that it is Allah’s discretionary power to do so. Perhaps they think that if they are not retained in the leadership position, there will be no other people to take His message. It is their misunderstanding of their position in the eyes of Allah. If the Jews do not submit to Allah, the entire universe is submitting to Him who is the Sovereign, the Holy One, the Exalted in might, the Wise”.

Second, in the concluding remark where the detail about the Muslims’ indifference towards the significance of the Friday prayer has been deleted: “O believers! You were all sitting in the mosque, listening to Prophet’s sermon of Friday prayer. In the meantime, the sound of a foreign trade caravan reached the ears and the people who were since long time impatiently awaiting the arrival of the trade caravan rushed headlong towards the direction of the sound, leaving the Prophet and some other companions in the mosque”. This particular brevity can be elaborated in the light of the historical event.

### **Re-Phrasing the Meaning of Sūrah al-Jumu'ah**

After taking all necessary steps towards linking one part of Sūrah al-Jumu'ah with another, all the four dimensions—1) the central theme, 2) the preface, 3) the context, and the conclusion—have become clear. Now the meaning of Sūrah al-Jumu'ah may be put like this.

“The Jews were complaintive against Allah’s decision of raising the last Prophet (s.a.w.) from non-Hebrew people. Allah raised the last Prophet (s.a.w.) from among the Arabs because it was entirely His discretion to do that. There is none who could change His decision as He is the Sovereign and all-Powerful; there is no defect in this

decision as He is the Holy One, free from all flaw; behind the selection of Arabs for this privilege there are certain reasons as He is the Wise. Although the Arabs among whom the Prophet (s.a.w.) was raised were ignorant, the Prophet recites to them the revealed words, purifies them of all that are against the divine commands, teaches them the meaning of the Qur'an, and explains to them the methodological and practical dimensions of the divine message. He is equally relevant for others, whether Arabs or non-Arabs, who embrace the message of Allah. The apostleship is the symbol of leadership, which when given to certain people is a privilege from Allah and not any people's innate right. The Jews were deprived of this privilege because they had shown through their negligence of the trust from Allah that they were unable to bear the burden of the last edition of Allah's message, the basis of the universal leadership. The Jews might claim that their negligence of the revelation would not effect their position of being the most privileged people on the earth. Are they really true in their claim of being close to God? If it is true, they should not hesitate to long for going back to their Lord. They are not true in their claim. That is why they may not give up their love for the material life and worldly gains. In their pursuit for the worldly profits they forget every thing, including their religious duties assigned to them. On the Day of Judgment they will come to know what went wrong to them and they will be recompensed accordingly. Now the followers of the last Prophet (s.a.w.) have been cautioned to remain away from the tactics the Jews applied in their life. What happened on a certain Friday when some of the Muslims left the mosque only to join others in the business and pastime activities, ignoring the fact this was the time for that religious duty was not right. Muslims should change their approach. They should be balanced in their life. This is possible through time-management. Religious duty should be performed at its allocated time; material life does count but it should be paid attention to only before or after the accomplishment of the religious duty. It was the total indifference towards the significance of time on the part of the Jews that they were deprived of their age-old position. Muslims are advised not to follow into the footprints of their predecessors. If they do so, they will suffer from the same fate. If they fear that by devoting some time to the religious duty they will be losing the material gains, they have made wrong calculation. They

should know that everything is in the hands of Allah, the ultimate source of providence”.

### **Conclusion**

Nazm al-Qur'an is a novel methodology to interpret the Qur'an. With its application the āyāt of a sūrah appear coherent and cohesive. If the conventional system of tafsīr is applied in understanding the divine words, āyāt of a sūrah may not necessarily look closely connected with one another. Nazm al-Qur'an is meant to maintain the rhetoric and eloquence of the message of the Qur'an as originally as in the revealed words. According to this doctrine, every chapter of the Qur'an consists of four parts: 1) the central theme, 2) the preface, 3) the context, and 4) the conclusion. At times, the application of this methodology may lead the mufassir to a meaning of the āyāt of a sūrah, which is entirely different from the meaning derived through conventional system of tafsīr. It may be said here that the controversies over the meaning of the Qur'ānic statements may be overcome through Nazm al-Qur'an.

