

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

With respect to the above verse which states, ‘**While, as for those who accept guidance, He (Allah) increases their guidance**’, it means that those who have Imaan (faith) in Allah, He increases them in guidance and Yaqeen (certainty and conviction).

While explaining how their guidance is increased, the great exegetes have given the following explanations:

- (i) It means that Allah increases them in knowledge. This is the explanation of Rabe’ bin Anas (A.R).
- (ii) It means that they (those who believe) learn what they hear (from the Prophet ﷺ), and then practice on what they have learnt. This is the explanation of Adh Dhahak (A.R).
- (iii) It means that Allah grants them deep insight and understanding of their Deen (Islam) and firm belief in their Prophet. This is the explanation of Al Kalbi (A.R).
- (iv) It means that Allah expands and opens their hearts with what they have from Imaan (faith). (So their Imaan (faith) increases).

(Tafseer Al Qurtubi vol.16 pg. 203 Maktaba Rasheediya Queta).

The above verse further states ‘**and He (Allah) bestows on them their Taqwa (piety)**’. It means that He inspires them to have fear for Him (Al Khashya); He grants them the rewards for Taqwa in the hereafter; He grants them the Tawfeeq (divine assistance) to practice on what He has made compulsory upon them, and He grants them the understanding and knowledge of how to have Taqwa (i.e. how to have the fear of Allah) (Ibid).

While commenting on the above verse (i.e. v.17) which states: ‘**While as for those who accept guidance, He increases their guidance, and bestows on them their piety**’, Hafiz Ibn Katheer writes, ‘Those who seek guidance, Allah grants them the divine assistance for it and then guides them to it. He then keeps them firm on it, increases them in it, and also inspires them to continue to be on the right path’.(Tafseer Ibn Katheer vol.5 pg. 539 Dar Al Kitab Al Arabi, Beirut 2013).

Surah Muhammad states in verse 18:

18. Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, and when it (actually) is on them, how can they benefit then by their reminder?

In this verse, Allah rebukes the unbelievers for their attitude shown towards the truth. They continued to turn away from the message of the Prophet (ﷺ), and paid no heed to the signs that were shown to them. Many miracles were given, and warnings of punishments in this world and the hereafter were announced to them, but they remained unaffected and showed no concern for the grave matters which were ahead of them in the hereafter. So, as a rebuke to them, Allah says, ‘**Do they then await (anything) other than the Hour, that it should come upon them suddenly?**’ It means that many signs have already come to the unbelievers, but they have not yet believed in Allah. Are they waiting for the hour of Judgement to come suddenly upon them so that they may believe?

Allah then says, ‘**But some of its portents (signs) have already come**’. It means that if they are waiting for the hour of Judgement to arrive and then believe, then Allah Has already sent signs and indications which show that the hour of Judgement is close.

A sign which they were informed about was the advent of the Prophet (ﷺ) himself which was a clear portent of the Hour of Judgement. Regarding this, the Prophet (ﷺ) said, ‘I have been sent (as a prophet) and the hour of Judgement, like these two (fingers)’. He then joined his index finger with the middle finger’. (Sahih Muslim, Bukhari, Tirmidhi, Ibn Majah).

Another sign of the hour of Judgement which occurred at the time of the Prophet (ﷺ) was his miracle of splitting the moon. About this, the Holy Quran stated, ‘**Judgement Day has drawn near and the moon has been split**’. (Surah Qamar verse 1)

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Therefore, signs of the closeness of the hour of Judgement occurred during the life of the Prophet (ﷺ), but yet, the disbelievers did not believe in Allah and His Messenger.

The verse further states, **‘and when it (actually) is on them, how can they benefit then by their reminder?’** It means that if they are waiting for the actual Day of Judgement to befall them, and then believe in Allah, then this will be of no use. How can they benefit from the reminders which were given to them by the Prophet (ﷺ) when they would be totally engulfed in the Adhaab (punishment) of Allah which will destroy them. Faith (Imaan) and repentance (Tawbah) at that time will be of no benefit, and nothing shall be accepted from them since it will be too late. It is for this reason, Allah says, ‘How can the reminders (given to them) benefit them, when the Day of Judgement (actually) comes upon them’.

Surah Muhammad states in verse 19:

19. So know (O Muhammad) that Lâ ilâha illallah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allah knows well your moving about, and your place of rest (in your homes).

Here, Allah addresses the Prophet (ﷺ) and says to him that he must remain firm on the path of Tawheed, knowing fully well that there is no god but Allah. It is also an address to everyone that they must know and have firm knowledge that there is no other god but Allah. (Tafseer Ibn Katheer vol.5 pg. 539)

Allah then says to the Prophet (ﷺ), **‘and ask forgiveness for your sin, and also for (the sin of) the believing men and believing women’**. While explaining this verse, some commentators have stated that Allah addresses the Prophet (ﷺ) and informs him to seek forgiveness for his sin. This means that he should seek forgiveness from Allah if any sin should occur from him, or he should seek forgiveness from Allah so that He can protect him from sins.

Some commentators have also mentioned that although the address is given to the Prophet (ﷺ), it is meant for his Ummah (followers). They are requested to seek forgiveness from Allah for their sins and for the sins of other believers.

It is also mentioned by some exegetes that the Prophet (ﷺ) has been instructed to seek forgiveness from Allah (although he was already forgiven by Allah and is sinless), so that his Ummah (followers) can learn this practice (Amal) from him and also seek forgiveness from Allah. (Tafseer Al Baghwi vol.4 pg. 182 Idara Taleefaat Ashrafiya Multan Pakistan).

Based upon the above instruction, the Prophet (ﷺ) used to seek forgiveness from Allah abundantly even though he was totally innocent (and was free/pure from sins). In one narration, it is reported that he said to his followers, ‘O people! Repent to your Lord! Verily I seek forgiveness from Allah and I repent to Him more than seventy times every day’. (Bukhari Hadith No. 621)