

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

shall also be enemies to those who worshipped them, and some will blame and curse others. In a similar manner, idols shall also become enemies to those who worshipped them. (Tafseer Al Qurtubi vol.16 pg. 158 Maktaba Rasheediya Queta Pakistan)

Verse 6 further states, **‘and they (the false gods) will deny their worshipping’**. It means that besides becoming the enemies of those who worshipped them, the idols (false gods) will also deny and absolve/exempt themselves from the worship which the unbelievers rendered to them in the worldly life. The Mufasssireen (exegetes) have stated that Allah will give life to the idols/images on the Day of Judgement, and they will exempt themselves from the worship which was rendered to them, and also from those who worshipped them. They will say, **‘We declare our innocence (from them) before You. It was not us they worshipped’** (Surah Qasas verse 63). In another verse, it is mentioned, **‘Nay, but they (the so-called gods) will deny their worship of them and become opponents to them (on the Day of Judgement).’** (Safwah At Tafaseer vol.3 pg. 179 MaktabaTawfiqiyah Dar As Sabooni 2009)

Surah Al Ahqaaf states in verse 7:

7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur’ân), when it reaches them: "This is plain magic!"

Here, Allah mentions the wicked conduct of the unbelievers and states that when the verses of the Holy Quran were recited to them, which contained clear proofs that they were the words of Allah, the Creator, the unbelievers used to say about it, ‘This is plain magic’. They called it ‘magic’ because they had no answer to give to its challenges, and they could not produce the like of it. Whenever the verses were recited, they became dumbstruck, and were totally astonished at the eloquence of the speech, the power of the message and the effect it had on the mind and heart. They however, did not want to believe in it because it spoke against their practice of ‘shirk’, and they were not prepared to leave their ancestors’ religion. As such, they accused it of being ‘manifest magic’ and accused the Prophet Muhammad (ﷺ) of fabricating it.

Allah refuted them and said in verse 8:

8. Or say they: "He (Muhammad) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it (i.e. this Qur’ân)! Sufficient is He for a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

One of the many false allegations the unbelievers made against the Prophet (Muhammad ﷺ) was that he made up the Holy Quran and fabricated it from himself. In the above verse, Allah refuted this false statement and instructed the Prophet (ﷺ) to inform them that if he had fabricated the Quran (as they say), then Allah will punish him for lying upon Him and they would not be able to help him against Allah’s punishment. Therefore, why would he fabricate a lie against Allah for their sake, when he alone will suffer the punishment for doing so, and they would have no power and strength to avert the punishment from him.

In the verse, Allah questions them in a rebuking manner and says, **‘Or do they say, ‘He (Muhammad) has fabricated it (the Quran)’**. This question is really meant to admonish them and to give a warning to them to avoid saying such false statements. Allah instructed the Prophet (ﷺ) to tell them, **‘If I have fabricated it, still you have no power to support me against Allah’**. It means, **you cannot help me against Allah's punishment.**

The Prophet (ﷺ) further said to them, **‘He knows best of what you say among yourselves concerning it (the Quran)’**. Here, the Prophet informed the unbelievers that Allah has full knowledge of all that they say regarding the Quran. He is fully aware that they say that it is poetry, black magic, sorcery, a fabrication, tales of the past and other similar statements which they make up in order to condemn the Holy Quran. This part of the verse is meant to warn them about the false allegations they make against the Quran. They should know that Allah is not unaware of what they say. He has full knowledge of every statement they make against His holy book and His prophet, and He shall punish them for this.

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

The Prophet (ﷺ) is then instructed to say to them, ‘**Sufficient is He as a witness between me and you. And He is Oft-Forgiving, the Most Merciful**’. Here, the Prophet (ﷺ) announced to them that Allah is sufficient as a witness between him and them. He is a witness that he (the Prophet ﷺ) is truthful and has delivered his message, and He (Allah) is also a witness to their rejection and denial of the truth. Therefore, He shall compensate each person for what he has done. Besides being a witness to everyone and everything, the verse says that Allah is also the ‘Oft-Forgiving and the Most Merciful’. He is Oft-Forgiving to those who repent and seek His forgiveness, and is Most Merciful to His believing servants.

While commenting on this part of the verse which states, ‘And He is Oft-Forgiving, the Most Merciful’, the great exegete (commentator) of the Holy Quran, Abu Hayyan says, ‘In this verse, a promise is given to them (the unbelievers) that they can get the forgiveness and mercy of Allah if they repent and turn away from disbelief and shirk. They should know that Allah has granted them a chance to turn to the right path and believe in Him, and has not punished them immediately for their acts of disbelief and rejection. This indeed is a sign of Allah’s mercy to them.(Tafseer Al BahrulMuheet vol.9 pg. 434 Dar Al Fikr Beirut 1992)

Surah Al Ahqaaf states in verse 9:

9. Say (O Muhammad):"I am not a new thing among the Messengers (of Allah) (i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."

Here, the Prophet (ﷺ) was instructed to inform the people that he was not ‘a new thing from among the messengers’. It means that he was not saying something which no one said before, and he was not the first to make a claim that he was a prophet/messenger. Many righteous people in the past said the same thing. Therefore, the concept and claim to prophethood and messengership was one that was old and ancient on the face of the earth. He was not the first to make such a claim, and is not the first prophet. There were thousands of prophets before him who came with a message and were accepted by their people. He also came with the same message that the prophets of the past came with. Therefore, he did not come to them with something new.

This statement which the Prophet (ﷺ) was instructed by Allah to say (to the polytheists) was meant to question them as to why they looked at him strangely, and out rightly rejected him as a messenger/prophet, when this was established on the face of the earth from a long time before. In fact, those who lived around them from among the Jews and Christians had already believed in prophets. As such, it was very disappointing on their part to treat him (the Prophet ﷺ) as if he invented a new thing on the earth.

He further said to them (as instructed by Allah) ‘**And I do not know what will be done with me and with you**’. While explaining this part of the verse, commentators (of the Holy Quran) have given different explanations. Some have stated that it means that the Prophet (ﷺ) told the people, ‘I do not know what will happen with me and with you in the future. I have no knowledge of the future or unseen. I do not know what is the decree of Allah for me and you’.

Hasan and others have stated that it means that he (the Prophet ﷺ) said to them, ‘I do not know what shall be the future of my affair and your affair in this world. I do not know who will dominate from among us and who will be overpowered’. (Tafseer Al Bahrul Muheet vol.9 pg. 435 Dar Al Fikr Beirut 1992)

While explaining this verse, Hafiz Ibn Katheer writes, ‘Regarding the verse, ‘And I do not know what will be done with me or with you’, Ali bin Abi Talha reported from Abdullah bin Abbas (R.A) that he said, ‘This verse was followed in revelation by the verse, ‘That Allah may forgive for you your sins of the past and future’ (Surah Fath verse 2). Similarly Ikrimah, Hasan Basri and Qatadah have stated that the above message of the verse was abrogated with the statement of Allah, ‘That Allah may forgive you your sins of the past and future’ (Surah Fath verse 2). They said when this verse (of Surah Fath verse 2) was revealed, one of the Muslims said to the Prophet (ﷺ), ‘Allah has explained what He will do for you, O Messenger of Allah. But what will He do for us?’ Upon this, Allah revealed, ‘So that He