

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

In another narration of Urwa bin Zubair (A.R), it is stated that a slave girl of Umar (R.A) whose name was Zineerah, accepted Islam. After this, her sight became affected and the unbelievers said to her that Laat and Uzza (their idols) have inflicted her with evil, on account of what she did. But soon after this, Allah restored her sight to her, and then the leaders of the Quraish said, 'If Muhammad (ﷺ) had brought something good with him (i.e. Islam) then Zineerah could not have preceded us in it'. Upon this, the above verse was revealed.

The great exegetes, Al Kalbi and Az-Zujaj, and Al Qushairi has narrated from Abdullah bin Abbas (R.A) that when the tribes of Ghifaar, Aslam, Juhainah, Muzainah and Khuza'ah accepted Islam, the unbelieving tribes of Banu Amir, Ghatfan, Tameem, Asad, Hanzalah and Ashja' said, 'If that which Muhammad (ﷺ) has come with is good, then these 'camel grazers' would not have preceded us in obtaining it, since we are more honored than them'. Upon this incident, the above verse was revealed. Qatada (A.R) stated that it was revealed about the polytheists of the Quraish who said, 'If what Muhammad (ﷺ) invites us towards is good then Bilal, Suhaib, Ammar, so and so, and so and so could not have gotten it before us'.

The great exegete, Ath Tha'labi has stated that most of the commentators have said that those who disbelieved in the Prophet (ﷺ) from among the Jews, said to those who accepted Islam from among them (like Abdullah bin Salaam and others), 'If the religion of Muhammad (ﷺ) was the truth, then no one could have preceded us in it'. About this, the verse was revealed. Masrooq (A.R) stated that the unbelievers/polytheists said, 'If the religion of Islam is the truth, then the Jews could not have accepted it before us'. Upon this, the above verse was revealed. (Tafseer Al Qurtubi vol.16 pg. 163, 164 Maktaba Rasheediyah Queta).

It is possible that all these different statements were made by the unbelievers/polytheists at various times, and in order to show their arrogant behavior, Allah revealed the above verse. At the end, the verse states, '**And when they have not let themselves be guided by it (the Quran), they say, 'This is an ancient lie'**'. It means that when the unbelievers did not accept the Quran as a book of truth revealed by Allah, and they did not allow themselves to be guided by it, they found fault in it and considered it to be tales of the ancient people. This was the wickedness and obstinacy of the polytheists/unbelievers that they considered the Quran to be a compilation of stories/incidents/tales of the people of the past and was not a book of guidance. In response to their false statement and fabrication regarding the Quran, Allah says in verse 12:

12. And before this was the Scripture of Mûsa (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'an) in the Arabic language, to warn those who do wrong, and as glad tidings to the Muhsinûn (good-doers)

It means that before the Quran, the Torah was revealed to Moosa (A.S) which was a book of guidance. Why did they not have an issue with the Torah? Why did they not call it 'an ancient lie', while it was amongst them for a long time, being recited by the Jews who lived around them? It is very strange that they said nothing regarding the Torah, but made up wicked statements against the Quran.

The above verse mentions, '**And this is a confirming Book in the Arabic Language'**. This refers to the Holy Quran which is a book that confirms and bears testimony to the truth of the Torah and the other books/scriptures which were revealed before it. It may also mean that the Quran confirms the truth of the Prophet Muhammad (ﷺ). (Tafseer Qurtubi). The Quran has been revealed in pure Arabic so that those living in Makkah may understand, it since it was their own language. They themselves admitted to its beautiful and eloquent style, and recognized the powerful meaning and message it contained. Yet, they refused to believe in it.

The verse concludes by saying, '**to warn those who do wrong and as glad tidings to the doers of good'**. Here, the verse explains that Allah has sent down the Quran so that He can warn the wrongdoers and transgressors, especially the unbelievers of Makkah, of the punishment of Hell. It may also mean that the Quran itself may warn the wrongdoers and transgressors, of the evil consequences of Kufr (disbelief) and sins. Some scholars have stated that it may also mean that the Prophet (ﷺ) may warn the unbelievers of the fire of Hell. Along with this, it also announces glad tidings to the believers who do good works that they will achieve the gardens of Paradise. It informs them that if they are obedient to

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Allah and they do works of righteousness in this world, then they will receive great rewards from Allah in the hereafter.

Surah Al Ahqaaf states in verse 13:

13. Verily, those who say: "Our Lord is (only) Allah," and thereafter stood firm (on the Islamic Faith), on them shall be no fear, nor shall they grieve.

In this verse, glad tidings have been given to those who affirm the Lordship of Allah and confess that He is their Lord, and remain consistent/steadfast on the teachings of Islam, that there will be no fear, anxiety, and sorrow upon them and they shall not grieve. This verse highlights the great rewards and blessings which the believers will receive from Allah. It explains that those who firmly believe in Allah as their Lord, and do not associate partners with Him, and also remain consistent and steadfast throughout their lives in doing good deeds while having firm faith in Allah, then Allah will bless them with two special rewards.

One reward is that no horror, difficulty, harm and unpleasantness will come to them in the hereafter which they will fear. It means that Allah will protect them from every such matter which can cause fear to them in the life hereafter. The second reward is that while leaving this world (at the time of death), Allah will remove every type of grief, sadness, sorrow and worry from their hearts. They will have no grief and worry about what they are leaving behind in this world.

In verse 14 of Surah Al Ahqaaf, Allah says about such believers:

14. Such shall be the dwellers of Paradise, abiding therein (forever), a reward for what they used to do.

That is, those believers who remained steadfast in their religion and continuously performed good deeds with firm faith in Allah, they will be admitted to Paradise where they will live forever. This will be their reward for the good deeds they did in the world.

Surah Al Ahqaaf states in verse 15:

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims."

In this verse, Allah gives an instruction to man regarding good treatment to his parents while they are alive. He says, ‘**And We have enjoined on man kindness to parents**’. It means that Allah has made it binding upon man to be kind to his parents in words and deeds. This includes being obedient, showing kindness, respect and humility and doing service for them.

It is narrated in a hadith that a man once asked the Prophet (ﷺ), ‘O Prophet of Allah! Which deed is the most virtuous?’ The Prophet (sa) said, ‘To perform Salaah on its time’. The man then asked, ‘Then which deed (after that)?’ The Prophet (ﷺ) said, ‘Then kindness to parents’. (Bukhari, Muslim)

In another hadith, the Prophet (ﷺ) is reported to have said, ‘Should I not inform you of the most grievous of the major sins?’ (The Prophet ﷺ repeated it three times), and then said, ‘Associating partners with Allah, disobedience to parents, and false testimony’. (Sahih Muslim)

The verse further states, ‘**His mother carried him with hardship and delivered him with hardship**’. In this part of the verse, Allah explains the reason for ordering man to be kind to his parents. He highlights to man that parents go through much hardship and difficulties with their children. Especially in the case of the mother, she carries her child in the womb enduring tremendous discomfort and difficulties during this period. Then, at the time of delivery, she experiences excruciating labor pains to