

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

Surah Muhammad states in verse 11:

11. That is because Allah is the *Maula* (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no *Maula* (lord, master, helper, protector, etc.).

In this verse, mention is made of the reason why the help of Allah will come only to the believers and why destruction will come to the unbelievers. The verse states, *‘That is because Allah is the ‘Maula’ (Protector, Helper) of those who believe, and the disbelievers have no ‘Maula’ (Protector, Helper)’*. It means that Allah Himself is the Protector and Helper of the believers, and He will continue to help them in all situations. Therefore, at the time of war, He will also help them and give them victory over the unbelievers.

As for the disbelievers, they have no helper and protector because they have taken idols as their gods who cannot give benefit and cause harm. They have also rejected Allah who is the only true God, who can help and protect them. In this way, by disbelieving in Allah, they have denied the only true Protector and Helper. As such, they have no ‘Maula’.

With respect to the above verse, the great exegete, Qatada (A.R) said that this verse was revealed on the day of Uhud at a time when Abu Sufyan bin Harb (the commander of the disbelievers) enquired about the Prophet (ﷺ), Abu Bakr (R.A) and Umar (R.A), (after the battle (of Uhud) had ended). When Abu Sufyan called out to them, and did not get any response, he said, ‘These three have died’. Upon this, Umar (R.A) responded and said, ‘You have lied, O enemy of Allah. Allah has kept those people alive who will cause harm to you, and those you have mentioned are indeed alive’. Abu Sufyan said, ‘Well, today is in exchange for the day of Badr, and war is with alternate success. You will certainly find mutilation (in your dead bodies) but I did not instruct this nor am I displeased with it’. He then went about chanting and reciting, ‘Glory to Hubal (their biggest idol), Glory to Hubal’.

Upon this, the Prophet (ﷺ) said to the companions, ‘Are you not responding to him?’ They said, ‘What should we say, O Messenger of Allah?’ He said, ‘Say: *الله اعلى و اجل* ‘Allahu A’laa wa Ajal’ – Allah is Most High and Most Glorious’. Abu Sufyan then responded and said, ‘We have Al Uzza (their second idol), and you have no Uzza for you’. Upon this, the Prophet (ﷺ) said to the companions ‘Aren’t you going to respond to him?’ They said, ‘What should we say, O Messenger of Allah?’ He said, ‘Say, Allah is our Maula (Protector, Helper) and there is no Maula for you’.(Tafseer Ibn Katheer vol.5 pg. 536 Dar Al Kitab Al Arabi, Beirut 2013; Tafseer Al Bahrul Muheet vol.9 pg. 464 Dar Al Fikr Beirut 1992; Tafseer Al Qurtubi vol.16 pg. 200Maktaba Rasheediya Queta).

Surah Muhammad states in verse 12:

12. Certainly! Allah will admit those who believe (in the Oneness of Allah) and do righteous good deeds, to Gardens under which rivers flow (Paradise), while those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.

In this verse, Allah mentions the ultimate end of the two groups, believers and unbelievers. The verse explains that on the Day of Judgement, Allah will honour the believers and grant them gardens beneath which rivers shall flow. They will be given palaces and castles in Paradise and will enjoy the pleasures and bounties which Allah has placed therein.

As for the disbelievers, their state in the worldly life was that they enjoyed themselves and fulfilled their pleasures in every unlawful manner. They ate and drank like animals, filling their stomachs and satisfying their passions and base desires, and were totally absorbed in their worldly matters. They had no concern for the hereafter and the Day of Judgement, and paid no heed to the teachings of their prophet. As a result of their actions, their ultimate end will be nothing except the blazing fire of Hell. It is in this regard, the verse stated, **‘and the fire shall be their abode’**. It means that their permanent place of residence after their reckoning is taken on the Day of Judgement, shall be the blazing fire of Hell.

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In this verse, a similarity is drawn between the manner in which the disbelievers eat and enjoy themselves and the way the animals eat and enjoy themselves. The verse states, ‘While those who disbelieve **enjoy themselves and eat as animals eat**’. The reason that the way they (the disbelievers) enjoy themselves is likened to that of the animals, is that just as animals eat and enjoy themselves in this world, without having any concern and thought of the future, so too, the disbelievers enjoy themselves having no thought and concern of what is yet to come in the future. Animals graze freely in their pastures, and consume their foddors with much delight and enjoyment, and they have absolutely no worry and concern of what will happen to them in the near future, when they would be slaughtered and eaten by man. In a similar manner, the disbelievers eat and enjoy themselves freely in the worldly life, without having any worry and concern of what will happen to them in the future, when they leave this world. In this way, they are just like the animals by being unmindful, unconcerned and heedless of matters that lie ahead of them. (Tafseer Al Bahrul Muheet vol.9 pg. 465 Dar Al Fikr Beirut 1992; Safwah At Tafaseer vol.3 pg. 193)

Surah Muhammad states in verse 13:

13. And many a town, stronger than your town (Makkah) (O Muhammad) which has driven you out We have destroyed. And there was none to help them.

According to some commentators of the Holy Quran, the above verse was a means of consolation/comfort to the Prophet (ﷺ) when the people of Makkah expelled him from that city. In the verse, Allah informs the Prophet (ﷺ) that in the past, many nations who were unjust and oppressive, and were stronger than the people of Makkah, drove their prophets out of their cities and persecuted them. On account of this, Allah punished those people in many ways and brought destruction to them, and there was no one to help them against Allah. In a similar manner, Allah would punish the people of Makkah for the wicked and evil actions they have done against the Prophet (ﷺ).

While commenting on the above verse, Hafiz Ibn Katheer (A.R) writes, ‘This is a great threat and severe warning to the people of Makkah (at the time of the Prophet ﷺ), because they rejected Allah’s Messenger, who was the chief of the Messengers and the last of the Prophets. If Allah had destroyed the previous nations because of their denial of their Messengers, what then would those (people of Makkah) expect that Allah would do to them in the worldly life and the hereafter. And if the punishment were to be lifted off some of them in this life by the blessing of the presence of the Messenger of Allah (ﷺ), the Prophet of mercy, then it will be stored for them in the next life’. (Tafseer Ibn Katheer vol.5 pg. 536 Dar Al Kitab Al Arabi, Beirut 2013)

With respect to the revelation of the above verse, Abdullah bin Abbas (R.A) has stated, ‘When the Prophet (ﷺ) came out from Makkah (at the time of migration) and had reached the cave, he looked back towards Makkah and said, ‘You are the most beloved to Allah among Allah’s lands (cities), and you are also the most beloved to me among Allah’s lands. Were it not that the polytheists have driven me out from you, I would never have left you’. Upon this, the above verse (verse 13 of Surah Muhammad) was revealed. (Tafseer At Tabari vol.26 pg. 57 Dar Ihya At Turath Al Arabi Beirut 2001; Tafseer Al Qurtubi vol.16 pg. 200 Maktaba Rasheediya Queta)

Surah Muhammad states in verse 14:

14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

In this verse, Allah establishes, and shows that there is a huge difference between the guided and misguided, and the believer and disbeliever. Both are not the same, nor are they on the same level. Allah says, ‘Can those who are upon a clear proof and guidance from their Lord be like those whose evil deeds are adorned for them, and they follow misguidance? Both cannot be the same’.

While explaining this verse, the commentators of the Holy Quran have stated that, ‘He who is on a clear proof from his Lord’ refers to the Prophet Muhammad (ﷺ) who has been given the Holy Quran and many miracles as proofs from Allah. This statement also refers to the believers who are upon