

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

Another tradition states that the Messenger of Allah (ﷺ) used to recite the following at the end of Salah:

اللهم اغفر لي ما قدمت و ما اخرت و ما اسررت و ما اعلنت و ما انت اعلم به مني انت الهى لا اله الا انت

Allahummagh firli Maa Qaddamtu wa Maa Akhartu wa Maa Asrartu wa Maa A'lantu wa Maa Anta A'lamu bihi Minni. Anta Ilaahi Laa ilaaha illa Anta.

‘O Allah, forgive me for what I have previously done, what I may commit in future, what I have committed secretly, what I have committed openly, and all sins that You know better than me. You are my God. There is no God except You’. (Muslim, Abu Dawood, Tirmidhi, Ahmad - Tafseer Ibn Katheer vol.5 pg. 540 Dar Al Kitab Al Arabi, Beirut 2013)

The verse further states, ‘**And Allah knows well your moving about and your place of rest**’. With respect to what is meant by this, the great commentators, Abdullah bin Abbas (R.A) and Adh Dhahak (A.R) says that ‘**Allah knows well your moving about**’ means that He knows all your movements, dealings and actions that you do in the world. ‘**He knows your place of rest**’ means that He knows your destination in the hereafter, whether it is Paradise or Hell.

Other commentators of the Holy Quran like Maqatil and Ibn Jareer state that ‘**Allah knows well your moving about**’ means that He has full knowledge of all your movements in your activities during the day, and ‘**He knows your place of rest**’ means that He knows exactly where you will turn to for your rest at night. Ikrimah says that it means that Allah knows fully well your movements, from the loins of your fathers to the wombs of your mothers, and He knows where you will rest as the place of your residence on earth. As Suddi says ‘it means that Allah knows all your movements on the earth in your worldly life, and He also knows the place of rest in your graves’. The message conveyed in this part of the verse is that Allah is fully knowledgeable of all the states, conditions, actions and movements of the servants. Nothing is hidden from Him. (Tafseer Al Baghwi vol.4 pg. 183 Idara Taleefaat Ashrafiya Multan Pakistan; Tafseer Ibn Katheer vol.5 pg. 540 Dar Al Kitab Al Arabi, Beirut 2013; Tafseer Al Qurtubi vol.16 pg. 206 Maktaba Rasheediya Queta Pakistan)

Surah Muhammad states in verse 20:

20. Those who believe say: "Why is not a Sûrah (chapter of the Qur'ân) sent down (for us)? But when a decisive Sûrah (explaining and ordering things) is sent down, and fighting (Jihâd) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him).

The above verse speaks about the goodness of the true and sincere companions of the Prophet (ﷺ). They were eager and desirous for the religion of Islam to be established, and for the dominance of the message of truth. As such, they looked forward to, and wished for revelations to come to the Prophet (ﷺ), instructing them to fight against the unbelievers in order to defend and propagate the religion of Allah. It is about this eagerness to fulfill the commands of Allah, Allah revealed: ‘**And those who believe say, ‘Why is not a Surah (Chapter of the Holy Quran) sent down (for us)?**

Eventually, when verses and chapters regarding the laws of fighting (Jihad) were revealed, the true Muslims embraced these with full acceptance, and sacrificed their lives for the cause of Allah’s religion. However, these verses/chapters were not accepted by the hypocrites. They became fearful and made up lies and feeble excuses to stay away from participating in expeditions and battles which had to be undertaken for the propagation of Islam. Regarding their conduct, Allah says in the above verse (i.e. v.20):

‘But when a decisive Sûrah (explaining and ordering things) is sent down, and fighting (Jihâd) is mentioned therein, you will see those in whose hearts is a disease looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him)’.

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Here, the evil conduct of the hypocrites is mentioned. The verse explains that whenever verses were revealed regarding fighting in the way of Allah, the hypocrites in whose hearts was the disease of doubt and hypocrisy, would look towards the Prophet (SAW) with such facial expressions, as if they were fainting due to the appearance of death before them. The reason they adopted such looks on their faces was that they were fearful of going to battles, and they were more inclined to the unbelievers. Although they appeared as Muslims to the true believers, they had hypocrisy in their hearts and were not sincere in their acceptance of Islam. Though they accepted the Prophet (ﷺ) as the final prophet, they bore hatred for him in their hearts. They claimed to accept the Quran, but in truth, they detested the commands of Allah, especially the verses regarding the laws of fighting (Jihad) and other verses which were not in their favor.

They (the hypocrites) found themselves in a dilemma, where on one hand, they found it difficult to fully accept the teachings of the Holy Quran and the Prophet (ﷺ), since they considered these to be burdensome upon themselves, and on the other hand, they did not want to look like unbelievers, or be called unbelievers. In order to associate with each party, they became two-faced, and were simply looking out for their own self-interests. As such, they hid Kufir/Shirk in their hearts, and expressed Imaan with their tongues. They secretly befriended the unbelievers, and openly befriended the believers (Muslims). When Surahs (Chapters) and verses were revealed, they externally accepted these, but in privacy, they rejected and mocked the Quran. When verses regarding Jihad were revealed, instructing them to participate and go out in battles, they became afraid and made up lies and unsubstantial excuses to stay away from accompanying the Prophet (ﷺ) and the believers on expeditions.