

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

This statement of the verse also sends a clear message to the hypocrites that they should not think that Allah is unaware of what they conceal in their hearts. In reality, Allah has perfect knowledge of those who truly believe in Him and those who have hypocrisy lurking in their hearts. Therefore, just as their external deeds are not hidden from Allah, so too, what they conceal in their hearts cannot be hidden from Him.

Surah Muhammad states in verse 31:

**31. And surely, We shall try you until We know those who strive hard (for the Cause of Allah) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).**

In this verse, Allah addresses the believers and says (to them) that He will test them until He makes it known and apparent, those who truly wish to fight for His cause and those who are patient.

Hafiz Ibn Katheer (A.R) explains that it means that Allah will test them (the believers) through His commands and prohibitions. As for the statement, ‘**until We know those who strive among you and the patient**’, Ibn Katheer states, ‘There is absolutely no doubt that Allah’s knowledge precedes the occurrence of all events. In this verse, ‘until We know’, means ‘until We know of its occurrence’. This is why Ibn Abbas (R.A) said in regard to this and similar texts, ‘until We know’, means ‘so that We may see’. (Tafseer Ibn Katheer vol.5 pg. 544 Dar Al Kitab Al Arabi, Beirut 2013)

Other scholars of the Holy Quran have stated that it means that Allah informs the believers that He will test them through the command of Jihad (fighting) and other hardships and difficulties. This test will come to them so that it will become clear/manifest to Allah as to who are the true fighters for His cause and who are those who will be patient and forbearing upon the hardships of Jihad in His cause. (Safwah At Tafaseer vol.3 pg. 197 Maktaba Tawfiqiyah Dar As Sabooni 2009)

At the end of the verse, Allah states, ‘**And We shall test your facts**’. According to the commentators, it means that Allah will test the information and statements that are made regarding the deeds that are done, so that those deeds can be clearly visible as good or bad. It may also mean that Allah will examine those statements made regarding one’s belief in Him and his association with the true Muslims to see if it is true or false (that is, He will make it known to others). (Tafseer Mazhari vol. 10 pg. 327 Darul Ishaat Karachi)

While explaining this verse, the great scholar Mufti Ashraf Ali Thanwi (A.R) writes, ‘**And We shall test your facts**’, means ‘We shall test your states and conditions’. The respected scholar explains that in this part of the verse, Allah informs the believers that He will test them in other actions, states and conditions as well. In the first part of the verse, Allah mentions that He will test the believers through Jihad (fighting) for His cause to see/make known those who will truly fight for His cause, and those who will show patience upon the difficulties of Jihad. But there are other laws and commands also, which Allah has given to the believers. As such, by saying, ‘and We shall test your facts’, it means that Allah will also test/examine the deeds of the believers and their level of obedience and disobedience, and patience, with respect to the other laws of Islam, so that it becomes manifest as to who are true believers and who are not. (Bayaan Al Quran vol.2 pg. 539 Maktaba Al Haq Mumbai)

Surah Muhammad states in verse 32:

**32. Verily, those who disbelieve, and hinder (men) from the Path of Allah (i.e. Islâm), and oppose the Messenger (ﷺ) (by standing against him and hurting him), after the guidance has been clearly shown to them, they will not harm Allah in the least, but He will make their deeds fruitless.**

In this verse, Allah makes it abundantly clear that those who disbelieve in Him and prevent people from accepting Islam, and then oppose the Prophet (ﷺ) after guidance has become clear to them, then their disbelief in Allah and blocking people from Islam, cannot cause harm to Allah. On account of their wicked deeds, none of their good actions which they did in the world like charity etc, will bring any good to them. In fact, Allah will destroy their good deeds which they did to others, and will not grant them any rewards, blessings or good return for them.

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

Some scholars of the Holy Quran have stated that the above verse was revealed about the hypocrites who saw the truth of Islam, but yet denied it and showed enmity to the Prophet (ﷺ). Some scholars have also mentioned that the verse refers to the Jews of Banu Quraizah and Banu Nadheer, and the unbelievers of Makkah, who supported and fed the army of the unbelievers who fought the Prophet (ﷺ) and the Muslims in the battle of Badr. This is also the opinion of Abdullah bin Abbas (R.A) who said that the verse speaks about those people who fed the army of the unbelievers at the time of the battle of Badr. He mentioned that this verse is just like the other verse which was revealed about them, in which Allah says,

*‘Verily, those who disbelieve, spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell’. (Surah Anfal Verse 36)*

(Tafseer Mazhari vol. 10 pg. 329 Darul Ishaat Karachi 2010)

Surah Muhammad states in verse 33:

**33. O you who believe! Obey Allah, and obey the Messenger (Muhammad) and render not vain your deeds.**

In this verse, Allah addresses the believers, and commands them to be obedient to Him and His Messenger. Along with this, He instructs them to not invalidate their good deeds by doing actions which will cause their good deeds to be nullified.

Some commentators of the Holy Quran like Hasan have stated that it means the believers must not destroy their good deeds by committing sins. Abdullah bin Abbas (R.A) and Ata (A.R) have stated that one must not destroy his good deeds through doubts and hypocrisy or pride and arrogance. Ibn Juraij (A.R) has stated that one must not destroy one’s good deeds by ‘showing off’ and ‘love for fame/name’. In summary, a believer is required to avoid all such actions which can destroy his good deeds. This may be on account of disbelief, hypocrisy, doubts, pride, self-conceit and ‘showing off’, which occur in the heart, and may also be due to the actual/physical nullifying (breaking) of one’s act of Ibadah (worship) through the limbs.

The great scholar of the Holy Quran, Maqatil (A.R) says that one must not destroy his good deeds by reminding others of his kindness to them. In fact, the Holy Quran itself mentions that this causes one’s good deeds to be destroyed. About this, the Holy Quran states,

**‘O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury’. (Surah Baqara Verse 264)**