

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

While explaining this verse, Hafiz Ibn Katheer (A.R) writes, ‘Abul Aliyah (A.R) said, ‘The companions of the Prophet (ﷺ) used to think that no sin would harm a person who says ‘Laa ilaha illallah’, just as no good deed would benefit a person who joins partners with Allah. So when Allah revealed, **‘O you who believe! Obey Allah and obey the Messenger and render not vain your deeds’**, they began to fear that some sins can nullify their good deeds’.

It is also narrated from Abdullah bin Umar (R.A) that he said, ‘We, the companions of the Messenger of Allah (ﷺ) used to think that there was nothing of the good deeds which were done except that they were accepted (by Allah). But when the verse was revealed which states, **‘Obey Allah and obey the Messenger and do not nullify your deeds’**, we said, ‘What is that thing which nullifies our good deeds?’ We began to say, ‘(It can be) major sins, grave offences that lead to the fire of Hell and indecent deeds’. Then Allah revealed the verse, saying, **‘Verily, Allah does not forgive that partners be joined with Him (shirk), but He forgives what is besides that to whom He wishes’.** (4:48) Upon the revelation of this verse, we began to fear for those who committed major sins and indecent actions (that their good deeds may be nullified), and we had hope for those who abstained from such actions (that Allah may accept their good deeds)’. (Tafseer Ibn Katheer vol.5 pg. 545 Dar Al Kitab Al Arabi, Beirut 2013)

Surah Muhammad states in verse 34:

34. Verily, those who disbelieve, and hinder (men) from the Path of Allah (i.e. Islâm); then die while they are disbelievers, Allah will not forgive them.

Here, Allah makes it abundantly clear that those who deny Him and reject His signs, and then turn people away from His path by preventing/hindering them from guidance (Islam/Imaan) and die in the state of kufr (disbelief) or shirk (polytheism), He will never forgive them.

While commenting on this verse, the great exegete Imam Al Qurtubi (A.R) says, ‘This verse makes it clear that consideration is given to the state a person dies upon. Death on Kufr (disbelief) causes one to remain in Hell forever’. (Tafseer Al Qurtubi vol.16 pg. 217 Maktaba Rasheediya Queta).

The great scholar Abu Sa’ood (A.R) further states, ‘Although the above verse was revealed about the unbelievers who fought against the believers in the battle of Badr, it refers generally to all those who die upon kufr (disbelief). (Safwah At Tafaseer vol.3 pg. 198 Maktaba Tawfiqiyah Dar As Sabooni 2009).

Surah Muhammad states in verse 35:

35. So be not weak and ask not for peace (from the enemies of Islâm), and you will have the upper hand. Allah is with you, and will never decrease the reward of your good deeds.

In this verse, Allah mentions to the believers when they are in the battlefield, defending His religion and fighting against their enemies that they must not be weak while fighting, nor should they negotiate for a truce or for peace. While commenting on this verse, the scholars have stated, ‘This verse enjoins Muslims to engage in fighting against the unbelievers when they prepare to attack them. They should never shy away from fighting on the pretext of calling for a truce because this is a sure sign of weakness. Of course, if the unbelievers propose a peace treaty, the Muslims are at liberty to accept it if it is beneficial for them’. (Anwarul Bayaan vol.4 pg. 589 Darul Ishaat Karachi 2005)

Allah then gives the believers the assurance of victory and says, **‘and you will have the upper hand’**, that is, ‘you will be dominant’. It means that they (the believers) will gain victory over the unbelievers. He further promises them that **‘He is with them’**, and will assist them in defeating their enemies.

At the end of the verse, Allah gives them (the believers) the assurance that He will never decrease the reward of their good deeds. He will never invalidate their deeds, nullify them or deprive them of their ‘Thawaab’ (rewards and blessings) for their deeds. Instead, He will reward them completely and also increase in it.

Surah Muhammad states in verse 36:

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36. The life of this world is but play and pastime, but if you believe (in the Oneness of Allah), and fear Allah, and avoid evil, He will grant you your wages, and will not ask you your wealth.

In this verse, Allah encourages the believers to strive for the rewards and blessings of the hereafter, and not be deceived by the temporary beauty of the earthly/worldly life. In the verse, He shows the insignificance and worthlessness of the worldly life and says, **‘The life of this world is nothing but a play and a pastime’**. It means that the life of the world is a temporary short-lived pleasure that comes to an end. It is without any benefit which one can store and look forward to achieve. Everything perishes and comes to an end. There is no stability and steadiness in it, and there is no permanency. It is just like a play and an amusement that is enjoyed by children and ends in a short time.

While explaining this verse, the great exegete, Shaikh Zadah writes, ‘Here, Allah makes it clear that this worldly life and whatever it contains from immediate pleasures, is not fit to become a means of preventing one from striving in the cause of Allah and striving to gain the blessings of the hereafter, since it is regarded to be on the same level as a play and an amusement where it ends very fast. As for the hereafter, it is a life which is permanent and everlasting. Therefore, it should not be that the love of the world and greed for what is in it from pleasures and desires, become a cause for cowardice from striving in the path of Allah’.(Safwah At Tafaseer vol.3 pg. 198Maktaba Tawfiqiyah Dar As Sabooni 2009)

Allah further states in the verse, **‘but if you believe and fear Allah, He will grant you your rewards, and will not ask of your wealth’**. Here, Allah informs the believers that if, while living in the world, they believe in Him and His Messenger, and cultivate Taqwa by fulfilling His injunctions and refraining from the prohibited, then He will grant them their rewards in full. In this way, their lives in the world will become a means of goodness for them in the hereafter.

The verse also states, **‘and He will not ask you your wealth’**. It means that Allah will not ask the believers to spend all their wealth in Zakaah or in His cause. Instead, He will only ask them to spend a small part.

While explaining this, Hafiz Ibn Katheer (A.R) states that it means that He (Allah) is independent of the believers, He will not ask them for anything. He has only ordained upon them to give charities from their wealth in order to help their needy brothers. They will benefit from this, and the rewards shall return to them. (Tafseer Ibn Katheer vol.5 pg. 546 Dar Al Kitab Al Arabi, Beirut 2013; Tafseer Al Qurtubi vol.16 pg. 218 Maktaba Rasheediya Queta)

Surah Muhammad states in verse 37:

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.

In this verse, Allah says that if He had requested people to spend most of their wealth or all of it, then this would have been very hard upon them, and they would have become stingy, not willing to spend it. Then at that time, Allah would reveal all their secret thoughts and ill-feelings they have in their hearts regarding the dislike to spend their wealth in His cause.

While commenting on this verse, Hafiz Ibn Katheer (A.R) writes, ‘Allah knows that extracting wealth (from people) brings out ill-feelings (in their hearts). Indeed, Qatadah has said the truth, because wealth (money) is dear to people and it is not spent except in things that are dear to a person’. (Tafseer Ibn Katheer vol.5 pg. 546)

The author of At Tasheel (Tafseer of the Holy Quran) has also written, ‘This ill-feeling comes in the heart because man has a natural inclination for the love of wealth (money), and whoever is requested to spend on what is beloved to him, his secrets become manifest. Therefore, from the mercy of Allah upon His servants is that He has not been severe upon them by placing burdens on them’.(Safwah At Tafaseer vol.3 pg. 198 Maktaba Tawfiqiyah Dar As Sabooni 2009)