

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

While explaining the above verse, Hafiz Ibn Katheer (A.R) writes, ‘**That Allah may forgive you your sins of the past and the future**’, (this verse) contains one of the special virtues of the Messenger of Allah (ﷺ), and no one else shares this honor with him. There is not an authentic hadith that states that any person other than the Messenger of Allah (ﷺ) earned forgiveness for all of his sins of the past and future on account of performing good deeds. This indeed, is a great honor for the Messenger of Allah (ﷺ). In all matters and affairs, he was fully obedient to Allah, righteous and steadfast, at such a level that no one from the past or the future has ever reached. Most assuredly, he was the most perfect human being and the leader of mankind in this world and the hereafter’. (Tafseer Ibn Katheer vol.5 pg. 549 Dar Al Kitab Al Arabi, Beirut 2013)

The verse states, ‘**and Allah may complete His favor upon you**’. Allah informs the Prophet (ﷺ) that He will complete His favor upon him in this world and the hereafter. As mentioned by the scholars of Tafseer, the ‘completion of favor’ refers to the Prophet’s dominance over the unbelievers and the manifestation of Islam. It also refers to the conquest/victory of Makkah, Ta’if, and Khaibar. (Tafseer Al Bahrul Muheet vol.9 pg. 484 Dar Al Fikr Beirut 1992)

The verse further states, ‘**and that Allah may guide you on the straight path**’. Allah informs the Prophet (ﷺ) that besides granting him a manifest victory and completing his favors upon him, He will also keep him firm and establish him on the path of guidance until He takes him from this world. He will also guide him to that which He has decreed for him in the Shariah and in the Deen (religion) of Islam. (Tafseer Al Qurtubi vol.16 pg. 225 Maktaba Rasheediya Queta)

Surah Al Fath states in verse 3:

### **3. And that Allah may help you with strong help.**

Here, Allah informs the Prophet (ﷺ) that He will help him with ‘Nasran Azeezan’ – a strong and powerful help. Allah promises the Prophet (ﷺ) that He will help him against his enemies with a strong and mighty help which will bring honor and victory in this world and the hereafter. It will be dominant and overpowering, and will not be followed by humiliation and disgrace. (Tafseer Al Qurtubi vol.16 pg. 225 Maktaba Rasheediya Queta; Safwah At Tafaseer vol.3 pg. 202 Maktaba Tawfiqiyah Dar As Sabooni 2009)

While explaining the above verse, Hafiz Ibn Katheer (A.R) states that on account of the humility of the Prophet (ﷺ) and his submission to the orders of Allah, the Exalted and Most Honored, Allah elevated him and helped him against his enemies. An authentic hadith states, ‘No servant pardons another except that Allah increases him in honor, and no one humbles himself to Allah except that Allah raises him (in rank)’. (Sahih Muslim Hadith No. 2588; Jami At Tirmidhi Hadith No. 2029 - Tafseer Ibn Katheer vol.5 pg. 549 Dar Al Kitab Al Arabi, Beirut 2013)

Surah Al Fath states in verse 4:

### **4. He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.**

The verse explains that it is Allah who has sent down ‘As Sakinah’ (tranquility) into the hearts of the believers. He did this so that their ‘Yaqeen’ (certainty) and ‘Tasdeeq’ (conviction in their Imaan) can increase and be firmly established. The result of this is that their Imaan became much stronger and their trust and reliance on Allah became firm. (Safwah At Tafaseer vol.3 pg. 202 Maktaba Tawfiqiyah Dar As Sabooni 2009)

While commenting on the above verse which states that Allah sent ‘As Sakinah’ (tranquility) into the hearts of the believers, the great Tabi’ee exegete of the Holy Quran, Qatadah (A.R) states, ‘It means that Allah sent down ‘Al Waqaar’ (grace and dignity) into the hearts of the believers. This refers to the Sahabahs (companions) on the day of Hudaibiyah when they all accepted the call of Allah and His Messenger and obeyed the decisions of Allah and His Messenger (ﷺ). When their hearts felt content

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with acceptance and were at peace, Allah increased their faith (Imaan) joining it to the faith (Imaan) they already had'. (Tafseer Ibn Katheer vol.5 pg. 550 Dar Al Kitab Al Arabi, Beirut 2013)

It is narrated that the great companion, Abdullah bin Abbas (R.A) explained that the word 'As Sakinah' (tranquility) in the above verse also means 'Ar Rahmah' (mercy). It means that Allah has sent down mercy into the hearts of the believers so that they can show mercy and compassion to one another. (Tafseer Al Bahrul Muheet vol.9 pg. 485 Dar Al Fikr Beirut 1992)

The scholars of the Holy Quran have further explained that 'As Sakinah' in the above verse refers to steadfastness and calmness in the hearts, which make it easy for one to fulfill the orders of Allah. At times, the believers are confronted with situations which make their hearts waver, and they become uneasy, troubled and worried. In this state, hesitation arises in the hearts and firmness of the feet decreases. At the right moment, Allah pours 'As Sakinah' into the hearts of the believers, which brings about steadfastness, determination, calmness and strength of faith. With this, they become fortified with faith (Imaan), conviction, reliance on Allah and the willpower to fulfill the orders of Allah and His Messenger (ﷺ). This occurred with the Sahabahs on the Day of Hudaibiyah when they were prevented from performing Umrah and they had to accept the harsh conditions made by the Mushrikeen (polytheists). They were oppressed and also disheartened. On account of this, they found some resistance within themselves to accept the terms of agreement which the Prophet (ﷺ) agreed to in the 'Sulh of Hudaibiyah' (Truce of Hudaibiyah). It was on this occasion, Allah sent down 'As Sakinah' (peace, tranquility, calmness, firm faith) in their hearts which brought about an increase in their Imaan and Yaqeen, and they were ready and determined to follow all the orders of Allah and His Messenger (ﷺ). (Tafseer Mazhari vol. 10 pg. 339 Darul Ishaat Karachi)

The verse states, '**And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All Knower, All Wise**'. It means that every creation of the heavens and earth belongs to Allah. Each creation on its own is an army of Allah, and they are all under Allah's Supreme control and authority. This includes the creation of the Angels, Jinns, Shayateen and humans, as stated by Abdullah bin Abbas (R.A). It also includes all the other creations on the earth, and all disasters and events that Allah causes to occur that bring damage, loss and destruction. Allah has total control over every creation, being, state and event. (Safwah At Tafaseer vol.3 pg. 202 Maktaba Tawfiqiyah Dar As Sabooni 2009; Tafseer Al Qurtubi vol.16 pg. 225 Maktaba Rasheediya Queta)

Some commentators have also explained that the statement, 'And to Allah belong the hosts of the heavens and the earth', gives a clear indication to the fact that all things submit to Allah, and He will help whomsoever He wishes in whatever manner He wants. And so, from among His hosts (creation) is 'As Sakinah' which He places in the hearts of the believers whenever He wishes to do so. (Tafseer Al Bahrul Muheet vol.9 pg. 485 Dar Al Fikr Beirut 1992).