

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

The Surah begins with the disjointed letters ‘Haa Meem’, as an indication to the miraculous nature of the Holy Quran.

Verse 2 of the Surah explains the true nature of the Holy Quran and states that the revelation of the Book, that is, the Holy Quran, is indeed from Allah Himself, who is the All-Mighty in His kingdom and is the All-Wise in all His actions.

Verse 3 of Surah Al Ahqaaf states:

3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.

Having established Himself as the All-Wise in verse 2, Allah makes it clear to the entire mankind and jinns that He did not create the heavens and the earth and all that is between them in vain. He did not create all these creations purposeless or without an objective. Instead, He created all these massive creations, as well as all creatures that are in them in truth, to fulfill an objective and for a real purpose.

As stated by commentators of the Holy Quran, all these creations have been created with great wisdom and understanding, which bear evidence upon the Oneness of Allah and His perfect power and ability. These have been created to establish the truth and justice among the creation. These have not been created for a play or an amusement, nor have they been created in futility.

Allah also says in the verse that He has created everything ‘for an appointed term’. It means that the heavens and the earth and all that is in it have been created for a fixed period. With respect to when is that fixed period, some great scholars and Sahabaha like Abdullah bin Abbas (R.A) have stated that the fixed period is the Day of Judgement. At that time everything will perish.

While giving the same explanation, Imam Al Baghwi writes, ‘a fixed period means the Day of Judgement and that is the period when the heavens and the earth will come to an end, and this verse indicates that both these creations will perish and come to an end’. (Tafseer Al Baghwi vol.4 pg. 163 Idara Taleefaat Ashrafiya Multan Pakistan)

Some exegetes however, have stated that ‘for an appointed time’ means that everything has been created for a fixed time (on the earth) and when that time comes, it will perish and come to an end. (Tafseer At Tabari vol.25 pg. 5 Dar Ihya At Turath Al Arabi Beirut 2001; Tafseer Al Qurtubi vol.16 pg. 154 Maktaba Rasheediya Queta; Tafseer Ibn Katheer vol.5 pg. 506 Dar Al Kitab Al Arabi, Beirut 2013).

The verse further stated, ‘**But those who disbelieve turn away from that whereof they are warned**’. Here, Allah informs the Prophet (ﷺ) as well as the entire mankind that those people who do not believe in Allah and commit shirk, pay no heed/attention to what they are warned about regarding the punishment after death and life in the hereafter, even though revealed scriptures were sent by Allah, and prophets came to them.

Surah Al Ahqaaf states in verse 4:

4. Say (O Muhammad) : "Think! All that you invoke besides Allah show me! What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book, or some trace of knowledge (in support of your claims), if you are truthful!"

In this verse, the Prophet (ﷺ) was requested by Allah to question the polytheists who worshipped others besides Allah about the idols/images they took as their gods. He told them, ‘Tell me about these idols you worship besides Allah and think that they are gods? Show/inform me of anything they created on the earth? Do they have any partnership/share with Allah in the creation of the heavens?’

All these questions were meant to be ‘rhetorical questions’ which were not asked for answers to be given. Instead, these were placed before them (the Mushrikeen- polytheists) to make it evident and well established in their minds and in their hearts that:

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- 1) The idols/gods they worshipped besides Allah have not created anything in the earth.
- 2) These idols that they worshipped do not have any share with Allah, nor are they partners with Allah in the creation of the heavens and the earth. In fact, they cannot create the smallest insignificant thing.
- 3) Kingdom and authority belong only to Allah. Therefore, none shall be worshipped besides Him, and no partner must be joined with Him

The verse continues with questions placed before them, and states, **‘Bring me a Book or some trace of knowledge if you are truthful’.**

Here, the Prophet (ﷺ) was requested by Allah to instruct them (the Mushrikeen - polytheists) to produce/bring a book from among the revealed books/scriptures of Allah, which was revealed before the Holy Quran, that instructed them to worship idols. If that was not possible, then they should bring some knowledge from the teachings of the past prophets or from the former knowledgeable people (who were upon guidance), as a testimony/witness of what they did, if they are truthful in their claim that there were other gods besides Allah.

Here again, the purpose was not to request them to provide a proof for ‘shirk’ (polytheism), but it was done to show them that they were totally incapable of providing proof/evidence from any revealed scripture prior to the Holy Quran, that ordered them to join partners with Allah, and that they were also unable to provide any knowledge from the prophets or rightly guided people of the past which endorsed their practice of ‘shirk’

While commenting on this verse, the great Mufasssir (exegete), Abu Hayyan (A.R) writes in his Tafseer, ‘They were requested (that is, the Mushrikeen-polytheists) to bring a book which testified to the soundness of what they were upon from worshipping others besides Allah, or to bring knowledge from the knowledgeable people of the past. The objective of this request was to reprimand/rebuke them for what they did, since every revealed book of Allah spoke of the establishment of the Oneness of Allah and the nullification of ‘shirk’ (polytheism). Therefore, they had no reliable transmitted or non-transmitted proof for what they did’. (Tafseer Al Bahrul Muheet vol.9 pg. 432 Dar Al Fikr Beirut 1992; Safwah At Tafaseer vol.3 pg. 179MaktabaTawfiqiyah Dar As Sabooni 2009)

Having shown the inability of the polytheists to prove their shirk, Allah goes further in verse 5 to declare their open misguidance, and states:

5. And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?

The verse states, ‘And who can be more astray/misguided than one who calls on others besides Allah’. This means that there is no one more misguided and astray than those who worship idols/images that cannot hear their calls and invocations. These objects of worship do not know the needs of those who call on them, nor can they respond to those who seek help from them. They are nothing but stones/images that cannot hear, nor can they understand.

While describing these objects that the polytheists worship, Allah says, ‘And they are totally unaware of their calls’. It means that these idols are unaware of those who supplicate them, and are also ignorant of the needs of their worshippers, since they cannot hear and cannot understand.

Surah Al Ahqaaf states in verse 6:

6. And when mankind are gathered (on the Day of Resurrection), they (the false deities) will become enemies for them and will deny their worshipping.

The verse explains that when all mankind shall be gathered together on the Day of Judgement for reckoning, the idols (that were worshipped by men and jinn) would become enemies to those who worshipped them in the worldly life. In fact, every single being (besides Allah), and all idols, images, stones etc. which were worshipped on the face of the earth, shall all become enemies to the unbelievers on the Day of Judgement. The angels shall be enemies to the unbelievers, and the Jinns and Satans