

In the Light of the Quran – An Analytical and Reflective Tafsir Volume 3

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Compiled by: Muhammad Sobhanie

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Sub Title:

This text presents a verse-by-verse commentary on the third part of the Qur'an (Juz' 3), covering verses 253–286 of Surah Al-Baqarah and verses 1–92 of Surah Aal 'Imran.

Drawing on Al-Mizan and Tafsir-e-Namuneh, it examines key themes such as Allah's sovereignty, divine guidance, faith, charity, financial justice, and accountability in the Hereafter.

The commentary also discusses the interpretation of Qur'anic verses, the unity of the prophetic message, and the importance of sincere belief and righteous conduct.

Particular attention is given to the lives of Maryam and Prophet 'Isa, the event of Mubahala, and the relationship between Islam and earlier divine revelations.

Through linguistic explanations, Qur'anic cross-references, and narrations, the text clarifies the meanings of these verses and their theological and practical implications.

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Compiler(s):

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Topic Tags:

[Qur'anic Exegesis \(Tafsir\)](#) [6]

[Surat al-Baqara](#) [7]

[Surat Aal Imran](#) [8]

Miscellaneous information:

In the Light of the Quran – An Analytical and Reflective Tafsir Volume 3 Chapter 2:253–286 & Chapter 3:1–92 Part 3 of the Qur'an (Juz' 3) Compiled by: Muhammad Sobhanie, Ph.D.

About the Book

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This book is a compilation of commentaries on the verses of the Qur'an, originally published periodically

on en.shafaqna.com. The present volume includes Part 3 of the Qur'an (Juz' 3).

It is based on the commentary of *Tafsir-e-Namuneh* (تفسير نمونه) by Naser Makarem Shirazi, may Allah (SWT) grant him a long and blessed life, and *Tafsir al-Mizan* (تفسير الميزان) by Allamah Tabatabai, may Allah (SWT) be pleased with him.

I am grateful to Allah (SWT) for allowing me to study the Qur'an and express my understanding in this work. May Allah (SWT) accept this humble effort and forgive any mistakes through His mercy.

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SHARES

Commentary on the 2nd Chapter – Verses 253 – 286

Origins of Religious Conflict – Verse 253

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-beneficent, the All-merciful.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلِ الَّذِينَ مِنَ الْبَعْدِ بَعْضُهُمْ مِّنْ بَعْضٍ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا ۚ فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا ۚ وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

“Those messengers – some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allah had willed, those (generations) succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends.” (2:253).

Commentary

Divine messengers call people to God; consequently, they free them from the yoke of ignorance and institute peace and justice. From this perspective, there is no difference in the mission of these divine

messengers. [1](#)

The verse states that not all messengers had the same privileges or rank. Some were given unmatched blessings, while others were elevated to a lofty status (فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ).

For instance, Prophet Musa (AS) had the privilege of speaking directly to Allah (SWT) (مِنْهُمْ مَنْ كَلَّمَ اللَّهُ). In contrast, Allah (SWT) spoke to other messengers through angels or other forms of revelation. Prophet 'Isa (AS) was given the power to heal the blind and lepers, and even to raise the dead [2](#) (وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ). The Holy Spirit supported him, enabling him to speak as an infant [3](#) and safeguarding him when his enemies sought to crucify him (وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ).

Continuing this distinction, the *Ulul 'Azm* prophets are uniquely recognized for having received divine scripture and religious law. (42:13) Among them, Prophet Muhammad (SAWA) holds the highest rank and will serve as a witness over all prophets on the Day of Judgment. [4](#)

Historical records show followers of divine messengers have disagreed, sometimes escalating into discord and violence. Occasionally, followers of different religions, such as Muslims and Christians, have clashed. This raises the question: Did the teachings of the messengers themselves inspire conflict, or are other forces driving their followers to such outcomes?

Surah Al-Baqarah (2:213) and Aal 'Imran (3:19) identify envy and competition for worldly status or dominance as the root causes of such conflicts [5](#) – factors incompatible with the unified purpose of divine revelation. God's religion aims to unite humanity upon truth, not divide it.

Verse 2:253 asserts that if Allah (SWT) had willed, He could have prevented the followers of divine messengers from disputing and fighting (لَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ), compelling them to become a single, unified community after clear divine teachings had come to them (مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ).

However, people interpreted the divine teachings through their own subjective perspectives. Consequently, this led to disagreements (وَلَكِنْ اخْتَلَفُوا): some embraced a genuine understanding, others promoted a distorted interpretation of the divine message (فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ).

Had Allah (SWT) willed, He could have prevented all disputes (وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا). Yet, Allah acts according to His will (وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ), granting humanity the freedom to make its own choices while holding people responsible for those choices.

The Importance of Charity – Verse 254

يَا أَيُّهَا الَّذِينَ آمَنُوا ۚ أَنْفِقُوا ۚ مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ ۚ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ ۚ وَلَا شَفْعَةٌ ۚ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

“O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers – they are the wrongdoers.” (2:254).

Commentary

The Qur'an emphasizes the virtue of giving charity and considers it one of the characteristics⁶ of the righteous, as well as a prerequisite for receiving divine forgiveness and salvation on the Day of Judgment.

Verse 2:254 advises believers to give alms before the Day on which no trade (بَيْعٌ), friendship (خُلَّةٌ), or intercession (شَفَاعَةٌ) could save them from eternal punishment.

In this world, people may seek forgiveness for their mistakes by paying penalties or through the intercession of friends. However, on the Day of Judgment, no one will be able to offer a ransom to escape the consequences of their sins (يَأْتِي يَوْمٌ لَا بَيْعٌ فِيهِ).

Moreover, friends and family will be focused on their own burdens and unable to help others (لَا يَوْمٌ ... لَا شَفَاعَةٌ). Furthermore, intercession will not benefit those who failed to show compassion to the poor and needy despite the wealth and resources they possessed (لَا شَفَاعَةٌ ... لَا يَوْمٌ ... لَا شَفَاعَةٌ).

The verse concludes by stating that those who refrain from giving charity are, in fact, wrongdoers (وَالْكَافِرُونَ هُمُ الظَّالِمُونَ).

Ayat al-Kursi: The Verse of the Throne – Verse 255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

“Allah – there is no deity except Him, the Ever-Living, the Sustainer of (all) existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth.” (2:255).

Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills.

His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

Commentary

Verse 2:255, known as Ayat al-Kursi (the Throne Verse), is widely regarded as the greatest verse in the Qur'an. Its profound depiction of Allah's sovereignty establishes the verse as a cornerstone of Islamic monotheism (Tawhid). The recitation of Ayat al-Kursi is highly recommended in all circumstances – particularly after ablution, after completion of daily prayers, when leaving home, and during times of difficulty. The following narration illustrates its significance:

إِذَا قَرَأَ الْمُؤْمِنُ آيَةَ الْكُرْسِيِّ وَجَعَلَ ثَوَابَ قِرَاءَتِهِ لِأَهْلِ الْقُبُورِ أَدْخَلَهُ اللَّهُ تَعَالَى قَبْرَ كُلِّ مَيِّتٍ وَ يَرْفَعُ اللَّهُ لِلْقَارِئِ دَرَجَةً سِتِّينَ نَبِيًّا وَ خَلَقَ اللَّهُ مِنْ كُلِّ حَرْفٍ مَلَكًا يُسَبِّحُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ

The Prophet (SAWA) said: “If a believer recites Ayat al-Kursi (the Throne Verse) and dedicates the reward of its recitation to the inhabitants of the graves, Allah Almighty will grant that reward to every deceased person. He will raise the reciter to a rank equivalent to that of sixty prophets and will create, from every letter, an angel who glorifies Him until the Day of Resurrection.”

This verse primarily presents the attributes of God (Glory be to Him), which will be discussed sequentially as they appear in the verse:

1. The Ever-Living and Self-Sustaining God

1. The Ever-Living and Self-Sustaining God (الْحَيُّ): The verse states that, unlike created beings, Allah (SWT) is the Ever-Living (الْحَيُّ).

All living creatures, except Allah (SWT), are conceived, develop, mature, and reproduce. They then gradually decline and ultimately perish, their bodies returning to dust. For instance, in spring, plants and vegetation flourish; trees emerge, blossom, and produce fruit. When autumn arrives, leaves and vegetation fade; they desiccate and disintegrate. In winter, the earth lies barren and dormant. This cycle resumes with the arrival of spring. The same principle applies to animals and human beings.

Unlike created beings, who are born and eventually die, Allah (SWT) is eternal – the Ever-Living (الْحَيُّ). His life is intrinsic and independent of anything. He alone grants life to His creation and causes them to die⁷. As the Qur'an states:

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ...

“He it is who gives life and causes death;” (40:68).

2. The Self-Subsisting and the Sustainer

2. The Self-Subsisting and the Sustainer (الْقَيُّومُ): Allah (SWT) is also *Al-Qayyum* (الْقَيُّومُ). The word

Qayyum (قَيُّوْمٌ) derives from *qiyam* (قِيَامٌ) (standing or sustaining) and conveys the meaning of one who exists independently and sustains others. Thus, *Al-Qayyum* (الْقَيُّوْمُ) is understood as the Self-Subsisting and the Sustainer of all existence. Allah is Self-Subsisting, as His existence is independent of anything else. He is also the Sustainer, for the existence of all creations relies entirely on His will.

3. The Vigilant Sustainer

3. The Vigilant Sustainer: The verse further states that “*Neither drowsiness overtakes Him nor sleep*” (لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ). This indicates that sustaining the universe never overwhelms or tires Him; otherwise, He would need rest to regain strength and continue sustaining the existence of all creations.

The word (سِنَّةٌ) refers to drowsiness or light sleep – a state in which a person is only partially aware – while (نَوْمٌ) means asleep or deep sleep.

4. Name of Allah

4. Name of Allah: Allah (اللَّهُ) is God’s unique name; all other divine names mentioned in the Qur’an describe specific attributes of God. For instance, verse 2: 173 states that Allah is Oft-Forgiving (غَفُورٌ) and Ever Merciful (الرَّحِيمُ):

... إِنَّ اللَّهَ غَفُورٌ ۝۹ رَحِيمٌ

“... Truly, Allah is Oft-Forgiving, Ever Merciful.” (2: 173).

The name “Allah” was in use long before the advent of Islam, as indicated in Az-Zukhruf (43:87)⁸. According to this verse, when the polytheists (Mushrikeen) were asked who created them, they would answer, “Allah.”

The word “Allah” has originated from *al-ilah* (إِلَهٌ), in which the middle letter (ل) was omitted due to frequent usage. The word *al-ilah* is commonly derived from the root *a-la-ha* (أَلِهَ), meaning “to worship.” According to another interpretation, it may be linked to *wa-la-ha* (وَلِهَ), meaning “to be astonished.”

If “Allah” is derived from “*a-la-ha*” (أَلِهَ), it refers to the One who is worthy of worship. If derived from *wa-la-ha* (وَلِهَ), it refers to the One whose essence leaves the human mind in awe when reflecting upon His attributes.⁹

5. The Concept of God’s Universal Ownership

5. The Concept of God’s Universal Ownership: The verse continues: “*To Him belongs whatever is in the heavens and whatever is on the earth*” (لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ).

Allah’s ownership implies that the existence of every creature depends on His constant and unceasing

care and mercy. Furthermore, Allah (SWT) has complete sovereignty over the attributes, properties, and characteristics of His creation. [10](#) This concept of divine ownership is echoed in Surah Ya-Sin. [11](#)

For example, a seed planted in fertile soil, given proper temperature and moisture, germinates and produces fruits and vegetables. The ability to grow and bear produce is a characteristic of the seed. However, without the will of Allah (SWT), the seed would not be able to manifest this characteristic or fulfill its function of providing sustenance.

6. The Sovereign Lord of Intercession

6. The Sovereign Lord of Intercession: In continuation, the verse states:

... مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ ...

“... Who is it that can intercede with Him except by His permission?” (2:255).

The word *al-shafa’ah* (الشَّفَاعَةُ) means intercession. It is derived from *al-shaf’* (الشَّفْعُ), which means “even,” as opposed to “odd.” In the context of intercession, the petitioner joins the intercessor in seeking assistance to obtain benefit or avert harm. In essence, *al-shafa’ah* (الشَّفَاعَةُ) refers to a means or cause through which a desired outcome is attained.

Within this context, Al-Mizan classifies intercession into two categories: (1) generative intercession and (2) legislative intercession. [12](#)

Generative Intercession

Generative Intercession: This refers to the natural means through which life is sustained and through which sustenance and other blessings reach all beings. While Allah (SWT) is the ultimate Sustainer, He provides nourishment through channels such as fertile soil, flowing water, sunlight, and favorable temperatures. In this way, elements of nature function as intermediary causes – serving as *shafi’* (شَفِيع), or intercessors – between humanity and Allah, through which sustenance is brought to us.

As mentioned earlier, Allah (SWT) possesses absolute sovereignty over His creation, and no intermediary can act independently of His will. Thus, all generative intercessors function solely with His permission, as stated in verse 2:255:

... مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ ...

“Who is it that can intercede (in the universe) with Him except by His permission?” (2:255).

This idea is beautifully expressed by the Iranian poet Saadi:

ابر و باد و مه و خورشید و فلک درکارند تا تو نانی به کف آری و به غفلت نخوری

Clouds, wind, moon, sun, and sky are all at work so that you may earn your sustenance and not live in heedlessness.

Legislative Intercession

Legislative Intercession: It refers to the mediation established by divine law for the Day of Judgment. On that day, divinely authorized figures – such as the Prophet, Imams, and righteous servants – may intercede by seeking forgiveness and advocating for the spiritual elevation of believers.

Several Qur’anic verses affirm this form of intercession. For example, verse 20: 109 (Ta-Ha) states:

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا

“On that Day, no intercession shall avail, except for the one whom the Most Merciful has given permission to intercede and with whose words He is pleased.” (20: 109).

The phrase (مَنْ أَذِنَ لَهُ الرَّحْمَنُ) means that Ar-Rahman (The Most Merciful) has granted him specific permission to stand and intercede. The second phrase (وَرَضِيَ لَهُ قَوْلًا) means that Allah is pleased with his speech or testimony. Because this person is righteous (such as a prophet, an angel, or a martyr), their word is acceptable to Allah.

Legislative intercession does not override God’s justice or compel any change in His will. Rather, it operates as a structured form of mediation in which the intercessor seeks God’s mercy for those who maintain a genuine spiritual connection to Him.

Intercession remains conditional. The intercessor must receive explicit permission from Allah to speak, and the one receiving intercession must possess true faith. While intercession may benefit those who have committed major sins, it does not extend to those who have severed their relationship with God through polytheism or complete rebellion.

Intercession is thus understood as a transition from strict justice and accountability to divine grace and mercy. By offering hope for redemption, it reinforces divine law and encourages sinners to pursue repentance before the opportunity is lost through death.

Legislative intercession also manifests in this world through actions that draw a person closer to God’s forgiveness, such as repentance, sincere faith, and recitation of the Qur’an.

7. The Framework of Divine Permission

7. The Framework of Divine Permission: The latter part of verse 2:255 begins with this phrase:

... يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ...

“... He knows what is (presently) before them and what will be after them...” (2:255).

The phrase *ya‘lamu ma bayna aydeehim* (يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ) literally means “He knows what is between their hands,” and implies that Allah knows what is present with them – i.e., the knowledge currently accessible to them. The phrase *wama khalfahum* (وَمَا خَلْفَهُمْ) means “what (knowledge) is behind them” or “what (knowledge) has not yet reached them.”

The pronouns *him* (هِمْ) and *hum* (هُم) in the phrases *aydeehim* (أَيْدِيهِمْ) and *khalfahum* (خَلْفَهُمْ) mean “them” and refer to the “intercessors”, which was the topic of discussion in the preceding section.¹³ Within this context, the translation of the verse is:

... مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ...

“... Who is it that can intercede with Him except by His permission? He (Allah) knows what (knowledge) is present with them (intercessors) and what (knowledge) has not yet reached them (intercessors)...” (2:255).

This statement affirms that Allah (SWT), in His infinite knowledge, power, and authority, fully encompasses His chosen intercessors. He knows in advance the pleas an intercessor will make, whether for forgiveness or for the spiritual elevation of believers. Therefore, He grants permission for intercession only in cases that accord with His will and whose outcomes He approves.

Consequently, in the Hereafter, no act of intercession will be unexpected to Allah (SWT), as all intercessions occur in accordance with His prior knowledge and will.

The verse then states that “they” possess no knowledge except what Allah (SWT) grants them. The pronoun “they” refers to the intercessors:¹⁴

... وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ...

“... And they (intercessors) encompass not a thing of His knowledge except for what He wills.” (2:255).

This knowledge entails Allah revealing to the intercessors which servants qualify for mercy. Once designated, the intercessor advocates for these individuals, seeking their forgiveness or spiritual elevation.

In other words, intercessors wait until Allah grants them knowledge of which servants He wishes them to

petition for. Only after receiving this divine permission do they **intercede** on behalf of the designated believers, seeking forgiveness or spiritual elevation for them.

8. Allah's Encompassing Power and Authority

8. Allah's Encompassing Power and Authority: The verse states:

... وَسِعَ كُرْسِيُّهُ السَّمُوتَ وَالْأَرْضَ ...

“... His Kursi (power and authority in protecting the existence of every being) extends over the heavens and the earth.” (2:255).

The word *kursiyy* (كُرْسِيٌّ) literally means “chair” or “seat.” The throne of a king is also referred to as a *kursi* (كُرْسِيٌّ). In this verse, however, *kursiyy* (كُرْسِيٌّ) is understood metaphorically as a symbol of divine power and authority. It represents the all-encompassing divine power that upholds and sustains the existence of all creation. [16](#)

Earlier, we noted that Allah (SWT) is *Al-Qayyum* (الْقَيُّومُ) – the Self-Subsisting One upon whom everything depends. He sustains and upholds all creation, ensuring their continual existence. In this context, the *Kursi* represents the manifestation of divine power, rooted in His knowledge, that sustains and preserves the universe.

9. Supreme in Height and Might

9. Supreme in Height and Might: The verse continues and states that Allah (SWT) never gets exhausted or overwhelmed by preserving the universe:

... وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

“... And their preservation tires Him not. And He is the Most High, the Most Great.” (2:255).

The verse ends with mentioning that Allah (SWT) is *Al-'Ali* (الْعَلِيُّ) – the Most High. The complexity of creation does not diminish His authority. He is *Al-'Azim* (الْعَظِيمُ) – the Most Great; the vastness of what He sustains neither overwhelms nor exhausts Him. [17](#)

Semantic Analysis of the Root m-l-k

(مَلَك) = angel, (مَلِك) = king, (مِلْك) = property, (مُلْك) = kingdom

Analysis of the Pronouns him/hum

Analysis of the Pronouns him/hum (هُم/هُمْ): Intercessors act as intermediaries between Allah (SWT)

and His creation – beings or means through which intercession occurs by His divine permission. Generally, these intercessors are categorized into two types.

The first category consists of honored beings such as prophets and angels, whom Allah has permitted to intercede in the Hereafter. *Al-Mizan* refers to this type as legislative intercession.

The second category consists of intermediary causes found in nature that maintain life and provide sustenance. For example, although Allah is the Sustainer, He provides nourishment through means such as fertile land, flowing water, sunlight, and suitable temperatures. Similarly, although He is the Healer, He heals through means such as medicine. Thus, natural forces act as intermediaries between Allah and His creation. This type is called generative intercession.

Allah (SWT) ultimately possesses complete authority, power, and knowledge over all forms of intercession. No intercession can produce any result independent of His will, as He alone grants permission for all types of intercession.

As mentioned earlier, the pronouns *him/hum* (هُم/هُمْ), meaning “them” in (أَيُّدِيهِمْ) and (خَلْقُهُمْ), refer to intercessors. In Arabic, these pronouns are typically used for rational beings. This raises the question of how they might also apply to natural causes, which are not considered rational beings.

In response, *Al-Mizan*¹⁸ explains that acts such as intercession, glorification, and praise are typically attributes of rational beings. However, the Qur’an sometimes employs such expressions to describe non-rational entities’ participation in the divine order.

For example, verse 17:44 (*Al-Isra*) states that everything in the heavens and the earth glorifies Allah, “*but you do not understand their exaltation*” (وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ). Here, the pronoun *hum* (هُمْ) in *tasbihahum* (تَسْبِيحَهُمْ), meaning “their glorification,” refers to all beings, including those that are not rational.

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ ۚ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ ۙ كَانَ حَلِيمًا غَفُورًا ۝

“The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.” (17:44).

According to prominent Islamic philosophers, such as Mulla Sadra and Allamah Tabataba’i, everything in existence possesses a level of proportional essential awareness in its submission to Allah (SWT). From this perspective, natural causes are not merely ‘dead machines’; they are ‘servants’ carrying out a divine command. Therefore, the use of a rational pronoun is not entirely metaphorical – it reflects their ontological status as obedient agents of the Divine Will.

No Compulsion in Religion – Verse 256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

“There shall be no compulsion in (acceptance of) the religion. Surely, the right course has become distinct from the wrong. So, whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it.” (2:256).

Commentary

Verse 2:256 opens with the profound declaration: “*There shall be no compulsion in religion*” (لَا إِكْرَاهَ فِي الدِّينِ). This foundational principle of Islam forbids forcing anyone to embrace the faith. From the outset, the mission of the Prophet (SAWA) was defined by guidance through teaching and education, never through coercion. This theme recurs throughout the Quran, as seen in verse 62:2 (Al-Jumu‘ah):

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

“It is He who has sent among the unlettered a Messenger from themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom, although before that they were in clear error.” (62:2).

Commentators have cited two possible circumstances surrounding the revelation of this verse:

1. One of the *Ansar* (الأنصار) compelled his slave, named *Sabih* (صبيح), to convert to Islam. The verse “No compulsion in religion” was then revealed, forbidding such coercion.
2. Another *Ansar*, named *Abu al-Hassein* (أبو الحسين), had two sons. A Syrian merchant came to Medina and, before returning to Syria, influenced them and converted them to Christianity. When their father learned of this, he approached the Prophet (SAWA) for guidance. The verse was then revealed, forbidding him from compelling his sons to accept Islam.

Islam is a religion rooted in logic and reason, offering clear proofs and encouraging critical inquiry. This unique approach to faith was exemplified during the event of Mubahalah with the Christians of Najran.

Once the truth is made clear, a fair-minded person naturally accepts it, rendering coercion unnecessary. This idea is reflected in the following portion of the verse:

... قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

“... Surely, the right course has become distinct from the wrong.” (2:256).

The verse further explains that salvation is attained through rejecting at-Taghut (الطَّاغُوت) and believing in Allah (SWT), stating:

... فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Whoever disbelieves in Taghut and believes in Allah has grasped the firmest handle (of salvation) which will never break.” (2:256).

The word *at-Taghut* (الطَّاغُوت) is derived from *tughyan* (طُغْيَان), meaning rebellion and transgression. It refers to anything that leads to disobedience to God, including false deities, idols, Satan, tyrants, and arrogant leaders. [19](#)

Notably, the verse mentions rejecting *Taghut* before believing in Allah (يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ). This order indicates that one must first abandon false beliefs and corrupt influences before holding firmly to the truth. In other words, one must give up harmful habits and false ideas before adopting righteous conduct and sound belief.

The verse concludes by affirming that Allah is All-Hearing and All-Knowing (وَاللَّهُ سَمِيعٌ عَلِيمٌ). He knows who possesses genuine faith and who merely pretends to believe.

Freedom in Accepting Islam

Freedom in Accepting Islam: The Qur'an invites people to Islam through reason and understanding rather than coercion. Individuals are free to accept or reject the message. Under no circumstances does Islam permit the persecution of non-Muslims on the basis of their faith. A notable example of this principle can be seen in the Event of *Mubahalah*.

The Event of *Mubahala* took place on the 24th of Dhu al-Hijjah in 9 AH. The Prophet (SAWA) invited the Christians of Najran to Islam through a letter. A delegation from Najran (in present-day Saudi Arabia) came to Medina and engaged in theological discussions with him. The Christians argued that Prophet 'Isa (AS) was the son of God because he was born without a father.

In response, the Prophet (SAWA) explained that Adam was created without father or mother, whereas 'Isa was created without a father. Why, then, should 'Isa be regarded as divine while Adam is not? (3:59)

When the Christians neither accepted this reasoning nor presented a convincing counterargument, the Prophet (SAWA) proposed *Mubahala* – invoking the curse of God upon the liars. The term *Mubahala*

refers to calling upon Allah to withdraw His mercy from those who persist in falsehood.

On the appointed day, the Prophet (SAWA) arrived at the meeting place accompanied by his grandsons Hasan and Husayn (AS), his daughter Fatimah (AS), and his son-in-law Ali (AS). Observing this, the Christian delegation became convinced of the Prophet's sincerity, reasoning that he would not expose his closest family to divine punishment if he were not truthful.

As a result, the Christians chose not to proceed with *Mubahala*. Instead, they sought a peaceful resolution. The Prophet (SAWA) agreed to allow them to practice their religion freely under Islamic governance in exchange for paying a tribute. It is also reported that they were exempted from certain obligations such as *khums* and *zakat*.

The Concept of Jihad in Islam

The Concept of Jihad in Islam: Verse 2:256 begins with the statement, "*There shall be no compulsion in religion*" (لَا إِكْرَاهَ فِي الدِّينِ), which prohibits forcing anyone to accept Islam. The life and legacy of the Prophet (SAWA) demonstrate that he never compelled anyone to become Muslim. For example, he allowed the Christians of Najran, as well as the Jews and Christians of Medina, to practice their own faiths freely.

Critics argue that the verses of jihad in the Qur'an and the ruling on apostasy appear to contradict the principle of religious freedom. If Islam upholds freedom of belief, why are jihad and severe punishments for apostasy prescribed? A brief response to these concerns is outlined below.

Jihad is one of the central principles of Islam and is not intended for material gain or the colonization of other nations.²⁰ Scholars generally classify jihad into two types: defensive and offensive.

Defensive Jihad

Defensive Jihad: Islam recognizes the right of Muslims to defend themselves against aggression. Most of the battles during the Prophet's time (SAWA), such as *Uhud*, *Ahzab*, *Hunayn*, *Mu'tah*, and *Tabuk*, were defensive in nature. In these cases, hostile forces initiated the conflict, and Muslims responded in self-defense.

Offensive Jihad

Offensive Jihad: The Prophet (SAWA) was tasked with teaching the Qur'an, imparting wisdom, and purifying people from polytheism. (62:2) However, oppressive forces sought to obstruct this mission through harassment, persecution, warfare, and violence. Offensive jihad was permitted to remove these barriers so that people could freely hear the message of God and choose whether to accept it.

In this context, verses such as 9:12 – "*Fight the leaders of disbelief*" (فَقَاتِلُوا أُمَمَ الْكُفْرِ) – were revealed.²¹ Had such obstacles not existed, there would have been no need for offensive jihad.

The Qur'an also grants protection even to idolaters during times of conflict, allowing them to hear and reflect upon the message of Allah. Regardless of whether they accept or reject it, Muslims are instructed to escort them to a place of safety. (9:6) This demonstrates that the objective of such engagements is not destruction, but the removal of barriers to guidance.

Revisiting the Ruling of Apostasy

Revisiting the Ruling of Apostasy: A *murtad* (apostate) is a person who renounces Islam and adopts another belief. In some historical contexts, apostasy was treated as a capital offense. How can this be reconciled with freedom of religion? To understand this, one must consider its historical and social context.²²

Historical Background

Historical Background: A group of Jewish individuals from *Khaybar* and elsewhere devised a plan to weaken the Muslims' faith. They intended to publicly accept Islam in the morning and renounce it in the evening, then spread doubt by claiming that the Prophet's characteristics did not match their scriptures. This strategy is reflected in Qur'an 3:72 (Al-i-Imran):

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ؕ آمَنُوا بِالَّذِي أُنزِلَ عَلَيْنَا ؕ آمَنُوا ؕ وَجَهُ النَّهَارِ وَآكْفُرُوا ؕ ؕ ؕ ؕ ؕ لَعَلَّهُمْ يَرْجِعُونَ

“And a faction of the People of the Scripture say (to each other), “Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will abandon their religion,”” (3:72).

Such actions were not merely personal belief changes but organized efforts to destabilize the Muslim community. If widely adopted, this tactic could have seriously undermined public trust and social stability.

The Prophet (SAWA), recognizing this threat, addressed it decisively. The well-known statement, “Whoever changes his religion, kill him” (23) ^{فَاقْتُلُوهُ} should therefore be understood within its historical and socio-political context – namely, the preservation of social cohesion and political stability – rather than as a general ruling on an individual's private spiritual journey.

The Qur'an, when speaking of individuals who abandon faith for personal reasons, emphasizes spiritual consequences rather than worldly punishment:

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ ؕ فَيَمُتْ وَهُوَ كَافِرٌ ؕ فَأُولَٰئِكَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“And whoever of you reverts from his religion (to disbelief) and dies while he is a disbeliever –

for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.” (2:217).

Contemporary Perspective

Contemporary Perspective: Many Shi’a jurists hold a legal opinion that a person who leaves Islam but keeps their beliefs private is not subject to punishment. However, if apostasy is publicly propagated in a way that misleads others or destabilizes the social and political order and constitutes a coup against the government, it would be treated as a serious offense. The punishment against apostasy is to deter an apostate from harming society and overturning the state rather than restricting personal belief.

In an Islamic framework, individuals are free to choose their beliefs and even engage in open intellectual discussion. However, insulting others’ beliefs, spreading deliberate misinformation, or conspiring to destabilize society is not permitted.

Divine Guardianship: From Darkness into Light – Verse 257

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“Allah is the Guardian of those who believe. He brings them out from darknesses into the light. And those who disbelieve – their Guardians are Taghut. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein.” (2:257).

Commentary

The word *wali* (وَلِي) denotes closeness and nearness. It also means a guardian, ally, or friend because it implies having a close relationship with the one being protected, allied with, or befriended. In the above verse, *wali* (وَلِي) means the Guardian.

Intrinsic Human Light and Darkness

Intrinsic Human Light and Darkness: Human beings are born with intrinsic natures that incline them to worship Allah (30:30) (SWT), to seek moral uprightness, and to reject disbelief. (49:7) These qualities constitute an innate light with which all humans are endowed. At the same time, they also possess the capacity to lack knowledge of Allah’s religion, which gives rise to a tendency toward a form of darkness.

Those who believe in Allah (SWT) and accept His guardianship (*wilayah*, وَلَايَة) are guided by Him. Their souls are nurtured, and they are delivered from darkness, ultimately attaining virtue and the light of salvation.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا ۖ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

“Allah is the Guardian of those who believe. He brings them out from darknesses (associated with not knowing the religion) into the light...” (2:257).

Taghut (طَاغُوت) is the guardian of the disbelievers, leading them from their innate light into the darkness associated with rebellion and transgression against Allah (SWT):

... وَالَّذِينَ كَفَرُوا ۖ أُولَٰئِكَ هُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

“... And those who disbelieve – their Guardians are Taghut. They take them out of the light (the nature that loves God and despises evil) into darknesses.” (2:257).

The end of the verse states that the disbelievers are companions of the Fire, wherein they will abide eternally:

... أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“... Those are the companions of the Fire; they will abide eternally therein.” (2:257).

The Essence and Reality of Spiritual Illumination

The Essence and Reality of Spiritual Illumination: In the Qur'an, *nur* (نُور) signifies light, virtue, values, and perfection. For instance, in Surah As-Saff (61:8), *nur Allah* (نُورَ اللَّهِ), meaning the light of Allah, refers to the religion of Islam:

يُرِيدُونَ لِيُطْفِئُوا ۖ نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ ۖ وَلَوْ كَرِهَ الْكَافِرُونَ

“They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.” (61:8).

In a supplication following Ziyarat Yaseen, various virtues are referred to as *nur* (نُور):

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ نَبِيِّ رَحْمَتِكَ، وَكَلِمَةِ نُورِكَ، وَأَنْ تَمَلَأَ قَلْبِي نُورَ الْيَقِينِ، وَصَدْرِي نُورَ الْإِيمَانِ، وَفِكْرِي نُورَ النِّيَّاتِ، وَعَزْمِي نُورَ الْعِلْمِ، وَقَوَّتِي نُورَ الْعَمَلِ، وَلِسَانِي نُورَ الصِّدْقِ، وَدِينِي نُورَ الْبَصَائِرِ مِنْ عِنْدِكَ، وَبَصْرِي نُورَ الضِّيَاءِ، وَسَمْعِي نُورَ الْحِكْمَةِ، وَمَوَدَّتِي نُورَ الْمَوَالَةِ لِمُحَمَّدٍ وَآلِهِ عَلَيْهِمُ السَّلَامُ حَتَّى أَلْقَاكَ وَقَدْ وَقَّيْتُ بِعَهْدِكَ وَمِيثَاقِكَ فَتُغَشِّينِي رَحْمَتَكَ يَا وَلِيَّ يَا حَمِيدُ

[24.](#)

O Allah, I beseech You to send blessings upon Muhammad, the Prophet of Your mercy and the Word of

Your Light; to fill my heart with the light of certitude, my chest with the light of faith, my intellect with the light of sincere intentions, my resolve with the light of knowledge, my strength with the light of action, my tongue with the light of truthfulness, my religion with the light of clear insight from You, my sight with the light of illumination, my hearing with the light of wisdom, and my love with the light of devotion to Muhammad and his Household, peace be upon them – so that when I meet You, I will have fulfilled Your covenant and pledge, and Your mercy will envelop me. O Protector, O Praiseworthy!

Our deeds cultivate virtues that influence our minds and judgments in this world. (57:28; 8:29) For example, Surah Al-Anfal (8:29) states: “*If you fear Allah, He will grant you a criterion*,” where the “*criterion*” is a kind of light that helps us distinguish right from wrong:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۖ إِن تَتَّقُوا ۖ اللَّهُ يَجْعَلْ لَكُمْ فُرْقَانًا ۖ ...

“O you who have believed, if you fear Allah, He will grant you a criterion ...” (8:29).

On the Day of Judgment, the virtues of believers will be transformed into a form of light that leads them to Paradise. The hypocrites will ask the believers to wait for them so that they may benefit from their light, but they will be told to return and seek light through their own deeds. (57:12–13)

Allah (SWT) is absolute perfection.²⁵ All positive values and virtues in the universe emanate from His perfect attributes. In Du‘a Kumayl, it is said: “By the light of Your Face, through which all things are illuminated.”²⁶

The word *nur* (نور), meaning light, is used in the singular form, while al-zulumat (الظُّلُمَاتِ), meaning “darknesses,” appears in the plural. This distinction indicates that perfection is singular – belonging only to Allah – while falsehood is multifaceted and diverse.

Prophet Ibrahim’s Argument with Nimrod – Verse 258

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ ۖ أَنِ ءَاتَهُ اللَّهُ الْمُلْكَ ۖ إِذْ قَالَ إِبْرَاهِيمُ ۖ رَبِّي يُوْحِي ۖ وَأُمِيتُ ۖ قَالَ أَنَا أُحْيِ ۖ وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ ۖ مُ فَأْتِ بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ ۖ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“Have you not considered the one (Namrud, the king of Babylon) who argued with Abraham about his Lord (merely) because Allah had given him kingship? When Abraham said, “My Lord is the one who gives life and causes death,” he said, “I give life and cause death.” Abraham said, “Indeed, Allah brings up the sun from the east, so bring it up from the west.” So the disbeliever (Namrud) was overwhelmed (by astonishment), and Allah does not guide the wrongdoing people.” (2:258).

Commentary

Verse 2:258 recounts the story of Namrud, who disputed with Prophet Ibrahim (AS) regarding the truth of his Lord.

At a young age, Prophet Ibrahim (AS) broke the Babylonian idols while the people were away celebrating an annual festival on the outskirts of the city. When the townspeople returned and saw the destruction of their gods, they resolved to burn him in a fire.

The Babylonians tied Prophet Ibrahim (AS) to a catapult and cast him into a massive fire, for which they had gathered firewood for over forty days. By Allah's command, the fire became cool and safe for Ibrahim (AS). Consequently, he emerged unharmed and later departed from Babylon to Palestine.

Before his departure, Namrud, the king of Babylon, summoned Ibrahim to question his beliefs. The verse then describes the exchange between Ibrahim and Namrud:

“Have you not considered the one (Namrud, the king of Babylon) who argued with Abraham about his Lord?” (أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ)

The phrase *alam tara* (أَلَمْ تَرَ), which literally means “Have you not seen?”, is used in Arabic to convey “Have you not known?” or to draw attention to a vivid account. It is often employed to help the audience visualize a narrative.²⁷

The word *hajja* (حَاجَّ) is a verb that primarily means to argue, to debate, or to dispute with someone.

Allah (SWT) had granted Namrud wealth, power, and dominion (أَنْ آتَاهُ اللَّهُ الْمُلْكَ), but these blessings led him to arrogance and intellectual blindness. Instead of believing in Prophet Ibrahim (AS) – even after witnessing his miraculous survival from the fire – he chose to dispute his message.

Like Fir'awn²⁸, Namrud considered himself as the lord of people. Hence, he asked Prophet Ibrahim (AS), “Who is your Lord that you invite people to Him?” He replied, “My Lord is the one who gives life and causes death.” (الَّذِي يُحْيِي وَيُمِيتُ)

Naturally, only Allah (SWT) has the power to give life and cause death. However, Namrud attempted to win the argument through deception. He ordered that two prisoners sentenced to death be brought before him. He released one and executed the other, then proclaimed, “I give life and cause death.” (قَالَ) (أَنَا أُحْيِي وَأُمِيتُ).

Those around Namrud failed to recognize the flaw in his reasoning, as releasing or executing a prisoner does not equate to creating life or causing death in the true sense. Even if Prophet Ibrahim (AS) had exposed this fallacy, they likely would not have accepted it. Therefore, he presented a second argument that could not be manipulated.

Prophet Ibrahim (AS) said, “Allah brings up the sun from the east.” (قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ). If Namrud truly claimed lordship over the universe, he should be able to “bring (the sun) up from the west.” (فَأْتِ بِهَا مِنَ الْمَغْرِبِ)

The second argument begins with *fa-inna Allaha* (فَإِنَّ اللَّهَ), indicating that it is not a replacement for the first argument but rather an additional argument.²⁹

Namrud was left speechless (فَبُهِتَ الَّذِي كَفَرَ), unable to respond to this argument. The verse concludes: “And Allah does not guide the wrongdoing people (by force).” (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

The phrase “Allah does not guide the wrongdoing people” (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ) implies that Prophet Ibrahim’s (AS) reasoning should have awakened Namrud from his self-deception. However, arrogance impaired Namrud’s intellect.

Prophet Uzair and the Experience of Resurrection – Verse 259

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةً عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُ مِائَةً عَامٍ فَأَنْظَرُ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَأَنْظَرُ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَأَنْظَرُ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Or (consider such an example) as the one who passed by a township that had fallen into ruin. He said, “How will Allah bring this to life after its death?” So Allah caused him to die for a hundred years; then He brought him back to life. He said, “How long have you remained (in this state)?” The man said, “I have remained a day or part of a day.” He said, “No! You have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey, and We will make you a sign for the people. And look at the bones (of this donkey) – how We raise them, and then We cover them with flesh.” And when it became clear to him, he said, “I know that Allah is over all things competent.”” (2:259).

Commentary

This verse refers to the journey of Prophet Uzair (AS), who passed by a ruined village. He saw the scattered and decayed bones of its inhabitants lying on the ground. Witnessing this disturbing scene, a question arose in his mind: “How will Allah bring them to life after their death?” Uzair was a prophet who believed in resurrection on the Day of Judgment; therefore, his question was not one of doubt or denial, but rather one of curiosity and astonishment.

He received his answer through the experience of death, as explained below:

Allah (SWT) caused Prophet Uzair to die. One hundred years later, He revived him and asked, “How

long have you remained here?” Uzair replied, “A day or less.”

Allah (SWT) said, “Rather, you have remained here for one hundred years. Look at your food and drink – you will find that they have not spoiled over this long period. Now look at your donkey – you will see only its decayed bones scattered on the ground.” Then Allah (SWT) restored the donkey to life before his eyes. Upon witnessing this, Prophet Uzair declared, “I know that Allah is capable of all things.”³⁰

The commentary of the verse is as follows:

“Or (consider such an example) as the one (Uzair) who passed by a township which had fallen into ruin” (أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا).

The Arabic phrase *Khawiyatun ‘ala ‘urushiha* (خَاوِيَةٌ عَلَى عُرُوشِهَا) literally translates to “collapsed upon its roofs.” This expression appears multiple times in the Qur’an to describe the complete and utter destruction of a place. Further explanation can be found in the Appendix.

When Prophet Uzair observed the scattered and decayed human bones, he asked: “How will Allah bring this (the inhabitants of this city) to life after their death?” (قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا).

Allah (SWT) answered his question by causing him to die and then brought him back to life 100 years later (قَالَ كَمْ). Allah then asked, “How long have you remained (in this state)?” (فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ). Prophet Uzair replied, “I have remained a day or part of a day” (قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ). Allah (SWT) replied, “No! You have remained one hundred years” (قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ).

To reassure him, Allah said, “Look at your food and your drink; despite the passage of time, they have not changed in taste or color” (فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ). “And look at your donkey,” which had been reduced to nothing but decayed bones scattered on the ground (وَانْظُرْ إِلَى حِمَارِكَ).

The phrase (لَمْ يَتَسَنَّهْ) indicates that they had not been affected by the passage of years.³¹

Then Allah (SWT) demonstrated resurrection: “And look at the bones (of your donkey) – how We raise them, and then We cover them with flesh.” (وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا). Through this, “We will make you a sign (of Allah’s power to bring the dead to life) for the people” (وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ).

After witnessing this miracle, “Everything became clear to (Uzair)” (فَلَمَّا تَبَيَّنَ لَهُ). Prophet Uzair then said, “I know that Allah is over all things competent” (قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ), meaning that Prophet Uzair’s knowledge had reached certainty and direct realization.

Khawiyah ‘ala ‘urushiha

Khawiyah ‘ala ‘urushiha (خَاوِيَةٌ عَلَى عُرُوشِهَا): The word *Khawiyah* (خَاوِيَةٌ) means empty, desolated and ruined. The phrase *khawiyatun ‘ala ‘urushiha* (خَاوِيَةٌ عَلَى عُرُوشِهَا) means “collapsed upon its roofs.” In abandoned structures, roofs often collapse first, followed by the walls falling over them.³²

The word *'urush* (عُرُوش) is the plural of *Arsh* (عَرْش), which can refer to a throne, trellis³³ or roof^{34,35}. The word *Saqf* (سقف) means a ceiling. The difference between *Arsh* (عَرْش) and *Saqf* (سقف) is that the latter refers only to the top covering of a house, whereas *'arsh* can imply the broader structure, including both walls and roof. *Saqf* (سقف) means only the top of a house while *Arsh* (عَرْش) implies the structure of a home, which includes walls and the roof.³⁶

Prophet Ibrahim and the Witnessing of Resurrection – Verse 260

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ ۖ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ۖ ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝

“And (mention) when Abraham said, “My Lord, show me how You give life to the dead.” (Allah) said, “Have you not believed?” He said, “Yes, but (I ask) only that my heart may be satisfied.” (Allah) said, “Take four birds and commit them to yourself. Then (after slaughtering them) put on each hill a portion of them; then call them – they will come (flying) to you in haste. And know that Allah is Exalted in Might and Wise.”” (2:260).

Commentary

Prophet Ibrahim (AS) once passed by the sea and saw a corpse lying partially in the water. The body had become prey to fish, birds, and other animals, and at times the animals even quarreled over it. Observing this scene, he wondered how Allah (SWT) would bring the dead back to life. Thus, he asked: *“My Lord, show me how You give life to the dead”* (رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى).

Prophet Ibrahim (AS) already believed in the resurrection. Therefore, when Allah (SWT) asked him, *“Have you not believed?”* (قَالَ أَوَلَمْ تُؤْمِنْ), Prophet Ibrahim (AS) replied, *“Yes”* (قَالَ بَلَىٰ). However, he desired to witness the process of resurrection so that his heart might attain greater assurance (وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي).

In general, truth may be attained either through reasoning and reflection or through direct observation. Prophet Ibrahim (AS) had already affirmed belief in resurrection and the Hereafter, as he had earlier declared, *“My Lord is the One who gives life and causes death.”*³⁷ What Prophet Ibrahim (AS) yearned for was to strengthen his faith by seeing how Allah (SWT) gives life to the dead.

Allah (SWT) then commanded: *“O Ibrahim, take four birds”* (فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ) *“and incline them toward yourself”* (فَصُرْهُنَّ إِلَيْكَ). By familiarizing himself with the birds, Prophet Ibrahim (AS) would be able to recognize them clearly afterward.

The verse then implies that Allah (SWT) instructed him to slaughter the birds, cut them into pieces, and mix their flesh. *“Then place a portion of them on each hill”* (ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا). *“Then call*

them – they will come to you swiftly” (ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعِيًّا). “And know that Allah is Exalted in Might and Wise” (وَاعْلَمْ أَنَّهُ اللَّهُ عَزِيزٌ حَكِيمٌ).

The verse does not explicitly state that Allah (SWT) instructed Prophet Ibrahim (AS) to slaughter the birds. How, then, do we know that he did so? The idea of slaughtering is inferred from the phrase *minhunna juz'an* (مِنْهُمْ جُزْءًا), meaning “a portion of them (the four birds).” After all, how could one place a portion of a live bird on a hill without first slaughtering it?

The word *surhunna* (صُرْهُنَّ) has two primary meanings: (1) to incline or attract, and (2) to cut or divide. Thus, the phrase (فَصُرْهُنَّ إِلَيْكَ) may be understood as either “incline them toward yourself” or “cut them after they have been inclined toward you.”^{38,39}

Charity: The Catalyst for Spiritual Growth – Verse 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنَابَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

“The parable of those who spend their wealth in the way of Allah is like a grain which grows seven ears; in each ear is a hundred grains. And Allah multiplies (His reward) for whom He wills. And Allah is all-Encompassing and All-Knowing.” (2:261).

Commentary

The verse states: “The parable of those who spend their wealth in the way of Allah is like a grain which grows seven ears” (مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنَابَتْ سَبْعَ سَنَابِلَ), “in each ear is a hundred grains” (فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ). Their reward may be even greater, as “Allah multiplies (His reward) for whom He wills” (وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ). Indeed, “Allah is vast in mercy and All-Knowing” (وَاللَّهُ وَاسِعٌ عَلِيمٌ).

Fi sabil Allah (فِي سَبِيلِ اللَّهِ) literally means “the way of Allah” and implies an action performed sincerely for the sake of God and for the benefit of others.

The verse likens generous individuals (مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ) to a grain (كَمَثَلِ حَبَّةٍ) that germinates, spreads roots, and grows into a plant producing seven hundred grains (أَنَابَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ). This illustrates that charity is a source of spiritual growth.

Some commentators likened the wealth given away in charity to a grain which multiplies to 700 seeds. They interpreted the verse as the following:⁴⁰

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ (مَنْ زَرَعَ) حَبَّةٍ أَنَابَتْ سَبْعَ سَنَابِلَ

The parable of those who spend their wealth in the way of Allah is like a farmer who sows a grain that grows into seven ears.

This illustrates that giving charity brings immense rewards for the benefactor.

The Moral Etiquette of Charity – Verses 262 – 263

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مَا أَنْفَقُوا^{٤١} مِنْ^{٤٢} وَلَا أَدْنَ^{٤٣}ى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Those who spend their wealth in the way of Allah and then do not follow up what they spent with reminders of their generosity or with insults, they shall have their reward near their Lord, and they will have no fear, nor will they grieve.” (2:262).

قَوْلٌ^{٤٤} مَعْرُوفٌ^{٤٥} وَمَغْفِرَةٌ خَيْرٌ^{٤٦} مِنْ صَدَقَةٍ^{٤٧} يَتَّبِعُهَا أَذْنَ^{٤٨}ى وَاللَّهُ غَنِيٌّ حَلِيمٌ^{٤٩}

“Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.” (2:263).

Commentary

The verse asserts that Allah (SWT) will greatly reward those who give charity (لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ); in the Hereafter, they will experience neither fear (وَلَا خَوْفٌ) nor grief (وَلَا هُمْ يَحْزَنُونَ):

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ... لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Those who spend their wealth in the way of Allah... they shall have their reward near their Lord, and they will have no fear, nor will they grieve.” (2:262).

The word *khawf* (خَوْفٌ) means fear, while *al-huzn* (الْحُزْنُ) refers to grief or sorrow over actions performed in the past. Thus, the phrase *wa-la khawfun ‘alayhim wa-la hum yahzanun* (وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) implies that those who give charity will neither experience fear during the reckoning nor feel regret over the wealth they gave away, especially when they witness the rewards of their generosity.⁴¹ Some commentators also suggest that they will have no fear that giving charity could lead them to poverty in the future.⁴²

However, there is an important condition: charity must not be followed by reproach or injury (ثُمَّ لَا يُتَّبَعُونَ مَا) (أَنْفَقُوا مِنْ^{٤١} وَلَا أَدْنَ^{٤٢}ى). The benefactor should neither remind the recipient of their generosity nor insult or humiliate them. Such behavior indicates that the charity was not given sincerely “in the way of Allah” (فِي

(سَبِيلِ اللَّهِ).

The terms *mannan* (مَنَّاً) and *al-adha* (الْأَذَى) describe behaviors that nullify the rewards of charity. *Mannan* (مَنَّاً) means “Reminding of Generosity.” This refers to the act of reminding a recipient of the favor done for them, often to make them feel indebted or small. *Al-adha* (الْأَذَى) means “Causing Offense or Injury.” This means causing emotional harm, annoyance, or insult to the recipient. It involves hurting their dignity or making them feel humiliated for needing help.

Verse 2:263 builds on the preceding verse and states: “*Kind speech and forgiveness are better than charity followed by injury*” (قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى).

The term *Qawlun ma‘roofun* (قَوْلٌ مَّعْرُوفٌ) means a kind word and includes gentle speech, courteous behavior, and expressions of sympathy. “*Maghfirah*” (مَغْفِرَةٌ) denotes forgiveness.

In this context, the verse emphasizes forgiving the improper behavior of a needy person who may be persistent, rude, or desperate in their request. A person in need may become upset due to a lack of help or inadequate assistance, and may therefore speak harshly. In such cases, the benefactor should remain patient, forgive the person’s remarks, and respond with empathy.

The verse further highlights that the worst course of action is to give charity reluctantly and then emotionally wound the recipient with hurtful words.

The Prophet (SAWA) said⁴³:

إِذَا سَأَلَ السَّائِلُ فَلَا تَقْطَعُوا عَلَيْهِ مَسْأَلَتَهُ حَتَّى يَفْرُغَ مِنْهَا، ثُمَّ رُدُّوا عَلَيْهِ بِوَقَارٍ وَ لَيْنٍ إِمَّا بَذْلٍ يَسِيرٍ أَوْ رَدٍّ جَمِيلٍ فَإِنَّهُ قَدْ يَأْتِيكُمْ مِنْ لَيْسَ بِإِنْسٍ وَلَا جَانٍ يَنْظُرُونَ كَيْفَ صَنِيعُكُمْ فِيمَا خَوَّلَكُمْ اللَّهُ تَعَالَى

When a needy person asks for help, do not interrupt them until they have finished speaking. Then respond with dignity, gentleness, and respect – either by offering what you can or by declining politely. Be aware that the one asking may be an angel testing how you respond to what Allah has entrusted to you.

The verse concludes: “*And Allah is Free of need and Forbearing*” (وَاللَّهُ غَنِيٌّ حَلِيمٌ). This phrase emphasizes two key points:

(1) Allah (SWT) has no need for our charity in order to assist the poor; He is the source of all provision. We give charity to fulfill our moral responsibility toward the needy, to express gratitude for the blessings He has bestowed upon us, and ultimately because we ourselves benefit immensely from charity in both this world and the Hereafter.

(2) The verse also highlights the divine attribute of forbearance, encouraging believers to show patience and restraint toward others just as Allah (SWT) shows forbearance toward them.

The Nullification of Charity – Verse 264

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۖ لَا تُبْطِلُوا ۚ صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ ۖ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ ۖ فَمَثَلُهُ ۖ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ ۖ فَأَصَابَهُ وَابِلٌ ۖ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ ۖ مِّمَّا كَسَبُوا ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“O you who have believed, do not invalidate your charities with reminders of your generosity or by hurtful words – like does one who spends his wealth (only) to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a (large) smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable (to keep) anything of what they have earned. And Allah does not guide the disbelieving people.” (2:264).

Commentary

Verse 2:264 states that reproaching and harming the recipient of charity nullifies its divine value:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۖ لَا تُبْطِلُوا ۚ صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ

“O you who have believed, do not invalidate your charities with reminders of your generosity or by hurtful words...” (2:264).

Those who remind recipients of their generosity (*al-mann* الْمَنُّ) or emotionally harm them (*al-adha* الْأَذَى) are likened to those who give charity publicly in order to gain fame and recognition. Such people do not truly believe in the eternal reward of charity in the Hereafter. If they did, they would have kept their benevolent acts between themselves and Allah (SWT). The verse states:

... كَالَّذِي يُنْفِقُ مَالَهُ ۖ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ ءَآخِرِ

“... Like does one who spends his wealth (only) to be seen by the people and does not believe in Allah and the Last Day...” (2:264).

Those who invalidate their charity are compared to farmers who sow seeds in a thin layer of soil spread over a rock (فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ). Then heavy rain falls (فَأَصَابَهُ وَابِلٌ), washing away the soil along with the germinated seeds and leaving behind only bare rock (فَتَرَكَهُ صَلْدًا). Consequently, they gain nothing from what they had cultivated (لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا).

The verse concludes: “Allah does not guide the disbelieving people” (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ), referring to those whose insincerity prevents them from receiving divine guidance.

Appendix

“As-safwan” (الصَّفْوَان) and “as-safa” (الصَّفَا) refer to smooth, hard rocks, while “as-sald” (الصَّلْد) also denotes a barren, smooth rock upon which nothing can grow. “Al-wabil” (الْوَابِل) refers to heavy rain that falls with force.

The Reward of Sincere Charity – Verse 265

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ ۖ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ ۖ فَطُلٌّ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

“And the example of those who spend their wealth seeking to please Allah and keep firm their souls (lest they engage in any act that would nullify their eternal reward) is like a garden on high ground which is hit by a downpour – so it yields its fruits in double. And (even) if it is not hit by a downpour, then a drizzle (is sufficient to produce harvest). And Allah, of what you do, is Seeing.” (2:265).

Commentary

Verse 2:264 warns that two groups nullify the eternal reward of their charity: (1) those who spend in order to be admired by others (رِبَاءَ النَّاسِ), and (2) those who initially give charity for the sake of Allah (SWT) but later reproach (الْمَنُّ) and insult (الْأَذَى) the recipient.

Verse 2:265 introduces a third group: those who spend their wealth solely seeking the pleasure of Allah (SWT) (الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ) and who “keep their souls firm,” lest they engage in any act that would nullify their eternal reward (44. وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ).

“Mardati Allahi” (مَرْضَاتِ اللَّهِ) means “the pleasure of Allah” and implies seeking fulfillment and contentment through actions that Allah (SWT) has commanded.

The analogy of those who spend for the pleasure of Allah (مَرْضَاتِ اللَّهِ) is that of a garden situated on fertile land at a high elevation (كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ), which never fails to produce crops. However, the quantity and quality of the harvest vary according to the amount of rainfall.

Heavy rain (وَابِلٌ) produces abundant fruit and vegetation (فَآتَتْ أُكُلَهَا ضِعْفَيْنِ), while even a light drizzle yields some harvest (فَإِن لَّمْ يُصِبْهَا وَابِلٌ ۖ فَطُلٌّ). Likewise, charity given sincerely for the sake of Allah always brings reward, though the quality and magnitude of that reward depend upon the purity of one’s intention.

Al-rabwah (الرَّبْوَةُ) refers to fertile land situated at a high elevation, *wabil* (وَابِلٌ) means heavy rain, and *al-tall* (الطَّلُّ) refers to a light drizzle.

The verse concludes: “*And Allah is Seeing of what you do*” (وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ). Allah knows whether charity is sincerely motivated by devotion to Him or driven by hypocrisy, and whether it is accompanied by reproach and injury or by compassion and respect.

Charity Lost at the Hour of Need – Verse 266

أَيُّدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ

“Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is hit with a fiery tornado so that it is burnt? Thus, Allah clarifies His Ayat (proofs, evidence, verses) to you that you may give thought.” (2:266).

Commentary

The verse depicts a garden containing clusters of palm trees and grapevines. Streams of fresh water irrigate the garden, while the branches of the trees form a dense canopy that shields it from the sun’s rays. The garden provides a steady and reliable source of income for its owner – an elderly man with many weak and dependent children.

Suddenly, a fierce wind carrying fire strikes the garden and burns it to the ground, leaving the man destitute and without any means of supporting himself and his family in old age. This tragedy occurs precisely when he is most vulnerable and in greatest need of the garden’s produce to sustain himself and his family. Had he been young or free from the responsibility of caring for weak children, the calamity would not have affected him so profoundly.

The parable of those who give charity and then destroy its reward through hypocrisy, reproach, or mistreatment of the recipients is like that of the garden owner described above. When such people most need their charitable deeds to weigh in their favor on the Day of Judgment, they will realize that their hypocrisy, criticism, and mistreatment of the beneficiaries have reduced the rewards of their charity to ashes.

In particular, the verse states: “*Would any of you like to have a garden of palm trees and grapevines underneath of its branches which rivers flow (تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) (أَيُّدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ) – in it (the garden) for him is of all kinds of the fruits (لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ). But he is afflicted with old age and has weak children (وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ). Then it is hit by a tornado containing fire (فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ). Thus does Allah make clear to you (His) verses that you might give thought (كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ).*”

Giving from the Pure (Tayyibat) – Verse 267

يَا أَيُّهَا الَّذِينَ آمَنُوا ۖ أَنْفِقُوا ۖ مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا ۖ الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۖ وَأَعْلَمُوا ۖ أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

“O you who have believed, spend from the good things which you have (legally) earned and from that which We have produced for you from the earth (from mines, minerals, agricultural produce, trees, and plants). And do not aim to spend in charity the worthless things while you would not take it (yourself) except with closed eyes. And know that Allah is Free of need and Praiseworthy.” (2:267).

Commentary

The verse teaches that one should donate the best of what one has: the best harvest, household items, clothing, and other possessions. Simply giving away things you no longer want does not help you grow generous or refine your character. Also, giving worthless or outdated property may offend the needy. Even if they are poor, they may have strong faith and dignity.

The verse states, “O you who have believed, spend from the good things which you have (legally) earned” (يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ). It further commands believers to spend “from that which We have produced for you from the earth” (وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ), referring to agricultural produce and livestock derived from the land.

The word *al-tayyib* (الطَيِّب) means “pure” or “wholesome,” while *al-khabith* (الْخَبِيث) means “impure” or “worthless.” Here, purity encompasses both outward and inward dimensions. Outward purity refers to quality and suitability for use or consumption, whereas inward purity refers to the acquisition of an item through halal and permissible means.

The verse further emphasizes: “And do not aim to spend in charity the worthless thing” (وَلَا تَيَمَّمُوا الْخَبِيثَ) “while you would not take it yourselves unless with closed eyes” (وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ), meaning that one would only accept such items reluctantly or out of embarrassment.

Giving goods that we ourselves would hesitate to accept carries two harmful implications:

- (1) It suggests that poor and needy people are inferior to us, which contradicts the spirit of brotherhood and human dignity emphasized in Islam.
- (2) It reveals that the intention behind the charity was not sincerely to seek the pleasure of Allah (SWT). How could Allah be pleased when His servants are humiliated through the donation of defective or inferior possessions?

The verse concludes: “*And know that Allah is Free of need and Praiseworthy*” (وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ). That is, He is rich and self-sufficient in every respect. He has no need of our charity to provide for the livelihood of His needy servants. Rather, every blessing we share originates from Him, and we are the primary beneficiaries of our charity. Our charity nourishes our spiritual development and becomes a means of salvation in the Hereafter. Therefore, He alone is worthy of all praise.

Divine Grace and Shaytan’s Threat – Verse 268

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً ۖ مِنْهُ وَقَضَاءٌ ۖ وَاللَّهُ وَسْعٌ عَلِيمٌ ۖ

“Shaytan threatens you with poverty (when you spend on charity) and orders you to immorality (avarice and abandonment of charity), while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.” (2:268).

Commentary

Shaytan instills the misconception that giving charity will make people poor and needy, while greed and miserliness will lead to wealth and worldly gain. In contrast, Allah (SWT) promises that charity brings forgiveness, spiritual purification, and abundance. Believers are therefore encouraged to trust in Allah (SWT), who is truthful and always fulfills His promises, rather than in the threats of the deceitful and powerless Shaytan, who seeks to lead people into sin.

The verse states: “*Shaytan threatens you with poverty (when you spend on charity) (الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ) and persuades you to immorality (وَيَأْمُرُكُم بِالْفَحْشَاءِ).*”

Al-Fahsha (الْفَحْشَاءُ) generally translates to immorality, indecency, or gross moral depravity. Here, it implies avarice and the abandonment of charity, which, in many cases, is a sin.

In contrast, Allah (SWT) promises divine forgiveness (يَعِدُكُم مَّغْفِرَةً مِنْهُ) and increased bounty through almsgiving (وَقَضَاءً). For instance, Allah (SWT) states in verse 57: 18 (Al-Hadid):

إِنَّ الْمُسْدِقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا ۖ اللَّهُ قَرْضًا حَسَنًا ۖ يَضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ ۖ كَرِيمٌ ۖ

“Indeed, the men who practice charity and the women who practice charity and (they who) have loaned Allah a goodly loan – it will be multiplied for them, and they will have a noble reward.” (57: 18).

The verse concludes by affirming that Allah (SWT) fulfills His promises through His vast mercy, perfect knowledge, and unlimited power. Therefore, believers should place their trust in Allah’s promise rather than in the false threats of the deceitful and powerless Shaytan, who seeks to lead humanity astray.

The Gift of Wisdom (Al-Hikmah) – Verse 269

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

“He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given abundant good. And none will remember (wisdom) except those of understanding.” (2:269).

Commentary

Verse 2:268 explains that Shaytan instills the misconception that giving charity will make people poor and needy, while greed and miserliness will lead to wealth and worldly gain. In contrast, Allah (SWT) promises that charity will bring forgiveness and abundance. Those who possess wisdom and insight (hikmah/حِكْمَة) choose the promise of Allah (SWT) over the false threats of Shaytan.

The verse states: “He (Allah) gives wisdom to whom He wills” (يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ). The word *hikmah* (حِكْمَة) is commonly translated as wisdom or insight. It refers to a faculty that enables hearts and sincere minds, when pure, to recognize truth through knowledge, reflection, and intellect.

The phrase “to whom He wills” (مَنْ يَشَاءُ) implies that Allah grants wisdom to those who have acquired the merit and readiness to receive it.

The verse equates wisdom with immense goodness by stating: “And whoever has been given wisdom has certainly been given abundant good” (وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا).

The above verses describe the profound wisdom behind giving charity. The passage concludes by stating that only people of understanding reflect upon this wisdom and act accordingly. The verse reads:

... وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

“... And none will remember (wisdom) except those of understanding.” (2:269).

Al-albab (الْأَلْبَابِ) is the plural of *lubb* (لُبّ), which literally means “kernel” or the soft inner core within a hard shell. In Qur’anic usage, it refers to intellect or inner understanding. Just as the kernel is the essential part concealed within its covering, intellect is the essential faculty within the human being.

Allah’s Knowledge of Charity and Vows – Verse 270

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ ۚ فَإِنَّ اللَّهَ يَعْلَمُهُ ۚ وَمَا لِلظَّالِمِينَ مِّنْ أَنْصَارٍ

“And whatever you spend of expenditures or make of vows – indeed, Allah knows of it. And for the wrongdoers there are no helpers.” (2:270).

Commentary

It is our duty and obligation to spend our wealth in charity and to give from the best portions of our possessions for benevolent causes while seeking the pleasure of Allah (SWT). Charity nurtures human character (2:261), draws people closer to Allah (9:99), serves as an atonement for sins (2:268), and – contrary to common perception – increases one’s wealth and blessings. (2:268)

Islamic traditions emphasize the profound importance and lofty spiritual status of giving charity and performing benevolent deeds. Ali Ibn Husayn Zayn al-Abidin states:[45](#)

إِنَّ الصَّدَقَةَ لَا تَقَعُ فِي يَدِ الْعَبْدِ حَتَّى تَقَعُ فِي يَدِ الرَّبِّ

Charity reaches the hand of Allah before it reaches the hand of the servant.

Verse 2:270 assures believers that Allah is fully aware of whatever they spend in charity and every vow they make. He knows the quality, quantity, sincerity, and motives behind every act, and He rewards each person accordingly:

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ ۖ فَإِنَّ اللَّهَ يَعْلَمُهَا ۖ

“And whatever you spend in charity or vows that you may vow, be sure Allah knows it all.” (2:270).

The verse concludes with a warning: “*there are no helpers for the wrongdoers* (those who abandon spending on charity)” (وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ)

In this context, the “wrongdoers” are affluent individuals who refuse to spend their wealth in charity. By neglecting the rights of the poor, the needy, and the destitute, they commit injustice against them. Consequently, they will find no salvation in the Hereafter unless those whom they wronged forgive them.

This understanding is supported by verses 74:43–44 of the Qur’an (Al-Muddathir), where the people of Hell are asked what led them into the Fire. They reply:

قَالُوا ۖ لَمْ نَكُ مِنَ الْمُصَلِّينَ

“They will say, ‘We were not of those who prayed,’” (74:43).

وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ

“Nor did we use to feed the poor.” (74:44).

The Virtue of Secret Charity – Verse 271

إِنْ تُبْدُوا^٤ الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ^٥ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ^٦

“If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds (thereby). And Allah, with what you do, is (fully) Acquainted.” (2:271).

Commentary

The word *as-sadaqat* (الصَّدَقَاتِ) is the plural of *as-sadaqah* (الصَّدَقَةُ), which refers to spending in the way of Allah. It is a general term that includes both obligatory and voluntary forms of charity. The English word “alms” is perhaps the closest equivalent to “sadaqah.”

The verse approves of giving charity either openly or secretly. Public charity may encourage others to contribute to benevolent causes; however, it also carries the risk of drawing public recognition to the donor, which may compromise the purity of one’s intention. Giving charity privately, on the other hand, better preserves sincerity and is far removed from showiness. For this reason, the verse places greater emphasis on giving in secret.

Some commentators have suggested that recommended charity should preferably be given secretly, whereas obligatory forms of charity – such as zakat and khums – may be given openly.^{[46](#)}

The verse states: “If you disclose your charitable expenditures (إِنْ تُبْدُوا الصَّدَقَاتِ), they are good” (فَنِعِمَّا), “but if you conceal them (وَإِنْ تُخْفُوهَا) and give them to the poor, it is better for you” (وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ), “and He will remove from you some of your sins (thereby)” (وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ) (خَيْرٌ لَّكُمْ).

The phrase “some of your sins” suggests that charity serves as an atonement for certain sins.

The verse concludes: “And Allah, with what you do, is (fully) Acquainted” (وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ). He is fully aware of the quality and quantity of the charity given, as well as the sincerity and intention of the benefactor.

The Guarantee of Recompense – Verse 272

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ ۖ فَلَا تُنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ ۖ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

“Not upon you, (O Muhammad), is (responsibility for) their guidance, but Allah guides whom He wills. And whatever good you (believers) spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good – it will be fully repaid to you, and you will not be wronged.” (2:272).

Commentary

The Prophet (SAWA) observed that some believers sincerely gave in charity, while others were hesitant or unwilling to give at all. This saddened the Prophet (SAWA).

Hence, Allah (SWT) consoled His Prophet by saying that he was not responsible for their guidance⁴⁷ (لَيْسَ عَلَيْكَ هُدَاهُمْ). That is, the Prophet would not be responsible if someone chose to spend blemished property in charity or if someone donated for fame rather than for the sake of Allah (SWT).

The verse continues: “*But Allah guides whom He wills*” (وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ). For those who strive to be guided, Allah (SWT) takes them by the hand and guides them further. As for those who persistently disobey Allah (SWT), He leaves them to their errors.

The verse states: “*And whatever good you (believers) spend (its reward) is for yourselves*” (وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفُسِكُمْ). Then the verse advises: “*do not spend except seeking the face of Allah*” (وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ).

(Rest assured) “*whatever you spend of good – it will be fully repaid to you*” (وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفِّ إِلَيْكُمْ) and “*you will not be wronged*” (وَأَنْتُمْ لَا تُظْلَمُونَ). That is, everything you spend will be returned to you in full on the Day when you will be most in need of it. Therefore, be exceedingly generous in your almsgiving.

The phrase *wajhi-llah* (وَجْهِ اللَّهِ) literally means “the face of Allah.” Generally, people turn toward another person’s face when seeking closeness, attention, or favor from them. Thus, *ibtigha’a wajhi-llah* (ابْتِغَاءَ وَجْهِ اللَّهِ) means seeking the face of Allah – that is, seeking nearness and closeness to Allah (SWT). Therefore, *wa-ma tunfiquna illa ibtigha’a wajhi-llah* (وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ) means: “*You do not spend except in seeking closeness to Allah.*”

Recognizing the Hidden Needy – Verse 273

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا ۖ فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ

بِسْمِهِمْ لَا يَسْأَلُونَ النَّاسَ إِحْكَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

“(Spend) for the poor who have been restricted (from earning living) while in Allah’s cause, unable to move about in the land (for earning). An ignorant (person) would think them well off because of their self-esteem, but you will know them by their sign. They do not ask people persistently (or at all). And Allah knows whatever you spend in charity.” (2:273).

Commentary

People sometimes do not have the opportunity to earn an adequate income because of special responsibilities that Allah has placed upon them. For example, during the Prophet’s time, many Muslims left their properties and assets in Mecca and migrated to Medina to protect themselves from persecution.

In the process, they lost the means to support their families. Some lived in poor conditions next to the Prophet’s masjid and were known as *Ashab al-Suffah*. Later, many participated in jihad, and those who were martyred left behind families without guardians or financial support.

Likewise, many Muslim families today are torn apart by war, regional conflict, drought, disease, and similar hardships. This verse emphasizes that well-off Muslims should support such needy and vulnerable people through charity and almsgiving.

Let us look at the verse closely:

“(Spend) for the poor” (لِلْفُقَرَاءِ) – those who are restricted in Allah’s cause (أُحْصِرُوا فِي سَبِيلِ اللَّهِ) and are unable to travel throughout the land for trade or work (لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ). Allah’s causes may include participating in jihad, pursuing knowledge, caring for ill family members, or other responsibilities that prevent a person from earning a livelihood.

Those unaware of their circumstances (الْجَاهِلُ) assume that they are well-off (يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ). This misunderstanding arises because such people do not openly display or express their poverty in order to gain sympathy (مِنَ التَّعَفُّفِ), nor do they beg people persistently for help (لَا يَسْأَلُونَ النَّاسَ إِحْكَافًا). However, perceptive and thoughtful people can recognize signs of hardship and difficulty in their lives (تَعْرِفُهُمْ). (بِسْمَاهُمْ).

The phrase “They do not ask people persistently” (لَا يَسْأَلُونَ النَّاسَ إِحْكَافًا) implies that they do not ask others for help at all because they are characterized by immense self-restraint and modesty (التَّعَفُّفِ). They never begin begging, let alone persist in it. Once a person starts asking others for assistance, they may gradually lose their sense of restraint and begin persistently begging from everyone.[48](#)

Another interpretation is that they do not ask unless faced with a severe emergency. Expressing one’s needs during extreme hardship is permissible and may even be necessary. However, exceeding that limit is considered importunity and is condemned.[49](#)

In conclusion, the verse encourages believers to give generously in charity:

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

“... And Allah knows whatever you spend in charity.” (2:273).

Asking people for help unnecessarily is considered sinful and has been condemned in many narrations.

In a hadith, the Holy Prophet (SAWA) said:[50](#)

لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ

Almsgiving is forbidden for the wealthy.

In another narration, the Prophet (SAWA) said:[51](#):

مَنْ سَأَلَ وَعِنْدَهُ مَا يُغْنِيهِ فَإِنَّمَا يَسْتَكْثِرُ مِنْ جَمَرِ جَهَنَّمَ

Whoever asks people for help while possessing enough to suffice them increases the fire of Hell for himself.

Appendix

Al-Hasr (الْحَصْرُ) and *al-Ihsar* (الْإِحْصَارُ) both convey the meaning of being restricted or prevented. *Al-Ihsar* generally refers to external or physical hindrances, while *al-Hasr* may refer to internal hindrances such as illness. The phrase (أُحْصِرُوا فِي سَبِيلِ اللَّهِ) means that they are restricted in the cause of Allah (SWT).[52](#)

The phrase *darban fi al-ardi* (ضَرْبٌ فِي الْأَرْضِ), literally “striking the earth,” refers to traveling and moving about the land in search of livelihood. *At-Ta'afuf* (التَّعَفُّفُ) means maintaining chastity, dignity, and self-restraint. *As-Sima* (السِّمَاءُ) means a sign or distinguishing mark, and “*al-Ilhaf*” (إِلْحَافٌ) means persistent and importunate begging.

Peace Through Generosity – Verse 274

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً ۖ فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Those who spend their wealth (in Allah’s way) by night and by day, secretly and publicly – they will have their reward with their Lord. And no fear will there be concerning them, nor will they

grieve.” (2:274).

Commentary

One may give charity publicly to encourage others to contribute, or privately to avoid publicity and preserve sincerity. In either case, such people shall receive their reward from their Lord:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً ۖ فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ

“Those who spend their wealth (in Allah’s way) by night and by day, secretly and publicly – they will have their reward with their Lord.” (2:274).

People often worry that they may one day need the wealth they spend in charity. Such anxieties can prevent a person from giving alms unless they firmly believe in the divine promise and reward. Therefore, Allah (SWT) assures believers that those who give charity shall have no fear in the Hereafter (وَلَا هُمْ يَحْزَنُونَ), nor shall they grieve over the wealth they spent in charity (وَلَا خَوْفٌ عَلَيْهِمْ), some commentators also suggest that they will have no fear that charity will lead to poverty in this world.⁵³

The Usurer’s Satanic Mindset – Verse 275

الَّذِينَ يَأْكُلُونَ الرِّبَا ۖ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا ۖ إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۖ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۖ فَمَنْ جَاءَهُ مَوْعِظَةٌ ۖ مِنْ رَبِّهِ ۖ فَانْتَهَىٰ فَلَهُ ۖ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُو۟لَٰٓئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

“Those who consume usury are like those driven to madness by the touch of Shaytan. That is because they say, “Trade is (just) like interest.” But Allah has permitted trade and has forbidden interest. So whoever has received the warning about usury from his Lord and desists (from consuming usury), he may retain what (profit) he has gained in the past (from the usury), and his affair in the matter of forgiveness rests with Allah.” (2:275).⁵⁴

But whoever returns to (dealing in interest or usury) – those are the companions of the Fire; they will abide eternally therein.

Commentary

Those who consume usury (الَّذِينَ يَأْكُلُونَ الرِّبَا) uphold values similar to those whose minds have been corrupted by the touch of Shaytan (الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ). Evidence of this distorted mindset appears in the usurers’ claim: “Trade is like usury” (قَالُوا ۖ إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا).

Trade, however, is not like usury. First, “Allah has permitted trade and forbidden usury” (وَأَحَلَّ اللَّهُ الْبَيْعَ)

وَحَرَّمَ الرِّبَا); therefore, the divine ruling concerning each is fundamentally different. Second, in trade, both the buyer and the seller are exposed to the possibility of profit and loss. At times, both parties may gain or lose, or one party may gain while the other loses. In contrast, the usurer profits at the expense of the borrower; usury is a form of deliberate exploitation.

The verse commands people to cease engaging in usury and informs them that they may retain the interest they earned in the past, provided they refrain from usury thereafter. The matter of their forgiveness rests with Allah (SWT):

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ

“So whoever has received the warning about usury from his Lord and desists (from consuming usury), he may retain what (profit) he has gained in the past (from the usury), and his affair in the matter of forgiveness rests with Allah.” (2:275).

Those who defy and continue to engage in usury shall be companions of the Fire:

... وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“... But whoever returns to (dealing in usury) – those are the companions of the Fire; they will abide therein eternally.” (2:275).

In interpreting this verse, the word *yaqumuna* (يَقُومُونَ) can be understood as “they uphold values.” Although its literal meaning is “they stand” (as opposed to sitting), the broader meaning of “upholding,” “championing,” or “establishing” is utilized across many Qur’anic verses.

For example, the phrase (لِيُقِيمُوا النَّاسَ بِالْقِسْطِ) in 57:25 means “so that mankind may uphold justice,” while (وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ) in 4:127 commands believers “to stand up for orphans with justice.” In this context, this broader, socio-ideological meaning is highly fitting. Hence, *yaqumuna* is best understood here as upholding a distinct value system or way of life.⁵⁵

The verse compares usurers to those whose minds have been corrupted by the touch of Shaytan (الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ). One may ask: in what way are these two groups similar to one another?

Some commentators state that the similarity lies in the manner in which they will stand before Allah on the Day of Judgment. Accordingly, these commentators translate the verse as follows: “Those who consume usury shall stand before God like those whom Shaytan has driven to madness by his touch.”

Others maintain that the similarity lies in their manner of thinking and behavior. This interpretation is supported by the usurers’ claim: “Trade is like usury” (قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا). The corruption of the mind

through the touch of Shaytan is discussed further below.

The word *yatakhabbat* (يَتَخَبَّطُ) is derived from *khawat* (خَبَطَ) and refers to abnormal or irrational behavior, such as walking in an uncoordinated and unstable manner. For example, a camel normally walks with steady and measured steps.

However, a camel with impaired vision often strays from the path and wanders aimlessly to the left and right; this behavior is described as *khawat al-‘ir* (خَبَطَ الْعِيرِ). Thus, the phrase *Yatakhabbatuhu-sh-Shaytanu mina-l-mass* (يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ) means that Shaytan causes human beings to deviate from proper conduct and their divinely created nature through his influence.⁵⁶

Of course, this “touch” is not a physical encounter. Rather, the touch of Shaytan refers to accepting his invitation to follow him and become part of his party (حِزْبَ الشَّيْطَانِ). For example, when evil suggestions from Shaytan approach righteous people, they seek refuge in Allah (SWT) through remembrance of Him. Surah al-A’raf states:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ

“Indeed, those who fear Allah – when touches them an evil thought from the Shaytan, they remember (Him) and then they are those who see (aright).” (7:201).

Those who neglect the remembrance of Allah (SWT) become easily overpowered by Shaytan and consequently join his party. As a result, they begin to think and behave like him:

أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أَوْ لَكَ حِزْبُ الشَّيْطَانِ إِلَّا إِنَّا حِزْبُ الشَّيْطَانِ هُمُ الْخَاسِرُونَ

“Shaytan has overcome them and made them forget the remembrance of Allah. Those are the party of Shaytan. Unquestionably, the party of Shaytan – they will be the losers.” (58: 19).

The concept of human beings deviating from their divinely created nature is also mentioned in Surah al-Nisa’. After Shaytan was expelled from the nearness of Allah (SWT) for refusing to obey the divine command to prostrate before Adam, he swore that he would continually seek to mislead humankind and divert them from the divine path. As a result, misguided people begin to act irrationally, promote evil, and condemn good. See Surah al-Nisa’:

... وَلَعَلَّامُرَّئِهِمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ

“... And surely, I (the Shaytan) will order them so they will surely change the creation of Allah” (4: 119).

In summary, the phrase *yatakhabbatuhu al-shaytanu mina al-mass* (يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ) refers to a person's deviation from their divinely created nature through accepting Shaytan's invitation and joining his party. Others, nevertheless, took the phrase literally and interpreted it as referring to a person driven to madness by the touch of Shaytan.

Usury Against Charity – Verse 276

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

“Allah effaces usury and causes charities to grow. And Allah does not like every sinning disbeliever.” (2:276).

Commentary

Allah (SWT) has forbidden usury; therefore, wealth earned through it is devoid of blessing and becomes a source of eternal torment in the Hereafter. Furthermore, using unlawful wealth for food, clothing, and shelter may deprive a person of the spiritual reward of many acts of worship, such as daily prayers. In contrast, Allah (SWT) multiplies the rewards of charity in this world and grants immense reward for it in the Hereafter.

The verse contrasts usury with charity. A usurer lends money in order to enrich himself through the collection of interest. By contrast, one who gives charity parts with wealth for a benevolent cause. Allah (SWT) causes charity to grow and flourish (وَيُزِيهِ الصَّدَقَاتِ), while He effaces and destroys wealth gained through usury (يَمْحَقُ اللَّهُ الرِّبَا).

The word *yamhaqu* (يَمْحَقُ) is derived from *mahq* (مَحَق), which means gradual decrease and deterioration leading to extinction. The term *zur'bi* (يُزِيهِ) comes from *al-irba'* (الْإِرْبَاءُ), meaning “to increase” or “to cause something to grow.”

Usurers demonstrate ingratitude by abandoning charity and persist in sin by engaging in usury. “*And Allah does not like every ungrateful sinner*” (وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ).

The word *kaffar* (كَفَّارٍ) refers to one who is profoundly ungrateful for Allah's blessings and favors. The term *ithm* (إِثْمٍ) refers to a sin that prevents a person from performing righteous deeds⁵⁷, while *athim* (أَثِيمٍ) refers to one who commits excessive sin.⁵⁸

General Discussion: Islam recognizes individual ownership and encourages lawful trade, yet it strictly prohibits usury. A usurer lends money without assuming meaningful risk and is guaranteed profit at the borrower's expense. This contradicts Islamic principles, which encourage the wealthy to support the needy through partnership, cooperation, and shared risk. Such arrangements help reduce the burden placed upon debtors.

Usury has become widespread among nations as well. Several wealthy countries have significant influence over global financial institutions that lend money to developing nations. Many borrowing countries eventually struggle to repay their debts, making them vulnerable to the political and economic pressures of lending nations.

Lenders exploit borrowers by demanding interest while assuming no risk. In contrast, partnership-based trade and investment foster healthier and more equitable economic development for all parties involved.

Blueprint for Success – Verse 277

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.” (2:277).

Commentary

The verse establishes a general principle: *“those who believe and do righteous deeds, they shall have no fear, nor shall they grieve.”* The establishment of daily prayer and the giving of zakah are mentioned as important examples of righteous deeds.

Several verses of the Qur’an⁵⁹ mention that Allah (SWT) has reserved the ability to benefit from divine guidance and to enjoy eternal blessings, specifically for those who believe and perform righteous deeds (الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ). Further information about the importance of daily prayer and zakat can be found in the commentary on verse 2:43.

Surah At-Tin and Al-Asr likewise make it clear that salvation depends on faith and righteous deeds.

Ultimatum for the Usurers – Verses 278 – 281

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ

“O you who have believed, fear Allah and give up what remains (due to you) of interest if you should be believers.” (2:278).

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

“And if you do not, then be informed of a war (against you) from Allah and His Messenger. But if you repent, you may have your principal – (thus) you do no wrong, nor are you wronged.” (2:279).

وَإِنْ كَانَ ذُو عُسْرَةٍ ۖ فَنظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا ۚ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“And if someone is in hardship, then (let there be) postponement until (a time of) ease. But if you give (from your right as) charity, then it is better for you, if you only knew.” (2:280).

وَاتَّقُوا ۚ يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ ۖ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

“And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.” (2:281).

Commentary

The verse warns believers against disobeying Allah (SWT) (يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ) and orders them to immediately give up all outstanding gains from usury (وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا) if they consider themselves true believers (إِنْ كُنْتُمْ مُؤْمِنِينَ).

The sentence, “*give up what remains (due to you) of interest if you should be believers,*” indicates that usury is not compatible with the true spirit of faith. It also echoes the preceding verse (2:275), which states that those who engage in usury will abide eternally in the Fire.⁶⁰

If a usurer repents and stops dealing in usury (وَإِنْ تَبُتُمْ), they may keep the principal amount (فَلَكُمْ رُءُوسُ) (أَمْوَالِكُمْ). In this case, they neither wrong others nor suffer loss to their capital (لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ).

But if the usurer continues to defy the divine command by taking usury, then Allah (SWT) and His Messenger have declared war against him.⁶¹

فَإِنْ لَّمْ تَفْعَلُوا ۖ فَأْذَنُوا بِحَرْبٍ ۖ مِنَ اللَّهِ وَرَسُولِهِ ۚ

“And if you do not do so, then be informed of a war (against you) from Allah and His Messenger.” (2:279).

If the debtor cannot repay the loan principal, verse 280 requires the lender to give the debtor time until he becomes financially able to repay the loan. This is a general rule applicable to all debtors. In Islamic jurisprudence, the lender cannot seize or take away the debtor’s house or basic necessities because of debt. However, creditors may recover the loan principal from assets beyond the debtor’s essential

needs.

وَإِنْ كَانَ ذُو عُسْرَةٍ ۖ فَنظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَنْ تَصَدَّقُوا ۚ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“And if someone is in hardship, then (let there be) postponement until (a time of) ease. But if you give (from your right as) charity, then it is better for you, if you only knew.” (2:280).

At the end of verse 280, Allah advises that if a debtor lacks the ability to repay the loan principal, it is better for the lender to remit it as charity. This is better for the lender because Allah (SWT) will regard it as a goodly loan and will repay him abundantly, as stated in verse 2:245:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا ۖ فَيُضْعِفُهُ ۚ لَهُ ۖ أَضْعَافًا كَثِيرَةً ۚ وَاللَّهُ يَقْبِضُ وَيَبْصِطُ ۚ وَإِلَيْهِ تُرْجَعُونَ

“Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.” (2:245).

Verse 281 was the last verse revealed to the Prophet (SAWA). It sternly warns those who disobey Allah’s commands, especially in matters concerning people’s rights, upon which the whole edifice of social life is founded.

The verse begins by commanding people to fear the Day of Judgment, when all will return to Allah (SWT) and face the consequences of their deeds and actions (وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ). On that Day, every soul will be fully repaid for what it has earned, and no one will be treated unjustly (ثُمَّ تُوفَّىٰ كُلُّ نَفْسٍ مَّا تَمَّا). (كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ).

Financial Integrity: Legal Documentation – Verse 282

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۚ إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ ۚ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا يَبْخَسَ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ ۚ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْمُوا ۚ أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا ۚ إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفْعَلُوا ۚ فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا ۚ اللَّهَ وَيَعْلَمِ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۚ

“O you who have believed, when you contract a debt for a stated term, write it down. And let a scribe write the debt contract between you justly. And the scribe should not refuse to write as Allah has taught him, so he must write (in gratitude to the blessings of his literacy).

(Furthermore), let him (the debtor) who incurs the liability dictate. And let him fear Allah, his Lord, and not diminish anything of what he owes. But if the one who owes the debt (debtor) is of a poor understanding, or a minor, or is unable himself to dictate, then let his guardian dictate justly. And get two witnesses out of your own Muslim men. And if there are not two Muslim men (available), then a Muslim man and two Muslim women, such as you agree for witnesses. (And these two women must be witnesses together) so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence).” (2:282).

You should not become weary to write your debt contract with its term regardless of whether the debt is small or big. A written record of the contract is more equitable in the sight of Allah, stronger as evidence, and more likely to prevent doubts between you. Except when it is an instant trade in which exchange is carried out immediately, then there is no sin on you if you do not write it down; and (it is better) to take witnesses whenever you perform trade.

Let neither scribe nor witness suffer any harm (for writing and testifying the truth), but if you do (such harm), it would be wickedness in you. So be afraid of Allah; and Allah teaches you. And Allah is the All-Knower of each and everything.

Commentary

Verse 2:282 is the longest verse in the Qur'an. It establishes rules intended to reduce potential disputes in financial transactions. A summary of these rules is as follows:

1. The debt contract should be written between the debtor and the creditor.
2. A third-party scribe must write the debt contract with complete honesty.
3. A scribe should not refuse to write the contract.
4. The debtor should dictate the terms of the contract.
5. The debtor should not diminish any part of what he owes to the creditor.
6. If the debtor is of limited understanding, a minor, or unable to dictate personally, then his guardian should dictate the contract.
7. The guardian must also dictate with full honesty.
8. Two Muslim men, or one Muslim man and two Muslim women, should serve as witnesses to the debt contract.
9. If the witnesses are two men, each may testify independently. However, if the witnesses consist of

one man and two women, the two women must testify together.

10. Witnesses should not refuse to testify when called upon.

11. The debt contract should be written along with its specified term, regardless of whether the amount is small or large, except in the case of an immediate transaction in which the exchange takes place on the spot.

12. It is preferable to have witnesses even in immediate transactions.

13. Neither the scribe nor the witnesses should suffer harm for writing the contract or testifying truthfully.

Let us now turn to the translation of the verse:

The verse begins: *“O you who have believed, when you contract a debt for a stated term, write it down.”*

A scribe must write the debt contract with complete honesty in order to protect both parties from possible future disputes. The repayment of a debt is an obligation owed by the debtor to the creditor. This obligation may be financial, such as in trade, or non-financial, as in bartering transactions.

Some commentators and jurists suggest that writing a debt contract becomes necessary when there is either a lack of trust or the possibility of future disputes between the two parties. This opinion is based on the interpretation of verse 2:283, which states: *“If one of you trusts another, then the one who has been trusted (the debtor) should fulfill his trust (repay his debt).”*⁶² This indicates that the creditor did not consider a written debt contract or collateral necessary because of his trust in the debtor.

The verse continues: *“... and the scribe should not refuse to write as Allah has taught him; therefore, let him write (in gratitude for the blessing of literacy).”* Furthermore: *“The one upon whom the debt rests (the debtor) should dictate, and let him fear Allah, his Lord, and not diminish anything of what he owes.”*

In circumstances where *“the one upon whom the debt rests is of limited understanding, a minor, or unable to dictate personally, then his guardian should dictate faithfully.”*

The debt contract should be witnessed by two Muslim men: *“And if two men are not available, then a man and two women should serve as witnesses, chosen by mutual agreement, so that if one of the two women errs, the other may remind her. And the witnesses should not refuse when they are called upon to testify.”*

The verse further advises: *“You should not become weary of writing your debt contract along with its term, regardless of whether the amount is small or large. A written record of the contract is more equitable in the sight of Allah, stronger as evidence, and more likely to prevent doubts between you.”*

However, *“when it is an immediate trade in which exchange is carried out instantly, then there is no sin upon you if you do not write it down, although it is still preferable to take witnesses whenever you*

conduct a trade.”

The verse concludes: “Let neither the scribe nor the witness suffer harm for writing the debt contract or testifying truthfully. But if you do so, it would be an act of wickedness on your part. Therefore, fear Allah, for Allah teaches you, and Allah is the All-Knower of all things.”

Financial Integrity: Security Deposit – Verse 283

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً فَإِنْ أَتَى بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ
وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

“And if you are on a journey and cannot find a scribe to write the debt contract, then (the creditor) should take a security deposit (from the debtor). If one of you trusts the others, you can trade with him who you trust without writing the debt contract or taking a security deposit. Then the person who has been trusted must deliver his trust (his debt on time). And let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.” (2:283).

Commentary

In continuation of the preceding verse, verse 2:283 establishes additional rules:

1. If you are on a journey and cannot find a scribe, then the creditor should take a security deposit from the debtor.
2. You may conduct transactions with someone you trust without writing a debt contract or taking a security deposit. In such a case, the debtor must faithfully repay the debt, since he has been entrusted.
3. In general, one should not conceal the truth, and whoever conceals it has a sinful heart.

Let us now turn to the translation of the verse:

The verse begins: “And if you are on a journey and cannot find a scribe, then let there be a security deposit taken.” Furthermore, if one party trusts the other, they may conduct business without writing a debt contract or taking collateral. The person who has been trusted (debtor) must fulfill his trust by repaying the debt on time.

The verse concludes: “And let him (the debtor) fear Allah, his Lord; and do not conceal testimony, for whoever conceals it, his heart is surely sinful. And Allah knows all that you do.”

Divine Accountability and Sovereignty – Verse 284

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَإِنْ تُبْدُوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ يُحَاسِبِكُمْ بِهٖ ۙ اَللّٰهُ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

“To Allah belongs whatever is in the heavens and whatever is in the earth, and if you disclose what is in yourselves or conceal it, Allah will call you to account for it. Then He will forgive whom He wills and will punish whom He wills. And Allah has power over all things.” (2:284).

Commentary

Allah (SWT) is the Supreme Ruler, and everything in the universe rightfully belongs to Him. This is stated at the beginning of the verse:

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

“To Allah belongs whatever is in the heavens and whatever is in the earth...” (2:284).

Allah (SWT) is fully aware of all events in the universe, and nothing is hidden from His knowledge. He knows everyone’s actions, deeds, and intentions, whether they are openly manifested or concealed.

The verse then declares that Allah (SWT) will call us to account for our intentions and deeds on the Day of Judgment, regardless of whether they have been openly expressed or concealed. The verse states:

... وَإِنْ تُبْدُوْا ۙ مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ يُحَاسِبِكُمْ بِهٖ ۙ اَللّٰهُ

“... And if you disclose what is in yourselves or conceal it, Allah will call you to account for it.” (2:284).

The phrase “... what is within yourselves” (مَا فِيْ اَنْفُسِكُمْ) refers to whatever is settled and ingrained in the mind and heart, forming the basis of a person’s actions. It is worth mentioning that Allah will not call us to account for involuntary passing thoughts or impulses that enter one’s mind unintentionally. For example, a fleeting and unintended image of sin that passes through the mind, while one has neither the intention nor the inclination to commit it.

The verse concludes by stating that Allah forgives those deserving of divine forgiveness (فَيَغْفِرُ لِمَنْ يَّشَآءُ), while others will face punishment (وَيُعَذِّبُ مَنْ يَّشَآءُ). Ultimately, Allah has power over all things (وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ).

Unity of the Prophetic Message – Verse 285

ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ ۚ مِنْ رُسُلِهِ ۚ وَقَالُوا ۚ سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

“The Messenger (Prophet Muhammad) has believed in what was revealed to him from his Lord, and (so have) the believers. All of them (the Prophet and the believers) have believed in Allah and His angels and His books and His messengers, (saying), “We make no distinction between any of His messengers.” And they (Prophet Muhammad and the believers) say, “We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the (final) destination.”” (2:285).

Commentary

Verse 285 recapitulates one of the central themes of the second chapter of the Qur’an: “*The Messenger (Prophet Muhammad) believes in what has been revealed to him from his Lord* (مِنْ رَبِّهِ), *and so do the believers* (وَالْمُؤْمِنُونَ).” The verse first mentions the Prophet (SAWA) in recognition of his elevated status, and then refers to the believers.

Furthermore, “*All of them (Prophet Muhammad and the believers) have believed in Allah* (كُلٌّ ءَامَنَ بِاللَّهِ), His angels (وَمَلَائِكَتِهِ), His books (وَكُتُبِهِ), and His (preceding) messengers (وَرُسُلِهِ).” All divine messengers came from God to invite human beings to monotheism; hence, they proclaimed: “*We make no distinction between any of His messengers*” (لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ).

This verse concludes with a beautiful supplication, which continues into verse 2:286. The Prophet Muhammad and the believers say: “*We hear and we obey*” (سَمِعْنَا وَأَطَعْنَا), meaning that they hear Allah’s command, believe in it, and submit to it. They then say: “(We seek) *Your forgiveness* (for any shortcomings in fully submitting to You)” (غُفْرَانَكَ). The prayer concludes with the words: “*Our Lord, and to You is the final destination* (on the Day of Judgment)” (رَبَّنَا وَإِلَيْكَ الْمَصِيرُ).

The word (سَمِعْنَا) means “we hear,” but it also implies that we believe and acknowledge.

The Grammatical Significance of “Kullun”

The Grammatical Significance of “Kullun” (كُلٌّ): The word “*Kullun*” (كُلٌّ) features Tanween al-‘Iwad (تنوين العوض), a nunation marker that compensates for an omitted word. The fully expanded grammatical meaning implied by the text is: *Kullu wahidin minhum* (كُلُّ وَاحِدٍ مِنْهُمْ), which means, “Every single one of them (the Prophet and the believers) believes ...”

The Prayer of the Believers – Verse 286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرًا بِمَا حَمَلْتَهُ ۚ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

“Allah does not impose on any soul a duty beyond its ability. It (a soul) shall have (the reward of) what good it has gained, and it shall bear (the burden of) what evil it has earned. Our Lord! Do not condemn us if we forget or make a mistake (in the performance of our duty). Our Lord! Do not lay upon us a burden (disciplinary duties) like that which You laid upon those before us. Our Lord! Do not lay upon us what (the severe punishment which) we do not have the strength to bear. Pardon us, forgive us, and have mercy upon us. You are our Protector, so grant us victory over the disbelieving people.” (2:286).

Commentary

In the preceding verse, the Prophet (SAWA) and believers declare: “We hear (acknowledge) Your call, and we obey it” (سَمِعْنَا وَأَطَعْنَا). In return, Allah (SWT) assures them that He does not impose upon any soul a duty (لَا يُكَلِّفُ اللَّهُ نَفْسًا) beyond his ability (إِلَّا وُسْعَهَا). Furthermore, “Every soul will receive the reward for the good it has gained” (لَهَا مَا كَسَبَتْ), “and it will bear the burden of the evil it has earned” (وَعَلَيْهَا مَا اكْتَسَبَتْ).

Although believers pledge their obedience to Allah (SWT), they realize that they are not free from error and mistakes. Hence, they call upon Allah (SWT): “Our Lord! (رَبَّنَا), do not condemn us (لَا تُؤَاخِذْنَا) if we forget (إِنْ نَسِينَا) or make a mistake in the performance of our duty” (أَوْ أَخْطَأْنَا).

The context of the verse implies that the believers are asking for pardon (وَاعْفُ عَنَّا) and forgiveness (وَارْحَمْنَا) for sins caused by forgetfulness and error, as indicated in verse 2:286:63

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ... وَاعْفُ عَنَّا وَارْحَمْنَا

“... Our Lord! Do not condemn us if we forget or make a mistake (in the performance of our duty). ... And pardon us; and forgive us; and have mercy upon us.” (2:286).

Question: One might ask why the Prophet (SAWA) prayed to Allah with these words: “Our Lord! Do not condemn us if we forget or make a mistake (in the performance of our duty).” After all, he is infallible and free from forgetfulness and error.

Answer: Allah (SWT) protects the Prophet from error and forgetfulness. In this prayer, the Prophet

(SAWA) asks Allah (SWT) to continue bestowing His blessings upon him and to continue protecting him from errors and lapses in memory.[64](#)

[Back to the Commentary on the Verse](#)

The People of the Book were subjected to disciplinary duties and severe punishments because of their disobedience to Allah (SWT). For instance, the Children of Israel wandered in the wilderness for forty years because they refused to fight the Amalekites. (5:26) Another example is the severe terms of repentance imposed upon them for worshiping the golden calf. (2:54) Other examples include harsh punishments for calf worship and the prohibition of certain lawful foods because of their repeated disobedience.[65](#)

Verse 7:157 refers to these disciplinary duties and punishments as *isr* (إِصْرًا), which is translated as “burden.” The verse reads:

... وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

“... And relieves them of their burden and the shackles which were upon them.” (7:157).

Therefore, the believers invoke Allah (SWT), asking Him: “Our Lord (رَبَّنَا), do not lay upon us a burden (disciplinary duties) (وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا) like that which You laid upon those before us” (كَمَا حَمَلْتَهُ عَلَى الَّذِينَ) (مِنْ قَبْلِنَا).

The believers continue and ask Allah (SWT): “Our Lord (رَبَّنَا), and do not lay upon us (وَلَا تُحْمِلْنَا) what we have no strength to bear” (مَا لَا طَاقَةَ لَنَا بِهِ). This includes, for instance, divine trials and tribulations, severe punishments, and similar hardships.

The believers then ask: “And pardon us (وَاعْفُ عَنَّا); forgive us (وَاعْفِرْ لَنَا); and have mercy upon us (وَارْحَمْنَا).”

A believer’s goal should be to spread the divine religion and overcome disbelief. Within this context, they ask: “You are our protector (أَنْتَ مَوْلَانَا), so give us victory over the disbelieving people” (فَانصُرْنَا عَلَى الْقَوْمِ) (الْكَافِرِينَ).

The word “al-Mawla” (المَوْلَانَا) is translated to master, supporter and protector, etc.

A Subtle Observation:[66](#) In this segment of the prayer, the Prophet (SAWA) included himself among his Ummah (nation) and invoked Allah (SWT) together with them, saying: “Our Lord! Do not lay upon us (my nation) a burden (disciplinary duties) like that which You laid upon those before us ...” Indeed, the Prophet (SAWA) offered this supplication on behalf of his Ummah.

Reflection on al-‘Afw and al-Maghfirah

Reflection on al-‘Afw (الْعَفْو) and al-Maghfirah (67: الْمَغْفِرَةِ): *Al-‘Afw* (الْعَفْو) means “to erase the traces of something,” *al-maghfirah* (الْمَغْفِرَةِ) means “to cover,” and *ar-rahmah* (الرَّحْمَةِ) means mercy.

The believers pray to Allah (SWT) to erase the punishment decreed for every sin (*al-‘afw*). They ask Him to restore their souls by covering the traces and adverse effects of sin upon them (*al-maghfirah*). Lastly, they ask for His mercy (*ar-rahmah*), through which they become worthy of receiving divine pardon and forgiveness. [68](#)

Nasiya and Khata

Nasiya (نَسِيَ) and Khata (69: خَطَا): The word “*nasiya*” (نَسِيَ) means “to forget.” Sometimes a person fails to take precautionary measures against forgetfulness; naturally, he will bear the consequences of his forgetfulness.

For instance, Surah Ta Ha (20:126) states that disbelievers chose a lifestyle that led them to neglect the religion of Allah (SWT). As a result, Allah (SWT) will withhold His mercy from them in the Hereafter. The verse states:

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى

“(Allah) will say: “Like this Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected.” (20: 126).

In contrast, at times a person may forget innocently. An example of this occurred when Prophet Musa (AS) and his companion stopped to rest by a rock at the junction of the two seas. At that time, the dead fish they were carrying as provisions came to life by Allah’s permission and miraculously made its way into the sea. Musa’s companion witnessed this strange event but forgot to inform him about it, and they then continued on their journey.

The next day, Musa (AS), exhausted from the long journey, said to his companion: “*Bring us our meal; indeed, we have suffered much fatigue from this journey.*” At that moment, his companion remembered what had happened to the fish and that he had forgotten to mention it to Musa (AS). Interested readers are referred to the verses of Surah al-Kahf (18:60 onward) for the full account.

The word *khata* (خَطَا) means “mistake,” “error,” or “fault.” Mistakes may be either intentional or unintentional. Intentional mistakes are considered sinful, and Allah (SWT) will hold individuals accountable for them on the Day of Judgment.

A person may also bear responsibility for the consequences of an unintentional mistake. For instance, if someone causes the death of another person in a driving accident, the driver is liable to pay blood

money to the victim's family. It should be noted that blood money serves to compensate the rights of the victim's family, not the victim himself. Thus, the driver fulfills his legal obligation in this world through such compensation.

Nevertheless, the driver may still be held accountable for any negligence that contributed to the loss of human life. In the court of divine justice, Allah, out of His grace, may reward the victim for the suffering endured and elevate his rank, thereby bringing satisfaction to the victim despite the wrongdoing committed against him.

Completed commentary on the second chapter

All praise is due to Allah (SWT), the Lord of the universe

Sunday, September 12, 2021, 11 PM

Shahrivar 21, 1400

Safar 5, 1443

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1. Surah Al-Baqara, 2: 136 & 2:285, (لَا نَفَرَقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ) ﴿٢٨٥﴾
 2. Aal-i-Imran, 3:49 (وَأُتِرَى الْأَكْمَةُ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ) ﴿٤٩﴾
 3. Al-Maida, 5: 110 (أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ) ﴿١١٠﴾
 4. An-Nisa, 4:41 (فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا) ﴿٤١﴾
 5. Verses Al-Baqarah (2:213) and Aal 'Imran (3:19) identify the root cause of disputes among the followers of divine messengers as baghyān baynahum (بَغْيًا بَيْنَهُمْ), which can be interpreted as deliberate envy, rivalry, or a desire for dominance. Very often, religious teachings are misinterpreted and used as tools to dominate others. ﴿٢١٣﴾
 6. Al-Baqara, 2:3 (وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ) ﴿٣﴾
 7. Al-Mizan, vol. 2, p. 504 ﴿٢٠٤﴾
 8. (وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ) ﴿٢٠٤﴾
 9. Al-Mizan, vol. 1, p. 28 ﴿٢٠٤﴾
 10. Al-Mizan, vol. 2, p. 507, line 27 ﴿٢٠٤﴾
 11. (فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ) ﴿٢٠٤﴾
 12. Al-Mizan, vol. 1, p. 241, line 15 ﴿٢٠٤﴾
 13. Al-Mizan, vol. 2, p. 510, line 2 ﴿٢٠٤﴾
 14. Al-Mizan, vol. 2, p. 511, line 6 ﴿٢٠٤﴾
 15. Surah Sad, 38:34 (وَالْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ) ﴿٣٤﴾
 16. Al-Mizan, vol. 2, p. 513 ﴿٢٠٤﴾
 17. Al-Mizan vol. 2, p. 513, L28 ﴿٢٠٤﴾
 18. Al-Mizan, vol. 2, p. 511, line 3 ﴿٢٠٤﴾
 19. Tafsir-e-Namuna, vol. 2, p. 280 ﴿٢٠٤﴾
 20. Al-Mizan, vol. 2, p. 525 ﴿٢٠٤﴾
 21. Tafsir-e-Namuna, vol. 2, p. 282 ﴿٢٠٤﴾
 22. <https://www.al-islam.org/articles/thoughts-apostasy-islam-mahdi-azizan> [9] ﴿٢٠٤﴾
 23. <https://www.hadithlib.com/hadithtxts/view/21007301> [10] ﴿٢٠٤﴾
 24. The title "Word of Your Light" (Kalimat-i-Nurika) refers to Prophet Muhammad (SAWA). ﴿٢٠٤﴾

25. Surah Nur, 24:35 (اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ) ﴿٢٥﴾
26. (وَيُنَوِّرُ وَجْهَكَ الَّذِي أُضَاءَ لَهُ كُلُّ شَيْءٍ) ﴿٢٦﴾
27. Tafseer-e-Namoona, vol. 2, p. 219 ﴿٢٧﴾
28. An-Nazi'at (79:24) (فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى) ﴿٢٨﴾
29. Tafseer-e-Namoona, vol. 2, p. 289 ﴿٢٩﴾
30. Translation of verse 2:259 (Al-Baqara) ﴿٣٠﴾
31. Tafseer-e-Namoona, vol. 2, p. 299 ﴿٣١﴾
32. Tafseer-e-Namoona, vol. 2, p. 296 ﴿٣٢﴾
33. Al-Kahf 18:42 (فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا) ﴿٣٣﴾
34. Al-Baqara 2:259 (أَوِ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا) ﴿٣٤﴾
35. Al-Hajj 22:45 (وَهِيَ ظَالِمَةٌ لِّهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا) ﴿٣٥﴾
36. Al-Mizan, vol. 2, p. 548 ﴿٣٦﴾
37. Al-Baqara 2:258 (الَّذِي يُحْيِي وَيُمِيتُ) ﴿٣٧﴾
38. Al-Mizan, vol. 2, p. 574 ﴿٣٨﴾
39. Tafseer-e-Namoona, vol. 2, p. 305 ﴿٣٩﴾
40. Al-Mizan, vol. 2, p. 591 ﴿٤٠﴾
41. Al-Mizan, vol. 2, p. 596 ﴿٤١﴾
42. Tafseer-e-Namoona, vol. 2, p. 319 ﴿٤٢﴾
43. Tafseer-e-Namoona, vol. 2, p. 321 ﴿٤٣﴾
44. Al-Mizan vol. 2 p. 600 ﴿٤٤﴾
45. Tafseer-e-Namoona, vol. 8, p. 122 ﴿٤٥﴾
46. Tafseer-e-Namoona, vol. 2, p. 345 ﴿٤٦﴾
47. Al-Mizan, vol. 2, p. 611 ﴿٤٧﴾
48. Tafseer-e-Namoona, vol. 2, p. 357 ﴿٤٨﴾
49. Tafseer-e-Namoona, vol. 2, p. 357 ﴿٤٩﴾
50. Tafseer-e-Namoona, vol. 2, p. 359 ﴿٥٠﴾
51. Tafseer-e-Namoona, vol. 2, p. 359 ﴿٥١﴾
52. Al-Mizan, vol. 2, p. 612 ﴿٥٢﴾
53. Tafseer-e-Namoona, vol. 2, p. 319 ﴿٥٣﴾
54. (يُقُومُونَ) means “they stand up” and it implies “they stand up for values” or “they uphold values.” ﴿٥٤﴾
55. Al-Mizan, vol. 2, p. 631 ﴿٥٥﴾
56. Ar-Rum, 30:30 (فَطَرَتِ اللَّهُ النَّاسَ عَلَيْهَا) ﴿٥٦﴾
57. Qamoos Qur'an, Vol 1-2, p. 24 ﴿٥٧﴾
58. Tafseer-e-Namoona, vol. 2, p. 371 ﴿٥٨﴾
59. Surah Yunus (10:9), Hud (11:23), Al-Kahf (18:107), Al-Hajj (22:14,23), Luqman (31:8), Muhammad (47:12) and Al-Buruj (85:11) ﴿٥٩﴾
60. Al-Mizan, vol. 2, p. 647 ﴿٦٠﴾
61. Tafseer-e-Namoona, vol. 2, p. 376 ﴿٦١﴾
62. (فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ) ﴿٦٢﴾
63. Al-Mizan, vol. 2, p. 686, line 29 ﴿٦٣﴾
64. Al-Mizan, vol. 2, p. 685, line 25 ﴿٦٤﴾
65. Al-An'am 6:146, An-Nisa 4:160. ﴿٦٥﴾
66. Al-Mizan, vol. 2, p. 686, line 1. ﴿٦٦﴾
67. Al-Mizan, vol. 2, p. 686, line 18. ﴿٦٧﴾
68. Al-Mizan, vol. 2, p. 686, line 18. ﴿٦٨﴾
69. Tafseer-e-Namoona, vol. 2, p. 402. ﴿٦٩﴾

The 3rd Chapter of the Holy Qur'an

Surat Aal-i-Imran (Arabic: آل عمران)

Introduction to the Third Chapter

The content of the third chapter of the Qur'an implies that it was revealed during the second and third years after the Hijrah, around the time of the Battles of Badr and Uhud, which were among the most turbulent periods in the early history of Islam.

Verse 3:13 briefly refers to the Battle of Badr, while more detailed discussions of the Battles of Badr and Uhud appear mainly in verses 121–128 and 139–144, as well as elsewhere later in the surah. In general, the main themes of this surah include the following:

1. A significant portion of the chapter discusses monotheism, the attributes of God, resurrection, and Islamic theology.
2. It also addresses the importance of jihad, laws related to warfare, lessons learned from the two decisive battles of Badr and Uhud, descriptions of the divine assistance granted to the believers, and the eternal life of those martyred in the path of God.
3. It emphasizes the importance of Muslim unity and discusses the significance of the Kaaba, the obligation of Hajj, enjoining good and forbidding evil, and *tawalli* and *tabarri* (friendship with the people of truth and disassociation from the enemies of truth). Furthermore, the surah underscores the importance of rejecting falsehood, resisting and enduring opposition from enemies, remaining patient during divine trials and tribulations, and constantly remembering God.
4. The chapter recounts the story of Maryam and her distinguished status, the miraculous birth of Prophet 'Isa, and the accounts of several prophets, including Adam, Noah, Ibrahim, and Musa (AS). It also discusses the conspiracies of the disbelievers against Islam. The coherence and interrelatedness of its themes suggest that the chapter was revealed as a unified whole.

The Occasion of the Revelation of the Third Chapter

Some commentators state that the first 80 verses of the chapter were revealed in connection with a meeting between the Prophet (SAWA) and a delegation of Christians from Najran who sought to learn more about Islam.

The delegation consisted of sixty people, fourteen of whom were aristocrats and dignitaries of Najran. Three of these fourteen held leadership positions, and the Christians of Najran consulted them on matters of judgment and guidance. One of them was *Aqib* (عاقِب), also known as *Abd al-Masih* (عبد المسيح).

Abd al-Masih was considered the leader of his people, and they never opposed his judgments or opinions. Another leader was called *Sayyid* (سيد), also known as *Ayham* (أَيَّهَم), who supervised ceremonies and organizational matters and was highly trusted by the Christians of Najran. The third was Abu Haritha (أبو حارثه), a man of great knowledge and influence. Many churches had been built in his honor, and he had memorized the Christian religious scriptures.

This group of sixty people entered the Mosque of the Prophet (SAWA). They wore such elegant and impressive garments that one of the companions of the Prophet (SAWA) remarked: "We have never seen envoys of such beauty!" The Prophet (SAWA) had just finished the evening prayer with his companions.

When the Christians of Najran entered the mosque, it was time for their own prayers. According to their custom, they rang a bell, faced eastward, and began to pray. Some companions of the Prophet (SAWA) wished to stop them, but the Prophet (SAWA) said: "Leave them alone."

After the prayer, Aqib and Sayyid approached the Prophet (SAWA) and began speaking with him. The Prophet (SAWA) invited them to Islam, saying: "Enter the religion of Islam and submit to God." Aqib and Sayyid replied: "We embraced Islam before you and have already submitted to God."

The Prophet (SAWA) replied: "How can you claim to follow the religion of truth when your actions show otherwise? You believe that God has taken a son for Himself and that 'Isa (AS) is the son of God. You worship the cross and eat pork, although all of this is contrary to the religion of truth."

Aqib and Sayyid then asked: "If Jesus is not the son of God, then who is his father?"

The Prophet (SAWA) replied: "Do you agree that every son resembles his father?" They answered: "Yes."

The Prophet asked: "Is it not true that our Lord encompasses all things, sustains creation, and governs all affairs?" They replied: "Yes."

He then asked: "Did 'Isa (AS) possess these attributes?" They answered: "No."

The Prophet asked: "Do you know that nothing in the heavens or the earth is hidden from God and that He knows all things?" They replied: "Yes, we know."

He asked: "Did 'Isa (AS) know anything except what God taught him?" They answered: "No."

He then asked: “Do you know that our God formed ‘Isa (AS) in his mother’s womb as He willed?” They replied: “Yes.”

The Prophet continued: “Was ‘Isa (AS) not carried in his mother’s womb like other children? Was he not born in the same manner as other human beings? And did he not eat food like other children after his birth?” They answered: “Yes, he did.”

The Prophet (SAWA) then asked: “How, then, can ‘Isa (AS) be considered the son of God when he bears no resemblance to Him?”

At this point, the delegation fell silent. It was then that the opening eighty verses of this chapter were revealed, clarifying the teachings and principles of Islam. [1](#)

The Virtue of Reciting Surah Aal-i-Imran

In [2](#) a hadith from the Holy Prophet (SAWA), we read:

مَنْ قَرَأَ سُورَةَ آلِ عِمْرَانَ أُعْطِيَ بِكُلِّ آيَةٍ مِنْهَا أَمَانًا عَلَى جِسْرِ جَهَنَّمَ

Whoever recites Surah Aal-i-Imran will be granted safety on the bridge over Hell according to the number of its verses.

In a tradition from Imam al-Sadiq (AS), we read:

مَنْ قَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ جَاءَتْهُمَا يَوْمَ الْقِيَامَةِ يُظْلَلَانِهِ عَلَى رَأْسِهِ مِثْلَ الْغَمَامَتَيْنِ

Whoever recites Surah al-Baqarah and Surah Al ‘Imran will, on the Day of Judgment, be shaded by them like two clouds above him.

[1.](#) Tafseer-e-Namoona, vol. 2, p. 412

[2.](#) Tafseer-e-Namoona, vol. 2, p. 408

Commentary on the Third Chapter – Verses 1 – 34

Abbreviated Letters in the Qur'an – Verse 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-beneficent, the All-merciful.

آلَمْ

“Alif, Lam, Meem.” (3: 1).

Commentary

The third chapter of the Qur'an begins with *Alif Lam Mim* (آلَمْ), which belongs to a group of letters known as the “abbreviated letters” (*al-huruf al-muqatta'at*).

Twenty-nine of the 114 chapters of the Qur'an begin with abbreviated letters. Their precise meaning remains undisclosed, except to the Prophet (SAWA) and those who inherited his divinely granted knowledge.^{[1](#)}

This view is supported by the fact that the idolaters and hypocrites during the time of the Prophet (SAWA) constantly sought opportunities to criticize and denounce him. Yet, despite their hostility, they never objected to the Qur'an's use of these abbreviated letters. This suggests that they recognized that these letters carried a deeper, mystical significance.^{[2](#)}

There is no scholarly consensus regarding the meaning of the abbreviated letters in the Qur'an. Among the commentators, however, the following interpretations are the most widely accepted:

First, the abbreviated letters indicate that the Holy Qur'an is a divine revelation bestowed upon the Prophet (SAWA). The Qur'an is composed of the same letters and language used by the Arabs. Therefore, if the Qur'an were truly a human fabrication, as the polytheists of Mecca falsely claimed, others should have been able to produce even a single chapter comparable to it in eloquence, rhetoric, and meaning. (See the commentary on 2: 1 for further discussion.)

Second, the abbreviated letters may serve as acronyms for some of the Names and Attributes of Allah

(SWT). For example, (المص) in Surah al-A'raf (7:1) has been interpreted as an acronym for: (أَنَا اللَّهُ الْمُقْتَدِرُ الصَّادِقُ), meaning, "I am Allah, the All-Powerful, the Truthful."³

In a narration from Imam al-Sadiq (AS), the abbreviated letters "Ta Ha" (طه) in Surah Ta Ha (20:1) are described as one of the names of the Prophet (SAWA). They are interpreted as an acronym for the phrase (يا طالب الحق، الهادي إليه), meaning, "O seeker of the truth and guide toward it."⁴

Similarly, the abbreviated letters *Ya Sin* (يس) in Surah Ya-Sin (36:1) are described as one of the names of the Prophet (SAWA). They are interpreted as an acronym for the phrase (يا أَيُّهَا السَّامِعُ لَوْحِي), meaning, "O hearer of My revelation."⁵

In *Dua al-Nudbah*, believers address the Twelfth Imam (AJTF), from the progeny of the Prophet (SAWA), with the phrases: "ya Ibn Ya Sin ... Ya Ibn Ta Ha" (يا بَنَ طه ... يا بَنَ يس), meaning, "O son of Ta-Ha! O son of Ya-Sin!"

This indicates that "Ta Ha" and "Ya Sin" are among the blessed names and titles of the Holy Prophet (SAWA).

The Ever-Living God – Verse 2

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

"Allah, there is no god except Him, the Ever-Living, the Self-subsisting by Whom all subsist."
(3:2).

Commentary

An explanation and interpretation of verse 3:2 has already been given in the commentary on verse 2:255 (Al-Baqarah). In summary, Allah (SWT) is the Immortal, the Ever-Living (الْحَيُّ). In other words, true and absolute life belongs solely to Allah. He alone grants life to His creatures and causes them to die.⁶

Allah (SWT) is also *al-Qayyum* (الْقَيُّومُ). The word *Qayyum* (قَيُّوم) is an intensive form derived from *qiyam* (قِيَام), which means "to rise" or "to stand."

Thus, *Qayyum* may refer either to one who stands independently without support from others or to one who sustains and supports others. Within this context, *al-Qayyum* (الْقَيُّومُ) is translated as "the Self-Subsisting" or "the Guardian and Sustainer of all existence."

Allah (SWT) is Self-Subsisting because His existence and life depend on nothing and no one. He is also the Guardian and Sustainer of the universe, for He upholds creation and preserves it from perishing. Without His sustaining care, nothing could continue to exist.

The verse therefore declares that, unlike all created beings, Allah (SWT) alone is the Ever-Living (الْحَيُّ), the Self-Subsisting, and the Guardian and Sustainer of all existence (الْقَيُّومُ).

The phrase, “Allah – there is no deity except Him, the Ever-Living, the Self-Subsisting and Sustainer of all existence,” implies the following:

Allah oversees the affairs of all creation in the most complete and perfect manner. Thus, the entire universe is under the guardianship of the Ever-Living God, whose knowledge and power encompass all things. Nothing in existence is hidden from Him, and nothing comes into being except by His will and permission.

This idea is further emphasized in verses 3:5–6, where the Qur’an states:

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ ۚ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

“Indeed, nothing in the earth or the heaven is hidden from Allah.” (3:5).

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

“It is He who forms you in the wombs however He wills. There is no deity except Him, the All-Mighty, the All-Wise.” (3:6).

A Unified Chain of Guidance – Verses 3 – 4

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

“He revealed to you the Book with the Truth, confirming what came before it; and He sent down the Taurat and the Injeel.” (3:3).

مِّن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۚ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

“Aforetime, as guidance for mankind; and He revealed the Criterion. Those who have rejected Allah’s signs will have a severe punishment. Allah is Mighty, the Lord of retribution.” (3:4).

Commentary

The Ever-Living God (الْحَيُّ), the Self-Subsisting by Whom all subsist (الْقَيُّومُ), has revealed the Qur’an in truth (نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ). He revealed the Taurat and the Injeel before that as guidance for humankind

(مِنْ قَبْلُ هُدًى لِّلنَّاسِ). He has also revealed the Criterion (الْفُرْقَان). The verses read:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ ... وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

“He revealed to you the Book with the Truth, ...; and He sent down the Taurat and the Injeel.”

(3:3).

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ

“Aforetime, as guidance for mankind; and He revealed the Criterion.” (3:4).

The Qur’an is with the truth (بِالْحَقِّ). Thus, it is free from deceit, deception, and falsehood. The preposition *bi* (ب = with) in *bil-haqqi* (بِالْحَقِّ) means “with” or “in accordance with” the truth.⁷

Verse 3:4 further states: “Indeed, those who disbelieve in Allah’s signs (إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ) will face severe chastisement for their wrongdoing (لَهُمْ عَذَابٌ شَدِيدٌ). Allah is Mighty (وَاللَّهُ عَزِيزٌ) and the Lord of Retribution (ذُو انتِقَامٍ).”

Ayat (آيَات) literally means “signs” and, in this context, denotes the revealed divine scriptures, such as the Qur’an, the Taurat, and the Injeel.

Aziz (عَزِيز) means “hard” or “difficult”. Therefore, land that is difficult to cross is called *Azaz* (عَزَاز). It also means:

1. Anything difficult to access because of scarcity
2. A dear and well-respected individual
3. A strong and mighty ruler who is difficult or impossible to overpower

Aziz (عَزِيز) is one of the names of Allah (SWT) and means “the Almighty.”

Intiqam (انتِقَام) in modern usage often denotes punishment carried out as vengeance for a wrongdoing or criminal act. Originally, however, the term conveyed the meaning of “punishing the sinner.” The punishment of arrogant and oppressive wrongdoers is therefore not only morally justified, but also consistent with justice and wisdom; abandoning such punishment would contradict both.

Al-Furqan

Al-Furqan (الْفُرْقَان): Al-Furqan (الْفُرْقَان) literally translates as “The Criterion” or “The Differentiator.” It refers to the ultimate standard used to distinguish between truth (haqq) and falsehood (batil), right and wrong, and guidance and misguidance.

For instance, the phrase (يَوْمَ الْفُرْقَانِ) in verse 8:41 of Surah al-Anfal means “the Day of Criterion,” the day on which truth was distinguished from falsehood. Likewise, in verse 8:29 of Surah al-Anfal, (فُرْقَانًا) refers to a criterion that enables believers to discern between good and evil:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ۚ إِن تَتَّقُوا ۚ اللَّهُ يَجْعَلْ لَكُمْ فُرْقَانًا ۝

“O you who believe! If you are mindful of Allah, He will grant you a criterion.” (8:29).

The Criterion may refer to:

1. The divine books.
2. Wisdom, knowledge, and virtues.
3. The rules and standards within the divine religion by which people distinguish right from wrong, live a moral and righteous life and establish justice in society.⁸ The latter is referred to as “the Balance” (الْمِيزَان) in verse 57:25 (Al-Hadid).

Nothing is Hidden from God – Verses 5 – 6

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ ۚ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

“Indeed, from Allah nothing is hidden in the earth nor in the heaven.” (3:5).

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

“It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.” (3:6).

Commentary

The preceding verse mentions that Allah (SWT) will severely punish those who reject His signs of guidance, such as the divine prophets and scriptures. Nevertheless, hypocrites disguise their disbelief and imagine that they can deceive⁹ Allah (SWT) and evade His punishment. Verse 3:5 states that nothing in the earth or the heavens is hidden from Allah (SWT), not even the disbelief hidden in the hearts of hypocrites:

... الْفُرْقَانِ إِنَّ الَّذِينَ كَفَرُوا ۚ بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۚ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

“Those who have rejected Allah’s signs will have a severe punishment. Allah is Mighty, the Lord of Retribution.” (3:4).

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ ۚ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

“Indeed, from Allah nothing is hidden in the earth nor in the heaven.” (3:5).

The following verse refers to the inception and development of the human fetus in the womb, which is among the marvelous manifestations of Allah’s power and knowledge. The fetus eventually develops into a child with distinct physical and biological characteristics, talents, and inclinations:

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ

“It is He who forms you in the wombs however He wills.” (3:6).

The formation of the fetus and its gradual development into a human being are breathtaking signs that there is no god except Allah (SWT), the Exalted in Might and the Wise:

... لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

“... There is no deity except Him, the Exalted in Might, the Wise.” (3:6).

Decisive and Ambiguous Verses – Verse 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَبِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ ۖ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسَخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ ۖ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

“It is He who has sent down to you, (O Muhammad), the Book; in it are verses (that are) decisive – they are the foundation of the Book – and others ambiguous. As for those in whose hearts is deviation (from truth), they will follow that of it which is unspecific, seeking discord and seeking an interpretation (suitable to them). And no one knows its (true) interpretation except Allah and those who have a firm grounding in knowledge. And (those firm in knowledge) say, “We believe in it. All (of it) is from our Lord.” And no one will be reminded except those of understanding.” (3:7).

Commentary

Verse 3:7 divides the Qur’anic verses into two categories known as *muhkamat* (مُحْكَمَات) and *mutashabihat* (مُتَشَابِهَات):

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ ... وَأُخَرُ مُتَشَابِهَاتٌ ۚ

“It is He who has sent down to you, (O Prophet), the Book; in it are verses (that are) decisive ...and others ambiguous and indecisive...” (3:7).

Ayatun muhkamatun (آيَاتُ مُحْكَمَاتٍ) refers to verses with clear, unique, and decisive meanings; therefore, the term is translated as “decisive verses.” For example, the verse “*Allah is the Creator of all things*”¹⁰ is so clear that it leaves no room for doubt or ambiguity. Other examples of decisive verses include the following:

1. (قُلْ هُوَ اللَّهُ أَحَدٌ) – ***“Say: He is Allah, the One and Unique”*** (112:1, Al-Ikhlās)
2. (وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ) – ***“And none is comparable to Him”*** (112:4, Al-Ikhlās)
3. (لَيْسَ كَمِثْلِهِ شَيْءٌ) – ***“There is nothing like unto Him”*** (42:11, Ash-Shūrā)
4. (لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ) – ***“Vision cannot perceive Him, but He perceives all vision”*** (6:103, Al-An‘ām)
5. (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ) – ***“Whoever does an atom’s weight of good will see it”*** (99:7, Az-Zalzalah)
6. (وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ) – ***“And whoever does an atom’s weight of evil will see it”*** (99:8, Az-Zalzalah)

In contrast to decisive verses (آيَاتُ مُحْكَمَاتٍ), the meanings of *ayatun mutashabihat* (آيَاتُ مُتَشَابِهَاتٍ) are initially ambiguous and open to multiple interpretations. Nevertheless, their true meanings can be understood with the aid of the decisive verses. Several examples are discussed below.

Verse 48:10 (Al-Fāth) states: “*Allah’s hand is above their hands.*”¹¹ Does this verse imply that Allah (SWT) possesses a physical hand like a human being, or is “hand” a metaphor for divine power and authority? The first interpretation contradicts many decisive verses of the Qur’an, which affirm that Allah does not resemble anything in creation,¹² including human beings.

Therefore, “hand” here is understood metaphorically as divine might and power. Likewise, Allah’s attributes of Hearing and Seeing¹³ refer to His perfect knowledge, since human beings commonly acquire knowledge through hearing and sight.

Similarly, verses 75:22–23 (Al-Qiyamah) state: “Some faces on that Day will be radiant, looking toward their Lord.” ¹⁴ Does “looking toward their Lord” imply that Allah (SWT) will be physically visible on the Day of Judgment? The answer is no, because verse 6: 103 (Al-An‘am) clearly states: “Vision cannot perceive Him.” ¹⁵ Thus, “looking toward their Lord” is understood to mean hoping for and awaiting the mercy and reward of their Lord.

Likewise, verse 21:47 (Al-Anbiya) states: “And We shall set up the balances of justice on the Day of Resurrection.” ¹⁶ The balance of justice on the Day of Judgment does not necessarily resemble the physical scales used in worldly life; rather, it refers to the divine means by which deeds are measured and judged in the Hereafter.

In conclusion, the verses of the Qur’an are divided into two categories: *muhkamat* (مُحْكَمَات) and *mutashabihat* (مُتَشَابِهَات). *Ayatun muhkamat* (آيَاتُ مُحْكَمَات) possess decisive and clear meanings and are therefore called “decisive verses.” In contrast, *ayatun mutashabihat* (آيَاتُ مُتَشَابِهَات) initially appear ambiguous and capable of multiple interpretations; hence, they are referred to as “ambiguous verses.” Through the guidance of the decisive verses, the intended meanings of the ambiguous verses can be properly understood.

For this reason, the decisive verses (آيَاتُ مُحْكَمَات) are described as *ummu’l-kitab* (أُمُّ الْكِتَابِ), meaning the foundation and basis for understanding the Qur’an. The word *umm* (أُمُّ) signifies the source, foundation, or origin of something. In Arabic, a mother is called *umm* (أُمُّ) because she is regarded as the foundation and source of the family.

Interpretation of Ambiguous Verses

Interpretation (تَأْوِيل) of Ambiguous Verses: The Prophet (SAWA) and the Imams of Ahl al-Bayt (AS) are the most knowledgeable interpreters of the ambiguous verses of the Qur’an, and true believers follow their interpretations. However, individuals with perverted minds misinterpret the ambiguous verses to advance their own agendas. For instance, the Khawarij misinterpreted the verse:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

“Judgment belongs to none but Allah” (12:40).

They argued that by appointing two human arbiters, Abu Musa al-Ash‘ari and ‘Amr Ibn al-‘As, to resolve a political dispute, Imam ‘Ali (AS) had substituted human judgment for divine judgment. They claimed that this constituted an act of major polytheism (*shirk*) and disbelief (*kufr*), asserting that Imam ‘Ali (AS) had effectively dethroned God as the sole legislator.

Let us examine the verse more closely.

Those with deviation in their hearts [17](#) (فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ) pursue the ambiguous verses (فَيَتَّبِعُونَ مَا) (تَشَابَهَ مِنْهُ) and interpret them according to their own inclinations (وَابْتِغَاءَ تَأْوِيلِهِ) in order to create discord and mislead people (ابْتِغَاءَ الْفِتْنَةِ).

The verse continues: “No one knows the true interpretation of ambiguous verses except Allah and those firmly grounded in knowledge” (وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ).

Those firmly grounded in knowledge say: “We believe in it (interpretation of ambiguous verses in the framework of decisive verses), all (of it) is from our Lord” (آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا).

The verse concludes: “And none will grasp the message (by interpreting the ambiguous verses in light of the decisive verses) except those endowed with understanding” (وَمَا يَذْكُرُ إِلَّا أُولُو الْأَلْبَابِ).

This means that only people of insight and understanding can properly comprehend the Qur'an by interpreting its ambiguous verses within the framework established by its decisive verses.

Al-Rasikhun fi al-Ilm

Al-Rasikhun fi al-Ilm (وَالرَّاسِخُونَ فِي الْعِلْمِ): There is a debate among commentators as to whether the phrase “those firmly grounded in knowledge” (وَالرَّاسِخُونَ فِي الْعِلْمِ) is part of the preceding clause or the beginning of a new sentence:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا

“... And no one knows its (true) interpretation except Allah and those who have a firm grounding in knowledge. And (those firm in knowledge) say, ‘We believe in it. All (of it) is from our Lord.’...” (3:7).

If the phrase is considered part of the preceding clause, the verse reads: “And none knows its true interpretation except Allah and those firmly grounded in knowledge” (وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ).

According to this reading, those firmly grounded in knowledge – such as the Prophet (SAWA) and the Imams (AS) – know the true meanings of the ambiguous verses of the Qur'an.

Otherwise, the verse is understood as: “And no one knows its true interpretation except Allah,” followed by a new clause: “And those firmly grounded in knowledge say, ‘We believe in it. All of it is from our Lord.’” According to this interpretation, even those firmly grounded in knowledge – including the Prophet (SAWA) and the Imams (AS) – would not know the true meanings of the ambiguous verses.

However, this understanding does not appear to be consistent with other Qur'anic verses. How could Allah (SWT) send the Prophet (SAWA) to teach and explain the Qur'an to humanity if the Prophet

himself did not know the true meanings of all its verses?

Meaning of Ta'wil in the Qur'an

Meaning of Ta'wil (تأويل) in the Qur'an: The word *ta'wil* appears seventeen times in the Qur'an. A close examination of these verses suggests that *ta'wil* refers to the underlying reality to which a verse ultimately points. Depending on the context, *ta'wil* may denote the outcome of an action or command, the realization of an event or dream, or the hidden purpose underlying a particular matter. The following examples illustrate these various usages in the Qur'an.

Ta'wil as the Outcome of an Action

Ta'wil as the Outcome of an Action: In verse 17:35 of Surah al-Isra', the Qur'an instructs believers to measure and weigh with accuracy and justice. The verse states that such conduct is good (ذَلِكَ خَيْرٌ) and leads to the best outcome (وَأَحْسَنُ تَأْوِيلًا).

ذَلِكَ خَيْرٌ ۖ وَأَحْسَنُ تَأْوِيلًا ۝

“... That is a good (action) and most excellent in outcome (ta'wilan).” (17:35).

Likewise, verse 4:59 of Surah al-Nisa' commands believers to accept the Prophet's judgment in matters of dispute and concludes with the same expression:

ذَلِكَ خَيْرٌ ۖ وَأَحْسَنُ تَأْوِيلًا ۝

“... That is a good (action) and most excellent in outcome (ta'wilan).” (17:35).

In these verses, *ta'wil* denotes the result, consequence, or ultimate outcome of an action. The *ta'wil* of measuring and weighing honestly is blessing and prosperity in one's trade and earnings. Likewise, the *ta'wil* of obeying the Prophet is the attainment of truth, justice, and right guidance.

Ta'wil as the Hidden Wisdom Behind an Action

Ta'wil as the Hidden Wisdom Behind an Action: Another example appears in verses 18:78 and 18:82 of Surah al-Kahf. These verses recount three actions performed by Khidr (AS), the wisdom and purpose of which were initially hidden from Prophet Musa (AS). These actions were: (1) damaging a boat, (2) killing a young boy, and (3) restoring a wall.

When the two parted ways, Khidr explained the hidden wisdom (*ta'wil*) behind each of his actions. ¹⁸ For example, the *ta'wil* of damaging the boat was to save it from being seized by a king who was forcibly confiscating every sound vessel he encountered.

Ta'wil as the Realization of Events in the Hereafter

Ta'wil as the Realization of Events in the Hereafter: Some Qur'anic verses use the term *ta'wil* to refer to the realization of events in the Hereafter, including eternal reward and punishment.

Disbelievers rejected many principles of faith out of ignorance, including resurrection, divine reward, and eternal punishment. Verse 10:39 of Surah Yunus criticizes those who deny these truths before taking the time to understand them. The verse states that the *ta'wil* of what they deny has not yet reached them (وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ). Here, *ta'wil* refers to the realization of the promised reward and punishment in the Hereafter.

Similarly, verse 7:52 states:

*“And We had certainly brought them a Book (the Qur'an) which We have explained in detail with knowledge – as guidance and mercy to a people who believe.”*¹⁹

Then the verse asks the disbelievers:

*“Do they just wait for the ta'wil of the Qur'an? The Day its ta'wil comes, those who had ignored it (the Qur'an) before will say, ‘The messengers of our Lord had come with the truth ...’”*²⁰

In this verse, *ta'wil* refers to the realization of the events of the Hereafter foretold in the Qur'an.

Ta'wil as the True Meaning of Ambiguous Verses

Ta'wil as the True Meaning of Ambiguous Verses: The *ta'wil* of the ambiguous verses of the Qur'an is mentioned in verse 3:7 of Surah Al 'Imran. In this context, *ta'wil* refers to the true meaning and proper understanding of the ambiguous verses in light of the decisive verses.

Ta'wil as the Realization of a Dream

Ta'wil as the Realization of a Dream: In verses 12:6, 21, 36, 37, 44, 45, 100, and 101 of Surah Yusuf, *ta'wil* refers to the realization or fulfillment of a dream. In other words, it denotes the objective reality that is manifested at a later time.

For example, Prophet Yusuf (AS), while still a child, said to his father:

*“O my father, indeed I saw eleven stars and the sun and the moon; I saw them prostrating to me.”*²¹

At the end of the surah, verse 12:100 explains that the *ta'wil* of this dream was realized when Yusuf's parents and brothers bowed before him. Thus, the dream pointed to a future reality that was fulfilled years later.

Conclusion

The ta'wil of a verse is the underlying reality to which the verse ultimately refers. It encompasses the outcome, fulfillment, and hidden purpose or meaning that the verse points toward.

Verse 3:7 asserts that Allah (SWT) and those who are bestowed with knowledge know the true meaning of the ambiguous verses.

The Prayer of the Firmly Rooted in Knowledge – Verses 8 – 9

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

“(Firmly rooted people in knowledge say), “Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.” (3:8).

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ ۖ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

“Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.” (3:9).

Commentary

People firmly rooted in knowledge interpret the ambiguous verses of the Qur'an in the light of decisive verses. They realize that staying on the straight path is a gift from God, not a product of their own cleverness. Aware of their dependence upon divine guidance, they invoke Allah to safeguard their hearts from deviation after having guided them. The verse reads:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

“(Firmly rooted people in knowledge say), “Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.” (3:8).

Human beings may fall into the trap of ego, lust, and desire, and consequently interpret the Qur'an according to their own inclinations. Hence, the verse teaches us to invoke Allah (SWT) and continuously strive for His guidance. According to some narrations, the Prophet (SAWA) sought refuge in Allah (SWT) by reciting the following supplication:[22](#)

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

O Changer of hearts, make my heart firm upon Your religion.

Belief in the Resurrection and awareness of the Day of Judgment safeguard people from falling into the trap of ego, lust, and desire. Therefore, they remember that Day by saying:

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ ۖ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

“Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.” (3:9).

In conclusion, scholars whose beliefs and practices are firmly rooted in knowledge remain ever mindful of the Hereafter; therefore, they continually ask Him to protect their hearts from deviation after He has guided them and to bestow upon them His mercy, for He is the Bestower.

The Inevitable Destiny of Disbelievers – Verses 10 – 11

إِنَّ الَّذِينَ كَفَرُوا ۖ لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ

“Indeed, those who disbelieve – never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire.” (3: 10).

كَذَّابٍ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا ۖ بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ

“(Theirs is) like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty.” (3: 11).

Commentary

The polytheists of Mecca, the hypocrites, and the People of the Book in Medina sought to undermine the Prophet’s mission and message. In Mecca, the polytheists harassed the Prophet (SAWA), persecuted and killed his followers, and eventually attempted to kill him in his bed, which ultimately led to his migration (Hijrah) to Medina.

In Medina, the polytheists of Mecca fought several battles against the Prophet (SAWA), including Badr, Uhud, and Ahzab. The hypocrites of Medina and some of the Jews of Medina allied themselves with the polytheists against the Prophet during the Battle of Ahzab. One may ask: what emboldened the polytheists to wage war against Allah (SWT) and His Messenger? The verses above answer this question.

The polytheists relied on their wealth and on warriors from among their tribesmen to dominate others and impose their will. The verses warn them that worldly assets and power can never shield them from Allah's wrath and punishment. The life story of Fir'awn is a striking example.

Fir'awn possessed immense power, wealth, and family – far greater than that of the polytheists of Mecca. He fiercely persecuted the Children of Israel, slaughtered their newborn sons, and enslaved their women. In the end, Allah (SWT) drowned him and his army in the Red Sea as punishment. Let us examine the verse closely.

“Those who disbelieve (إِنَّ الَّذِينَ كَفَرُوا) – their wealth and children (أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ) will never avail them against Allah's wrath and punishment in the least (لَنْ تُغْنِيَ عَنْهُمْ) (مِنْ اللَّهِ شَيْئًا). They are the fuel of the Hellfire” (وَأُولَئِكَ هُمْ وَقُودُ النَّارِ).

Al-waqud (الْوَقُودُ) means fuel, or that which feeds and intensifies a fire. Similarly, verses in Al-Baqarah (2:24) and Al-Anbiya (21:98) mention that sinners and idols will fuel the Hellfire.

The subsequent verse gives an example of the people of Fir'awn. Their power and wealth could not avert their destruction when divine punishment descended upon them:

كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا ۖ بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ

“(Theirs is) like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty.” (3: 11).

Ad-da'b (دَأْب) means a habit, custom, manner, or persistent way of doing things. In the Qur'an, it refers to the continuous movement of the sun and moon in their respective orbits:

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

“And He subjected for you the sun and the moon, continuous (in orbit), and subjected for you the night and the day.” (14:33).

The word is also used for habit, behavior, and mindset because these reflect a person's enduring manner and attitude. *Bi-dhunubihim (بِذُنُوبِهِمْ)* means “because of their sins,” where the preposition *bi* conveys causation.

Thus, the complete meaning of the sentence is as follows:

Those who disbelieve (إِنَّ الَّذِينَ كَفَرُوا) have rejected Our signs and continued this behavior unswervingly; they thought that their wealth and their children would avail them against Allah's punishment. It is like the mindset of the nation of Fir'awn and those before them (كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ), who also had

rejected Our signs (كَذَّبُوا بِآيَاتِنَا). So Allah caught them for their sin (فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ), and Allah is severe in punishment (وَاللَّهُ شَدِيدُ الْعِقَابِ).

Sins manifest as fuel in Hell and ignite within the bodies of sinners. Since we cannot escape our sins, there is likewise no escape from divine chastisement and the burning of Hell. Therefore, the verse concludes with this warning: “Allah is severe in punishment” (وَاللَّهُ شَدِيدُ الْعِقَابِ).

The Inevitable Humiliation of Arrogance – Verse 12

قُلْ لِلَّذِينَ كَفَرُوا ۖ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ

“Say to those who disbelieve, “You will be overcome and gathered together to Hell, and wretched is the resting place.” (3: 12).

Commentary

The Taurat stated that the promised Prophet would be mighty and undefeatable. Consequently, the Muslims’ victory at the Battle of Badr led some Jews to believe that the Prophet of Islam was indeed the foretold Prophet. Nevertheless, skeptics suggested waiting to see whether the Muslims could sustain their success in future battles.[23](#)

When the Battle of Uhud took place and ended in defeat for the Muslims, many Jews changed their position. They adopted a hostile stance toward the Prophet (SAWA) and terminated the non-aggression pact they had signed with him.

The consequences of this change soon became apparent. With sixty warriors, Ka’b al-Ashraf (كعب اشرف) set out for Mecca, where they met the polytheists and formed an alliance against the Prophet. The polytheists of Mecca welcomed this new alliance and became even bolder in their war against the Muslims.

This verse tells the Prophet that despite the alliance between the Jews of Medina and the polytheists of Mecca, the disbelievers would soon be defeated and would face a miserable resting place in the Hereafter:

قُلْ لِلَّذِينَ كَفَرُوا ۖ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ

“(O Prophet) say to those who disbelieve, “You will be overcome and gathered together to Hell, and wretched is the resting place.” (3: 12).

It did not take long for this prediction to come true. The Jewish tribes of Medina, including Banu

Qurayzah and Banu Nadir, were defeated; Khaybar, the most important center of Jewish power, was conquered; and the polytheists of Mecca were ultimately defeated as well.

Divine Help in the Battle of Badr – Verse 13

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا ۚ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ ۚ يَرَوْنَهُمْ مِّثْلَيْنِمْ رَأَىٰ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ ۚ مَن يَشَاءُ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً ۚ لِّأُولَٰئِ ۚ إِلَى الْأَبْصَارِ

“Already there has been for you a sign in the two armies which met – one fighting in the cause of Allah and another of disbelievers. They saw them with their own eyes twice their number. And Allah supports with His help whom He wills. Indeed, in that is a lesson for those who have insight.” (3: 13).

Commentary

The verse refers to the Battle of Badr, which was fought between the Prophet (SAWA) and the tribe of Quraysh in the second year after the Hijrah near the city of Medina. The Quraysh army was defeated despite its superiority in strength, number of warriors, and quality and quantity of equipment. The Battle of Badr exemplifies the preceding verse, which promises the defeat of the disbelievers: (3: 10–12)

قُلْ لِلَّذِينَ كَفَرُوا سَتْغْلِبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَيَسُ ۚ الْمِهَادُ

“Say to those who reject Faith: “Soon will ye be vanquished and gathered together to Hell – an evil bed indeed (to lie on)!” (3: 12).

The army of Quraysh was led by ‘Amr Ibn Hisham, known as Abu Jahl. They were equipped with one hundred horses and more than one thousand well-armed warriors. In contrast, the Muslim army consisted of 313 fighters, seventy camels, two horses, six suits of armor, and eight swords. Despite the disparity between the two armies, the Muslims killed seventy Quraysh warriors and took another seventy captives. They returned to Medina with a complete victory, having lost only twenty-two of their companions.²⁴

The verse states: “Indeed, there was a sign for you in the two armies that met (at the Battle of Badr)” (قَدْ) فِئَةٌ تُقَاتِلُ فِي) (كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا): “One group fighting in the cause of Allah and the other disbelieving” (سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ). “They (the Quraysh) saw them (the believers) as twice their number with their own eyes” (يَرَوْنَهُمْ مِّثْلَيْنِمْ رَأَىٰ الْعَيْنِ).

The pronouns (هُمْ) and (هُمْ) in (يَرَوْنَهُمْ) and (مِّثْلَيْنِمْ), respectively, refer to the believers. Hence, the phrase (يَرَوْنَهُمْ مِّثْلَيْنِمْ) means that the disbelievers saw the believers as twice their actual number.²⁵ In other

words, the disbelievers perceived 626 Muslim soldiers instead of 313. Verse 8:44 (Al-Anfal) provides further detail:

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا ۖ وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا ۖ كَانَ مَفْعُولًا ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

“And (remember) when He (Allah) showed them (disbelievers) to you, when you met, as few in your eyes, and He made you (appear) as few in their eyes so that Allah might accomplish a matter already destined. And to Allah are (all) matters returned.” (8:44).

Before the battle began, Allah (SWT) caused the two armies to appear small in each other’s eyes. The Quraysh army consisted of more than one thousand soldiers, while the Muslim army numbered only 313. The Quraysh perceived the Muslim force as smaller than it actually was. As a result, they underestimated the Muslims and considered them weak adversaries. At the same time, the Muslims viewed the Quraysh army as comparable in size to their own force, which strengthened their morale and confidence as they entered the battlefield.

During the battle, however, the situation changed. The number of Muslim fighters suddenly appeared twice as large in the eyes of the Quraysh. The disbelievers panicked, lost control of their army, and ultimately suffered defeat.

The verse then states: “*And Allah supports with His help whom He wills*” (وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ مَن يَشَاءُ). “*Indeed, in that is a lesson for those who have insight*” (إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ). Allah’s will is always accompanied by wisdom, and He grants support to those who are worthy of His aid.

The word *l-absari* (الْأَبْصَارِ) is the plural of *al-basar* (الْبَصَرِ), meaning sight or eye. Thus, *li-uli l-absari* (لِأُولِي الْأَبْصَارِ) literally refers to “those who possess eyes,” but it implies those endowed with insight – people who observe events carefully, examine them deeply, and perceive the underlying truth.

Worldly Attraction & The Eternal Return – Verse 14

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ

“Beautified for people is the love of that which they desire – of women and sons, hoarded treasures of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has the best return (paradise with flowing rivers, etc.) with Him.” (3: 14).

Commentary

Allah (SWT) has placed the love of women, children, and wealth in our hearts for many wise reasons.

The desire for spouses and children ensures the continuation of humanity, while the desire for wealth motivates us to work and support our families through lawful earnings. A person who has no interest in worldly matters may fall into despair and depression.

At the same time, we are tested through our love for women, children, and wealth, and we are judged according to the choices we make. For example, the desire for wealth may persuade us to hoard it, whereas Allah (SWT) commands us to be generous. In this dilemma, we are challenged to choose between generosity and stinginess. Generosity is a virtue that draws us closer to Allah (SWT) and makes us worthy of enjoying His divine blessings in the Hereafter. An example of someone who fell into the trap of worldly desire was Qaroun.

Qaroun possessed immense treasures, so much so that carrying the keys to his wealth was a burden reserved for the strongest of men. (28:76–82) The elders of his community advised him to enjoy his wealth while also doing good to others by helping the poor and needy, just as Allah (SWT) had been generous to him. However, he rejected their advice and refused to share his wealth with his relatives and the needy. One day, when Qaroun appeared before his people displaying his riches arrogantly, the earth swallowed him along with his treasure.

Qaroun could have sought nearness to Allah (SWT) through charity and generosity. Instead, he chose the opposite path and lost his opportunity to attain eternal happiness in the Hereafter.

In conclusion, Allah (SWT) has placed within our hearts a love for the worldly things we desire for many wise reasons. If we use them with discipline while adhering to divine guidance, we may enjoy the blessings of this world while also benefiting from Allah's rewards in the Hereafter. Otherwise, we may ultimately suffer eternal loss in the Hereafter.

Below is a breakdown of the translation of the verse:

“It has been made attractive to people to love the things they desire” (حُبُّ الشَّهَوَاتِ), “such as women (مِنْ) (النِّسَاءِ), children (وَالْبَنِينَ), heaped-up treasures (وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ) of gold and silver (مِنْ الذَّهَبِ وَالْفِضَّةِ), fine branded horses (وَالْخَيْلِ الْمُسَوَّمَةِ), cattle (وَالْأَنْعَامِ), and cultivated land (وَالْحَرْثِ).”

Be mindful that these are merely enjoyments of the worldly life by which you are tested, and they should never become the ultimate goal of your existence (ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا). *“But with Allah is the most excellent return” (وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ)*, meaning Paradise and the eternal blessings prepared by Him.

Rewards of the Righteous – Verses 15 – 17

قُلْ أُوتِيتُكُمْ بِخَيْرٍ ۖ مِّنْ ذَٰلِكُمُ اللَّذِينَ اتَّقَوْا ۚ عِنْدَ رَبِّهِمْ جَنَّاتٌ ۖ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ ۖ خَالِدِينَ فِيهَا وَأَزْوَاجٌ ۖ مُّطَهَّرَةٌ ۖ وَرِضْوَانٌ ۖ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ ۚ بِالْعِبَادِ

“Say, “Shall I tell you what is better than these (worldly materials)? For the pious will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally with purified spouses and more importantly that Allah is well-pleased with them. And Allah sees (aware of His) servants.” (3: 15).

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

“Those who say, “Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire.”” (3: 16).

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقُنُتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

“The patient, the true, the obedient, those who spend (in the way of Allah), and those who seek forgiveness before dawn.” (3: 17).

Commentary

Allah (SWT) has placed the love of spouses, children, and wealth in our hearts to sustain the human race on the earth. If we had no interest in marriage, having children, or earning money to support our families, humanity would have been eradicated long ago. The desire for wealth, power, and comfort motivates humankind to explore the universe and excel in worldly life.

At the same time, Allah (SWT) tests us through our desires for worldly adornments. He tests whether the love of wealth will lead us to embezzle the property of others for personal gain, or whether we will restrain our desires and live within the bounds of religion. He tests whether we use our power and social influence to establish justice or whether we misuse them as tools of oppression to deny others their rights.

Those who subjugate their carnal desires, practice moral discipline, and follow divine guidance will attain nearness to Allah (SWT) and benefit from His blessings in the Hereafter (وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ). Others, however, will suffer eternal loss in the Hereafter.

Verse 3: 15 says: “Shall I inform you of what is better than these worldly things?” (قُلْ أُوْنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ). The verse then adds:

“... For those who are mindful of Allah (الَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ), there will be gardens (جَنَّاتٍ) in the presence of their Lord (عِنْدَ رَبِّهِمْ) beneath which rivers flow (تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ), wherein they abide eternally (خَالِدِينَ) with purified spouses (وَأَزْوَاجٌ مُّطَهَّرَةٌ), and Allah would be well-pleased with them (وَرِضْوَانٌ مِّنَ اللَّهِ). And Allah sees (aware of His) servants” (وَاللَّهُ بِاصِيرٍ بِالْعِبَادِ).

The rewards of the Hereafter are eternal, unlike worldly rewards, which are fleeting and require constant maintenance. The bliss of everlasting rewards, whose value never diminishes, cannot be compared to the temporary joys of earthly possessions.

For example, the spouses in Paradise are pure, the gardens remain eternally green and fruitful, and rivers flow continuously beneath them. In addition to material blessings, the inhabitants of Paradise receive the pleasure of Allah, which is the greatest spiritual reward; that is, Allah (SWT) will be pleased with them forever.

The phrase “‘inda rabbiḥim” (عِنْدَ رَبِّهِمْ) literally translates as “with their Lord” or “in the presence of their Lord.” The term conveys nearness and closeness. One of the greatest rewards for the righteous is not merely the physical gardens of Paradise, but also spiritual nearness to their Creator.

The phrase “*wa ridwanum-minallah*” (وَرِضْوَانٌ مِّنَ اللَّهِ) translates as “the pleasure of Allah” or “acceptance from Allah.” In Islamic theology, Allah’s *ridwan* (pleasure) is regarded as the greatest reward in Paradise, surpassing all physical delights such as gardens, wealth, and other material blessings. It signifies that Allah is eternally pleased with the believer and that this divine relationship will never be broken.

We stated earlier that Allah (SWT) placed the love of spouses, children, and wealth in our hearts to preserve humanity on earth. Since such concerns no longer exist in the Hereafter, one may ask: what is the wisdom behind the existence of material adornments such as beautiful gardens, homes, and spouses in Paradise? One possible answer is as follows:

The Qur’an explicitly states that both the body and soul will be resurrected together on the Day of Judgment. Therefore, as implied in the verse, there must be suitable rewards and punishments for both body and soul. Perhaps the phrase “Allah is All-Seeing of His servants” at the end of the verse suggests that Allah fully knows what the human body and soul uniquely require in the Hereafter.

Verses 3: 16 and 3: 17 describe six qualities of the pious. Before discussing these qualities, it is worth noting that verse 3: 16 begins with the pronoun “those” (الَّذِينَ), which refers to “those who are mindful of Allah” (لِلَّذِينَ اتَّقَوْا) mentioned in the preceding verse, 3: 15. The six qualities of those who are mindful of Allah (SWT) are as follows:

First: They turn wholeheartedly to their Lord while feeling accountable for their deeds, saying: “*Our Lord, indeed we have believed (وَرَبَّنَا إِنَّا أَمْنَا)*, so forgive us our sins (فَاغْفِرْ لَنَا ذُنُوبَنَا) and protect us from the punishment of the Fire (وَقِنَا عَذَابَ النَّارِ).”

Second: *Al-sabirina* (الصَّابِرِينَ): They are patient during hardships encountered in times of calamity, and while obeying Allah (SWT) and abstaining from sin.

Third: *Wal-sadiqina* (وَالصَّادِقِينَ): They are truthful and sincere in practicing what they believe. They

remain far removed from hypocrisy, lying, fraud, and betrayal.

Fourth: *Wal-qanitina* (وَالْقَانِتِينَ): They are obedient and devoted to their Lord.

Fifth: *Wal-munfiqina* (وَالْمُنْفِقِينَ): They spend generously in charity and benevolence.

Sixth: *Wal-mustaghfirina bil-ashari* (وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ): They seek forgiveness before dawn. The preferred time for seeking forgiveness is during Salat al-Witr, the final rak'ah of Salat al-Layl. [26](#)

Imam al-Sadiq (AS) said that whoever seeks Allah's forgiveness seventy times continuously in Salat al-Witr for one year will be counted among those who seek forgiveness before dawn and will be encompassed by Allah's mercy.

Before dawn, the mind is generally free from the distractions of daily life. Therefore, the verse suggests that this is the best time to converse with Allah (SWT) through prayer and supplication. In verse 73:6–7 (Al-Muzzammil), the Qur'an instructs the Prophet to recite the Qur'an during the night:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا

“Indeed, the vigil of the night is more effective and better suited for recitation.” (73:6).

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا

“Indeed, during the day you are occupied with prolonged activity.” (73:7).

Appendix

Al-qunut (الْقُنُوت) refers to the special supplication recited before bowing in prayer (salat).

Al-qanitina (الْقَانِتِينَ), derived from *al-qunut*, means submission to Allah, as well as persistence in obedience and servitude.

Sahar (سَحَر) refers to the last part of the night, a time when darkness still covers and conceals things.

Allah's Testimony to His Oneness – Verse 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

“Allah witnesses that there is no deity except Him, and (so do) the angels and those of knowledge – (that He is) maintaining (creation) in justice. There is no deity except Him, the

Exalted in Might, the Wise.” (3: 18).

Commentary

Allah (SWT) affirms His absolute oneness (*Tawhid*) primarily through His acts of creation (شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ). The angels and the people of knowledge also bear witness that there is no deity except Him (وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ).

God's Testimony

God's Testimony: The perfect harmony observed in nature, marked by the absence of conflicting systems or cosmic disorder, serves as constant and tangible evidence that all existence is created and governed by a single Supreme Power. This concept is further explained in the following paragraph:

The universe functions as a single, interconnected system. For example, the sun's rays strike the vast seas and oceans on Earth. The water then evaporates, rises into the sky, and forms clouds. These clouds produce rain; the fertile land absorbs it, and it produces fruits and vegetables.

At the same time, plants produce oxygen through photosynthesis, using sunlight. Bees help in pollination, which is essential in the production of a variety of fruits and vegetables.

In summary, events in the universe and the actions of different creatures are interconnected; each event feeds into other events, and all events together produce what we know as the universe. The absence of one event will disrupt the harmony of the universe and may cause it to cease to exist.

If the universe were created and governed by multiple gods, their competing wills would inevitably plunge it into chaos. For instance, if the god responsible for water were different from the god responsible for the sun, and the latter were, for any reason, to remove the sun from the universe, the world would be plunged into darkness and the entire system of life would collapse. Therefore, in verse 21:22 (Al-Anbiya'), the Qur'an states:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

“Had there been within the heavens and the earth gods besides Allah, both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.” (21:22).

Verse 23:91 (Al-Mu'minun) further clarifies that if multiple gods existed, each would govern its own domain according to its independent will and wisdom. Consequently, we would witness systems throughout the universe that are not in harmony with one another and do not work together. Verse 23:91 (Al-Mu'minun) echoed this fact:

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ ۚ وَمَا كَانَ مَعَهُ ۚ مِنْ إِلَهٍ إِذْ أَتَى اللَّهَ الْمَلَأُ مِنْ كُلِّ شَيْءٍ رُفُوعًا ۚ لِيُخْبِرَهُمْ أَعْلَمُ ۚ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ

“Allah has not taken any son, nor has there ever been with Him any deity. If there had been, each deity would have taken away what it created, and some (deity) would have sought to overcome others. Exalted is Allah above what they describe concerning Him.” (23:91).

The phrase (وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ) literally means, “and some of them (gods) would seek superiority over others.” This highlights the inevitable power struggles that would arise if more than one deity existed.

The Angels’ Testimony

The Angels’ Testimony: The angels are the honored servants of Allah (SWT), who act according to the divine commandments (21:26–27, Al-Anbiya). They glorify Him and, through their glorification, testify that there is no deity except Him (42:5, Ash-Shura).

The Scholars’ Testimony

The Scholars’ Testimony: People of knowledge also testify to God’s oneness by reflecting upon the consistent and rational laws governing the universe.

Verses 2: 163–164 (Al-Baqarah) state: “Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail the sea for the benefit of humanity, the rain that Allah sends down from the sky, thereby reviving the earth after its death, the scattering of all kinds of creatures throughout it, the changing of the winds, and the clouds suspended between the heaven and the earth, there are surely signs for people of understanding that there is only one God – the Most Compassionate, the Most Merciful.”

The late *Tabarsi*, in *Majma‘al-Bayan*, narrates from *Jabir Ibn Abdullah al-Ansari* that the Holy Prophet of Islam (SAWA) said:[27](#)

سَاعَةٌ مِنْ عَالَمٍ يَتَكَبَّرُ عَلَى فِرَاشِهِ يَنْظُرُ فِي عِلْمِهِ خَيْرٌ مِنْ عِبَادَةِ الْعَابِدِ سَبْعِينَ عَامًا

One hour in which a scholar reclines upon his bed, reflecting on his accumulated knowledge, is better than seventy years of worship by a devotee.

Maintaining Creation with Justice

Maintaining Creation with Justice: Allah (SWT) governs His creation with perfect justice and equity. His commands, prohibitions, rewards, and punishments are all founded upon absolute justice. He does not burden any soul beyond its capacity and ensures that the rewards of the righteous (verses 15–17)

are granted with complete fairness.

The phrase “maintaining creation with justice” (قَائِمًا بِالْقِسْطِ) describes the state in which Allah (SWT) bears witness to His oneness (اللَّهُ ... قَائِمًا بِالْقِسْطِ). Thus, the verse means: “Allah, while upholding creation with justice, testifies to His oneness. The angels and the people of knowledge likewise proclaim Allah’s unique oneness.”²⁸

The verse concludes with the declaration: “There is no deity except Him, the Exalted in Might, the Wise” (لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ).

The verse can be divided into two phrases. The first phrase indicates that Allah (SWT), the angels, and the people of knowledge bear witness that there is no deity except Him:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ

“Allah witnesses that there is no deity except Him, and (so do) the angels and those of knowledge...” (3: 18).

The second phrase affirms that Allah (SWT) upholds creation with justice and that there is no deity except Him, the Exalted in Might, the Wise:

قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

“...(that He is) maintaining (creation) in justice. There is no deity except Him, the Exalted in Might, the Wise.” (3: 18).

The significance of the second phrase is that monotheism and justice are inseparable. True belief in the oneness of Allah is manifested through the establishment and maintenance of justice.

The Essence of Religion – Verse 19

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا ۚ بَيْنَهُمْ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

“Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them – out of mutual envy among themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in (taking) account.” (3: 19).

Commentary

“Islam” literally means submission, and according to this definition, the religion of Islam consists of worshipping Allah (SWT) and submitting to His commands. Based on this understanding, all prophets invited people to Islam, as mentioned in verse 3: 19:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Indeed, the religion in the sight of Allah is Islam.” (3: 19).

Allah (SWT) sent many divine messengers throughout history. Their central and unifying message remained the same: to worship God and submit to Him.

Five of these prophets were given divine law (Shari’ah). The differences among the various divine laws were attributable to the differing needs and circumstances of their respective times, rather than to any discrepancy or contradiction among the laws themselves. For example, Prophet Musa (AS) was sent to the Children of Israel and called them to worship Allah (SWT) and follow the divine laws revealed in the Taurat.

With the advent of Prophet ‘Isa (AS), the Injeel succeeded and confirmed the Taurat, while introducing modifications appropriate to the circumstances of his community. Subsequently, with the mission of Prophet Muhammad (SAWA), the Qur’an was revealed as the final divine scripture, superseding the previous revelations.

Historical evidence shows that the followers of divine scriptures have often divided into sects and denominations. Very often, these denominations have disputed and competed with one another. History also points to the mutual hostility that has existed among the followers of different divine prophets, with Jews and Christians opposing one another and both groups opposing Islam.

In these struggles, some religious scholars have sometimes weaponized religion and added fuel to the fire of sectarian conflict. Yet religion calls upon people to worship God and submit to Him, not to fight one another and shed each other’s blood. What, then, lies at the root of these conflicts?

Sectarian conflict and ideological clashes are echoed in several verses of the Quran, including 2:213 (Al-Baqarah), 3: 19 (Al-Imran), 42: 14 (Ash-Shura), and 45: 17 (Al-Jathiyah). It is worth noting that these verses explicitly state that ignorance, confusion, or a lack of clarity in God’s message were not the root causes of these divisions. Rather, they stemmed from mutual jealousy and rivalry among the followers, driven by competition for dominance, power, and authority. For instance, verse 3: 19 states:

...الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا ۚ أَلْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا ۚ بَيْنَهُمْ

“... And those who were given the Scripture did not differ except after knowledge had come to them – out of mutual envy among themselves.” (3: 19).

The verse continues and sternly warns that those who disbelieve in the signs of Allah (SWT) (يَكْفُرُ بِآيَاتِ اللَّهِ) will inevitably witness the consequences of their deeds in this world and in the Hereafter. Indeed, Allah (SWT) is swift in bringing all to account:

... بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

“... And whoever disbelieves in the signs of Allah, then indeed, Allah is swift in calling to account.” (3: 19).

The meaning of Baghyan

The meaning of Baghyan (بَغْيًا): The root word *baghya* (بَغِي) means to exceed proper bounds, to transgress, or to desire something unlawfully. In this specific Quranic context, it refers to envy, jealousy, arrogance, and the lust for power or leadership. *Baynahum* (بَيْنَهُمْ) means “among them” or “between themselves.”

The combined phrase means internal power struggles, mutual envy, jealousy, and rivalry.

Why the People of the Book Opposed the Prophet

Why the People of the Book Opposed the Prophet (SAWA): The Qur’anic verses indicate that the People of the Book rejected the Prophet (SAWA) out of jealousy, as prophethood had been bestowed upon someone outside the Children of Israel. Some supporting arguments for this view are presented in the following paragraphs:

Before the advent of the Prophet, the Jews were awaiting the arrival of the prophesied messenger mentioned in their Scriptures, who they believed would restore their social and political sovereignty. They knew that the promised prophet would emerge in Medina. For this reason, they migrated and settled in that region. Whenever disputes arose between them and the native Arabs, they would pray for victory over the disbelievers through the coming prophet. However, after the Prophet (SAWA) was sent, they denied him despite recognizing him:[29](#)

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۖ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا ۖ كَفَرُوا ۖ بِهِ ۖ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

“And when there came to them a Book from Allah confirming that which was with them – although before they used to pray for victory against those who disbelieved – but when there

came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers.” (2:89).

In the past, prophethood had always remained among the Children of Israel. However, the Prophet Muhammad was not an Israelite; therefore, they opposed him. This point is echoed in verse 2:90:

بِئْسَمَا أَشْتَرُوا بِهٖٓ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَعَثْنَا أَنْ نُنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِۦ

“Miserable is the price they have sold their souls for – denying Allah’s revelation and resenting Allah for granting His grace to whoever He wills of His servants!” (2:90).

The Israelites believed themselves to be chosen people. For instance, they considered themselves the children of God and His beloved ones,³⁰ and they believed that only they would enter Paradise.³¹ Furthermore, they claimed that they would not enter the Hellfire except for a few days.³² People holding such beliefs and false pride would naturally be unwilling to follow a prophet who was not from among their own nation.

Jealousy is one of the roots of apostasy. Ja’far al-Sadiq said³³:

وَإِيَّاكُمْ أَنْ يَحْسَدَ بَعْضُكُمْ بَعْضًا فَإِنَّ الْكُفْرَ أَصْلُهُ الْحَسَدُ

“Beware lest some of you become jealous of one another, for indeed the root of disbelief is jealousy.”

Avoiding Fruitless Quarrels – Verse 20

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ۖ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

“So if they argue with you, say, “I have submitted myself to Allah (in Islam), and (so have) those who follow me.” And say to those who were given the Scripture and (to) the unlearned, “Have you submitted yourselves?” And if they submit (in Islam), they are rightly guided; but if they turn away – then upon you is only the (duty of) notification. And Allah is Seeing of (His) servants.” (3:20).

Commentary

During the Prophet’s era, numerous theological debates took place between the People of the Book and the Prophet (SAWA). These debates concerned the legitimacy of his prophethood, the change of the Qiblah from Jerusalem to the Kaaba, the doctrine of the Trinity upheld by the Christians of Najran, and

issues such as the number of individuals mentioned in the account of the Companions of the Cave.

The People of the Book – such as the Christians of Najran, who insisted upon the doctrine of the Trinity despite lacking clear evidence – presented their arguments with conviction, believing themselves to be in possession of the truth. In such circumstances, further debate with those whose minds were already firmly made up would have been fruitless. Therefore, the Qur'an leaves the matter to their conscience, allowing them to decide whether to accept or reject the divine truth.

Hence, verse 3:20 advises the Prophet: “... if they (the People of the Book) *argue with you further* (فَإِنْ حَاجُّوكَ), say (فَقُلْ): ‘I have submitted myself to Allah (أَسْلَمْتُ وَجْهِيَ لِلَّهِ), and so have those who follow me (وَمَنْ اتَّبَعَنِي).’”

Then the verse advised the Prophet to ask the People of the Book and the idolaters (وَالْأُمِّيِّينَ): “Have you also submitted yourselves (to Allah) (أَأَسْلَمْتُمْ)?”

The word ummiyyin (الْأُمِّيِّينَ), meaning “illiterate” or “unlettered people,” refers to the idolaters.

The verse implicitly brings the argument and further disputes to an end by addressing the disbelievers: “... if they submit, they are rightly guided” (فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا).

The mission of the Prophet was to convey the divine message through logic and reason. Those who sincerely sought the truth would embrace Islam, whereas others would turn away. In either case, the Prophet fulfilled his duty.

The verse concludes by consoling the Prophet: “But if they turn away (وَإِنْ تَوَلَّوْا), then your duty is only to convey the message” (فَإِنَّمَا عَلَيْكَ الْبَلَاغُ). It further states: “And Allah sees His servants” (وَاللَّهُ بِصِيرٍ بِالْعِبَادِ).

That is, Allah (SWT) is fully aware of who sincerely seeks the truth and who merely argues out of stubbornness or prejudice.

In Summary

1. This verse urges Muslims to refrain from fruitless arguments with narrow-minded and biased individuals.
2. The mission of the Prophet (SAWA) was never to impose beliefs upon people, but rather to convey Islam through logic, wisdom, and reason. Ultimately, it is up to individuals to accept or reject the truth.

The Futility of Action – Verses 21 – 22

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ ۖ نَ بَغَيْرِ حَقٍّ ۖ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

“Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people – give them tidings of a painful punishment.” (3:21).

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّن نَّاصِرِينَ

“They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers.” (3:22).

Commentary

The People of the Book argued with the Prophet (SAWA) regarding the truthfulness of their faith and insisted that they had already surrendered to God’s message. In such situations, further discussion between the Prophet (SAWA) and the People of the Book became unproductive and fruitless.

Therefore, verse 3:20 instructs the Prophet (SAWA) to conclude the debate by declaring that he and his followers have submitted themselves to Allah’s command. If the People of the Book also truly submit in the same manner, then they are rightly guided (فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا).

Nevertheless, the Qur’an demonstrates that the People of the Book were not sincere in this claim. For instance, verse 2:61 states that the Children of Israel repeatedly disbelieved in the signs of Allah and killed the prophets without justification:

... ذَلِكَ بِأَنَّهُمْ كَانُوا ۖ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ ۖ بِغَيْرِ الْحَقِّ ۚ ذَٰلِكَ بِمَا عَصَوْا ۖ وَكَانُوا يَعْتَدُونَ

“... That was because they (repeatedly) disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were (habitually) transgressing.” (2:61).

Verse 3:21 issues a stern warning to the People of the Book and the polytheists: those who deny the signs of Allah, kill the prophets without just cause, and murder those who advocate justice among the people will face severe punishment. The verse states:

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ ۖ بِغَيْرِ حَقٍّ ۖ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

“Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who advocate justice from among the people – give them tidings of a painful punishment.” (3:21).

The verbs used in these verses are in the present tense,³⁴ implying persistence and continuity. Thus, those characterized by disbelief and hostility toward prophets and advocates of justice are warned of a

painful punishment. Furthermore, verse 3:22 declares that their deeds become fruitless in this world and worthless in the Hereafter (حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ), and that they will have no helpers on the Day of Judgment (وَمَا لَهُمْ مِّن نَّاصِرِينَ). The verse states:

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّن نَّاصِرِينَ

“They are the ones whose deeds have become worthless in this world and the Hereafter, and for them, there will be no helpers.” (3:22).

This warning also applies to later generations who support the attitudes and actions of earlier people marked by disbelief and opposition to prophets and advocates of justice. By supporting such views and behaviors, later generations risk repeating the same mistakes. For more on this, see the commentary on verse 2:91 under “Ideological Empathy.”

Story of Abu Ubaydah Ibn al-Jarrah (35) [Abu Ubaydah al-Jarrah](#) narrates: “I asked the Prophet (SAWA), ‘Which people will receive the severest punishment on the Day of Judgment?’”

The Prophet (SAWA) replied: “Those who kill a prophet, or a person who enjoins what is right and forbids what is wrong.”

Then he recited the following verse:

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ حَقٍّ ۖ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

“Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people – give them tidings of a painful punishment.” (3:21).

The Prophet then added: “O Abu Ubaydah! The Children of Israel killed forty-three prophets within a single hour at the beginning of the day. Then, one hundred and twelve Israelites rose up and condemned the killers. Those people were also killed on the same day because of their protest. This is what Allah (SWT) refers to when He says:”

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّن نَّاصِرِينَ

“They are the ones whose deeds have become worthless in this world and the Hereafter, and for them, there will be no helpers.” (3:22).

The Futility of Deeds

The Futility of Deeds (حَبَطَتْ أَعْمَالُ): The Qur'an mentions that certain actions and behaviors can nullify a person's good deeds. For example, reminding the beneficiary of one's generosity can nullify the reward of giving, as stated in verse 2:264:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا ۖ صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى

“O you who have believed, do not invalidate your charities by reminding the recipient of your generosity or by harming him with hurtful words.” (2:264).

Other examples that can nullify the rewards of good deeds are as follows:

1. Associating partners with Allah (SWT) (shirk) (39:65)
2. Disbelief, preventing others from following the path of Allah, and stubbornly opposing the Prophet despite recognizing his truthfulness (47:32)
3. Killing the prophets and those who advocate justice (3:22)
4. Apostasy after faith (2:217)

In general, disbelief and apostasy render good deeds worthless and ineffective, whereas faith and belief give life and meaning to righteous deeds, transforming them into sources of bliss, prosperity, and eternal happiness.

If a person attains true faith after a period of disbelief, his previously nullified good deeds may be revived and become a source of reward and happiness, even though they were earlier ineffective. Likewise, if a believer falls into apostasy, all of his good deeds become null and void and can no longer benefit him in this world or in the Hereafter.

However, if such a person repents, abandons apostasy, and returns to Islam, there remains hope that his deeds will once again be revived and become a source of eternal joy and happiness. On the other hand, if a person dies in a state of apostasy, he will face eternal punishment and humiliation in the Hereafter.³⁶

An Answer to Defiance – Verses 23 – 25

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا ۖ نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ

“Do you not consider, (O Muhammad), those who were given a portion of the Scripture? They are

invited to the Scripture of Allah that it should arbitrate between them; then a party of them turns away, and they are refusing.” (3:23).

ذَٰلِكَ بِأَنَّهُمْ قَالُوا ۖ لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَتٍ ۖ وَغَرَّهُمْ فِی دِینِهِمْ مَا كَانُوا ۖ يَفْتُرُونَ

“That is because they say, “Never will the Fire touch us except for (a few) numbered days,” and (because) they were deluded in their religion by what they were inventing.” (3:24).

فَكَيْفَ إِذَا جُمِعْتُهُمْ لِيَوْمٍ ۖ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ ۖ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

“So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be compensated (in full for) what it earned, and they will not be wronged.” (3:25).

Commentary

A married Jewish man and woman from Khaybar committed adultery during the time of the Prophet (SAWA). According to the Taurat, the prescribed punishment for adultery committed by married individuals was stoning to death.

The Jewish judges hesitated to enforce the ruling, as the adulterers were prominent members of the aristocracy. Someone suggested presenting the case to the Prophet (SAWA), hoping that he might issue a lighter sentence.

The Prophet (SAWA) agreed to judge the matter according to the Taurat itself. The Jews accepted his proposal and invited Ibn Suriya, a Jewish scholar residing in Fadak, to witness the judgment.

The Prophet (SAWA) presided over the trial and asked Ibn Suriya to recite the passages from the Taurat concerning the punishment for adultery. Ibn Suriya understood the reason for the request. When he reached the verse prescribing stoning, he deliberately skipped it and continued reading the next passages instead.

Abdullah Ibn Salam, formerly a Jewish scholar who had converted to Islam, immediately recognized Ibn Suriya's concealment. He interrupted him, took the Taurat, and recited the verse correctly:

“The Jews must stone a married man and woman when they are proven guilty of adultery.”

The Prophet (SAWA) then issued his judgment in accordance with the Scripture. A group among the Jews became upset and refused to accept the ruling. Concerning this incident, verse 3:23 was revealed:[37:38](#)

“Do you not observe, (O Prophet), those who were given a portion of the Scripture?” أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا

يُدْعَوْنَ إِلَىٰ (نَصِيبًا مِّنَ الْكِتَابِ) “They are invited to the Scripture of Allah that it should arbitrate between them (كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ)”; then a party of them turns away, and they are refusing (to accept the Judgment) (يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ).

The phrase “those who were given a portion of the Scripture” suggests that the scriptures available during the Prophet’s era preserved only part of the original revelation, while much of the original text had either been lost or altered.³⁹

The verse further explains that they justified their defiance through the illusion that they were the chosen people and beloved servants of God.⁴⁰ Consequently, they assumed that Allah would treat them favorably and forgive their sins in the Hereafter. Even if they were to be punished, verse 3:24 states that they believed the punishment would endure only for a limited number of days:

ذَٰلِكَ بِأَنَّهُمْ قَالُوا ۖ لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَتٍ ۖ

“That is because they say, “Never will the Fire touch us except for (a few) numbered days,” (3:24).

The verse then states that these fabricated claims and false attributions to God became the source of their delusion:

... وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا ۖ يَفْتَرُونَ

“Unfortunately, the lie they forged has deluded them in their religion.” (3:24).

Finally, verse 3:25 warns of the certainty of the Day of Judgment, on which every soul will be fully recompensed for its deeds. The verse reads:

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمٍ ۖ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ ۖ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

“So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be compensated (in full for) what it earned, and they will not be wronged.” (3:25).

Falling into One’s Own Deception

Falling into One’s Own Deception: We act and behave according to our intellect. Nevertheless, intelligence often takes a back seat when the temptation to commit wrongdoing and seek transient pleasure becomes strong and overpowering. In such cases, people may attempt to justify their actions by fabricating excuses for their mistakes. Unfortunately, as these justifications are repeated, a person

may gradually begin to believe them.

The People of the Book, according to this perspective, fell into the temptation of desire and, in the process, justified their wrongdoing by fabricating false claims and attributing them to Allah (SWT). Over time, these fabricated ideas became embedded in their religious understanding.

They believed that: “*Never will the Fire touch us except for a few numbered days.*”⁴¹ As a result, they became emboldened in defiance of divine law. The Qur’an states: “*The lies they fabricated deceived them in their religion*” (وَعَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ).

Sovereignty Belongs to Allah – Verse 26

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ۱۱

“Say, “O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is (all) good. Indeed, You are over all things competent.” (3:26).

Commentary

Tabarsi (طبرسي), in his tafsir *Majma’ al-Bayan* (تفسير مجمع البيان), mentions two occasions for the revelation of verse 3:26, both sharing a similar theme:⁴²

First Occasion: After the conquest of Mecca, the Prophet (SAWA) foretold that the lands of Persia and Rome would soon come under the control of Islam. The hypocrites mocked this statement, saying sarcastically: “Muhammad is not satisfied with Mecca and Medina; now he desires the conquest of Persia and Rome.”

It was in response to such mockery that verse 3:26 was revealed.

Second Occasion: During the Battle of the Trench (Ahzab), the Prophet (SAWA) instructed the Muslims to dig a trench around Medina to prevent the Quraysh of Mecca from entering the city. While digging, the Muslims encountered a large, hard white rock that they were unable to break.

Salman al-Farsi informed the Prophet (SAWA), who then entered the trench, took the pickaxe from Salman, and struck the rock. A spark flashed. The Prophet (SAWA) proclaimed Allahu Akbar (God is greater), and the Muslims echoed it.

He struck the rock a second time, producing another spark, and again proclaimed victory through takbir.⁴³ On the third strike, the rock broke apart, and once again the Prophet (SAWA) announced takbir.

The Prophet (SAWA) then said:

- In the first spark, he was shown the palaces of Hirah⁴⁴ and Mada'in⁴⁵, and Jibril informed him that these would fall under Islam.
- In the second spark, he saw the palaces of Rome, which would also come under Muslim rule.
- In the third spark, he saw San'a'⁴⁶ and Yemen, which would likewise be conquered by Islam.

Upon hearing this, the believers rejoiced and gave thanks to Allah (SWT). However, the hypocrites mocked the promise, saying: “How can such impossible dreams come true while we are unable even to defend Medina from the Arabs?”

It was in response to such skepticism and ridicule that verse 3:26 was revealed. Before delving into the commentary on the verse, a few vocabulary terms in the verse need to be explained.

Malik (مَالِك) means “owner.” Ownership may be either real or contractual.⁴⁷ In real ownership, there is an intrinsic and inseparable relationship between the owner and the property, such that the property cannot exist independently of the owner. For example, we truly own the limbs of our body, such as our eyes. There is a genuine and inseparable relationship between us and our eyes, such that without us they cannot perform their function of sight. Hence, we cannot transfer ownership of our eyes to another person.

By contrast, we can transfer ownership of properties such as cars and houses; such ownership is therefore contractual.

The verses of the Qur'an indicate that Allah (SWT) is the true Owner of everything. Everything is His creation⁴⁸ and is in His possession. The existence of everything depends entirely on His will and decree, and everything exists as long as He wills it. Nothing can prevent Allah (SWT) from managing and disposing of His creation as He pleases.

Mulk (مُلْك) refers to “sovereignty,” “dominion,” or “kingdom,” and denotes power and authority. Sovereignty, like ownership, may also be divided into real and contractual categories.

Verse 3:26 affirms that Allah (SWT) alone has ultimate sovereignty, power, and authority over the entire universe. He bestows sovereignty and kingship upon whomever He wills, and likewise removes it from

whomever He wills:

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ

“Say, “O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will.”” (3:26).

Man Tashau (مَنْ تَشَاءُ) means “to whom You will” and indicates that Allah’s will and power are absolute. According to His wisdom and will, He grants and withholds sovereignty from whomever He wills, and no one can compel or prevent Him from doing so.

A question then arises: Allah (SWT) granted kingdom and authority to His prophets, such as the descendants of Prophet Ibrahim,[49](#) Prophet Sulaiman,[50](#) and Prophet Yusuf (AS),[51](#) but He also granted power to tyrants such as Fir’awn[52](#) and Nimrod.[53](#) Why does Allah (SWT) grant authority even to evil people?

Answer: According to *Al-Mizan*,[54](#) Allah (SWT) tests some of His servants by granting them power, authority, and wealth. Two contrasting examples are presented in the following paragraphs.

Prophet Yusuf (AS) became the ruler of Egypt after enduring many trials and tribulations. Eventually, he was reunited with his parents and brothers after a long separation. In the end, Yusuf (AS) thanked Allah (SWT) for the kingdom He had granted him, saying:

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ
تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

“My Lord, You have given me a share in the kingdom and taught me the interpretation of dreams. The Originator of the heavens and earth, You are my guardian in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous.” (12: 101).

In contrast, individuals such as Fir’awn displayed arrogance and rebellion through the power and wealth granted to them by Allah. He oppressed the Children of Israel and declared himself their lord, as stated in verse 79:24:

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

“And said, “I am your most exalted lord.”” (79:24).

While *Al-Mizan* sees the rise of evil rulers mainly as a divine test, *Tafsir-e Nemuneh* provides a different

perspective. According to Tafsir-e Nemuneh,⁵⁵ Allah (SWT) gives nations the ability to shape their own destinies, including choosing their government and leaders. A vigilant nation works to remove oppressive rulers and promote just individuals to positions of authority. The story of the Children of Israel and the victory of Talut over Jalut (2:246–252) illustrates how righteous leadership can be established.

In contrast, when people are passive and complacent, they allow tyrants to seize power by exploiting their ignorance and weakness. For instance, the Qur'an describes how Fir'awn deceived the Egyptians, *and they obeyed him*:

فَأَسْخَفَ قَوْمَهُ ۖ فَاطَاعُوهُ

“So he belittled his people, and they obeyed him.” (43:54).

Had the people acted with awareness and sound judgment, they would have rejected Fir'awn's claim to power.

This discussion may be aptly concluded with verse 13:11:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا ۚ مَا بِأَنْفُسِهِمْ

“Indeed, Allah will not change the condition of a people until they change what is in themselves.” (13:11).

Glory and Honor Belong to Allah – Verse 26

... وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۚ بِيَدِكَ الْخَيْرُ ۚ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ

“... You honor whom You will and You humble whom You will. In Your hand is (all) good. Indeed, You are over all things competent.” (3:26).

Commentary

The word *tu'izzu* (تُعِزُّ) means “to exalt” or “to honor,” while *tudhillu* (تُذِلُّ) means “to humiliate,” “to humble,” or “to abase.”

The verse asserts that absolute glory and honor belong solely to Allah (SWT). He grants honor to whomever He wills (وَتُعِزُّ مَنْ تَشَاءُ) and humiliates whomever He wills (وَتُذِلُّ مَنْ تَشَاءُ). This message is echoed in many verses of the Qur'an, including 4:139 (An-Nisa'), 10:65 (Yunus), and 35:10 (Fatir). For instance, verse 35:10 (Fatir) states:

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

“Whoever seeks honor and power, then let them know that all honor and power belong to Allah.” (35: 10).

The verse continues:

... بِإِيدِكَ الْخَيْرُ

“... In Your hand is (all) good.” (3:26).

The word *al-khayr* (الْخَيْرُ) is translated as “good.” The prefix “al-” in al-khayr denotes totality or comprehensiveness. Thus, al-khayr (الْخَيْرُ) means that all good and every form of good belong to Allah (SWT), and He is the One who bestows goodness upon everyone else. The absence of good is referred to as evil (al-sharr, الشَّرُّ).

The verse then continues:

... إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“Indeed, You have power over all things.” (3:26).

In summary, Allah (SWT) possesses absolute sovereignty over all creation, and all good is in His hands. According to His divine will, wisdom, and justice, He grants kingship and honor to whomever He wills and removes them from whomever He wills.

The Meaning of Al-Khayr

The Meaning of Al-Khayr (الخير: 56) The word *al-khayr* (الخير) appears 178 times in the Qur'an⁵⁷. It has been translated as either “good” or “better.” This difference arises from whether al-khayr is understood in a descriptive sense or a comparative sense. When used descriptively, it is translated as “good,” whereas in a comparative sense it is translated as “better.”

Al-Mizan explains that the word al-khayr often conveys the idea of comparison and choice in the human mind. When we hear that something is “good,” we instinctively assume that it has been compared with other similar things and judged preferable or more suitable. For this reason, some commentators translate al-khayr as “better.”

However, Al-Mizan points out that translating al-khayr as “better” does not always convey the intended meaning in certain Qur'anic verses. For example, verse 25: 15 (Al-Furqan) compares Hell with Paradise

and states:

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ

“Say, “Is that (Hell) better or the Garden of Eternity promised to the righteous?”” (25: 15).

If translated literally as, “Is Hell better, or the Garden of Eternity...?” the wording may suggest that Hell possesses some degree of goodness, while Paradise merely possesses a greater degree of it. Such an implication does not accord with the spirit and intent of the verse.

Misconception About Honor

Misconception About Honor: People often assume that wealth and power are signs of honor from Allah (SWT), while poverty is a sign of humiliation. In reality, neither wealth nor power constitutes a measure of honor in the sight of Allah.

First, the Qur’an states in verse 49: 13 (Al-Hujurat) that the most honorable people in the sight of Allah are the most righteous, not the wealthiest.[58](#)

Second, as mentioned earlier, Allah tests people through both wealth and poverty, as well as through power and the lack thereof.

For example, Fir’awn (Pharaoh), through his wealth and authority, subjugated the Children of Israel and built a kingdom marked by magnificent palaces, luxurious garments, and worldly splendor. Can it then be said that Allah exalted Fir’awn while humiliating Prophet Musa (AS) and the Israelites? Certainly not. Allah neither humiliates His prophets nor honors His enemies.

Arrogant people often want others to believe that their wealth and power are proof of their dignity and superiority. When Prophet Musa (AS) came to convey Allah’s message to Fir’awn, Fir’awn turned to his people and asked who was more honorable: himself, who possessed the kingdom of Egypt with its magnificent palaces and rivers flowing beneath them, or Musa, who was poor and unable to express himself eloquently. Through such arguments, Fir’awn deceived his people. (43:51–54)

A similar attitude was displayed by Yazid after the tragedy of Karbala in the presence of the noble Lady Zaynab (AS) in Shaam. In response, she declared:[59](#)[60](#)[61](#)

“O Yazid! Do you think that we have become humiliated and disgraced because our people were martyred and taken captive? Do you think that by killing the righteous servants of Allah you have become honorable and esteemed, and that Allah now looks upon you with special favor? You have forgotten the words of Allah:

And let not those who disbelieve think that Our granting them respite is good for them. We only

give them more time so that they may increase in sin, and for them is a humiliating punishment.
(3: 178)

Associating wealth with dignity reflects a weakness in human judgment, and the Qur'an highlights this flaw in many verses. For instance, the Israelites objected to the kingship of Talut because he lacked wealth (see 2:246–250, Al-Baqarah). Likewise, the idolaters objected to the Prophet (SAWA) because he was not wealthy and did not possess gardens beneath which rivers flowed. In both cases, material wealth was mistakenly regarded as a measure of worthiness and honor:[62](#)

يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ ۖ جَنَّةٌ ۖ يَأْكُلُ مِنْهَا

“Or (why is not) a treasure presented to him (from heaven), or does he (not) have a garden from which he eats?” (25:8).

Al-‘Izzah and Al-Dhillah

Al-‘Izzah (العِزَّة) and Al-Dhillah (الدَّيْلَة): *Al-‘Izzah (العِزَّة)* originally means something rare or difficult to obtain. A rare thing is described as *‘aziz al-wujud (عَزِيزُ الْوُجُود)*. A person who possesses high prestige within his tribe, country, or nation is called *‘aziz al-qawm (عَزِيزُ الْقَوْم)* because he is difficult to subdue or overpower. From this root meaning, the term came to be used for all kinds of difficulty. The expression *‘azza ‘alayya kadha (عَزِيزٌ عَلَيَّ كَذَا)* means “it is difficult for me” or “it grieves me.”

In the Qur'an, the phrase *عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ* [\(63\)](#) means “Your suffering grieves him.” Likewise, the expression *وَعَزَّيْتُ فِي الْخِطَابِ* [\(64\)](#) means “And he overpowered me in speech.”

However, the fundamental meaning underlying all these usages remains the same.

The antonym of *al-‘izz (العِزَّة)* is *al-dhull (الدَّيْلَة)*, which means “to be easy to overcome, subdue, or humiliate.”

In the Qur'an, the phrase *Wa-duribat ‘alayhimu-dh-dhillatu wal-maskanah* [\(65\)](#) *وَضُرِبَتْ عَلَيْهِمُ الدَّيْلَةُ وَالْمَسْكَنَةُ* means: “And they were covered with humiliation and poverty.” Similarly, the phrase *wakhfid lahuma janaha-dh-dhulli mina-r-rahmah* [\(66\)](#) *وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ* means “And lower to them the wing of humility out of mercy.”

And the phrase *Adhillatin ‘ala-l-mu‘minina a‘izzatin ‘ala-l-kafirin* [\(67\)](#) *أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ* means “Humble toward the believers and firm against the disbelievers.”

The Interweaving of Day and Night – Verse 27

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ

“You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without keeping an account.” (3:27).

Commentary

The translation of the verse is as follows: “*You cause the night to enter the day* (تُولِجُ اللَّيْلَ فِي النَّهَارِ), *and You cause the day to enter the night* (وَتُولِجُ النَّهَارَ فِي اللَّيْلِ).”

The word *tuliju* (تُولِجُ) means “You cause to enter.” It is derived from *al-ilaj* (الإيلاج), which means “to cause something to enter” or “to insert.” *Al-ilaj* is the transitive form of the verb *al-wuluj* (الولوج), meaning “to enter.”⁶⁸

The phrase “the entrance of the day into the night and the night into the day” can be understood in two ways: (1) as a reference to seasonal variations in the length of days and nights, or (2) as the gradual transition between night and day during each daily cycle.

Seasonal Changes

Seasonal Changes: In the Northern Hemisphere (above the equator), days gradually lengthen and nights shorten from winter to early summer. From early summer to winter, the pattern reverses, with days shortening and nights lengthening. Meanwhile, the Southern Hemisphere (below the equator) experiences the reverse cycle.

These seasonal changes are often described metaphorically: the entering of the day into the night signifies increasing daylight and receding darkness, while the entering of the night into the day indicates lengthening darkness and diminishing daylight.

At the equator, day and night remain nearly equal year-round; at the poles, each can last for about six months. Some argue this interpretation does not apply to these regions. However, commentators note that no one lives permanently exactly at the equator, and only a few inhabit the polar areas – so the interpretation remains broadly relevant.⁶⁹ Al-Mizan further clarifies that changes still occur in these locations, though they may not be perceptible to us.⁷⁰

The Mechanics of Twilight

The Mechanics of Twilight: Another interpretation is the gradual interplay of darkness and light during each daily cycle. At dawn, night’s darkness slowly recedes until sunrise fills the sky with light, as if day enters the night. Conversely, in the evening, darkness gradually overtakes daylight, as if night enters the day at dusk.

The verse further states that Allah (SWT) brings forth the living from the dead (وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ). Conversely, through death, living beings are transformed back into the lifeless matter of the earth (وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ):

... وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

“... And You bring the living out of the dead, and You bring the dead out of the living.” (3:27).

For instance, human beings derive their nourishment from the earth and subsequently acquire the energy and ability to conceive a child through these nutrients. The conceived child then develops within the womb, gradually transforming into a fetus and eventually acquiring the distinct physical and biological characteristics of a human being. The first stage of human life begins when Allah (SWT) breathes a soul into the fetus.⁷¹

After an individual completes his earthly life – the duration of which is known only to Allah (SWT) – death arrives, separating the soul from the body and transferring it to the realm of “Barzakh.”⁷² The body then decomposes into lifeless matter. Barzakh, which literally means “barrier,” is the realm in which departed souls await the Day of Judgment. On that Day, bodies and souls will be reunited, and humankind will stand before their Creator.

Another example is the revival of nature with the arrival of spring. During spring, plants, vegetables, and grains sprout from the earth; birds sing, bees buzz, and trees blossom and bear fruit. During summer, crops and vegetation are harvested. In autumn, leaves change color and fall, and by winter the earth appears lifeless and barren. Verse 30: 19 (Ar-Rum) alludes to this reality:

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ

“He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out.” (30: 19).

The verse then states that Allah (SWT) provides sustenance (وَتَرْزُقُ مَنْ تَشَاءُ) to whom He wills without keeping account (بِغَيْرِ حِسَابٍ):

... وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ⁷³

“... And You give provision to whom You will without (keeping) an account.” (3:27).

Allah’s treasures are so vast and infinite that no matter how much He bestows in blessings and provisions, His treasures are never diminished. Therefore, He has no need to keep account of what He

grants to His servants. Only those with limited resources need to measure and keep track of their generosity.

Some commentators have suggested that the phrase *bi-ghayri hisab* (بِغَيْرِ حِسَابٍ) means that Allah grants unlimited sustenance to whomever He wills. However, this interpretation does not fully align with other Qur’anic verses that emphasize that Allah has created everything according to precise measure and proportion, such as verses 54:49 (Al-Qamar) and 65:3 (At-Talaq):

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۝

“Indeed, all things We created in proportion and measure.” (54:49).

... قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

“... Verily, for all things has Allah appointed a due proportion.” (65:3).

The Criterion for Ultimate Loyalty – Verse 28

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا ۚ وَاللَّهُ نَذِيرٌ مُبِينٌ ۝

“Let not believers take disbelievers as allies instead of believers. And whoever (of you) does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the (final) destination.” (3:28).

Commentary

The term *awliya'* (أَوْلِيَاءَ) is the plural form of *wali* (وَلِيّ), an Arabic word derived from the root *w-l-y*, which signifies closeness, proximity, or nearness. In the context of the Qur’an, *awliya'* (أَوْلِيَاءَ) is commonly translated as “guardians,” “protectors,” “helpers,” “patrons,” or “close friends.” A central theme underlying these meanings is that a *wali* (وَلِيّ) often possesses a measure of authority, influence, responsibility, or protective capacity in relation to the other party.

For instance, a guardian holds legal decision-making authority over a dependent. A protector or helper possesses the strength, resources, or ability to assist and defend another person. A close friend, in the classical Arabic sense, may exert significant emotional and social influence through a relationship of trust, loyalty, and mutual support.

Islam is highly sensitive to granting disbelievers authority, control, systemic leverage, or undue influence

over the private and public affairs of Muslims. For this reason, the verse instructs believers not to take disbelievers as their *awliya*'.⁷³ The verse reads:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

“Let not believers take disbelievers as allies instead of believers.” (3:28).

The verse then warns that whoever does so severs their connection with Allah (وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ) (إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً), except when taking precautionary measures against them for self-protection (في شيء).

Finally, Allah (SWT) warns believers to be mindful of their conduct and reminds them that they will ultimately return to Him and be held accountable for their deeds:

... وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۖ وَإِلَى اللَّهِ الْمَصِيرُ

“And Allah warns you of Himself, and to Allah is the (final) destination.” (3:28).

The Meaning of “Dun”

The Meaning of “Dun” (دُونِ): The word *dun* (دُونِ) has several meanings depending on the context in which it is used.⁷⁴

Instead of: One of its meanings is “instead of” or “in preference to.” Therefore, the phrase *min dun al-mu'minin* (مِنْ دُونِ الْمُؤْمِنِينَ) in verse 3:28 may be understood as meaning “instead of the believers”:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

“Let not believers take disbelievers as allies instead of believers.” (3:28).

Besides: The word *dun* (دُونِ) can also mean “besides.” For example, in verse 5:116 (*Al-Ma'idah*), the phrase *min dun Allah* (مِنْ دُونِ اللَّهِ) means “besides Allah”:

وَإِذْ قَالَ اللَّهُ يُعِيسَى ابْنُ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهِينَ مِنْ دُونِ اللَّهِ

“And (beware the Day) when Allah will say, “O Jesus, Son of Mary, did you say to the people, ‘Take me and my mother as deities besides Allah?’” (5: 116).

Other Than/Less Than: The word *dun* (دُونِ) may also mean “other than” or “less than.” For example, in verse 4:48 (*An-Nisa*), the phrase *ma duna dhalika* (مَا دُونِ ذَلِكَ) means “less than that” or “other than

that”:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

“Indeed, Allah does not forgive association with Him, but He forgives what is less than (other than) that for whom He wills.” (4:48).

Taqiyyah: The Law of Precaution – Verse 28

Verse 3:28 forbids believers from taking disbelievers as *awliya*’ (أَوْلِيَاءَ) instead of fellow believers, except when doing so is necessary to protect themselves from harm or persecution. The verse states:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ... إِلَّا أَنْ تَتَّقُوا ۚ مِنْهُمْ تُقَنَّا ۚ

“Let not believers take disbelievers as allies instead of believers, except as a precaution to guard themselves against their harm and injury.” (3:28).

The Qur’an introduces two individuals who concealed their faith in Prophet Musa (AS) in order to protect themselves from Fir’awn’s oppression. One was Hazqil (حَزْقِيلَ), and the other was Asiyah (آسِيَةَ), Fir’awn’s wife. We will examine the story of Hazqil as narrated in verses 28:15–21 (*Al-Qasas*) and 40:26–33 (*Ghafir*).

Hazqil

Hazqil (حَزْقِيلَ): The story of Hazqil is recounted in verses 28:15–21 (*Al-Qasas*) and 40:26–33 (*Ghafir*).

According to verses 28:15–21 (*Al-Qasas*), Prophet Musa (AS) entered the city and found two men fighting – one from the Children of Israel and the other from among his enemies, likely a Coptic Egyptian. The Israelite sought Musa’s help against his opponent. Musa intervened and struck the Coptic man, unintentionally causing his death.

This incident alarmed Fir’awn’s government. The Israelites were an oppressed group under Coptic rule, and Fir’awn’s regime sought to make an example of the incident so that no Israelite would dare to raise a hand against a Copt again. Fir’awn gathered his ministers for consultation, and they decided to seek revenge against Musa (AS).

The next day, Musa (AS) wandered through the city in a state of fear and apprehension over the previous incident. A man came running from a distant part of the city and warned him that the authorities were planning to kill him, urging him to flee immediately. The verse states:

وَجَاءَ رَجُلٌ ۚ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ

“And a man came from the farthest end of the city, running. He said, “O Musa, indeed the eminent ones are conferring over you (intending) to kill you, so leave (the city); indeed, I am to you of the sincere advisors.”” (28:20).

These verses suggest that the informer may have been one of Fir’awn’s ministers or close associates who secretly believed in Musa (AS) while concealing his faith from Fir’awn. Had Fir’awn suspected that this individual sympathized with Musa, he would never have entrusted him with sensitive information.

Several years later, after Prophet Musa (AS) received divine signs and returned to Fir’awn⁷⁵ demanding the release of the Israelites from slavery,⁷⁶ Fir’awn viewed him as a threat to his authority and resolved to kill him. At that moment, according to verse 40:28 (*Ghafir*), a believing man from Fir’awn’s family stood up in defense of Musa while still concealing his faith:

وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ ۚ

“And a believing man from the family of Pharaoh who concealed his faith said.” (40:28).

He argued:

... أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا ۖ فَعَلَيْهِ كَذِبُهُ ۚ وَإِنْ يَكُ صَادَقًا ۖ

يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ

“Do you kill a man (merely) because he says, ‘My Lord is Allah’ while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is (the consequence of) his lie; but if he should be truthful, there will strike you some of what he promises you.” (40:28).

This believing member of Fir’awn’s household exemplifies the principle mentioned in verse 3:28. He outwardly remained within Fir’awn’s administration while inwardly rejecting Fir’awn’s disbelief, and he defended Prophet Musa (AS) when the appropriate moment arrived. Had he openly declared his faith earlier, he likely would have been executed, as happened to Asiyah, the wife of Fir’awn.⁷⁷

‘Ammar Ibn Yasir

Ammar: Another example is the story of ‘Ammar Ibn Yasir and his parents, Yasir and Sumayyah. They had originally been slaves of Abu Hudhayfah, and after his death they came under the authority of Abu Jahl.

During a period when the Quraysh harshly persecuted poor and vulnerable Muslims, ‘Ammar and his

parents embraced Islam. When Abu Jahl learned of their conversion, he subjected them to severe torture and demanded that they renounce the Prophet (SAWA). Yasir and Sumayyah refused and were martyred under torture. ‘Ammar, however, uttered words of disbelief under compulsion in order to save his life.

Filled with remorse, ‘Ammar came to the Prophet (SAWA) and informed him of what had happened. In this context, verse 16: 106 (*An-Nahl*) was revealed, clarifying that those who are compelled to outwardly deny their faith while their hearts remain firm in belief are exempt from blame.

The Prophet (SAWA) later comforted ‘Ammar by telling him that if he were subjected to the same ordeal again, he could repeat what his persecutors compelled him to say.⁷⁸ In this way, the Prophet relieved his fear and anxiety.⁷⁹

This principle is known as *taqiyyah* – the concealment of one’s faith or beliefs in situations of danger or persecution in order to protect one’s life or safety. The conditions, scope, and legal rulings pertaining to *taqiyyah* are discussed in detail in works of Islamic jurisprudence.

Conclusion

Based on the aforementioned Qur’anic examples, it may be deduced that *taqiyyah* is permissible whenever there is a legitimate fear of serious harm, such as loss of life, physical injury, or the destruction of property, at the hands of a dominant hostile force.

There is a fundamental distinction between *taqiyyah* and hypocrisy (*nifaq*). In *taqiyyah*, the heart remains firm in faith while the believer outwardly conceals it in order to protect himself from a hostile force. In contrast, a hypocrite conceals disbelief behind a facade of faith by choice, without being under threat, often in pursuit of worldly gain.

The Divine Awareness – Verse 29

قُلْ إِنْ تُخْفُوا ۖ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ

“Say, “Whether you conceal what is in your breasts or reveal it, Allah knows it. And He knows that which is in the heavens and that which is on the earth. And Allah has power over all things.””
(3:29).

Commentary

Verse 3:29 states that Allah (SWT) knows our innermost thoughts and intentions, whether we conceal them or disclose them openly. Allah’s (SWT) knowledge extends far beyond this; He possesses

complete knowledge of everything in the heavens and the earth, and He has power over all things.

Verse 2:284 conveys a similar message, stating:

لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا ۖ مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.” (2:284).

Personification of Deeds in the Hereafter – Verse 30

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ ۖ مُحْضَرًا ۖ وَمَا عَمِلَتْ مِنْ سُوءٍ ۖ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا ۖ بَعِيدًا ۖ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۖ وَاللَّهُ رَءُوفٌ ۖ بِالْعِبَادِ

“On the day that every soul shall find present what it has done of good and what it has done of evil, it will wish that between itself and that (evil) was a great distance. And Allah warns you of Himself, and Allah is Kind to (His) servants.” (3:30).

Commentary

This verse is closely connected to the preceding one and emphasizes that all of our deeds will be brought before us on the Day of Judgment. The verse may be translated as follows:

(Remember) *the day (يَوْمَ) that every soul (كُلُّ نَفْسٍ) shall find (تَجِدُ) present (مُحْضَرًا) 80 what it has done of good (مَّا عَمِلَتْ مِنْ خَيْرٍ) and what it has done of evil (وَمَا عَمِلَتْ مِنْ سُوءٍ).*

Those who performed righteous deeds will rejoice upon seeing their actions, while those who committed sins will be filled with regret and will wish that a great distance separated them from their evil deeds:

... تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا ۖ بَعِيدًا ۖ

“... It will wish that between itself and that (evil) was a great distance.” (3:30).

The verse warns people against disobeying Allah, yet it also conveys the comforting message that Allah is compassionate toward His servants:

... وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۖ وَاللَّهُ رَءُوفٌ ۖ بِالْعِبَادِ

“And Allah warns you of Himself, and Allah is Kind to (His) servants.” (3:30).

Some commentators have interpreted “the presentation of deeds” as referring either to the rewards and punishments resulting from one’s deeds or to the Book of Deeds itself. However, these interpretations do not fully align with the apparent wording of the verse, which explicitly states that people will encounter their deeds themselves on the Day of Resurrection:

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ ... مُّحْضَرًاۙ

“On the day that every soul shall find present what it has done.” (3:30).

The word *muhdaran* (مُّحْضَرًا) literally means “brought forth and made present.” The verse therefore indicates that a person’s deeds – whether good or bad – will be brought before them and made present to them, as a form of personification of those deeds.

Moreover, the verse indicates that the sinner wishes to distance themselves from the evil deeds themselves, rather than merely from their consequences:

... تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥ أَمَدًاۙ بَعِيدًاۙ

“It will wish that between itself and that (evil) was a great distance.” (3:30).

Additional Qur’anic verses support the concept that deeds will be manifested or personified in the Hereafter. For example, verse 18:49 (*Al-Kahf*) states:

... وَوَجَدُواۙ مَا عَمِلُواۙ حَاضِرًاۙ وَلَا يَظْلِمُ رَبُّكَ أَحَدًاۙ

“And they will find what they did present (before them). And your Lord does injustice to no one.” (18:49).

Likewise, verses 99:7–8 (*Az-Zalzalah*) clearly state that every deed, no matter how small, will be seen:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًاۙ يَرَهُۥۙ

“So whoever does an atom’s weight of good will see it,” (99:7).

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّاۙ يَرَهُۥۙ

“And whoever does an atom’s weight of evil will see it.” (99:8).

Verse 57: 13 (*Al-Hadid*) further indicates that righteous deeds will be manifested as light in the Hereafter, while the hypocrites will seek light from the believers:

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا^٤ وَرَاءَكُمْ فَالْتَمِسُوا^٥ نُورًا^٦
فَضْرِبَ بَيْنَهُم بِسُورًا^٧ لَهُ^٨ بَابٌ^٩ بَاطِنُهُ^{١٠} فِيهِ الرَّحْمَةُ وَظَاهِرُهُ^{١١} مِنْ قَبْلِهِ الْعَذَابُ

“On the (same) Day the hypocrite men and hypocrite women will say to those who believed, “Wait for us that we may acquire some of your light.” It will be said, “Go back behind you and seek light.” And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment.” (57: 13).

The concept of deeds taking form in the Hereafter is also found in numerous traditions. The Prophet (SAWA) once advised Qays regarding this reality, saying:[81](#)

وَ إِنَّهُ لَا بُدَّ لَكَ يَا قَيْسُ مِنْ قَرِينٍ يُدْفَنُ مَعَكَ وَ هُوَ حَيٌّ وَ تُدْفَنُ مَعَهُ وَ أَنْتَ مَيِّتٌ فَإِنْ كَانَ كَرِيمًا أَكْرَمَكَ وَ إِنْ كَانَ لَيْثِمًا
أَسْلَمَكَ ثُمَّ لَا يُحْشَرُ إِلَّا مَعَكَ وَ لَا تُحْشَرُ إِلَّا مَعَهُ وَ لَا تُسْأَلُ إِلَّا عَنْهُ فَلَا تَجْعَلْهُ إِلَّا صَالِحًا فَإِنَّهُ إِنْ صَلَحَ أَنْسَتَ بِهِ، وَ إِنْ فَسَدَ
لَا تَسْتَوْحِشْ إِلَّا مِنْهُ وَ هُوَ فِعْلُكَ:

“O Qays! You will inevitably have a companion who will be buried with you while he is alive, and you will be buried with him while you are dead. If he is noble, he will honor you; and if he is vile, he will abandon you to your fate. Furthermore, he will not be resurrected except with you, and you will not be resurrected except with him, and you will not be questioned except about him. Therefore, do not make him anything but righteous; for if he is righteous, you will find comfort in him, but if he is corrupt, you will feel terror from none other than him – and that companion is your deeds.”

Conclusion

This narration beautifully illustrates the idea that a person’s deeds accompany them into the Hereafter and become a source of either comfort or suffering.

Every human action possesses an inner reality that will become manifest in the Hereafter. These hidden realities may appear either as blessings and comfort or as punishment and suffering.

For example, verse 4: 10 (*An-Nisa*) states that those who wrongfully consume the property of orphans are, in reality, consuming fire into themselves:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا^١ وَ سَيَصْلُونَ سَعِيرًا^٢

“Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.” (4: 10).

This fire may be unseen in this world, but in the Hereafter it will undoubtedly manifest within those who unjustly consumed the property of orphans.

The Criterion of Divine Love – Verses 31 – 32

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

“Say, (O Muhammad), “If you should love Allah, then follow me, (so) Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.” (3:31).

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

“Say, “Obey Allah and the Messenger.” But if they turn away – then indeed, Allah does not like the disbelievers.” (3:32).

Commentary

Divine mercy encompasses all beings, including human beings, unconditionally. Allah has bestowed countless blessings and favors upon humanity, including appointing them as His vicegerents on Earth and promising them eternal Paradise in the Hereafter. Those who recognize this mercy naturally develop the love and affection for Allah that He has placed within their hearts. It is rare to find a person who possesses no love for Allah whatsoever. The question, then, is: How should we express our love for Allah?

The verse teaches that the truest way to express love for Allah is through obedience to the Prophet (SAWA):

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

“Say, (O Muhammad), “If you should love Allah, then follow me, ...” (3:31).

The verse further states that if a person follows the Prophet (SAWA), Allah will love them in return and forgive their sins and shortcomings:

... فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

“...(If you follow the Prophet), Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.” (3:31).

The concept of love manifests in its own natural way. For instance, the love of a mother for her baby is reflected by showing care and affection to her child. Similarly, Allah’s love is reflected in His forgiveness of our sins and in the elevation of our spiritual state.

Verse 3:32 further emphasizes that obedience to the Prophet is inseparable from obedience to Allah (SWT). The verse clearly states that those who turn away from the Prophet’s commands are guilty of disbelief:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا ۖ فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

“Say, “Obey Allah and the Messenger.” But if they turn away – then indeed, Allah does not like the disbelievers.” (3:32).

True Love

True Love: It is commonly understood that genuine love for someone naturally leads a person to avoid intentionally hurting or disobeying them. The same principle applies to one’s relationship with Allah (SWT). If a person truly loves Allah, they will strive to obey Him sincerely.

In *Ma’ani al-Akhhbar* (معاني الاخبار), Imam Ja’far al-Sadiq (AS) is reported to have said: “Whoever disobeys Allah does not truly love Him.”

The Imam then recited the following well-known poem:[82](#)

تَعْصِي الْإِلَهَ وَأَنْتَ تُظْهِرُ حُبَّهُ هَذَا لَعَمْرُكَ فِي الْفِعَالِ بَدِيعُ لَوْ كَانَ حُبُّكَ صَادِقًا لَأَطَعْتَهُ إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعٌ

Translation:

You disobey God, yet you profess your love for Him, By your life, this is a truly bizarre thing to do! If your love were sincere, you would have obeyed Him, For the lover is ever obedient to the one he loves.

The Chosen Lineages – Verses 33 – 34

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا ۖ وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

“Indeed, Allah chose Adam and Noah and the family of Abraham and the family of ‘Imran above all people –” (3:33).

ذُرِّيَّةً ۖ بَعْضُهَا مِنْ ۚ بَعْضٍ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ

“Descendants (that in purity, piety, and virtue), some of them (are taken) from others. And Allah is Hearing and Knowing.” (3:34).

Commentary

The word *istafa* (اصْطَفَى) means selecting the most excellent and purest part of something,⁸³ and it is translated as “select” or “choose.”

According to verse 33, Allah (SWT) selected and exalted (إِنَّ اللَّهَ اصْطَفَى) Adam, Noah, and the descendants of Ibrahim and Imran (AS) above all people of their time (عَلَى الْعَالَمِينَ). Each of them possessed noble character, exceptional abilities, knowledge, and wisdom suited to their role in teaching and guiding people. Nevertheless, each also possessed unique qualities, some of which are discussed in the following paragraphs.

Prophet Adam (AS) was the first human being created by Allah (SWT) and appointed as His vicegerent on earth. He was also the only human before whom the angels were commanded to prostrate. (2:30–37)

Prophet Nuh (Noah) (AS) was the first of the Ulu'l-‘Azm prophets,⁸⁴ and he came with his own divinely revealed law (sharia). (2:213)

Aal Ibrahim (آلِ إِبْرَاهِيمَ) refers to the family of Ibrahim, including Prophet Ishaq (Isaac) (AS) and the prophets from his lineage who were sent to the Children of Israel, as well as Prophet Isma'il (Ishmael) (AS) and his righteous descendants, among whom are Prophet Muhammad (SAWA) and his Ahl al-Bayt.

Aal 'Imran (آلِ عِمْرَانَ) refers to the family of 'Imran. 'Imran could refer either to the father of Prophet Musa (AS) or to the father of Lady Maryam (AS). Seemingly, it refers to the father of Maryam (AS), as mentioned in verse 66: 12 (At-Tahrim).⁸⁵ This view is supported by the fact that the subsequent verses of the chapter speak extensively about Maryam (AS) and 'Isa (AS).⁸⁶

Prophets Ibrahim, Musa, 'Isa, and Prophet Muhammad (SAWA) each brought a sacred book and a divine law.⁸⁷ In addition, Prophet Ibrahim (AS) rebuilt the Kaaba with his son Isma'il (AS), Prophet Musa (AS) spoke directly to Allah (SWT), Prophet 'Isa (AS) was raised to heaven, and Prophet Muhammad (SAWA) was the final and greatest of all divine messengers. In conclusion, each of them possessed unique traits.

It is worth mentioning two points:

Point 1

Verse 3:33 states that Allah (SWT) only chose and exalted Adam, Noah, the family of Ibrahim, and the family of Imran. This does not imply that Allah (SWT) did not grant excellence and precedence to other prophets whose names are not mentioned in verse 3:33.⁸⁸

Point 2

Allah (SWT) exalted His prophets and messengers above all people.⁸⁹ However, He elevated some prophets above others, as stated in verse 17:55 (Al-Isra):

... وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ⁹⁰

“And We have made some of the prophets exceed others (in various ways).” (17:55).

Verse 3:34 states: “(They were) *descendants* (ذُرِّيَّةٌ), *some of them (are taken) from others*” (بَعْضُهَا مِنْ بَعْضٍ). When one thing is derived from another, it indicates a profound resemblance between the two. Thus, the phrase highlights a remarkable spiritual similarity in excellence and purity among the divine messengers – at least those mentioned in the verse. This suggests that later generations are indistinguishable from their predecessors in their absolute devotion to God.

In the end, the verse says, “*And Allah is Hearing and Knowing*” (وَاللَّهُ سَمِيعٌ عَلِيمٌ). It highlights that Allah is aware of their thoughts, sees their actions, and hears their words.

1. al-Mizan, vol. 18, p. 8⁹¹

2. Tafseer-e-Namoona, vol. 1, p. 62⁹²

3. Tafseer-e-Namoona, vol. 6, p. 78⁹³

4. Tafseer-e-Namoona, vol. 6, p. 78⁹⁴

5. [Tafseer-e-Namoona, vol. 18, p. 315]⁹⁵ [(بحار الانوار، ج ٦، ص ٨٦)]

6. Al-Mizan, vol. 2, p. 504⁹⁶

7. Al-Mizan, vol. 3, p. 9⁹⁷

8. Al-Mizan, vol. 3, p. 12⁹⁸

9. Al-Baqara 2:9 (يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا)⁹⁹

10. Az-Zumar, 39:62 (اللَّهُ خَالِقُ كُلِّ شَيْءٍ)¹⁰⁰

11. Al-Fath, 48:10 (يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ)¹⁰¹

12. Ash-Shura, 42:11 (لَيْسَ كَمِثْلِهِ شَيْءٌ)¹⁰²

13. Al-Isra, 17:1 (إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ)¹⁰³

14. Al-Qiyaama, 75:22–23 (وَجُوهٌ نَازِرَةٌ) (وَجُوهٌ يَوْمَئِذٍ نَازِرَةٌ)¹⁰⁴

15. Al-Anaam, 6:103 (وَهُوَ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ)¹⁰⁵

16. Al-Anbiyaa, 21:47 (وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ)¹⁰⁶

17. “az-Zaygh” (زَيْغٌ) deviation accompanied by anxiety and disquiet, Al-Mizan, vol. 3, p. 34¹⁰⁷

18. (سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا) “I will inform you of the ta’wil of that about which you were unable to remain patient.”¹⁰⁸

19. [وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ](#)
20. [هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ](#)
21. [\(بَا أُبَيْتُ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسُ وَالْقَمَرُ رَأَيْتُهُمْ لِي سَاجِدِينَ\)](#) Surah Yusuf, 12:4
22. [Tafseer-e-Namoonah, vol. 2, p. 245](#)
23. [Tafseer-e-Namoonah, vol. 2, p. 449](#)
24. [Tafseer-e-Namoonah, vol. 2, p. 452](#)
25. [Tafseer-e-Namoonah, vol. 2, p. 454](#)
26. [Salatul Layl is a non-obligatory prayer performed after midnight before the Fajr \(morning\) prayer.](#)
27. [Tafseer-e-Namoonah vol. 2, p. 468](#)
28. [Al-Mizan, vol. 3, p. 179](#)
29. [See Commentary on verse 2:89](#)
30. [\(وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ\)](#) Al-Ma'ida, 5: 18
31. [\(وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ\)](#) Al-Baqara, 2: 111
32. [\(وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً\)](#) Al-Baqara, 2: 80
33. <https://www.hadithlib.com/hadithxts/view/807> [11]
34. [\(يَقْتُلُونَ\) “wayaqtuluna” they kill](#) [\(يَكْفُرُونَ\) “yakfuruna” they disbelieve](#)
35. [Tafseer-e-Namoonah, vol. 2, p. 481](#)
36. [Al-Mizan, vol. 1, p. 250](#)
37. [Tafseer-e-Namoonah, vol. 2, p. 483](#)
38. The basis for punishment of stoning specifically for adultery is provided in Leviticus (20: 10–12), which reads: “If a man commits adultery with another man’s wife, even with the wife of his neighbor, both the adulterer and adulteress must be put to death....” Further, in Deuteronomy (22:22–24), it is stated that “If a man happens to meet in a town a virgin pledged to be married and he sleeps with her, you should take both of them to the gate of that town and stone them to death.”
39. [Tafseer-e-Namoonah, vol. 2, p. 484](#)
40. [\(وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ\)](#) Al-Ma'ida, 5: 18
41. [\(وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً\)](#) Al-Baqara, 2: 80
42. [Tafseer-e-Namoonah, vol. 3, p. 28](#)
43. [Takbir \(تَكْبِير\) is the Arabic term for the act of proclaiming “Allahu Akbar” \(اللَّهُ أَكْبَرُ\), which means “God is greater”](#)
44. [Al-Hirah – Wikipedia](#)
45. [Al-Mada'in – Wikipedia](#)
46. [Sanaa – Wikipedia](#)
47. [Al-Mizan, vol. 3, p. 201](#)
48. [Al-An'am \(6: 102\) \[هُوَ \(هُوَ خَالِقُ كُلِّ شَيْءٍ\)\] He \(Allah\) the Creator of all things](#)
49. [\(فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا\)](#) An-Nisa 4: 54
50. [\(وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ\)](#) Al-Baqara 2: 102
51. [\(رَبِّ قَدْ آتَيْنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ\)](#) Yusuf, 12: 101
52. [\(أَلَيْسَ لِي مَلِكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي\)](#) Az-Zukhruf (43: 51)
53. [\(أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ\)](#) Al-Baqara 2: 258
54. [Al-Mizan, vol. 3, p. 205](#)
55. [Tafseer-e-Namoonah, vol. 2, p. 292](#)
56. [Al-Mizan, vol. 3, p. 208](#)
57. <https://corpus.quran.com/qurandictionary.jsp?q=xyr> [12]
58. [\(إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ\)](#) Al-Hujurat, 49: 13
59. https://en.wikipedia.org/wiki/Sermon_of_Zaynab_bint_Ali_in_the_court_of_... [13]
60. <https://fa.wikishia.net/view/> خطبه حضرت زینب در شام [14]
61. [أَظَنَنْتَ يَا يَزِيدُ حَيْثُ أَخَذْتَ عَلَيْنَا أَقْطَارَ الْأَرْضِ وَ آفَاقَ السَّمَاءِ فَأَصْبَحْنَا نُسَاقُ كَمَا نُسَاقُ الْأَسْرَاءُ أَنْ بَنَّا هَوَانًا عَلَيْهِ وَ بَكَ عَلَيْهِ كَرَامَةً وَ أَنْ ذَلِكَ لِعَظَمِ خَطَرِكَ عِنْدَهُ فَشَمَخْتَ بِأَنْفِكَ وَ نَظَرْتَ فِي عِطْفِكَ جَذَلَانَ مَسْرُورًا حَيْثُ رَأَيْتَ الدُّنْيَا لَكَ مُسْتَوْثَقَةً وَ الْأُمُورَ مُتَسَقِّةً وَ حَبِينَ صَفَا لَكَ مُلْكُنَا وَ سُلْطَانُنَا فَمَهْلًا مَهْلًا أَسَيِّتَ قَوْلَ اللَّهِ تَعَالَى «وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مِثْلَ لِهْمٍ خَيْرٌ لِنَفْسِهِمْ إِنَّهُمْ لِمِثْلِي لِهْمٍ لِيَزْدَادُوا إِثْمًا وَ لَهُمْ عَذَابٌ مُهِينٌ](#)

62. Verse 25:8 (Al-Furqan) ﴿٢٥﴾
63. At-Tawba (9: 128) ﴿٢٥﴾
64. Sad (38:23) ﴿٢٥﴾
65. Al-Baqara (2:61) ﴿٢٥﴾
66. Al-Isra (17:24) ﴿٢٥﴾
67. Al-Ma'ida (5:54) ﴿٢٥﴾
68. Tafseer-e-Namoonah, vol. 2, p. 494 ﴿٢٥﴾
69. Tafseer-e-Namoonah, vol. 2, p. 494 ﴿٢٥﴾
70. Al-Mizan, vol. 3, p. 212 ﴿٢٥﴾
71. As-Sajda 32:9 & Al-Muminun 23: 14 ﴿٢٥﴾
72. Al-Muminun 23: 100, ﴿وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ﴾ ﴿٢٥﴾
73. A similar message was echoed in verse 4: 144 (An-Nisa) ﴿٢٥﴾
74. Al-Mizan, vol. 3, p. 238 ﴿٢٥﴾
75. 28:29-35 (Al-Qasas) ﴿٢٥﴾
76. 20:47 (Ta-Ha) ﴿٢٥﴾
77. (66: 11, At-Tahrim) ﴿٢٥﴾
78. ﴿إِنْ عَادُوا لَكَ فَعُدْ لَهُمْ﴾ ﴿٢٥﴾
79. Tafseer-e-Namoonah, vol. 2, p. 501 ﴿٢٥﴾
80. The word muhdaran (مُحَضَّرًا) translates as “presented” or “brought forth.” ﴿٢٥﴾
81. Tafseer-e-Namoonah, vol. 2, p. 508 ﴿٢٥﴾
82. Tafseer-e-Namoonah, vol. 3, p. 514 ﴿مَا أَحَبَّ اللَّهُ مَنْ عَصَاهُ﴾ ﴿٢٥﴾
83. Al-Mizan, vol. 3, p. 257 ﴿٢٥﴾
84. The Ulu'l-Azm Prophets had their own set of laws (shari'a), and they were Prophet Noah, Ibrahim, Musa, Isa, and Muhammad ﴿٢٥﴾
85. At-Tahrim, 66: 12 ﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ﴾ And Maryam the daughter of Imran ﴿٢٥﴾
86. Al-Mizan, vol. 3, p. 262 ﴿٢٥﴾
87. Al-Ahqaf, 46:35 ﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ﴾ ﴿٢٥﴾
88. Al-Mizan, vol. 3, p. 261 ﴿٢٥﴾
89. Al-Anam, 6:86 ﴿وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ﴾ ﴿٢٥﴾

[1] [1]

SHARES

Commentary on the Third Chapter – Verses 35 – 55

The Beginning of Maryam's Story – Verses 35 – 36

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا ۖ فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

“(Mention, O Muhammad), when the wife of ‘Imran said, “My Lord, indeed I dedicate what is in my womb entirely to Your service, so accept this from me. Indeed, You are the Hearing, the Knowing.”” (3:35).

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي
أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

“But when she delivered her, she said, “My Lord, I have delivered a female.” And Allah was most knowing of what she delivered, “And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and (for) her descendants from Satan, the expelled (from the mercy of Allah).”” (3:36).

Commentary

Islamic chronicles and commentators state that *Hannah* (حَنَّة) and *Ashya* (أَشْيَاع) (also known as Ashba, Al-Yashbi, or Elizabeth) were two sisters.¹ Hannah was the wife of Imran (عمران), while Ashya was the wife of Zakaria (زكريا).

Hannah had gone many years without bearing any children. One day, while sitting under the shade of a tree, she saw a bird feeding its chicks. The scene renewed her sorrow over her inability to conceive. She implored Allah (SWT) to bless her with a child. Before long, her sincere prayer was answered, and she became pregnant.

According to other traditions, Allah (SWT) informed Imran that he would father a blessed child who would become a prophet to the Children of Israel, possessing the miracles of healing incurable diseases and resurrecting the dead. Imran relayed this remarkable news to his wife, Hannah.²

The paragraphs below offer a brief explanation of the verses:

Verse 3:35 states, “When the wife of Imran said (إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ), ‘My Lord, indeed I dedicate what is in my womb entirely to Your service (رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا). So, accept this from me (فَتَقَبَّلَ مِنِّي). Indeed, You are the Hearing, the Knowing (إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ).”

When Hannah delivered her baby and saw it was a girl (فَلَمَّا وَضَعَتْهَا), she said, “My Lord, (contrary to my expectation) *I have delivered a girl*” (قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ). Allah (SWT) confirms her statement and says, “And Allah was most knowing of what she delivered (وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ), and the male is not like the female” (وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ).

Nevertheless, Hannah said, “*I have named her Maryam (وَإِنِّي سَمَّيْتُهَا مَرْيَمَ) and I seek refuge for her in You and (for) her descendants from Shaytan, the expelled (from the mercy of Allah)*” (وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ).

The following points may be deduced from Hannah's vow:

Point 1

Hannah was confident that her unborn child would be a boy. Therefore, she vowed to dedicate him as a servant to the Bayt al-Maqdis temple. Had she entertained any doubt, she would have instead said, "O Lord, if my unborn child turns out to be a boy, I will dedicate him to the temple."³

Point 2

Hannah appears to have made her vow without consulting Imran, implying that Imran was no longer alive at that time. Had Imran been alive, Hannah would likely have shared her thoughts with him and sought his approval. This notion is supported by verses 3:37 and 3:44 of Aal-i-Imran, which state that Zakaria became Maryam's guardian in the temple.⁴

Point 3

The name Maryam meant "the worshipper" or "one who serves the Lord."⁵ By naming her Maryam, Hannah renewed her vow to dedicate her newborn child to the temple despite the child not being a boy. Allah (SWT) accepted her graciously (6. **فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ**).

The word *taqabbala* (تَقَبَّلَ) means "to accept willingly and gladly", while *qabul* (قَبُولٍ) means "acceptance."⁷

Appendix

The word *an-nadhr* (النذر) means "to vow," while *muharraran* (مُحَرَّرًا) is derived from the word *At-Tahrir* (التحرير), meaning "to release from a bond." In the terminology of that time, *muharraran* referred to boys whose parents entrusted them to the temple so that they could worship Allah (SWT) and serve the temple. The word *muharrarah* (مُحَرَّرَةً) is the feminine form of "muharraran" (مُحَرَّرًا).

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا^٨

"(Mention, O Muhammad), when the wife of Imran said, "My Lord, indeed I dedicate what is in my womb entirely to Your service." (3:35).

The Perfect Upbringing of Maryam – Verse 37

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ^٩ وَأَنْدَبَهَا نَسَبًا حَسَنًا^{١٠} وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا^{١١}
قَالَ يَمْرُئُومُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

“So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zakaria. Every time Zakaria entered upon her in the prayer chamber, he found with her provision. He said, “O Mary, from where is this (coming) to you?” She said, “It is from Allah. Indeed, Allah provides for whom He wills without account.”” (3:37).

Commentary

When Hannah (حَنَّة) discovered that she had given birth to a girl, whose custody could not easily be entrusted to the temple,⁸ she named her Maryam (i.e., one who worships and serves). Hannah prayed to Allah (SWT) to protect her and her descendants from Shaytan:

فَلَمَّا وَضَعَتْهَا قَالَتْ ... وَإِنِّي أَعِذُّهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

“But when she delivered her, she said, “And I have named her Mary, and I seek refuge for her in You and (for) her descendants from Satan, the expelled (from the mercy of Allah).”” (3:36).

By naming her Maryam, Hannah renewed her vow to dedicate her newborn daughter to the temple despite her not being a boy. Allah (SWT) accepted Maryam with satisfaction:⁹

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ ۝

“So her Lord accepted her with good acceptance...” (3:37).

The word *taqabbala* (تَقَبَّلَ) means “to accept willingly and gladly,” while *qabul* (قَبُولٍ) means “acceptance.” The phrase *biqabulin hasanin* (بِقَبُولٍ حَسَنٍ) carries the same connotation as *taqabbala* (تَقَبَّلَ). The phrase (فَتَقَبَّلَهَا رَبُّهَا) indicates that Allah (SWT) chose Maryam gladly, willingly, and with satisfaction. The phrase *biqabulin hasanin* (بِقَبُولٍ حَسَنٍ) further emphasizes that Allah accepted her with complete pleasure. ^{10 11}

Hannah also prayed to Allah (SWT) to protect Maryam and her descendants from Shaytan. Allah (SWT) answered her prayer by saying, “And made her grow in a good manner” (وَأَنْبَتَهَا نَبَاتًا حَسَنًا). Allah (SWT) bestowed guidance upon her and her offspring and granted them a pure life, free from the whispers of Shaytan and untouched by his misleading suggestions. Allah (SWT) accepted Maryam with full pleasure (نَبَاتًا حَسَنًا) and granted her a purified upbringing (¹²بِقَبُولٍ حَسَنٍ).

As mentioned earlier, Maryam’s father, Imran, passed away before her birth. After her birth, her mother brought her to Bayt al-Maqdis and presented her to the Jewish scholars, saying, “This child has been dedicated to the temple; one of you should take care of her.” ¹³

Maryam was born into a distinguished family, and signs of excellence were visible upon her face. The scholars in the temple disputed among themselves over the privilege of her guardianship. They agreed

to settle the matter by drawing lots, and Zakaria's name was chosen. Allah refers to this episode in verse 3:44 of Chapter Aal-i-Imran.

The remaining part of the verse refers to the upbringing of Maryam in the temple under the guardianship of Prophet Zakaria (زَكْرِيَّا). The verse states: *"So her Lord ... put her in the care of Zakaria"* (وَكَفَّلَهَا زَكْرِيَّا).

As Maryam grew up, her excellence and nobility became increasingly apparent. She reached such a lofty position that the verse says: *"Every time Zakaria entered upon her in the prayer chamber, he found with her provision"* (كُلَّمَا دَخَلَ عَلَيْهَا زَكْرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا).

Zakaria asked her, *"O Maryam, from where has this come to you?"* (يَا مَرْيَمُ أَنَّى لَكَ هَذَا). She replied, *"It is from Allah"* (هُوَ مِنْ عِنْدِ اللَّهِ). *"Indeed, Allah provides for whom He wills without account"* (إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ).

Maryam's answer implied that the provision was heavenly. Had the food been ordinary and familiar to Zakaria, he would merely have wanted to know who had brought it. In that case, Maryam's response would have seemed vague – an evasion unbefitting her dignity. However, because Zakariya recognized that the provision was miraculous, her answer was perfectly clear and left him fully satisfied.

Furthermore, Zakaria saw the heavenly provision granted to Maryam as evidence of her honor and noble status in Allah's sight. This realization motivated him to ask Allah (SWT) for a child who would likewise be honored with dignity, virtue, and a lofty rank before Allah. Further discussion of this matter will be presented in the commentary on verse 3:38 of Surat Al 'Imran.

The interpretation and commentary on the phrase "without account" (بِغَيْرِ حِسَابٍ) can be found in the commentary on verse 3:27 of Chapter Aal-i-Imran.

The Prayer of Zakaria – Verses 38 – 40

هُنَالِكَ دَعَا زَكْرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً ۖ طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

"At that time Zakaria called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication." (3:38).

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا لِمَا بَكَلَمَةٍ ۖ مِنَ اللَّهِ وَسَيِّدًا ۖ وَحَصُورًا ۖ وَنَبِيًّا ۖ مِنَ الصَّالِحِينَ

"So the angels called him while he was standing in prayer in the chamber, "Indeed, Allah gives you good tidings of Yahya, confirming a word from Allah and (who will be) honorable, chaste, and a prophet from among the righteous." (3:39).

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

***“He said, “My Lord, how will I have a boy when I have reached old age and my wife is barren?”
The angel said, “Such is Allah; He does what He wills.”” (3:40).***

Commentary

Zakaria admired Maryam’s high moral character, sincere worship, and esteemed status in the eyes of Allah (SWT). For instance, whenever he entered her chamber, he found rare food beside her. He asked, “O Maryam, from where has this come to you?” (يَا مَرْيَمُ أَنَّى لَكَ هَذَا). She replied, “It is from Allah” (هُوَ مِنْ عِنْدِ اللَّهِ).

Zakaria was deeply impressed by Maryam’s noble and dignified status in the eyes of Allah. He prayed to Allah to bless him with a child who would possess the same honor and dignity as Maryam. Allah (SWT) answered his prayer and bestowed upon him Yahya (AS), who shared many similarities with the Prophet ‘Isa (AS). Their similarity is underscored in Chapter 19 (Maryam). For instance:

1. Angels gave the glad tidings of the birth of ‘Isa to Maryam (19:17) and of Yahya to Zakaria (19:7).
2. After giving birth to ‘Isa, Maryam remained occupied in the remembrance of Allah and did not speak to anyone for several days (19:26). Similarly, Zakariyya did not speak for three days after receiving the glad tidings of having Yahya (19:10).
3. ‘Isa and Yahya declared their prophetic missions during childhood (19:12 and 19:30).

Let us now delve into the understanding of verses 3:38–40.

Verse 3:38 states that Zakaria prayed, “My Lord, grant me from Yourself a good offspring” (رَبِّ هَبْ لِي مِنْ أَنْتَ سَمِيعُ الدُّعَاءِ), and “Indeed, You are the Hearer of supplication” (لَدُنْكَ ذُرِّيَّةٌ طَيِّبَةٌ). The phrase “a good offspring” (ذُرِّيَّةٌ طَيِّبَةٌ) implies a child possessing honor, prestige, and noble character like Maryam.¹⁴

At that moment, “the angels called him” (فَنَادَتْهُ الْمَلَائِكَةُ) while “he was standing in prayer in the chamber” (وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ): “Indeed, Allah gives you glad tidings of Yahya” (أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى). He would be “confirming a word from Allah” (مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ), “honorable” (وَسِيدًا), “chaste” (وَحْصُورًا), and “a prophet from among the righteous” (وَنَبِيًّا مِنَ الصَّالِحِينَ).

The phrase “Indeed, Allah gives you glad tidings of Yahya” (أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى) implies that Allah (SWT) Himself named Zakaria’s son Yahya.¹⁵ This is consistent with verse 19:7 (Surah Maryam):

يُزَكَّرِيَا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ۚ

“(He was told), “O Zakaria, indeed We give you good tidings of a boy whose name will be Yahya.

We have not assigned to any before (this) name.” (19:7).

The phrase “confirming a word from Allah” (مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ) means that Yahya (AS) would believe in and support the mission of the Prophet ‘Isa (AS). The word *kalimatin* (كَلِمَةٍ) refers to Prophet ‘Isa (AS), according to verses 3:45 (Aal-i-Imran) and 4:171 (An-Nisa). In general, the word *kalimah* (كَلِمَةٍ) means “word,” but in the Qur’an it may also refer to Allah’s creation, since His creation manifests His command and will. For instance, in verse 31:27, “the words of Allah” (كَلِمَاتُ اللَّهِ) refers to Allah’s creations:

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ ۖ وَالْبَحْرُ يَمُدُّهُ ۖ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ ۖ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ

“And if whatever trees upon the earth were pens and the sea (was ink), replenished thereafter by seven (more) seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise.” (31:27).

The word *Sayyidan* (سَيِّدًا) means “chief” or “leader of the community” and refers to a person who manages the affairs of the people. This is the original meaning of the word. The honorable and noble among people are called *Sayyid* (سَيِّد) because leadership requires dignity and respect.

The word *hasuran* (حَصُورًا) translates as “chaste” and refers to one who abstains from lust and worldly desires. It is sometimes used for a person who refrains from women. In the present context, it signifies a man who abstains from carnal desires because of his asceticism and devotion.

Our attention now shifts to verse 3:40:

Earlier, it was mentioned that *Hannah* (حَنَّة) and *Ashya* (أَشْيَا) – also known as *Ashba*, *Al-Yashbi*, or *Elizabeth* – were two sisters. Hannah was the wife of Imran (عِمْرَان), while Ashya was the wife of Zakaria (زَكَرِيَّا). Both women were barren and unable to conceive children.

The angels informed Zakaria that Allah (SWT) would bless him with a child as noble as Maryam. He became overwhelmed with joy and could not conceal his happiness upon hearing the news that his wife would conceive a child after many years of marriage. He asked, “My Lord, how will I have a boy when old age has overtaken me and my wife is barren?” (قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ)

Prophet Zakariyya was fully aware of his advanced age and his wife’s infertility, yet he had unwavering faith in Allah (SWT) and firmly believed that Allah could bless him with a child. For this reason, he had implored Allah (SWT) to grant him offspring through his wife, who had long been unable to conceive. After hearing the glad tidings, why then did he ask his Lord how he could have a child? Did he doubt the promise of his Lord? Certainly not.

Zakariyya understood that this would not be an ordinary pregnancy in which a couple conceives

naturally. Rather, he wondered how Allah (SWT) would bring this miracle about. Would his wife miraculously conceive despite her barrenness? Would she regain the ability to menstruate and become pregnant? The angels replied that his wife would conceive by the will of Allah (SWT).

A similar question was asked by both Prophet Uzair¹⁶ and Prophet Ibrahim, although both firmly believed in the resurrection. Nevertheless, they asked Allah (SWT) to show them how He would resurrect the dead on the Day of Judgment.¹⁷ Further discussion can be found in the commentary on verses 2:259 and 2:260 of Surah Al-Baqarah.

Allah (SWT) also gave Prophet Ibrahim (AS) the glad tidings of a child in old age, even though his wife was elderly and barren (عَجُوزٌ عَقِيمٌ); see verses 15:54 (Surah Al-Hijr) and 51:25–30 (Surah Adh-Dhariyat). Prophet Ibrahim initially felt fear when the angels appeared before him. The angels reassured him that they had come to deliver the good news that he would be blessed with a knowledgeable son. Ibrahim, like Zakaria, was astonished and asked:

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَن مَّسَّنِيَ الْكِبَرُ فِيمَ تَبَشِّرُونَ

“He said, “Have you given me good tidings although old age has come upon me? Then about what you give glad tiding?” (15:54).

The angels replied, “We give you glad tidings in truth, so do not be among those who despair.” Ibrahim (AS) responded that only those who are astray despair of the mercy of Allah (SWT):

قَالَ وَمَنْ يَفْنَأُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

“He said, “And who despairs of the mercy of his Lord except for those astray?” (15:56).

Ibrahim (AS) neither lost hope in Allah’s mercy nor doubted Allah’s ability to bless him with a child. Rather, he was amazed by the divine power through which he could father a son in old age despite his wife’s barrenness.¹⁸

In summary, when people hear extraordinary news, they naturally express amazement or ask how such a thing could occur. The Prophets of Allah (SWT) never doubted Allah’s power. Rather, they were filled with wonder and curiosity regarding how Allah (SWT) would manifest His signs and miracles within His creation.

The Miraculous Birth of Yahya (AS) – Verse 41

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۖ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۖ وَازْكُرْ رَبَّكَ كَثِيرًا ۖ وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ

“He said, “My Lord, make for me a sign.” He said, “Your sign is that you will not (be able to) speak to the people for three days except by gesture. And remember your Lord much and exalt (Him with praise) in the evening and the morning.”” (3:41).

Commentary

After the angels announced the birth of Yahya to Zakaria, he asked Allah (SWT) for a sign to reassure him (رَبِّ اجْعَلْ لِّي آيَةً). Although Zakaria believed in Allah’s words and promises, he was still amazed and perplexed as to how he could have a child through his barren wife at such an advanced age.¹⁹ This request was similar to Prophet Ibrahim’s (AS) request to witness the resurrection in order to attain complete reassurance concerning it.²⁰

In response, Allah (SWT) told him, “Your sign is that you will not (be able to) speak to the people for three days except by gesture” (فَقَالَ آيَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا), and “Remember your Lord much” (وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ), “and glorify Him in the evening and the morning” (وَادْكُرْ رَبَّكَ كَثِيرًا).

According to the verse, Zakariyya’s ability to speak to others was temporarily impaired for three days. However, he could still express his gratitude to Allah and praise Him for the great blessing of being granted a child. Allah (SWT) intended to demonstrate to Zakariyya that He can enable a speech-impaired tongue to speak only words of praise and remembrance of Him.

The same Almighty can also bless a barren womb with a child who embodies His remembrance. In this miraculous sign, Zakariyya not only found an answer to his prayer but also witnessed the profound power of divine intervention.²¹

Some commentators argue that Zakaria voluntarily chose silence during this period, but this interpretation contradicts the apparent meaning and spirit of the verse. Voluntary silence cannot properly serve as a divine sign from Allah (SWT).

Different Levels of Faith

Different Levels of Faith: There are situations in which people believe in something based upon evidence or logical reasoning. For example, a person may infer the existence of fire through the smell of burning or by observing smoke from a distance. Similarly, one may believe in the Day of Judgment through reasoning and rational reflection. This foundational level of faith, built upon knowledge and reasoning, is referred to in the Qur’an as *‘Ilm al-Yaqin* (عِلْمُ الْيَقِينِ), meaning “certainty through knowledge.”²²

Witnessing something directly leads to a stronger level of belief. For instance, a person becomes more certain of fire upon seeing it. This level of faith is called *‘Ayn al-yaqin* (عَيْنُ الْيَقِينِ) in the Qur’an, meaning “certainty through sight.” Prophet Ibrahim reached this level of certainty by observing resurrection.

Experiencing something firsthand is the highest and most convincing level of certainty. For example, standing near a fire and feeling its heat leaves no room for doubt regarding its existence. This ultimate degree of certainty is known as *haqq al-yaqin* (حَقُّ الْيَقِينِ), meaning “absolute certainty” or “the truth of certainty.” Verse 56:95 (Surat al-Waqi’ah) states that on the Day of Judgment humanity will experience the undeniable reality of Allah’s promises as *haqq al-yaqin* (حَقُّ الْيَقِينِ).^[23]

Maryam, a Chosen Lady (SA) – Verses 42 – 43

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

“And (mention) when the angels said, “O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.” (3:42).

يَمْرُؤُا أَقْنِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

“O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow (in prayer).” (3:43).

Commentary

The verses indicate that the angels spoke to Maryam (SA) (وَإِذْ قَالَتِ الْمَلَكَةُ يَا مَرْيَمُ) and conveyed to her two glad tidings that demonstrate her dignity and honor in the sight of Allah (SWT). These two glad tidings are as follows:

1. “Indeed, Allah has chosen you and purified you” (إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ).
2. “And He has chosen you above the women of the worlds” (وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ).

At first glance, these two statements seem similar, but the distinction lies in their selection criteria. The first states, “Allah has chosen you and purified you” (إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ), while the second declares, “He has chosen you above the women of the worlds” (وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ). What criteria distinguish these two forms of selection?

In the first instance, Allah (SWT) chose Maryam for her unwavering devotion and complete submission. This criterion mirrors the selection of Prophet Ibrahim for his wholehearted submission to Allah, as stated in verses 2:130–131:^[24]

وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي آخِرَةِ لَمِنَ الصَّاغِينَ

“We certainly chose him (Ibrahim) in this life, and in the Hereafter he will surely be among the righteous.” (2: 130).

إِذْ قَالَ لَهُ رَبُّهُ ۖ أَطِيعْ ۖ قَالَ أَتَسْلِمُ قَالَ أُسْلِمْتُ لِلرَّبِّ الْعَلَمِينَ

“When his Lord said to him, “Submit”, he said “I have submitted (in Islam) to the Lord of the worlds.”” (2: 131).

The concept of Maryam’s purification (وَطَهَّرَكَ) suggests that Allah (SWT) protected her from the influence and manipulation of Shaytan. Some commentators also maintain that her purification refers to her remaining free from menstruation, which allowed her to remain continuously in the sanctuary without interruption. Although this second interpretation is not incorrect, the first appears more consistent with the verse’s broader message.[25](#)

In the second instance, Allah (SWT) granted Maryam (SA) a unique distinction over all other women, in that she conceived and gave birth to ‘Isa (AS) without any contact with a man:

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ ... وَأَصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

“And (mention) when the angels said, “O Mary, indeed Allah has chosen you above the women of the worlds (to give birth without meeting a man).”” (3:42).

The criterion in the second instance (وَأَصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ) is a mirror of the criterion used for the selection of Adam (AS). The difference is that Maryam (SA) is the only woman who gave birth to a child without being touched by a man, whereas Adam (AS) is the first human being created without a father or mother, and to whom the angels prostrated:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ ... عَلَى الْعَالَمِينَ

“Indeed, Allah chose Adam ... over the worlds –” (3:33).

Verse 3:43 states that the angels again addressed Maryam and instructed her to:

1. Remain devoutly obedient to her Lord in gratitude for being among the chosen women of her time, and
2. Prostrate and bow in prayer along with those who bow, in appreciation of her purification and elevated status.

Verse 3:43 reads:

يُمَرِّمُ أَقْنُتِي لِرَبِّكَ وَأَسْجُدِي وَأَرْكَعِي مَعَ الرُّكَّعِينَ

“O Mary, be constantly and humbly devoted to your Lord and prostrate and bow with those who bow (in prayer).” (3:43).

The word *uqnuti* (أَقْنُتِي) comes from the root *qanata* (قنوت). The term *al-Qunut* (القنوت) refers to obedience accompanied by humility, devotion, and submission. Hence, *uqnuti* (أَقْنُتِي) may be translated as “be constantly and humbly devoted.”

In summary, in verse 3:42, the word *istasfaki* (اصْطَفَاكِ), meaning “He has chosen you,” is repeated twice. That is, Maryam (AS) possesses two distinct qualities that led to her being chosen in two different ways.

The first instance of *istasfaki* (اصْطَفَاكِ) refers to Maryam (AS) being chosen for her exceptional purity, devotion, and submission to Allah (SWT), qualities that resemble those of Prophet Ibrahim (AS) and other selected servants of God.

The second instance, emphasized by the phrase “above the women of the worlds,” highlights her unique role as the only woman in history chosen to miraculously conceive and give birth without any human intervention.

The Position of Fatimah al-Zahra

The Position of Fatimah al-Zahra (SA): It is important to note that not all chosen servants occupy the same rank. Some surpass others in virtue, devotion, and nearness to Allah, as indicated in verse 17:55 (Surah Al-Isra):

... وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ ۖ وَءَاتَيْنَا دَاوُدَ ذِكْرًا ۚ

“And We have made some of the prophets exceed others (in various ways), and to David We gave the book (of Psalms).” (17:55).

Maryam (SA) held the highest rank among the women of her era. According to a narration from Imam al-Sadiq (AS), the daughter of the Prophet (SAWA), Lady Fatimah al-Zahra (AS), surpasses even the rank of Maryam (SA):[26](#)

إِنَّ مَرْيَمَ كَانَتْ سَيِّدَةَ نِسَاءِ عَالَمِهَا وَ أَنَّ اللَّهَ عَزَّوَجَلَّ جَعَلَكَ سَيِّدَةَ نِسَاءِ عَالَمِكَ وَ عَالَمِهَا وَ سَيِّدَةَ نِسَاءِ الْأَوَّلِينَ وَ الْآخِرِينَ

Maryam was the noble lady of her era, while Allah (SWT) has made you, Fatimah, the noblest of all

women throughout history.

Maryam's Mentor – Verse 44

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

“This is news of the unseen that We reveal to you (O Prophet). You were not with them when they cast lots to decide who would be Mary’s guardian, nor were you there when they argued (about it).” (3:44).

Commentary

Hannah (حَنَّة), the wife of Imran (عِمْرَان), brought Maryam to the temple and informed the scholars and elders of Bani Israel that she had vowed to dedicate her daughter to the worship of Allah and the service of the temple. Since Maryam belonged to the noble family of Imran, a family renowned for purity and righteousness, the devout men of Bani Israel competed for the honor of becoming her guardian. After much discussion and disagreement, they finally decided to draw lots to determine who would be granted custody of her.

They then went to a river (or pond), and each person wrote his name on an arrow and cast it into the water. All the arrows sank except the arrow belonging to Zakaria. In this manner, Zakaria was officially chosen as Maryam’s guardian, and indeed, he was the most deserving among them. In addition to being a prophet, he was also the husband of Maryam’s maternal aunt.

The verse states: “*This is from the news of the unseen which We reveal to you (O Prophet)*” (ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ). “*You were not with them when they cast their pens (or arrows) to decide which of them would take charge of Maryam*” (وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ), “*nor were you with them when they disputed*” (وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ).

The word *al-qalam* (القلم) means “pen” or “reed pen,” but it may also refer to the arrow-like sticks used for drawing lots. The term *al-aqlam* (الأقلام) is the plural form of *al-qalam* (القلم).

The News of ‘Isa (AS)’s Birth – Verses 45 – 46

إِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ بِكَلِمَةٍ ۖ مِنْهُ أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا ۖ فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

“(And mention) when the angels said, “O Maryam, indeed Allah gives you good tidings of a word (creation) from Him, whose name will be the Messiah, Jesus, the son of Maryam – distinguished

in this world and the Hereafter and among those brought near (to Allah).” (3:45).

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَمِنَ الصَّالِحِينَ

“He will speak to the people in the cradle and in maturity and will be of the righteous.” (3:46).

Commentary

Verse 3:45 refers to the angels speaking to Maryam (SA) and bearing the good news that she would soon give birth to a child named the Messiah, ‘Isa, the son of Maryam (يُكَلِّمُهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ).

The word *Kalimah* (كَلِمَةً) in the phrase *bikalimatin minhu ismuhu al-Maseehu* (يُكَلِّمُهُ اسْمُهُ الْمَسِيحُ) refers to the creation of Prophet ‘Isa (AS). Hence, the meaning of the verse becomes:

إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ يَبْشُرُكَ بِكَلِمَةٍ ۖ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

“(And mention) when the angels said, “O Maryam, indeed Allah gives you good tidings of a word (creation) from Him, whose name will be the Messiah, ‘Isa, the son of Maryam.”” (3:45).

The word *kalimah* (كَلِمَةً) literally means “word.” In the Qur’an, however, it also refers to Allah’s creation, since His creation manifests His words. For instance, in verse 31:27, *kalimatu Allah* (كَلِمَاتُ اللَّهِ) refers to Allah’s creations:

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ ۖ وَالْبَحْرُ يَمُدُّهُ ۖ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ ۖ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“And if whatever trees upon the earth were pens and the sea (was ink), replenished thereafter by seven (more) seas, the words (creation) of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise.” (31:27).

The word *wajihan* (وَجِيهًا) means honored, highly distinguished, eminent, or a person of high status, prestige, and noble standing. The verse states that Prophet ‘Isa (AS) holds an honorable position in this world and the Hereafter, and that he is among those granted nearness to Allah:

... وَجِيهًا ۖ فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

“... Distinguished in this world and the Hereafter and among those who are granted nearness to Allah.” (3:45).

Verse 3:46 states that the angels gave the good news that ‘Isa (AS) would speak to the people in the cradle and in maturity (وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا), and that he would be among the righteous (وَمِنَ الصَّالِحِينَ).

The word *Kahlan* (كَهْلًا) means “maturity” or “middle age.”

‘Isa (AS) speaking in the cradle during the first days of his birth was presented as a great miracle, as mentioned in verses 19:27–34 (Maryam). Speaking at a mature age, however, is entirely normal. Why, then, does the verse mention these two traits together?

The pairing of these two states suggests that ‘Isa (AS) spoke in the cradle with the wisdom and composure of a mature adult and that, upon reaching adulthood, he would continue to deliver his message with the same profound wisdom and authority he displayed as an infant.

It may also refer to a prophecy. According to historical reports, Prophet ‘Isa (AS) lived among the people for 33 years, and before reaching mature age, Allah (SWT) raised him to heaven. According to many traditions, he will return after the appearance of Imam Al-Mahdi (AS) and will speak to the people during his mature age.²⁷

The word “al-Maseeh”

The word “al-Maseeh” (الْمَسِيحُ): The title *al-Maseeh* (الْمَسِيحُ) appears eleven times in the Qur’an and is reserved exclusively for Prophet ‘Isa (AS). It is derived from the Arabic root *m-s-h* (م-س-ح) – meaning “to wipe,” “to rub,” or “to anoint” – signifying that ‘Isa (AS) was anointed with divine purity and blessings.

Theologically, *Al-Masih* is the Arabicized form of the Hebrew/Syriac term Meshiha (مשיحا), which appears in both the Old and New Testaments. In the tradition of the Children of Israel, priests anointed newly crowned kings with holy oil to signify divine grace and the legitimacy of their rule; hence, the king was referred to as *Meshiha*.

In this context, the title *Al-Masih* can be understood as “the king” or “the blessed one.” The latter interpretation is explicitly reinforced in Surah Maryam (19:31), where ‘Isa (AS) declares: “*He (Allah) has made me blessed wherever I may be*” (وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ).²⁸

The word “Isa”

The word “Isa” (عيسى): This name is the Arabicized form of the Hebrew Yeshua (يشوع), a name meaning “God saves”²⁹ or “God is salvation,”³⁰ indicating that salvation and deliverance come from God. Allah (SWT) Himself chose the name ‘Isa, signifying the child’s divinely ordained purpose was to bring salvation and spiritual deliverance for the Children of Israel through the divine message.³¹

The expression “‘Isa, the son of Maryam” (عيسى ابْنُ مَرْيَمَ) emphasizes that ‘Isa (AS) would be born miraculously without a father and would therefore become known by this title. Verse 21:91 (Al-Anbiya)

states that Allah (SWT) made Maryam and ‘Isa signs for mankind:

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ

“And (mention) the one who guarded her chastity, so We breathed into her of Our (gifted created) spirit, and We made her and her son a sign for the worlds.” (21:91).

The expression “Our Spirit” (رُوحِنَا) implies “Our (gifted, created) spirit.” This interpretation also applies to similar verses, such as:

1. *Fa-itha sawwaytuhu wa nafakhtu feehi min roohee (15:29) (38:72) (فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي),* meaning: “And when I have proportioned him and breathed into him of My (gifted, created) soul.”
2. *Thumma sawwahu wa nafakha feehi min roohihi (32:9) (ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ),* meaning: “Then He proportioned him and breathed into him from His (gifted, created) soul.”
3. *Fa-nafakhna feeha min roohina (21:91) (66:12) (فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا),* meaning: “We breathed into her of Our (gifted, created) spirit.”

The angel “Ruh”

The angel “Ruh”: According to various commentators, the term “Ruh” refers either to the angel Jibrael (AS) or to an angel even greater in rank than Jibrael and Michael, as explained below:

Ruh as a Superior Angel

Ruh as a Superior Angel: Some commentators³² believe that “Ruh” is one of the noble angels, superior even to the angel Jibrael. A hadith from Imam al-Sadiq (AS) mentions “an angel greater than Jibrael and Michael.”³³

Ruh as Another Name for the Angel Jibrael

Ruh as Another Name for the Angel Jibrael: Various verses mention that the Qur’an was revealed to the heart of the Prophet (SAWA) by the angel Jibrael³⁴ (جِبْرِيلَ), the Holy Ruh³⁵ (رُوحُ الْقُدُسِ), and the Trustworthy Ruh³⁶ (الرُّوحُ الْأَمِينُ). Based on these three expressions, *Al-Mizan* concludes that “Ruh” is another name for the angel Jibrael (AS).³⁷

Who Spoke to Maryam

Who Spoke to Maryam (SA): Verse 3:45 states that the angels spoke to Maryam (SA), while verses 19:17–20 mention that the angel Ruh spoke to her. This raises the question: with whom did Maryam (SA) speak – was it the angels or Ruh? One possible explanation is that Ruh, accompanied by a delegation of angels, conveyed the glad tidings to Maryam. Allah knows best.

A Birth Without a Father – Verse 47

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ ۖ وَلَمْ يَمَسِّنِي بَشَرٌ ۚ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ ۖ كُنْ فَيَكُونُ

“She said, “My Lord, how will I have a child when no man has touched me?” (The angel) said, “Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, ‘Be,’ and it is.”” (3:47).

Commentary

The birth of a child normally begins with the fertilization of an egg inside the mother’s womb by a male sperm. The fertilized egg then develops into a fetus, which grows into a child over approximately nine months. Therefore, when the angels informed Maryam (AS) about the birth of ‘Isa (AS), she was puzzled as to how she could become pregnant without any human contact:

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ ۖ وَلَمْ يَمَسِّنِي بَشَرٌ ۚ

“She said, “My Lord, how will I have a child when no man has touched me?”” (3:47).

The angels informed her that Allah (SWT) has the power to create a child – or anything else – in whatever manner He wills.

For example, the Qur’an states that Allah (SWT) created Adam (AS) and Hawwa’ (Eve) (SA) without a father or mother, and that Prophet Yahya (John) (AS) was born to a barren mother:

... قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ

“...(The angel) said, “Such is Allah; He creates what He wills.”” (3:47).

The verse concludes with the following statement:

... إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ ۖ كُنْ فَيَكُونُ

“... When He decrees a matter, He only says to it, ‘Be,’ and it is.” (3:47).

It is important to note that Allah does not literally need to speak the word “Be” for something to come into existence. Rather, when Allah wills something into being, it occurs according to His divine decree

and plan. However, the fulfillment of that decree may unfold over time, such as the nine months required for a fetus to develop fully in the mother's womb.

Miracles of Prophet 'Isa (AS) – Verses 48 – 49

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ

“And He will teach him the Scripture and wisdom and the Torah (Taurat) and the Gospel (Injeel)” (3:48).

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ ۖ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا ۚ بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً ۚ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

“And (make him) a messenger to the Children of Israel, (who will say), ‘Indeed I have come to you with a sign from your Lord in that I fashion for you from clay (that which is) like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead – by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.’” (3:49).

Commentary

Verses 3:45–46 state that the angels gave Maryam (SA) the good news that Allah (SWT) had chosen her to give birth to a child who would be honored in this world and the Hereafter. He would proclaim his prophetic mission in infancy and preach during adulthood. The remainder of the angels' conversation with Maryam in verses 3:48–49 is as follows:

Allah (SWT) would teach him ('Isa) the Book and Wisdom, specifically the Taurat and the Injeel (وَيُعَلِّمُهُ) وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ (الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ), and would send him as a messenger to the Children of Israel (إِسْرَائِيلَ).

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ

“And He will teach him the Scripture and wisdom and the Torah (Taurat) and the Gospel (Injeel)” (3:48).

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ

“And (make him) a messenger to the Children of Israel...” (3:49).

Al-Kitab (الْكِتَابَ) translates as “the Book” and refers to divine revelation or scripture. Examples include the Torah (Taurat), revealed to Prophet Musa (AS), and the Gospel (Injeel), revealed to Prophet ‘Isa (AS). *Al-Hikmah* (الْحِكْمَةَ) is translated as “wisdom,” meaning the knowledge and understanding that enable a person to make sound judgments.

Then ‘Isa (AS) would say to the Children of Israel, “Indeed, I have come to you with a sign (أَنِّي قَدْ جِئْتُكُمْ) from your Lord” (مِّن رَّبِّكُمْ ۚ). The signs mentioned in the verse are as follows:

أَنِّي أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا ۚ بِإِذْنِ اللَّهِ

“... I fashion for you from clay (that which is) like the form of a bird, then I breathe into it, and it becomes a bird by permission of Allah...” (3:49).

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ

“... And I cure the blind and the leper...” (3:49).

وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ

“... I give life to the dead by permission of Allah...” (3:49).

وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ

“... And I inform you of what you eat and what you store in your houses...” (3:49).

At the end of the verse, it is stated that these four signs were sufficient to convince the Children of Israel that ‘Isa (AS) was a messenger of Allah, if they were willing to believe in him:

... إِنْ فِي ذَلِكَ لَآيَةٌ ۚ لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ

“... Indeed, in that is a sign for you, if you are believers.” (3:49).

It is important to note that Allah (SWT) granted ‘Isa (AS) the ability to perform miracles. The verse emphasizes this fact through the repeated statement, “by the permission of Allah” (بِإِذْنِ اللَّهِ).

The phrase *bi-idh’ni l-lahi* (بِإِذْنِ اللَّهِ) means “by the permission of Allah” or “by Allah’s leave.”

Linguistically, *idhn* (إِذْنٌ) denotes permission granted through the removal of an obstacle or restriction, thereby allowing an action to take place.^{[38](#)}

When ‘Isa (AS) declares that he creates a bird from clay or heals the blind “by Allah’s permission,” this serves as a safeguard against *shirk* (associating partners with Allah). This wording emphasizes that ‘Isa (AS) acts solely as an instrument of Allah’s will and power, not as the independent source of these miracles.

Tafsir Al-Manar,^{[39](#)}^{[40](#)} in its commentary on verse 3:48, claims that ‘Isa (AS) only declared his ability to perform miracles by Allah’s command but did not actually perform them. This interpretation, however, is contradicted by verse 5:110 (*Al-Ma’idah*), which explicitly affirms that Allah granted ‘Isa (AS) the ability to create a bird from clay and bring it to life by His permission:

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ ... وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي

“when Allah will say, “O Jesus, Son of Mary, remember ... when you fashioned from clay (what was) like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission;” (5: 110).

Wilayat al-Takwin

Wilayat al-Takwini:^{[41](#)} The Qur’an repeatedly affirms that Allah (SWT) alone is the Giver of Life (يُحْيِي اللَّهُ) and the ultimate Source of all creation. However, in specific instances, Allah bestows a measure of this power and ability upon His Prophets, the Infallible Imams, and other perfected individuals, allowing them to act as His agents by His specific permission (*bi-idhnillah*).

This empowerment – whereby a holy figure serves as a means for Divine action in the physical and metaphysical realms – is known as **Wilayat al-Takwini** (Ontological or Creative Guardianship).

The Mission of Prophet ‘Isa

The Mission of Prophet ‘Isa (AS): Prophet ‘Isa (AS) was one of the *Ulu al-‘Azam* (أولو العزم) prophets and was sent to the Children of Israel (وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ). There is a difference of opinion among commentators as to whether the mission of every *Ulu al-‘Azam* prophet is necessarily universal.

Tafsir-e Nemuneh states that an *Ulu l-‘Azam* prophet possesses a new divine book and sharia (divine law). His mission may be limited to a particular nation, such as Prophet ‘Isa (AS), or it may be universal, such as the mission of Prophet Muhammad (SAWA). The exclusivity of Prophet ‘Isa’s (AS) mission to the Children of Israel is also reflected in the commentary of *Noor al-Saqlain*.^{[42](#)}

Some commentators, however, maintain that Prophet ‘Isa’s (AS) mission was universal, although its primary focus was the Children of Israel. The late Allamah Majlisi, in *Bihar al-Anwar*, narrates hadiths supporting the universality of Prophet ‘Isa’s (AS) mission.⁴³

Imam al-Ridha (AS) was once asked about the distinguishing characteristics of the *Ulu l-‘Azm* prophets. His response was enlightening:

“Allah (SWT) sent Noah with a book and a sharia, and all subsequent prophets followed his book, his sharia, and his practice until Ibrahim introduced a new book. Thereafter, all subsequent prophets followed the book and sharia of Prophet Ibrahim (AS). This pattern continued, with each prophet bringing a new book and a new sharia.

After Prophet Ibrahim (AS), Prophet Musa (AS) brought the Taurat (Tawrat) as a new book and a new sharia. After Prophet Musa (AS), Prophet ‘Isa (AS) brought the Injil as a revealed book and a new sharia.

Until the era of the Prophet of Islam, people adhered to the sharia of Prophet ‘Isa (AS). The Prophet of Islam brought the Qur’an and a new sharia, whose halal and haram will remain in force until the Day of Resurrection.

Some divine prophets possessed revealed books, but their books did not establish new independent rulings or a new sharia, such as Adam, Seth, Idris, and David. Therefore, they were not among the *Ulu l-‘Azm* prophets.”⁴⁴

Prophet ‘Isa (AS)’s Mission – Verses 50 – 51

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأُحِلَّ لَكُم بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا

“And (I have come) confirming what was before me of the Taurat and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so be mindful of Allah and obey me.” (3:50).

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

“Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path.” (3:51).

Commentary

Prophet ‘Isa (AS) delivered a powerful message to the Children of Israel in verse 3:50, stating: “*I confirm*

the Taurat revealed before me” (وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ), “and make lawful for you some of what was forbidden to you” (وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ). He further declared: “And I have come to you with a sign (miracles) from your Lord” (وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ). “So be mindful of Allah and obey me” (فَاتَّقُوا اللَّهَ) (وَأَطِيعُوا).

The phrase “*I confirm the Taurat revealed before me*” (وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ) means that Prophet ‘Isa (AS) acknowledged the prophethood of Musa (AS) and affirmed the divine origin of the Taurat.

The phrase “*make lawful for you some of what was forbidden to you*” (وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ) refers to laws that prohibited the Jews from consuming certain foods because of their past wrongdoing.⁴⁵ Allah graciously removed some of these restrictions as a reward for their faith in Prophet ‘Isa (AS).⁴⁶

Verse 3:51 indicates that Prophet ‘Isa (AS) was concerned that people might misunderstand the significance of his miraculous birth and regard it as evidence of his divinity. To prevent such speculation, he emphasized that Allah (SWT) is his Lord and the Lord of all (إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ) and urged the people to worship Him alone (فَاعْبُدُوهُ). Worshipping Him alone is the only straight path (هَذَا صِرَاطٌ مُسْتَقِيمٌ).

The Pledge of ‘Isa (AS)’s Disciples – Verses 52 – 54

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ

“But when Jesus felt (persistence in) disbelief from them, he said, “Who are my supporters for (the cause of) Allah?” The disciples said, “We are helpers of Allah. We have believed in Allah, and you bear witness that we are Muslims (submitting to Him).” (3:52).

رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

“Our Lord, we have believed in what You revealed and have followed the messenger Jesus, so register us among the witnesses (to truth).” (3:53).

وَمَكَرُوا ۖ وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمُكْرِينَ

“And the disbelievers planned, but Allah planned. And Allah is the best of planners.” (3:54).

Commentary

‘Isa (AS) declared himself to be the messenger of Allah to the Israelites, instructing them to worship

Allah (SWT), fear Him, and follow His divine message. However, his teachings did not align with the worldly interests of many Israelites. As a result, only a small group believed in his message, while the majority rejected it.

‘Isa (AS) asked for volunteers from among the Israelites to help spread Allah’s message. Only a few responded positively, and the Qur’an refers to them as *Al-Hawariyun* (الْحَوَارِيُّونَ), or the disciples. More details regarding the disciples of Prophet ‘Isa (AS) will be discussed later. For now, let us focus on the key points of these verses.

Verse 3:52 states that “when ‘Isa sensed disbelief from them (the Israelites)” (فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ), he said: “Who will be my helpers in the cause of Allah?” (47) (قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ). The disciples replied: “We are the helpers of Allah” (قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ).

It is worth noting that instead of declaring themselves to be helpers of Prophet ‘Isa (AS), they proclaimed themselves to be helpers of Allah as a sign of their sincerity. Moreover, helping Allah (SWT) is equivalent to helping His messenger.

The disciples completed their declaration by saying: “We have believed in Allah, and bear witness that we are Muslims (submitting to Him)”:

... قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ

“The disciples said, “We are the helpers of Allah. We have believed in Allah, and you (‘Isa) bear witness that we are Muslims (submitting to Him).” (3:52).

The disciples responded with two declarations: “We are the helpers of Allah” (نَحْنُ أَنْصَارُ اللَّهِ) and “We have believed in Allah, and you bear witness that we are Muslims (submitting to Him)” (آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا) (مُسْلِمُونَ). The second statement, “We are Muslims (submitting to Him),” clarifies the first statement, “We believe in Allah,” since true servitude to Allah (SWT) is rooted in faith and wholehearted submission to His commands.

After offering their wholehearted support to Prophet ‘Isa (AS), the disciples turned toward Allah and reaffirmed the pledge they had made to Prophet ‘Isa (AS):

رَبَّنَا ءَامَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

“Our Lord, we have believed in what You revealed and have followed the messenger (‘Isa), so register us among the witnesses (to truth).” (3:53).

They implored Allah (SWT) to grant them the status of “the witnesses” (الشَّاهِدِينَ). The witnesses are

those who observe people's deeds during their lives and who will be granted the ability to intercede by Allah's permission in the Hereafter.[48](#)

Another interpretation is that the disciples wished to bear witness that 'Isa (AS) had conveyed the divine message and taught them how to practice it, in accordance with the meaning of verse 7:6 (Al-A'raf):

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

“Then We will surely question those to whom the message was sent, and We will surely question the messengers.” (7:6).

After describing the unwavering faith of the disciples, verse 3:54 points to the evil schemes of the disbelievers and states: “*The disbelievers planned* (to kill 'Isa and suppress his message), *but Allah planned* (to save him and preserve His religion). *And Allah is the best of planners.*” Verse 3:54 reads as follows:

وَمَكَرُوا ۖ وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

“And they planned, but Allah planned. And Allah is the best of planners.” (3:54).

The verse implies that those who opposed 'Isa (AS) intended to hinder the spread of Allah's religion through evil schemes. However, Allah thwarted their plans, saved His Prophet, and allowed His religion to continue flourishing.

The word *makr* (مَكْرٌ) means planning or devising a strategy, which may be either beneficial or harmful depending on the context. In the Qur'an, the word *makr* (مَكْرٌ) is used in both positive and negative senses. For example: “*Allah is the best of planners*” (3:54), (وَاللَّهُ خَيْرُ الْمَاكِرِينَ), and: “*But the evil plot does not encompass except its own people*” (35:43), (وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ).

Disciples of Prophet 'Isa

Disciples of Prophet 'Isa (AS): In three different passages, the Qur'an refers to the companions of Prophet 'Isa (AS) as *al-hawariyyun* (الْحَوَارِيُّونَ), a term generally understood to mean “disciples” or “apostles.” The word *hawari* literally means “white” or “pure.” According to Imam al-Ridha (AS), they were called *Hawariyun* because they were pure and purified others from the filth of sin through preaching and remembrance.[49](#)

The number of the disciples of Prophet 'Isa (AS) is reported to have been twelve. These were men who supported him with deep conviction. The following hadith affirms this:

It is reported that Ibn Abbas said: “I asked, ‘O Messenger of Allah, how many Imams will there be after

you?’ He replied, ‘The number of the disciples of ‘Isa, the number of the tribes of Musa, and the number of the chiefs of the Children of Israel.’ I asked, ‘O Messenger of Allah, how many were they?’ He replied, ‘They were twelve, and the Imams after me will also be twelve.’”⁵⁰ (*Bihar al-Anwar*, vol. 36, p. 285, hadith no. 107).

The Divine Promise to ‘Isa (AS) – Verse 55

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنِ مَرْيَمَ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا ۖ وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا ۖ إِلَيَّ يَوْمَ الْقِيَمَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

“(Mention) when Allah said, “O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you (in submission to Allah alone) superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.” (3:55).

Commentary

Verses 3:52–53 (Aal-i-Imran) state that Prophet ‘Isa (AS) sensed that the disbelievers had devised an evil plot against him. At this crucial moment, Allah (SWT) comforted him and assured him that He would save and protect him from their malicious scheme, as expressed in verse 3:55.

The Bible narrates that ‘Isa (AS) was crucified, buried, resurrected, and then ascended to heaven.⁵¹⁵² However, verses 4:157–158 (An-Nisa) unequivocally state that Prophet ‘Isa (AS) did not die on the cross; rather, he was rescued and raised to Allah (SWT), presenting a stark contrast to the Biblical account (بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ).

Ascension of ‘Isa

Ascension of ‘Isa (AS): It is essential to understand that Allah (SWT) does not occupy a physical location to which Prophet ‘Isa (AS) could literally be brought. Therefore, “ascension to Allah (SWT)” may refer to attaining a noble status rather than undertaking a physical journey.⁵³

This is similar to what is mentioned in verse 3:169 (Aal-i-Imran) regarding the martyrs, who receive sustenance in the presence of their Lord, or verse 19:57 (Maryam) concerning Prophet Idris (AS), who was elevated to a distinguished rank among the prophets and held a special position in the sight of Allah.⁵⁴

However, the Qur’an, along with the teachings of the Prophet and the Ahl al-Bayt, affirms that Prophet ‘Isa’s (AS) ascension was not merely a symbolic elevation in status. Rather, it was a profound journey to heaven, as explained in the following paragraph.

Verse 43:61 (Az–Zukhruf) states that the return of ‘Isa (AS) is among the signs of the approaching Day of Judgment (لَعَلَّمُ لِلسَّاعَةِ):

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ

“Jesus was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.” (43:59).

وَأَنَّهُ لَعَلَّمُ لِلسَّاعَةِ فَلَا تَمْنُرَنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ

“And indeed, Jesus will be (a sign for) knowledge of the Hour, so be not in doubt of it, and follow Me. This is a straight path.” (43:61).

Additionally, the Prophet (SAWA) stated that Prophet ‘Isa (AS) would descend at the time of the reappearance of Imam Mahdi (ATF).⁵⁵ Please refer to the Appendix for the text of the hadith.

If the ascension of ‘Isa (AS) merely referred to an elevation in status, then his descension could be interpreted as a reduction in status, which contradicts the meaning and spirit of the hadith. Therefore, Prophet ‘Isa’s (AS) ascension was a physical ascension to heaven.

Mutawaffik

Mutawaffik (56: متَوَفِّيكَ) The verse begins with the phrase, “When Allah said, ‘O Jesus, indeed I will take you’” (إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ).

The term *Mutawaffi* (مُتَوَفِّي) originates from the word *tawaffi* (تَوَفَّى), which means “to take or receive something in its entirety” or “to exact fully.” It derives from the root *w-f-y* (و-ف-ي), which conveys the meaning of fulfilling or completing something in full. When a debt is collected in its entirety, the Arabs say *tawaffaytu ad-dayn* (تَوَفَّيْتُ الدَّيْنَ), meaning, “I received the debt in full.”

Accordingly, *Mutawaffi* (مُتَوَفِّي) linguistically means “the one who takes fully,” while *Mutawaffa* (مُتَوَفَّى) refers to “the one who is taken in full.”

In the Qur’an, the term *tawaffi* (تَوَفَّى) is used to describe the taking of the soul from the body. Its usage emphasizes that the soul is the true essence of the human being. This essence does not perish with death; rather, it departs from the body and is later reunited with it at the time of resurrection.

For example, in 6:60 (Al–An‘am), Allah states that He takes people’s souls during sleep (*yatawaffakum bil-layl* – يَتَوَفَّاكُم بِاللَّيْلِ), while in 6:61 He states that His messengers take souls at the time of death (*tawaffat-hu rusuluna* – تَوَفَّاتَهُ رُسُلُنَا).

By contrast, the term *mawt* (مَوْت) refers to death itself – the cessation of earthly life and the end of the body’s vital functions. For instance, 29:57 (Al-‘Ankabut) states: “Every soul shall taste death” (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ).

Therefore, the phrase “*idh qala Allahu ya ‘Isa inni mutawaffika*” (إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ) does not necessarily imply that Jesus underwent ordinary death at that moment. Rather, the expression primarily conveys the idea that Allah would take him completely into His custody and protection. In this sense, it serves as a divine reassurance that Jesus would be removed from the reach of his enemies, thereby escaping the execution and crucifixion they intended for him.

Rafi’uka

Rafi’uka (رَافِعُكَ): The verse continues, “*And raise you to Myself*” (وَرَافِعُكَ إِلَيَّ). The word *Rafi’uka* (رَافِعُكَ) means “raising you” or “causing you to ascend,” while *ilayya* (إِلَيَّ) means “unto Me.” This phrase refers to the ascension of Prophet ‘Isa (AS).

As discussed earlier, there are two possible interpretations of Prophet ‘Isa’s (AS) ascension: an elevation in status or a physical ascension to heaven. Although the Qur’anic verses do not explicitly state whether Prophet ‘Isa’s (AS) ascension was spiritual or physical, the hadith of the Prophet (SAWA) and the Ahl al-Bayt (AS) indicate that Prophet ‘Isa (AS) physically ascended to heaven.

Mutahhiruka

Mutahhiruka (مُطَهِّرُكَ): The verse further states, “and purify you from those who disbelieve” (وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا). Here, purification denotes delivering Prophet ‘Isa (AS) from the persecution, hostility, and plots of the disbelievers, as reflected in verse 3:54:[57](#)

وَمَكُرُوا ۖ وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكِرِينَ

“And the disbelievers planned, but Allah planned. And Allah is the best of planners.” (3:54).

It may also refer to Allah removing Prophet ‘Isa (AS) from among a people who had rejected faith, thereby distancing him from their spiritual corruption, blasphemy, and disbelief.[58](#)

This purification may also refer to Allah (SWT) clearing Prophet ‘Isa (AS) of the false accusations leveled against him by the disbelievers, just as He cleared the Prophet Muhammad (SAWA) of similar slanders, as explained in the following paragraph.

The disbelievers leveled numerous false accusations against the Prophet (SAWA), including those mentioned in verses 25:4–8 (*Al-Furqan*). They claimed that he had fabricated the Qur’an and that others had assisted him in composing it. However, the conquest of Mecca exposed the falsity of these allegations. Thus, Allah (SWT) vindicated His Messenger and cleared him of the accusations and

slanders that had been directed against him. Verses 48: 1–2 (*Al-Fath*) state:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

“We have granted to you, (Muhammad), a manifest victory,” (48: 1).

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا

“so that God will redeem the sins (which the pagans think you have committed) in the past or in the future. He will complete His favors to you, guide you to the right path.” (48:2).

Accusations Against 'Isa

Accusations Against 'Isa (AS): The disbelievers among the Children of Israel rejected his claim to prophethood and dismissed his miracles as mere sorcery. This accusation is made explicit in Surah As-Saff:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ

“And (mention) when Jesus, the son of Mary, said, “O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Taurat and bringing good tidings of a messenger to come after me, whose name is Ahmad.” But when he came to them with clear evidences, they said, “This is obvious magic.”” (61:6).

Furthermore, they slandered his birth and accused his mother of unchastity. Surah An-Nisa (4: 156) condemns the disbelievers for this:

وَيَكْفُرُهُمْ وَقَوْلُهُمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا

“And (We cursed them) for their disbelief and their saying against Mary a great slander,” (4: 156).

Divine Tidings to Prophet 'Isa

Divine Tidings to Prophet 'Isa (AS): Allah (SWT) gave glad tidings to Prophet 'Isa (AS) that his followers would be superior to those who disbelieved in him:

... وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ

“... And make those who follow you (in submission to Allah alone) superior to those who disbelieve up to the Day of Resurrection...” (3:55).

The phrase “those who follow you” (الَّذِينَ اتَّبَعُوكَ) is commonly understood to refer to Christians, while “those who disbelieve” (كَافَرُوا) refers to the Jews who rejected him. According to this interpretation, the verse indicates that Christians would remain dominant over those Jews who denied Prophet ‘Isa (AS) until the Day of Judgment.[59](#)

This interpretation may suggest that Judaism and Christianity will continue to have followers even after the appearance of Imam Mahdi (ATF). At first glance, this may appear to conflict with the widespread Islamic belief that Islam will become the only official religion during the rule of Imam Mahdi (ATF), and that Islamic law will govern the world.

However, these two understandings are not necessarily contradictory. Although Islam will prevail as the governing system, this does not preclude some Jews and Christians from continuing to live under the protection of Imam Mahdi’s (ATF) government.

According to Islamic teachings, Imam Mahdi (ATF) will not compel people to embrace Islam by force. Rather, he will rely on wisdom, reason, and clear proof. His use of authority and military force will be directed toward establishing justice, overthrowing oppression, and creating a just world order.[60](#)

Some commentators maintain that the phrase “until the Day of Resurrection” should not necessarily be understood literally, but rather as an expression indicating the continuity and persistence of this superiority over time.[61](#)

Alternative Interpretation of “Those Who Follow You”

Alternative Interpretation of “Those Who Follow You”: Prophet ‘Isa (AS) foretold the coming of Prophet Muhammad (SAWA), as mentioned in verse 61:6 (As-Saff).

Therefore, it is also possible that the phrase “those who follow you” (الَّذِينَ اتَّبَعُوكَ) refers not only to Christians, but also to Muslims who embraced the glad tidings given by Prophet ‘Isa (AS) regarding the coming of Prophet Muhammad (SAWA). According to this interpretation, the verse foretells that those who rejected Prophet ‘Isa (AS) would remain disgraced until the Day of Judgment.[62](#)

In the concluding part of the verse, Allah (SWT) addresses Prophet ‘Isa (AS), his followers, and those who disbelieved in him, declaring that all will return to Him on the Day of Judgment, when He will judge between them regarding their disputes:

... ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

“... Then to Me is your return, and I will judge between you concerning that in which you used to

differ.” (3:55).

This verse concludes the account of Prophet ‘Isa (AS) in this section of Surah Aal-i-Imran. The narrative began with the wife of Imran dedicating her unborn child to the service of the temple (3:35) and concludes with the ascension of Prophet ‘Isa (AS) to heaven (3:55).

Appendix

The text of the hadith is: [63](#)

يَنْزِلُ عِيسَى بْنُ مَرْيَمَ فَيَقُولُ أَمِيرُهُمْ تَعَالَى صَلِّ بِنَا، فَيَقُولُ: لَا، إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أَمْرَاءُ تَكْرِمَةً مِنَ اللَّهِ لِهَذِهِ الْأُمَّةِ:

‘Isa (AS) would descend, and the leader of the Muslims (this refers to Imam Al-Mahdi (ATF)) would say to him: lead the prayer; ‘Isa would reply: No, some of you are the Imams of others, and this is the respect that God has given to this nation (then ‘Isa (AS) follows Imam Al-Mahdi (ATF) in prayer).

In another hadith (حديث) from the Prophet (SAWA) we read:

كَيْفَ أَنْتُمْ إِذَا نَزَلَ فِيكُمْ ابْنُ مَرْيَمَ وَ إِمَامُكُمْ مِنْكُمْ

How will you act when ‘Isa (AS) descends among you while your Imam is with you?

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1. Tafseer-e-Namoona, vol. 2, p. 523^{۴۴}
 2. Tafseer-e-Namoona, vol. 2, p. 523^{۴۴}
 3. Al-Mizan, vol. 3, p. 267^{۴۴}
 4. Al-Mizan, vol. 3, p. 267^{۴۴}
 5. Al-Mizan, vol. 3, p. 270, see also Tafseer-e-Namoona, vol. 2, p. 526^{۴۴}
 6. Al-Mizan, vol. 3, p. 271^{۴۴}
 7. Tafseer-e-Namoona, vol. 2, p. 524 & Al-Mizan, vol. 3, p. 271^{۴۴}
 8. Tafseer-e-Namoona, vol. 2, p. 527^{۴۴}
 9. Al-Mizan, vol. 3, p. 271^{۴۴}
 10. Tafseer-e-Namoona, vol. 2, p. 524^{۴۴}
 11. Al-Mizan, vol. 3, p. 271^{۴۴}
 12. Al-Mizan, vol. 3, p. 271^{۴۴}
 13. Tafseer-e-Namoona, vol. 2, p. 529^{۴۴}
 14. Al-Mizan, vol. 3, p. 274^{۴۴}
 15. Yahya means “He lives”^{۴۴}
 16. 2:259, Al-Baqara (قَالَ أَتَىٰ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا), “How will Allah bring this to life after its death?”^{۴۴}
 17. 2:260, Al-Baqara (وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ), “When Ibrahim said, “My Lord, show me how You give life to the dead.”^{۴۴}
 18. Tafseer-e-Namoona, vol. 11, p. 101^{۴۴}
 19. Tafseer-e-Namoona, vol. 2, p. 538^{۴۴}

20. Al-Baqara, 2:260 (قَالَ أُولَئِكَ تُؤْمِنُونَ ۖ قَالِ بَلَىٰ وَلَٰكِنْ لَّيَطْمِئِنَّ قُلُوبُكَ) ۞
21. Tafseer-e-Namoonah, vol. 2, p. 539 ۞
22. 102:5, At-Takathur (كَأَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ) ۞
23. 56:95, Al-Waqia (إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ) ۞
24. Al-Mizan, vol. 1, p. 452 ۞
25. Al-Mizan, vol. 3, p. 295 ۞
26. Tafseer-e-Namoonah, vol. 2, p. 542 ۞
27. Tafseer-e-Namoonah, vol. 2, p. 550 ۞
28. Al-Mizan, vol. 3, p. 304 ۞
29. God saves His servants from danger, punishment, hardship, etc. ۞
30. God the source, cause, and foundation of salvation. ۞
31. Al-Mizan, vol. 3, p. 305 ۞
32. <https://makarem.ir/main.aspx?typeinfo=25&lid=0&mid=243717&catid=22886> [15] ۞
33. (وَمَلِكٌ أَعْظَمُ مِنَ جِبْرِائِيلَ وَمِكَائِيلَ) ۞
34. Al-Baqara, 2:97 (قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ) ۞
35. An-Nahl, 16: 102 (قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ) ۞
36. Ash-Shuara, 26: 193–194 (نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ) ۞
37. Al-Mizan, vol. 14, p. 46 ۞
38. Scholars, including Allamah Tabatabai in al-Mizan, explain the relationship between the “will” and “permission” of Allah (SWT) is like this: Allah’s Will: First, Allah wills that an event should occur. Allah’s Permission: Then, Allah grants permission for a specific person (such as a prophet) or a specific cause (such as medicine) to produce an effect. ۞
39. https://en.wikipedia.org/wiki/Tafsir_al-Manar [16] ۞
40. Tafseer-e-Namoonah, vol. 2, p. 557 ۞
41. <https://www.islamquest.net/en/archive/fa1406> [17] ۞
42. Tafseer-e-Namoonah, vol. 2, p. 555 ۞
43. Tafseer-e-Namoonah, vol. 2, p. 555 ۞
44. <http://lib.eshia.ir/11008/11/56/> [18] ۞
45. (فَيُظْلَمُ مِّنَ الَّذِينَ هَادُوا حَرَمًا عَلَيْهِمْ طَبِيبَاتٌ أُجِلَتْ لَهُمْ وَبِصَدِّهِمْ عَنِ سَبِيلِ اللَّهِ كَثِيرًا) ۞
46. Tafseer-e-Namoonah, vol. 2, p. 560 ۞
47. The phrase (إِلَى اللَّهِ) means “Allah’s way and cause.” ۞
48. Al-Mizan, vol. 3, p. 323 ۞
49. Tafseer-e-Namoonah, vol. 2, P. ۞
50. Bihar al-Anwar, vol. 36, p. 285, hadith no. 107 ۞
51. <https://bible.usccb.org/bible/matthew/27> [19] ۞
52. Tafseer-e-Namoonah, vol. 2, p. 568 ۞
53. Al-Mizan, vol. 3, p. 326 ۞
54. 19:57 (Maryam) (وَرَفَعْنَاهُ مَكَانًا عَلِيًّا) ۞
55. Tafseer-e-Namoonah, vol. 21, p. 100 ۞
56. Al-Mizan, vol. 3, p. 323 ۞
57. Tafsir-e Nemuneh, vol. 2, p. 570 ۞
58. Al-Mizan, vol. 3, p. 326 ۞
59. Tafsir-e Nemuneh, vol. 2, p. 571 ۞
60. Tafsir-e Nemuneh, vol. 2, p. 571 ۞
61. <https://wiki.ahlolbait.com/> [20] ۞
62. Al-Mizan, vol. 3, p. 330 ۞
63. Tafseer-e-Namoonah, vol. 21, p. 100 ۞

Commentary on the Third Chapter – Verses 56 – 92

The Divine Verdict – Verses 56 – 57

فَأَمَّا الَّذِينَ كَفَرُوا ۖ فَاعَذِّبْهُمْ عَذَابًا شَدِيدًا ۖ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّنْ نَّصِيرِينَ

“And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.” (3:56).

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

“But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers.” (3:57).

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ

“The verses just recited to you (O Prophet) are testament to your prophethood and a wise reminder for believers.” (3:58).

Commentary

After informing Prophet ‘Isa (AS) that He would take him and raise him unto Himself, Allah informed him of the fate of both those who rejected him and those who followed him. This warning and glad tiding are stated in verses 3:56–57.

Verse 3:56 states that those who disbelieved in and rejected Prophet ‘Isa (AS) would face severe punishment both in this world and in the Hereafter, and that they would find no one to protect them from this fate. The verse reads:

فَأَمَّا الَّذِينَ كَفَرُوا ۖ فَاعَذِّبْهُمْ عَذَابًا شَدِيدًا ۖ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّنْ نَّصِيرِينَ

“And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.” (3:56).

In contrast, verse 3:57 states that those who believed in Prophet ‘Isa (AS) and followed his teachings would receive their reward in full. The verse concludes with the statement, “Allah does not like the wrongdoers,” indicating that those who rejected and opposed Prophet ‘Isa (AS) were among the wrongdoers. The verse reads:

وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمُ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

“But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers.” (3:57).

The Authenticity of the Messenger – Verse 58

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ

“The verses just recited to you (O Prophet) are testament to your prophethood and a wise reminder for believers.” (3:58).

Commentary

The account of Prophet ‘Isa (AS), which began in verse 3:35, reaches its conclusion in verse 3:57. The time span between Prophet ‘Isa (AS) and Prophet Muhammad (SAWA) was approximately six hundred years. Verse 3:58 states that the accurate narration of these events, despite such a long interval, is presented as evidence that this account has been revealed by Allah (SWT) to the Prophet (SAWA). It is therefore regarded as one of the proofs of the authenticity of his prophethood. Verse 3:58 reads:

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ

“The verses just recited to you (O Prophet) are testament to your prophethood and a wise reminder for believers.” (3:58).

The Similitude of ‘Isa and Adam – Verses 59 – 60

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِن تُرَابٍ ۖ ثُمَّ قَالَ لَهُ ۖ كُنْ فَيَكُونُ

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, “Be,” and he was.” (3:59).

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ

“The truth is from your Lord, so do not be among the doubters.” (3:60).

Commentary

The verse refers to the historical event of *al-Mubahalah*, which took place between the Prophet (SAWA) and the Christians of Najran in 10 A.H. Najran was a fertile region located in the mountainous area of northern Yemen, approximately 20 km from Sana’a. The region was inhabited by nearly 40,000 Christians living in seventy-three towns and villages.

After the conquest of Mecca, Islam spread rapidly, and many tribes embraced the religion. The Prophet (SAWA) also sent emissaries and letters to tribes and communities that had not yet accepted Islam, inviting them to the faith. Among these was a letter addressed to Abu al-Harith Ibn ‘Alqamah, the Archbishop of Najran, inviting the people of Najran to embrace Islam.

After careful deliberation, the Christian community sent a delegation to Medina to engage in dialogue with the Muslims. The delegation was led by:

1. al-‘Aqib, also known as ‘Abd al-Masih
2. as-Sayyid, also known as al-Ayham
3. Abu al-Harithah Ibn ‘Alqamah.

Abu al-Harithah was regarded as one of the greatest bishops and scholars of the Christian world at that time. Al-‘Aqib served as the head of the community, while as-Sayyid managed its social and political affairs.^{[1](#)}

When the delegation arrived at Masjid al-Nabawi, Prophet Muhammad (SAWA) noticed that they were dressed in luxurious garments adorned with jewelry, gold, and silk. He turned his face away from them and ignored their presence.

According to *Tafsir* of Ali Ibn Ibrahim al-Qummi, Imam al-Sadiq (AS) narrated that the Christian delegation from Najran entered the Masjid, rang their bells, and began praying. Some of the Prophet’s companions objected, but the Prophet (SAWA) allowed them to continue their worship.^{[2](#)}

After completing their prayers, the delegation waited for some time, but the Prophet (SAWA) still showed no interest in meeting them. Feeling ignored, they wondered about the reason for his indifference.

Eventually, they left the Masjid and encountered ‘Uthman Ibn ‘Affan and ‘Abd al-Rahman Ibn ‘Awf outside.

‘Uthman advised the delegation to consult Imam Ali (AS). When they met him, Imam Ali (AS) instructed them to remove their silk garments and gold ornaments and to dress modestly instead. He explained that the Prophet (SAWA) would only receive them if they followed this advice. The delegation complied, dressed modestly, and afterward Prophet Muhammad (SAWA) met them following the ‘Asr prayer.³

During the meeting, the Prophet (SAWA) explained that Islam calls people to worship Allah alone and that ‘Isa (AS) was a human being and a servant of Allah. The Christians of Najran objected to this statement, arguing that ‘Isa’s miraculous birth without a father indicated his divinity.

Their argument led to the revelation of the following verses. Verse 3:59 explains that if the birth of Prophet ‘Isa (AS) without a father were proof of divinity, then Prophet Adam (AS) would have an even greater claim to such a status. Adam (AS), the first human being, was created from dust without either a father or a mother. Yet Christians do not regard Adam as divine.

Verse 3:59 states: *“Indeed, the example of ‘Isa in the sight of Allah (SWT) is like that of Adam (إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ). He created him from dust (خَلَقَهُ مِنْ تُرَابٍ), then said to him, ‘Be’ (ثُمَّ قَالَ لَهُ كُنْ), and he came into existence (فَيَكُونُ).”*

Allah (SWT) created ‘Isa (AS) in the womb of Maryam (SA) without the intervention of a man. He merely commanded him to “Be,” and ‘Isa (AS) came into existence.

Verse 3:60 confirms that the truth comes from your Lord (الْحَقُّ مِنْ رَبِّكَ). Therefore, the preceding verses describing the birth of Prophet ‘Isa (AS) should not be doubted (فَلَا تَكُن مِّنَ الْمُمْتَرِينَ).

The statement, *“The truth is from your Lord”* (الْحَقُّ مِنْ رَبِّكَ), is among the profound expressions found in the Qur’an. The verse uses the preposition “from,” indicating the origin and source of truth. This signifies that truth emanates from the Divine Lord Himself. If another preposition, such as “with,” were used instead, the phrase could imply that God and truth are separate entities.⁴

The Event of Mubahala – Verse 61

فَمَنْ حَاجَّكَ فِيهِ مِنَّا ۖ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا ۚ نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لِّلْعَنَتِ اللَّهِ عَلَى الْكَذِبِينَ

“Then whoever argues with you about it after (this) knowledge has come to you – say, “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly (together) and invoke the curse of Allah upon the liars (among us).” (3:61).

Commentary

The Christians of Najran remained steadfast in their beliefs, yet they were unable to refute the arguments presented by the Prophet (SAWA). As a result, both sides reached a deadlock. At this point, a divine revelation in verse 3:61 resolved the impasse.

The revelation instructed the Prophet (SAWA) to invite the Christians to gather together and supplicate to Allah (SWT), asking Him to withdraw His mercy and inflict disgrace upon those who were lying or promoting falsehood. Through this process, Allah (SWT) would manifest the truth and expose the liars. This religious practice is known as *Mubalahah*.[5](#)

The Christians of Najran requested time to consult with their elders regarding the matter. After deliberation, their leaders concluded that if the Prophet (SAWA) came to the gathering accompanied only by the family members dearest and closest to him, it would demonstrate the sincerity and certainty of his claim. They reasoned that no one would expose their loved ones to the risk of divine curse unless they were fully convinced of the truth of their message.

Conversely, if the Prophet (SAWA) arrived with a large crowd and a display of supporters, it would suggest a lack of confidence in his prophethood. In that case, they believed they could proceed with the Mubalahah without fear.

On the appointed day, the Prophet (SAWA) came to the gathering accompanied only by his two grandsons, Hasan (AS) and Husayn (AS), his cousin and son-in-law Imam Ali (AS), and his daughter Fatimah (SA). He instructed them to respond with *Amin* whenever he supplicated.

When the Christians of Najran saw that the Prophet (SAWA) had brought only his closest family members, they realized the depth of his certainty and faith in his mission. Had he not been utterly certain of his truthfulness, he would never have risked exposing himself or his most beloved family members to the possibility of divine curse.

The Bishop of Najran reportedly said: "I see faces such that, if they were to pray to God and ask Him to move mountains from their places, He would do so." He further warned that entering into *Mubalahah* with such virtuous individuals would be disastrous, as it could lead to the destruction of all present and perhaps even affect Christians elsewhere.

Consequently, the Christians accepted the counsel of their leaders and declined to engage in the Mubalahah. Instead, they sought reconciliation and requested peace from the Prophet (SAWA). The Prophet (SAWA) accepted their request and entered into a dhimmah agreement with them.[6](#)

The term *dhimmah* refers to the covenant of protection granted to the People of the Book under Islamic governance. This protection included the safeguarding of their lives, property, and freedom of religion. In return, the People of the Book were expected to remain loyal to the state and pay the *jizyah* tax, which

served as an alternative to the *zakat* paid by Muslim citizens. The *dhimmah* pact thus played an important role in Islamic history by facilitating the coexistence of different religious communities.

In the following paragraphs, we will first present the translation of the verse and then discuss its major themes and implications.

“Then whoever disputes with you concerning him (Prophet ‘Isa) (فَمَنْ حَاجَّكَ فِيهِ) after this knowledge has come to you (مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ), say to them (فَقُلْ): ‘Come, let us call our sons and your sons (أَبْنَاءَنَا) (وَأَبْنَاءَكُمْ), our women and your women (وَنِسَاءَنَا) (وَنِسَاءَكُمْ), ourselves and yourselves (وَأَنْفُسَنَا) (وَأَنْفُسَكُمْ), then let us earnestly pray together (ثُمَّ نَبْتَهِلْ) and invoke the curse of Allah upon the liars among us (فَنَجْعَلْ لَعْنَتَ اللَّهِ) (عَلَى الْكَاذِبِينَ).”

There are three key expressions in this verse: *Anfusana* and *Anfusakum* (وَأَنْفُسَنَا) (وَأَنْفُسَكُمْ), *Nisa’ana* and *Nisa’akum* (وَنِسَاءَنَا) (وَنِسَاءَكُمْ), and *Abna’ana* and *Abna’akum* (وَأَبْنَاءَنَا) (وَأَبْنَاءَكُمْ). The suffixes *na* (نَا) and *kum* (كُمْ) are possessive pronouns meaning “our” and “your,” respectively.

The word *Ibn* (ابن) means “son,” while *nisa’* (نساء) means “women.” The word *nafs* (نَفْس), literally meaning “self” or “soul,” is used in this context in the sense of “ourselves” and “yourselves.”⁷

The Prophet (SAWA) proposed to the Christians of Najran: “Let us call our sons and your sons, our women and your women, ourselves and yourselves” for the event of *Mubahalah*. It is widely accepted that Imam Hasan (AS) and Imam Husayn (AS) represented the Prophet’s “sons,” while Lady Fatimah (SA) represented the “women” of the Prophet (SAWA). The question then arises as to whether the expression “ourselves” refers to the Prophet (SAWA) himself or to Imam Ali (AS).

It would be incorrect to interpret the expression “ourselves” as referring solely to the Prophet (SAWA), because that would imply that he was inviting himself to the event, which would be linguistically and logically redundant. Therefore, the more reasonable interpretation is that the phrase refers to Imam Ali (AS).⁸

In conclusion, the Prophet (SAWA) invited Imam Ali (AS) to the Event of *Mubahala* as the individual who most perfectly resembled his own self. This choice signifies an unparalleled spiritual closeness between the Prophet (SAWA) and Imam Ali (AS), demonstrating that the Prophet’s character, knowledge, and wisdom were profoundly mirrored in Ali (AS).

A Clear Proof of the Prophet’s Truthfulness

A Clear Proof of the Prophet’s Truthfulness: The event of *Mubahalah* took place in the tenth year after Hijrah. At that time, the Prophet (SAWA) had reached the peak of his influence and authority. He had conquered Mecca, the center of polytheism in Arabia, and Islam had spread throughout much of the Arabian Peninsula.

Had the Christians of Najran participated in the *Mubahalah* and no divine punishment followed, it could

have damaged the credibility of the Prophet (SAWA) and weakened people's faith in him. The hypocrites and opponents of Islam could have used such an outcome to turn people away from the faith.

The Prophet's willingness to proceed with the *Mubalah* demonstrates his complete certainty and unwavering faith that the falsehood of the Christians' claims would be exposed. This confidence itself serves as a powerful testimony to the truthfulness of his prophethood.

A Testimony to the Virtue of Ahl al-Bayt

A Testimony to the Virtue of Ahl al-Bayt: Being present alongside the Prophet (SAWA) during such a significant event was an immense honor, especially when responding to his supplication with the word *Amin* (امين). Although many of the Prophet's companions may have wished to participate, Allah (SWT) reserved this distinction exclusively for Imam Hasan (AS), Imam Husayn (AS), Lady Fatimah (SA), and Imam Ali (AS).

These individuals are the Ahl al-Bayt of the Prophet (SAWA). Consequently, many Sunni and Shia commentators have regarded the verse of *Mubalah* as one of the clearest indications of the virtue and elevated status of Ahl al-Bayt.⁹

For example, al-Zamakhshari,^{10 11 12} in his famous commentary *Al-Kashshaf*, narrates from Aisha that on the day of *Mubalah*, the Prophet (SAWA) gathered these four individuals under a black cloak and recited the Verse of Purification.¹³

Similarly, *Sahih Muslim*^{14 15} records that Mu'awiyah once asked Sa'd Ibn Abi Waqqas why he refused to insult Imam Ali (AS). Sa'd replied that he could never insult Ali (AS) because of three virtues he had heard directly from the Prophet (SAWA). He stated that possessing even one of these virtues would be more beloved to him than owning a vast herd of red camels, which symbolized great wealth among the Arabs. Sa'd then mentioned the following virtues:

- a) During the expedition of Tabuk, the Prophet (SAWA) left Imam Ali (AS) in charge of Medina. When Ali (AS) expressed concern, the Prophet said to him: "Are you not pleased that your position to me is like the position of Aaron to Moses, except that there will be no prophet after me?"¹⁶
- b) During the Battle of Khaybar, after several unsuccessful attempts to take the fortress, the Prophet (SAWA) declared that he would give the banner to a man who loved Allah and His Messenger and who was loved by Allah and His Messenger. The following day, he entrusted the banner to Imam 'Ali (AS), and Allah granted victory to the Muslims through him.¹⁷
- c) When the verse of *Mubalah* was revealed,¹⁸ the Prophet (SAWA) called Ali (AS), Fatimah (SA), Hasan (AS), and Husayn (AS), and said: "O Allah, these are my family."¹⁹

The True Narrative – Verses 62 – 63

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ

“Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise.” (3:62).

فَإِنْ تَوَلَّوْا ۖ فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ

“But if they turn away, then indeed, Allah is Knowing of the corrupters.” (3:63).

Commentary

Verse 3:62 emphasizes that the account of Prophet ‘Isa (AS) presented in the preceding verses is the only true narrative (إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ), in contrast to the Christian claim that he was divine or the son of God. This point is further reinforced by the declaration: “There is no deity except Allah” (وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ), followed by the statement: “Indeed, Allah is the Exalted in Might, the Wise” (وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ).

The prefixed particle *lam* (لَ) in the expression “lahuwa” (لَهُوَ) is commonly translated as “surely” or “indeed” and serves as a form of emphasis.²⁰ Therefore, the phrase (إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ) may be understood as: “Indeed, this surely is the true account.”

Verse 3:63 reassures the Prophet (SAWA) that those who reject the Qur’anic account of Prophet ‘Isa (AS), despite the clear evidence presented to them, are not genuinely seeking the truth. Rather, they are acting corruptly, and Allah (SWT) is fully aware of those who spread corruption (فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ).

The Qur’an presents rational and logical arguments against the divinity of Prophet ‘Isa (AS). Therefore, those who persist in claiming his divinity despite these arguments are portrayed as people who seek to create confusion and undermine the truth and faith of others.

The Invitation to Common Ground – Verse 64

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا ۚ وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا ۚ مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا ۖ فَقُولُوا ۚ أَشْهَدُوا ۚ بِأَنَّا مُسْلِمُونَ

“Say, “O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.” But if they turn away, then say, “Bear witness that we are Muslims

(submitting to Him).''' (3:64).

Commentary

The Prophet Muhammad (SAWA) engaged with the Christians of Najran in three stages. First, he explained that Prophet 'Isa (AS) was a human being who was miraculously born to Lady Maryam (SA). However, the Christians rejected this reasoning without presenting any counterarguments. In the second stage, the Prophet (SAWA) invited the Christians to participate in the event of Mubahala, a mutual prayer for divine judgment to determine who was right.

During this event, the Christians realized that the Prophet (SAWA) was speaking the truth, yet they still refused to accept Islam. Ultimately, the Christians of Najran agreed that the Prophet (SAWA) would protect their lives and property and grant them the freedom to practice their faith. In return, they would remain loyal to the Prophet (SAWA) and pay the jizya tax instead of zakat.

Before the Christian delegation departed for Najran, verse 3:64 was revealed, inviting them to unite with Muslims in sincerely worshipping God alone. This shared goal of worship serves as a bridge to foster a deep sense of mutual understanding between Muslims and the People of the Book.

The verse reads: “O People of the Scripture (يَا أَهْلَ الْكِتَابِ), come (تَعَالَوْا) to a word that is equitable between us and you (إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ) – that we will not worship except Allah (أَلَّا نَعْبُدَ إِلَّا اللَّهَ), not associate anything with Him (وَلَا نُشْرِكَ بِهِ شَيْئًا), and not take one another as lords instead of Allah (وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ).”

The word *arbaban* (أَرْبَابًا) is the plural of *rab* (رَبّ), which means “lord.” Some Christian and Jewish scholars have declared certain forbidden acts permissible and certain permissible acts forbidden. However, it is ultimately God who determines what is permissible (halal) and what is forbidden (haram).

Anyone who follows and obeys someone other than Allah (SWT) in matters of halal and haram has taken that person as their lord instead of God. This is why the verse states: “and do not take one another as lords instead of Allah (وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ).”

“Uday Ibn Hatim”²¹ was originally a Christian before converting to Islam. After the revelation of the above verse, he recognized that the Qur’an indicated that the People of the Book had, in a sense, worshipped some of their scholars. Uday brought this concern to the Prophet (SAWA), stating that they had never literally worshipped their scholars.

The Prophet (SAWA) explained that these scholars often altered God’s commandments at will, and the People of the Book followed them in doing so. Uday acknowledged this point, and the Prophet clarified that such behavior constituted a form of worship and servitude.

The verse concludes by saying: “If they turn away (فَإِن تَوَلَّوْا), then say (فَقُولُوا), ‘Bear witness that we are

Muslims (submitting to Him)' (اَشْهَدُوا بِأَنَّا مُسْلِمُونَ).” In other words, the rejection of the truth by the People of the Book does not diminish the resolve of the believers, who remain steadfast in their adherence to Islam. They worship Allah alone and submit solely to His commands and laws.

Prophet's Letters

After Islam spread throughout the Arabian Peninsula, the Prophet (SAWA) sent letters to world leaders, including Al-Muqawqis (المقوقس) [\(22'23\)](#) and Heraclius, inviting them to embrace Islam. He included the above verse in his letters.

Letter to Al-Muqawqis

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-beneficent, the All-merciful.

مِنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ إِلَى الْمُقَوَّقِسِ عَظِيمِ الْقِبْطِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى.

أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلِمَ تَسْلِمًا، يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّمَا عَلَيْكَ إِنَّمُ الْقِبْطِ، وَ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَ لَا نُشْرِكَ بِهِ شَيْئًا وَ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ)

In [24'25](#) the name of Allah, the Entirely Merciful, the Especially Merciful.

From Muhammad, the son of Abdullah, to Al-Muqawqis, chief of the Copts: [26](#)

Peace be upon those who follow the guidance. I invite you to embrace Islam. By accepting this invitation, you will be protected from harm. If you accept, Allah will grant you a double reward: one for your own devotion and another for the faith of those who follow your lead. However, if you refuse, the sins of the Copts will be upon you.

The Prophet (SAWA) concluded his letter with verse 3:64:

“O People of the Scripture, come to a word that is equitable between us and you – that we will not worship anything except Allah, nor associate anything with Him, nor take one another as lords instead of Allah.” But if they turn away, then say, “Bear witness that we are Muslims (submitting to Him).”

Comment on the Letter

Prophet Muhammad (SAWA) assigned Hatib Ibn Abi Balta'ah²⁷ (حاتب بن أبي بلتعة) to deliver the letter to Al-Muqawqis. Hatib traveled to Egypt and learned that Al-Muqawqis was in Alexandria. He made his way there, arrived at the palace of Al-Muqawqis, and presented the letter to him.

Al-Muqawqis opened the letter, read it, and contemplated its contents for a while. He then asked, "If Muhammad is truly the Messenger of God, why were his opponents able to expel him from his hometown, forcing him to settle in Medina? Why did he not curse them so they would perish?"

Hatib replied, "Prophet 'Isa (AS) was also a Messenger of God, and you testify to his truthfulness. When the Children of Israel plotted to kill him, why did he not curse them so that God would destroy them?"

Al-Muqawqis was impressed by Hatib's reasoning and complimented him, saying, "Well done! You are an insightful man who comes from an insightful person." Hatib continued, "Before you, there was Pharaoh, who ruled this land and claimed divinity over the people for a long time. However, God ultimately destroyed him, and his fate serves as a lesson for you. Therefore, strive not to become a lesson for others."

Hatib further said, "The Prophet of Islam (SAWA) has invited us to embrace the pure religion. However, the Quraysh stubbornly fought against him, while the Jewish community opposed him with intense hostility. Among all people, the Christians are the closest to Islam. By my life, just as Musa (AS) proclaimed the prophethood of 'Isa (AS), 'Isa (AS) also foretold the coming of Prophet Muhammad (SAWA). We invite you to Islam just as you invite your followers to the Taurat and the Injil. Every nation that hears the call of the true Prophet should follow him. I have conveyed Muhammad's message (SAWA) to your land, and you, along with the people of Egypt, should respond to his call."

A few days later, Al-Muqawqis summoned Hatib to his palace and asked him to explain more about Islam. In response, Hatib stated that Prophet Muhammad (SAWA) calls people to worship God alone, strengthen their relationship with their Lord, pray five times daily, fast for one month each year, and undertake the pilgrimage to the House of God, the center of monotheism.

He also emphasized the importance of remaining faithful to one's covenant and refraining from consuming blood and carrion. Hatib further described some characteristics of the life of Prophet Muhammad (SAWA).

Expressing his respect for the Prophet, Al-Muqawqis remarked, "These are good signs. I had imagined that the Seal of the Prophets would arise from the land of Sham, known as the land of the prophets. Now it has become clear that he was raised in the land of Hijaz." He then instructed his scribe to compose a letter in Arabic conveying this message to the Prophet (SAWA). The text of his letter was as follows:

“To Muhammad, the son of Abdullah, from Al-Muqawqis, one of the great leaders of the Copts: Peace be upon you. I have read your letter and learned about your call. I acknowledge the truthfulness of your message. I knew that a prophet would appear, but I had thought he would come from Syria. Therefore, I have honored your messenger.”

In the letter, he also mentioned the gifts he had sent to the Prophet and concluded with the words, “Peace be upon you.”

Islamic historical records indicate that Al-Muqawqis sent eleven gifts to the Prophet and also dispatched a physician to treat Muslim patients.

The Prophet accepted the gifts but declined the physician, stating, “We are a people who do not eat until we are hungry, and we stop eating before we are full. This principle is sufficient for our health and well-being.”

This firm refusal reflects the Prophet’s confidence in his way of life and his commitment to his principles. It is also possible that the Prophet was hesitant to entrust his life and the lives of the Muslims to the physician.

Al-Muqawqis honored the Prophet’s envoy by sending gifts and by mentioning the name of Prophet Muhammad (SAWA) before his own in the letter. These actions suggest that he may have accepted the Prophet’s invitation in his heart or, at the very least, developed an interest in Islam. However, he did not openly declare his acceptance of Islam, likely in order to protect his position.

Letter to Heraclius, the Byzantine Emperor

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-beneficent, the All-merciful.

مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى.

أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ، أَسْلِمُ تَسْلِمًا، يُؤْتِيكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّمَا عَلَيْكَ إِيْثْمُ الْأَرِيسِيِّنَ (يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَ لَا نُشْرِكَ بِهِ شَيْئًا وَ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ)

In the name of Allah, the Entirely Merciful, the Especially Merciful.

From Muhammad, the son of Abdullah, to Heraclius, the Great King of Rome:

Peace be upon those who follow the guidance. I invite you to embrace Islam. By accepting this invitation, you will be protected from harm. If you accept, Allah will grant you a double reward: one for your own devotion and another for the faith of those who follow your lead. However, if you refuse, the sins of the Arisiyyin (your subjects) will be upon you.

The Prophet (SAWA) concluded his letter with verse 3:64:

“O People of the Scripture, come to a word that is equitable between us and you – that we will not worship except Allah, nor associate anything with Him, nor take one another as lords instead of Allah.” But if they turn away, then say, “Bear witness that we are Muslims (submitting to Him).”

Commentary on the Letter

The Prophet (SAWA) chose Dahyah al-Kalbi (دَحْيَةُ الْكَلْبِيِّ) to deliver the letter to Caesar. Dahyah set out for Rome, but before reaching Constantinople, he learned that Caesar had traveled to Jerusalem. Therefore, Dahyah approached the governor of Bosra (بُصْرَى), Harith Ibn Abi Shamar (حَارِثُ بْنُ أَبِي شَمَرَ), to explain his mission.

It appears that the Prophet (SAWA) had instructed Dahyah to deliver the letter to the ruler of Bosra, who would then forward it to Caesar. Harith Ibn Abi Shamar summoned Aday Ibn Hatim (عَدِيّ بْنُ حَاتِمٍ) to accompany Dahyah in delivering the letter to Caesar in Jerusalem.

The highly anticipated meeting between Dahyah and the emperor was scheduled to take place in Homs²⁸. However, there was tension in the atmosphere as the emperor’s staff warned Dahyah, “You must prostrate before the emperor; otherwise, he will not pay attention to you.” Dahyah, known for his intelligence, replied, “I have come on behalf of the Prophet to proclaim that the worship of human beings must cease and that only Allah is worthy of worship and obedience. Yet you are asking me to prostrate before the emperor.”

The courtiers were impressed by Dahyah’s strong reasoning. One of them said, “You may place the letter on the table for the emperor and then return. No one except Caesar is permitted to touch the letters placed there.” Dahyah thanked him, placed the letter on the table, and withdrew.

Intrigued, Caesar opened the letter and was immediately struck by its opening words: “In the name of Allah.” He was astonished, for he had never seen a letter begin in such a manner except for the letter of Prophet Suleiman (AS). He then instructed his translator to read and translate the letter.

Caesar suspected that the author of the letter might be the prophesied messenger mentioned in the Bible and the Taurat. Therefore, he sought to gather information about the Prophet Muhammad (SAWA).

Caesar sent agents throughout Sham in search of relatives of Muhammad (SAWA) or people familiar with his life. At that time, Abu Sufyan and a group from Quraysh were in Sham on a trade journey when they were approached by the emperor’s agents in Jerusalem. The agents asked whether anyone among

them was related to Muhammad (SAWA). Abu Sufyan replied that he and Muhammad (SAWA) belonged to the same tribe and were related through a common ancestor several generations back.

Caesar's agents then escorted Abu Sufyan and his companions to Jerusalem to meet the emperor. During their meeting, Caesar questioned Abu Sufyan, who answered to the best of his ability. The following were some of the questions and answers exchanged:

Q1: What is Muhammad's lineage?

A1: He comes from a noble and honorable family.

Q2: Has anyone among his ancestors ruled over the people?

A2: No.

Q3: Was he known to lie before claiming prophethood?

A3: No. Muhammad was known to be truthful.

Q4: Who opposes him, and who supports him?

A4: The elites oppose him, while the common people support him.

Q5: Has any of his followers ever abandoned his religion after embracing it?

A5: No.

Q6: Are his followers increasing in number?

A6: Yes.

After hearing these answers, Caesar said to Abu Sufyan and his companions, "If these reports are true, then he is indeed the prophet whose coming was foretold. I knew that such a prophet would arise, but I did not know he would come from Quraysh. I would willingly submit myself to him and even wash his feet as a sign of respect." He further predicted that the Prophet's religion and authority would eventually spread throughout the land of Rome.

Caesar then invited Dahyah to his court, honored him, wrote a reply to the Prophet (SAWA), and sent gifts along with the letter, expressing his admiration and interest in Islam.

The Religion of Ibrahim: Pure Monotheism – Verses 65 – 68

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ

“O People of the Scripture, why do you argue about Abraham while the Taurat and the Gospel were not revealed until after him? Then will you not reason?” (3:65).

هَآأَنْتُمْ هَؤُلَآءِ حُجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

“Here you are – those who have argued about that of which you have (some) knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not.” (3:66).

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

“Abraham was neither a Jew nor a Christian, but he was an upright man, a Muslim (submitting to Allah). And he was not of the polytheists.” (3:67).

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

“Indeed, the nearest of people to Abraham are those who followed him (in submission to Allah) and this Prophet, and those who believe (in his message). And Allah is the guardian of believers.” (3:68).

Commentary

According to Islamic tradition, Jewish and Christian scholars from Najran approached Prophet Muhammad (SAWA) to express their views regarding Prophet Ibrahim (AS). The Jews claimed that Prophet Ibrahim (AS) was a Jew, while the Christians argued that he was a Christian.

Each group sought to associate Prophet Ibrahim (AS) with its own tradition in order to establish religious superiority. This was no minor claim, as Prophet Ibrahim (AS) is regarded as one of the greatest prophets of God by all religious communities. In response to these unfounded assertions, verses 3:65–69 were revealed to refute them.[29](#)

Verse 3:65 explains that Prophet Ibrahim (AS) lived long before the time of Prophet Musa (AS) and Prophet ‘Isa (AS), and that the Taurat and the Gospel were revealed only after him. This chronological fact raises the question of how the People of the Scripture could claim that Prophet Ibrahim (AS) belonged to either of their religions. The translation of verse 3:65 is as follows:

“O People of the Scripture (يَا أَهْلَ الْكِتَابِ), why do you argue about Abraham (لِمَ تُحَآجُّونَ فِي إِبْرَاهِيمَ) while the Taurat and the Gospel (التَّوْرَةُ وَالْإِنْجِيلُ) were not revealed (وَمَا أُنْزِلَتْ) until after him (إِلَّا مِنْ بَعْدِهِ)? Then will you not reason (أَفَلَا تَعْقِلُونَ)?”

Verse 3:66 addresses the debates between the Jews and Christians of Najran over two matters: one in which they had some knowledge, and another about which they knew nothing. The verse does not explicitly identify these issues. According to *Al-Mizan*,³⁰ their debates centered on Prophet ‘Isa (AS) and the religion of Prophet Ibrahim (AS).

Regarding Prophet ‘Isa (AS), both groups possessed some knowledge, although their views differed greatly. The Christians regarded him as divine, while the Jews viewed him as merely human.

Concerning their debate about Prophet ‘Isa (AS), verse 3:66 states: “*You are those who have argued (هَآ) (فِيمَا لَكُمْ بِهِ عِلْمٌ) about matters of which you have knowledge (أَنْتُمْ هَؤُلَاءِ حَاجِبَتُمْ*.”

Regarding the religion of Prophet Ibrahim (AS), the Jews and Christians confused religion itself with *Sharia* (religious law). Prophet Ibrahim (AS), Prophet Musa (AS), and Prophet ‘Isa (AS) all submitted to the will of Allah (SWT), which is why they may all be described as Muslims in the literal sense of submission to God. However, each prophet followed the specific Sharia revealed to him.

The Sharia of Prophet Ibrahim (AS) differed from that of Prophet Musa (AS) and Prophet ‘Isa (AS). Therefore, to claim that Prophet Ibrahim (AS) was a Christian would imply that he followed the Sharia of Prophet ‘Isa (AS), which is historically and theologically incorrect. The same principle applies to Prophet Muhammad (SAWA); he was a Muslim who followed the Sharia revealed specifically to him.

In conclusion, Islam, in the sense of submission to Allah, was the religion of the five *Ulu al-Azm*³¹ prophets, although each prophet followed the particular Sharia revealed during his time.

The term “Islam” has two meanings: its literal meaning is “submission,” while its second meaning refers specifically to the Sharia revealed to Prophet Muhammad (SAWA). It is important to distinguish between these two definitions.³²

Regarding their debate about the religion of Prophet Ibrahim (AS), verse 3:66 further states: “*Why do you argue about that of which you have no knowledge? (فَلِمَ تَحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ) And Allah knows, while you do not know (وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ).*”

Verse 3:67 states: “*Abraham was neither a Jew (مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا) nor a Christian (وَلَا نَصْرَانِيًّا), but he was upright (وَلَكِنْ كَانَ حَنِيفًا), a Muslim (مُسْلِمًا) – one who submitted to Allah. And he was not among the polytheists (وَمَا كَانَ مِنَ الْمُشْرِكِينَ).*”

The term *hanifan* (حَنِيفًا) comes from the Arabic root *h-n-f* (حنف), which means “to incline toward.” In the Qur’an, *hanif* refers to a person who turns away from false religions and embraces the true faith. God describes Prophet Ibrahim (AS) as *hanif* because he rejected the widespread idolatry of his society and never prostrated before idols, despite living in an environment saturated with idol worship.³³

The idolaters of Arabia claimed that they followed “the Hanif religion of Ibrahim.” This expression became so widespread that both Jews and Christians referred to the Arabs as *hunafa*. However, Allah

clarifies that Prophet Ibrahim (AS) was both *hanif* and Muslim, emphasizing: “*And he was never among the polytheists* (وَمَا كَانَ مِنَ الْمُشْرِكِينَ).” This statement clearly distinguishes Prophet Ibrahim (AS) from the pagan Arabs.

When examining the relationship between Prophet Ibrahim (AS) and later generations, it becomes evident that he cannot be considered a follower of those who came after him. Rather, later generations are the followers of earlier prophets. Therefore, the proper question is: “Who is closest to Prophet Ibrahim (AS)?”

Naturally, those closest to him are the people who followed him in sincere submission to God. Among them are Prophet Muhammad (SAWA) and those who believed in him. This understanding is derived from the interpretation presented in *Al-Mizan*.³⁴

The translation of verse 3:68 is: “*Indeed* (إِنَّ), *the nearest of people to Abraham* (أَوْلَى النَّاسِ بِإِبْرَاهِيمَ) *are those who followed him* (الَّذِينَ اتَّبَعُوهُ), *and this Prophet* (وَهَذَا النَّبِيُّ), *and those who believe* (in his message) (وَالَّذِينَ آمَنُوا).” “*And Allah is the guardian of believers* (وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ).”

The phrase “and this Prophet and those who believe in his message” (وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا) places the Prophet before the believers. This order of mention underscores the Prophet’s elevated status and unique position with Allah (SWT).

The Illusion of the Deceiver – Verse 69

وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

“A faction of the people of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive (it) not.” (3:69).

Commentary

The People of the Scripture attempted to persuade faithful companions of the Prophet (SAWA), such as Mu’adh Ibn Jabal (مُعَاذُ بْنُ جَبَل) and Ammar Ibn Yasir (عَمَّارُ بْنُ يَاسِرٍ), to renounce Islam and embrace their religion. They believed that if they could convince one or more of the Prophet’s close companions to abandon Islam, it would create doubt in the hearts and minds of other Muslims and potentially lead many of them away from the faith. The above verse was revealed in response to this situation, warning Muslims about this danger.

The verse states: “*A faction of the People of the Scripture* (طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ) *wish* (وَدَّتْ) *that they could mislead you* (لَوْ يُضِلُّوكُمْ).”

The People of the Scripture failed to realize that devoted companions of the Prophet (SAWA), such as

Bilal, would not renounce their faith even under severe torture. For example, when Bilal's master, Umayya Ibn Khalaf, discovered his faith in Islam, he ordered Bilal to be tied to the ground and flogged under the scorching heat of the Arabian desert. Yet instead of abandoning the Prophet (SAWA) and renouncing his faith, Bilal repeatedly proclaimed, "Ahad, Ahad," meaning, "One, One," affirming his belief in the One God.

When Bilal refused to yield, Umayya ordered that a heavy heated stone be placed upon his chest. Even then, Bilal remained steadfast and continued to say, "Ahad, Ahad."

The verse continues: "*But they do not mislead (وَمَا يُضِلُّونَ) except themselves (إِلَّا أَنْفُسَهُمْ), and they do not perceive it (وَمَا يَشْعُرُونَ).*"

The phrase "They do not perceive it" (وَمَا يَشْعُرُونَ) may imply that a person who persists in misleading others through lies and deceit does not perceive the consequences of leading others astray.

The Distortion of Reality – Verses 70 – 71

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ

"O People of the Scripture, why do you disbelieve in the verses of Allah while you witness (to their truth)?" (3:70).

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

"O People of the Scripture, why do you mix the truth with falsehood and conceal the truth while you know (it)?" (3:71).

Commentary

Verse 3:70 admonishes the People of the Scripture for disbelieving in the signs of Allah (SWT) (تَكْفُرُونَ) (بِآيَاتِ اللَّهِ). It is important to understand that disbelief in God's signs is distinct from disbelief in God and His lordship.

For instance, atheists deny the existence of God. Idolaters affirm His existence but worship idols while rejecting the prophethood of Muhammad (SAWA) and the Qur'an. In contrast, the People of the Scripture believe in God yet reject Prophet Muhammad (SAWA) and the revelation conveyed through him, despite the clear signs that testify to his prophethood.

Verse 3:70 reads: "*O People of the Scripture (يَا أَهْلَ الْكِتَابِ), why do you disbelieve in the signs of Allah (لِمَ تَكْفُرُونَ) while you witness (to their truth) (وَأَنْتُمْ تَشْهَدُونَ)?"*

The phrase *wa-antum tashhaduna* (وَأَنْتُمْ تَشْهَدُونَ) translates as “while you witness” and implies that they were knowingly rejecting divine teachings.

Verse 3:71 admonishes the People of the Scripture for concealing the truth and misleading others by mixing it with falsehood. What, then, were they trying to hide?

The signs of the foretold Prophet were mentioned in the Taurat and the Injeel, and the scholars of the Scripture were aware of them. For instance, it was known that the prophesied Prophet would pray facing two qiblahs. The Prophet (SAWA) initially prayed toward Masjid al-Aqsa before migrating to Madinah and then toward Masjid al-Haram after his migration.

The People of the Scripture did not reveal the signs of the foretold Prophet to those outside their religion because these signs corresponded to the characteristics of the Prophet (SAWA). When examining the reasons behind this concealment, it becomes clear that it was done for three reasons:

1. It would confirm and strengthen the position of the Prophet (SAWA) as the prophesied messenger mentioned in the Scripture.
2. It would count against them because Muslims would ask why they did not believe in the prophesied prophet mentioned in their own Scripture.
3. The third reason is deduced from verse 2:76. They believed that if they admitted the characteristics of the Prophet (SAWA) corresponded to what was mentioned in the Scripture, they would be compelled to believe in him. Otherwise, God would condemn them in the Hereafter. However, if they refused to acknowledge this correspondence, they could claim uncertainty regarding whether the Prophet's traits truly matched what was mentioned in the Scripture. They imagined the divine court to be like human courts, where the truth could be concealed without consequence.

Verse 2:76 reads:

... وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ ۖ قَالُوا ۖ أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ ۖ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ

“... When they are alone with one another, they say, “Do you talk to them (believers) about what Allah has revealed to you (the traits of the foretold prophet) so they (believers) can argue with you about it before your Lord?” Then will you not reason?” (2:76).

Verse 3:71 once again addresses the People of the Scripture, saying: “O People of the Scripture (يَا أَهْلَ الْكِتَابِ), why do you mix the truth with falsehood so as to lead people astray (لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ)? Why do you conceal the truth (وَتَكْتُمُونَ الْحَقَّ) while you know it (وَأَنْتُمْ تَعْلَمُونَ)?”

The phrase *talbisuna al-haqqa bil-batili* (تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ) translates as “mixing truth with falsehood” and implies creating confusion and doubt about the truth in people's minds.

Manufactured Doubt – Verses 72 – 74

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ؕ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ ءَامَنُوا ۖ وَكَفَرُوا ۖ ؕ ءَاخِرَهُ ۖ لَعَلَّهُمْ يَرْجِعُونَ

“And a faction of the People of the Scripture say (to each other), “Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will abandon their religion,” (3:72).

وَلَا تُؤْمِنُوا ۖ ؕ إِلَّا لِمَن تَبَعَ دِينَكُمْ ۚ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ ۖ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ ۚ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ وَسِعَ عَلِيمٌ

“And do not trust except those who follow your religion.” Say, “Indeed, the (true) guidance is the guidance of Allah.” (Do not believe) that anyone will be given (privileges) the like of what you have been given or that they (believers) will argue with you in the presence of your Lord?” Say, “Indeed, (all) bounty is in the hand of Allah – He grants it to whom He wills. And Allah is all-Encompassing and Wise.” (3:73).

يَخْتَصُّ بِرَحْمَتِهِ ۖ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

“He selects for His mercy whom He wills. And Allah is the possessor of great bounty.” (3:74).

Commentary

Twelve Jewish scholars from Khaybar and elsewhere devised a plan to undermine the Muslims’ belief in Islam and the Prophet’s ruling authority. They conspired to accept Islam in the presence of the Prophet (SAWA) at the beginning of the day and then revert to Judaism shortly afterward. They would then publicly proclaim that they had examined Prophet Muhammad’s (SAWA) characteristics and concluded that they did not correspond to the descriptions found in the Scripture. Consequently, they claimed to have reverted to Judaism.

Had they succeeded, this conspiracy would have sown confusion in the minds of weak-hearted Muslims. Imagine the upheaval if hundreds of people who had previously prayed behind the Prophet (SAWA) suddenly refused to pray with him, claiming that his signs did not match the characteristics of the foretold prophet mentioned in the Scripture. Such a conspiracy would undoubtedly have weakened the faith of some people in Islam. This plot is echoed in verses 3:72–73 of Surat Al-i-Imran.

The verse reads: “And a faction of the People of the Scripture (وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ) say (to one another), ‘Believe in that which was revealed to the believers at the beginning of the day (آمَنُوا بِالَّذِي أُنزِلَ)

وَاعْتَرَفُوا بِآيَاتِهِ) (وَأَكْفُرُوا آخِرَهُ) and reject it at its end (عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ) and reject it at its end (وَأَكْفُرُوا آخِرَهُ), so that perhaps they (the believers) will abandon their religion (لَعَلَّهُمْ يَرْجِعُونَ).”

The phrase “perhaps they will abandon their religion” (لَعَلَّهُمْ يَرْجِعُونَ) alludes to the Jewish scholars’ expectation that their plot would succeed.

The phrase “believe at the beginning of the day (آمَنُوا وَجَهَ النَّهَارِ) and reject it at its end (وَأَكْفُرُوا آخِرَهُ)” implies that they intended to profess belief in Islam only temporarily.

Verse 3:73 refers to the instruction of the Jewish scholars, who urged the Jews to conceal the plot from outsiders. The verse reads: “And do not trust (وَلَا تُؤْمِنُوا) except those who follow your religion (إِلَّا لِمَنْ تَبِعَ دِينَكُمْ).” The phrase “those who follow your religion” refers to the Jews.

The phrase *la tu’minu* (لَا تُؤْمِنُوا) is commonly translated as “do not believe,” but in this context it carries the meaning of “do not trust,” since belief is rooted in trust. In other words, “do not believe” subtly implies “do not trust.”

The Jewish scholars were afflicted with self-conceit and arrogance. They perceived themselves as especially beloved by God, much like children are beloved by their parents. Hence, they referred to themselves as “the children of God and His beloved.”³⁵ Furthermore, they believed that they alone were the inheritors of Paradise³⁶ and that prophethood would remain exclusively within the lineage of the Jews.³⁷ This belief in exclusivity was a cornerstone of their religious worldview and reinforced their sense of superiority.

According to verse 3:73, they misled their followers by saying: “(Do not believe) *that anyone will be given* (the privileges – mentioned in the above paragraph) *the like of what you have been given.*”

أَنْ يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ

“(Do not believe) that anyone will be given (the privileges) the like of what you have been given.” (3:73).

Furthermore, they assured their followers that if they concealed the signs of the foretold prophet mentioned in the Scriptures from the Muslims, the Muslims would be left with no grounds to challenge them before their Lord in the Hereafter. This point is echoed at the end of verse 3:73:

يَحَاجُّوكُمْ عِنْدَ رَبِّكُمْ

“(Do not believe) ... that they (believers) will argue with you in the presence of your Lord?” (3:73).

Allah (SWT) instructs the Prophet to say: “Indeed, the true guidance is the guidance of Allah (قُلْ إِنَّ الْهُدَىٰ

” (هُدَى اللّٰهُ), and these conspiracies will not sway those who have received divine guidance.

The remainder of verse 3:73 and verse 3:74 indicate that Allah (SWT) grants the mission of prophethood to whomever He wills. The verses read: “*Indeed, all bounty is in the hand of Allah (قُلْ إِنَّ الْفَضْلَ بِيَدِ اللّٰهِ); He grants it to whom He wills (يُؤْتِيهِ مَنْ يَشَاءُ). And Allah is All-Encompassing and All-Knowing (وَاللّٰهُ وَاسِعٌ). He selects for His mercy whom He wills (يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ). And Allah is the Possessor of great bounty (وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيمِ).*”

Traitors and Trustees of the People of the Book – Verses 75 – 76

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنْهُ بِقِنْطَارٍ ۖ يُؤَدِّهِ ۖ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنْهُ بِدِينَارٍ ۖ لَا يُؤَدِّهِ ۖ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا ۖ لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ ۚ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

“And among the People of the Scripture is he who, if you entrust him with a great amount (of wealth), he will return it to you. And among them is he who, if you entrust him with a (single) silver coin, he will not return it to you unless you are constantly standing over him (demanding it). That is because they say, “The illiterates have no way against us.” And they tell a lie against Allah while they know.” (3:75).

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ ۖ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

“But yes, whoever fulfills his commitment and fears Allah – then indeed, Allah loves those who fear Him.” (3:76).

Commentary

These verses highlight the mindset of some among the People of the Book regarding trustworthiness. Some believed they were not obligated to return entrusted property if its owner belonged to a different faith. This belief was rooted in the misconception that the People of the Book had no obligations toward followers of other religions. However, many among the People of the Scripture understood the gravity of their moral duty to honor trusts and return them to their rightful owners, regardless of the owner’s religious affiliation.

For instance, Abd Allah Ibn Salam (عبد الله بن سلام) and Finhas Ibn Azura (فنحاص بن عازورا) were both Jewish residents of Medina. Abd Allah Ibn Salam was known for his great trustworthiness. On one occasion, he was entrusted with a significant amount of gold, and he faithfully returned it to its owner on time.

God praised this act of integrity, thereby encouraging others to follow such an example. In contrast,

Finhas Ibn Azura, when entrusted with a single dinar, failed to return it to its rightful owner, serving as a stark reminder of the consequences of betraying trust. God admonished his breach of trust as a warning to others.

Verse 3:75 reads: “And among the People of the Scripture (وَمِنْ أَهْلِ الْكِتَابِ) is he who (مَنْ), if you entrust him with a great amount (of wealth) (إِنْ تَأْمَنْهُ بِكِنَاطٍ), he will return it to you (يُؤَدِّهِ إِلَيْكَ). And among them (وَمِنْهُمْ) is he who (مَنْ), if you entrust him with a (single) dinar (إِنْ تَأْمَنْهُ بِدِينَارٍ), he will not return it to you (لَّا يُؤَدِّهِ إِلَيْكَ) unless you constantly stand over him demanding it (إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا).”

Qintar (قِنْطَارٍ) refers to a large amount of wealth.

The verse then explains that the latter group believed they would not be blamed for betraying trusts or usurping the property of the unlettered Arabs. The verse reads: “That is because they say (ذَلِكَ بِأَنَّهُمْ قَالُوا), ‘There is no blame upon us concerning the illiterates’ (لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ).”

In other words, they believed that the illiterates would have no claim against God’s chosen servants on the Day of Judgment. *Al-ummiyyin* (الْأُمِّيِّينَ) means “the illiterate,” and it refers to the polytheists of Arabia, many of whom were illiterate.

The People of the Scripture were afflicted with self-conceit and arrogance. They believed they were the chosen children of God and His beloved,³⁸ the sole inheritors of Paradise,³⁹ and that God would deal leniently with them on the Day of Judgment.⁴⁰ This sense of exclusivity and superiority led them to perceive themselves as inherently righteous in the sight of God, a dangerous form of self-righteousness.

Verse 3:75 indicates that they were fully aware that the Scripture forbade betraying people’s trust. Yet they chose to fabricate lies against God in order to justify their shameful behavior. The verse reads: “And they tell lies about Allah (وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ) while they know (the truth) (وَهُمْ يَعْلَمُونَ).”

Verse 3:76 states that the true criterion for excellence and nobility lies in fulfilling promises, honoring trust, and acting with integrity. Indeed, God loves those who embody these virtues, not treacherous individuals who consider it permissible to usurp people’s property and falsely attribute such actions to God.

Verse 3:76 reads: “But yes (بَلَى), whoever fulfills his commitment (مَنْ أَوْفَى بِعَهْدِهِ) and fears Allah (وَاتَّقَى), then indeed Allah loves those who fear Him (فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ).”

The word *bala* (بَلَى) means “yes,” and it is used to give an affirmative response to a negative question. For example, God says: “Am I not your Lord?” They replied: “Bala” (بَلَى) – “Yes.”

Similarly, *na’am* (نَعَمْ) also means “yes,” but it is used in response to a positive question. For example, God will ask: “Did you find what your Lord promised to be true?” They will reply: Na’am (نَعَمْ) – “Yes.”

The Price of a Broken Pledge – Verse 77

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أَوْ لَتُنْكَ لَا خَلْقَ لَهُمْ فِي آٰلِ آٰخِرَةٍ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ
الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌۙ

“Indeed, those who exchange the covenant of Allah and their oaths (in His Holy Names) for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.” (3:77).

Commentary

A group of Jewish scholars, such as “Abu Rafi” (أبو رافع), “Huyayy Ibn Akhtab” (حبي بن أخطب), and “Ka’b Ibn al-Ashraf” (كعب بن الأشرف), found their social status in Medina deteriorating with the arrival of the Prophet (SAWA). Fearing a complete loss of their influence and prestige, they were driven to desperate measures in an attempt to weaken people’s faith in the Prophet (SAWA).

They resorted to altering the verses of the Taurat that prophesied the coming of a prophet whose traits and characteristics matched those of the Prophet of Islam. They even went so far as to swear that these distorted verses were from God. The revelation of the above verse served as a severe warning to them, underscoring the gravity of their actions and the consequences they would face.

The rationale behind their dishonesty was as follows:

The Scripture contained verses describing the personality and characteristics of the foretold prophet. Before the advent of Islam, the Jews of Medina had been awaiting the arrival of the promised prophet, believing that he would grant them victory over the Bedouins of the Arabian Peninsula.⁴¹ This fact was widely known among the people of the region.

The Jewish scholars distorted the relevant verses so that they no longer corresponded to the traits of the Prophet (SAWA). In this way, they sought to convince the people of Medina that Muhammad’s characteristics did not match those of the foretold prophet described in the Scriptures and that, therefore, he could not be the prophet they had awaited. They hoped this claim would create doubt in the minds of new Muslims and eventually persuade some of them to turn away from Islam.

A group of commentators also stated that the above verse was revealed concerning al-Ash’ath Ibn Qays (الأشعث بن قيس), a figure in Islamic history who sought to usurp a piece of land through a false claim. When he prepared to swear an oath in support of his claim, the above verse was revealed. At that moment, Ash’ath Ibn Qays became fearful, confessed the truth, and withdrew his claim.

The verse reads: “*Indeed, those who exchange the covenant of Allah (اللَّهِ) and their*

oaths taken in His Holy Name (وَأَيْمَانِهِمْ) for a small price (ثَمَنًا قَلِيلًا)” will be subjected to five forms of punishment:

1. They will have no share in the eternal blessings of the Hereafter (أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ).
2. Allah will not speak to them (وَلَا يُكَلِّمُهُمُ اللَّهُ).
3. Nor will He look upon them on the Day of Resurrection (وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ).
4. Allah will not purify them in this world or the Hereafter (وَلَا يُزَكِّيهِمْ).
5. They will suffer painful punishment (وَلَهُمْ عَذَابٌ أَلِيمٌ).

From these expressions, it is understood that God will communicate with His believing servants either directly or through angels on the Day of Judgment. This exclusive communication will bring them joy and happiness, serving as a manifestation of His care and attention toward them. This divine attention is not a physical gaze but a spiritual connection that brings comfort and reassurance to the faithful.

It is also evident that God does not communicate through spoken words in a physical sense, because He is exalted above physical embodiment. Rather, He conveys messages through inspiration cast into the heart or by creating sound waves in space, similar to the words heard by Prophet Musa (AS) from the burning bush on Mount Tur.

Thamanan qalilan (ثَمَنًا قَلِيلًا) means “a small price.” The phrase “*Those who exchange the covenant of Allah and their oaths (taken in His Holy Name) for a small price*” means that any worldly gains obtained by breaking Allah’s command and swearing falsely in His name are insignificant compared to the severity of the consequences.

Stages of Nearness to God

Stages of Nearness to God: The five consequences mentioned in this verse regarding “breaking the covenant” and “making false oaths” appear to correspond to the stages of drawing nearer to or distancing oneself from God. When a person draws close to God and follows the path leading to His nearness, they are guided and supported by a series of spiritual blessings.

As they move closer, God communicates with them, granting them further guidance. The more they approach Him, the more He looks upon them with mercy and care, providing them with reassurance and support. When they attain even greater nearness, He purifies them from the effects of their sins and shortcomings, guiding them away from suffering and toward His blessings.

In contrast, those who choose to break the covenant and misuse the name of God become increasingly distant from Him, gradually losing the blessings they once possessed. As they move farther away, they experience the burden of their actions and the deprivation of His mercy and guidance.

Verse 174 of Surah Al-Baqarah, which bears similarities to this verse, further clarifies its meaning:

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أَوْ لَتَأْتِيَكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

“Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price – those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.” (2: 174).

The Scandal of Distortion – Verse 78

وَأَنَّ مِنْهُمْ لَفَرِيقًا يَلُؤْنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

“And indeed, there is among them a party who distorts the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, “This is from Allah,” but it is not from Allah. And they tell a lie against Allah while they know.” (3:78).

Commentary

The Scripture contained verses that authentically described the Prophet of Islam.^{[42](#)} However, after the Prophet’s (SAWA) arrival, some Jewish scholars, in a calculated act of scholarly deceit, distorted these verses and falsely attributed them to God.^{[43](#)}

Their deceptive strategy was to argue that the Prophet’s characteristics, as described in the Scripture, did not correspond to the characteristics of Prophet Muhammad (SAWA). Therefore, they claimed that he was not the foretold prophet mentioned in the Scripture. This was one of the many tactics they employed to undermine the Prophet’s mission and prophethood.

Al-Tabarsi (طبرسي), in Majma’ al-Bayan (مجمع البيان), narrates that verse 3:78 was revealed at a time when Jewish scholars such as Ka'b Ibn al-Ashraf (كعب بن الأشرف) and Huyayy Ibn Akhtab (حيي بن أخطب) had begun the reprehensible practice of distorting the verses of the Taurat and falsely attributing them to God. This historical context sheds light on the challenges faced by the Prophet during his mission.^{[44](#)}

The Jewish scholars viewed the Prophet’s presence in Medina as a threat to their social status and material interests. Consequently, they committed numerous injustices against the Prophet (SAWA). Yet, had they broadened their perspective and acted with sincerity, God Almighty would have provided for both their spiritual and material needs.

The verse reads: “And indeed, among them is a group (مِنْهُمْ لَفَرِيقًا) who distort the Scripture with their tongues (يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ) so that you may think it is from the Scripture (لِتَحْسَبُوهُ مِنَ الْكِتَابِ), while it is not from the Scripture (وَمَا هُوَ مِنَ الْكِتَابِ).”

The word *yalwuna* (يَلُؤُونَ) means “they distort” or “they twist.” The phrase *yalwuna alsinatahum bil-kitab* (يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ) implies that the scholars twisted their tongues while reciting verses from the Taurat that mentioned the Prophet’s attributes. Through deliberate manipulation, they altered the meaning of the text, causing listeners to believe that they were faithfully reciting the Scripture itself.

Verse 3:78 further states that the scholars falsely claimed that what they recited had been revealed by God, even though it had not. The verse reads: “And they say, ‘This is from Allah (وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ), while it is not from Allah (وَمَا هُوَ مِنْ عِنْدِ اللَّهِ). And they tell lies about Allah while they know (وَيَقُولُونَ عَلَى اللَّهِ (الكَذِبَ وَهُمْ يَعْلَمُونَ).”

Total Devotion to the Creator – Verses 79 – 80

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيِّنَا نَبِمَا كُنْتُمْ تَعْلَمُونَ أَلْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

“It is not conceivable for a human that Allah should give him the Scripture and authority and prophethood and then he would say to the people, “Be my worshippers rather than Allah’s.” But (would say) “Be Rabbaniyun (pious learned men), because you are teaching the Scripture and because you are studying it.”” (3:79).

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

“And (similarly) he never orders you to take the angels and prophets as lords. Would he order you to disbelief after you had been submitted to God’s command?” (3:80).

Commentary

Two events led to the revelation of the above verses.⁴⁵ In the first event, a man approached the Prophet of Islam (SAWA) and said, “We greet you as others do, but we believe this does not sufficiently honor you. Would you permit us to show our respect by prostrating before you?”

The Prophet (SAWA) responded, “Prostration to anyone other than God is not permissible in Islam. It is the highest form of reverence and must be reserved exclusively for Allah. However, it is important to respect your Prophet as a human being by recognizing his rights and obeying his commands.”

In the second event, a Jew named Abu Rafi’ (أَبُو رَافِعٍ) and the leader of the Christian delegation from

Najran visited the Prophet (SAWA) in Medina. Abu Rafi' asked the Prophet, "Should we regard you as a divine being and worship you?" The Prophet (SAWA), demonstrating profound humility and deep devotion to monotheism, replied, "I seek refuge in Allah from permitting anyone to be worshipped besides Him. Allah has never sent me for such a purpose!"

Abu Rafi' and the Christian leaders of Najran may have intended to mislead the Prophet with their proposal. They likely believed that by recognizing the Prophet's divinity, he would, in turn, affirm Christ's divinity. It may also have been an attempt to discredit the Prophet (SAWA) and influence public opinion against him.

Verse 3:79 reads: "*It is not conceivable for a human being (مَا كَانَ لِبَشَرٍ) to whom Allah has given the Scripture, authority, and prophethood (أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ), and then for him to say to the people (ثُمَّ يَقُولَ لِلنَّاسِ), 'Be worshippers of me rather than Allah (كُونُوا عِبَادًا لِّي مِنْ دُونِ اللَّهِ). Rather, he would say: 'Be pious and learned people (وَلَكِنْ كُونُوا رَبَّانِيِّينَ), because you teach the Scripture (بِمَا كُنْتُمْ تُعَلِّمُونَ) and because you study it (وَيَمَا كُنْتُمْ تَدْرُسُونَ).*"

The term *Rabb* (رَبّ) means Lord, Cherisher, and Sustainer, referring specifically to Allah as the Lord. The word *rabbaniyyin* (رَبَّانِيِّينَ) is the plural of *rabbani* (رَبَّانِيّ) and refers to religious scholars deeply connected to their Lord, who practice what they know and teach it to others.

Some Arab polytheists falsely believed that the angels were the daughters of Allah and worshipped them. (21:16) Likewise, the Jews claimed that Ezra was the son of God, while Christians regarded Jesus as the son of God and worshipped him as their Lord. (9:30) Verse 3:80 refutes all of these claims by affirming that a prophet endowed with divine knowledge and wisdom would never call people to worship anyone besides God. Verse 3:80 reads:

"*And he would never command you to take the angels and prophets as lords (وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا).*"

Verse 3:80 concludes by questioning how a prophet could first invite people to God, and after they had accepted his call and submitted to God's command – thus becoming Muslims – then encourage them to disbelieve, commit polytheism, and worship others besides God. The verse reads:

"*Would he command you to disbelief after you had submitted to God's command (أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ)?*"

The phrase *ba'da idh antum muslimuna* (بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ) translates as "after you have become Muslims." Here, "Muslim" refers to one who has submitted to God's command and embraced faith.

The Ultimate Pledge – Verses 81 – 82

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

“And (recall, O People of the Scripture), when Allah took the covenant of the prophets, (saying), ‘Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you (must) believe in him and support him.’ (Allah) said, ‘Have you acknowledged and accepted the heavy responsibility and binding obligation that come with this covenant?’ They said, ‘We have acknowledged it.’ He said, ‘Then bear witness, and I am with you among the witnesses.’” (3:81).

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

“And whoever turned away after that – they were the defiantly disobedient.” (3:82).

Commentary

These verses indicate that God established a covenant with His prophets, requiring them to declare the name or attributes of the prophet who would come after them. This announcement ensured that the foretold prophet could be easily recognized upon arrival. Furthermore, the divine prophets took a pledge from their followers to believe in and support the Promised Prophet.

Many verses in the Qur’an indicate that the characteristics of the Prophet of Islam were foretold in earlier Scriptures. For example, Prophet ‘Isa (AS) mentioned that the name of the Prophet of Islam would be Ahmed.⁴⁶ Verse 2: 146 (Al-Baqara) suggests that the qualities of the Prophet (SAWA) were described in such vivid and unmistakable detail that the People of the Book recognized him as they recognized their own children.⁴⁷

Despite this clarity, some rejected the Prophet’s credentials and refused to believe in him. Regarding them, Verse 2: 146 states: *“But indeed, a party of them conceal the truth while they know (it) وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ”*.

Verse 3:81 reminds Jews and Christians of their enduring obligation to believe in and support the Prophet (SAWA), as their Scriptures had instructed them to do.

The verse reads: *“Recall, O People of the Scripture, when Allah took a covenant from the prophets (and their followers) (وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ), saying, ‘Whatever I have given you⁴⁸ (لَمَا آتَيْنَاكُمْ) of the Scripture and wisdom (مِنْ كِتَابٍ وَحِكْمَةٍ), and then there comes to you a messenger (ثُمَّ جَاءَكُمْ رَسُولٌ) confirming what is with you (لَتُؤْمِنُنَّ بِهِ), you must believe in him (مُصَدِّقٌ لِمَا مَعَكُمْ), and support him (وَلَتَنْصُرُنَّهُ).”*

Mithaqa (مِيثَاقٌ) means a solemn covenant, a binding treaty, or an absolute, sacred pledge. It is one of

the strongest words for an agreement in the Arabic language, far surpassing a standard promise or basic contract. The word comes from the three-letter Arabic root w-th-q (و-ث-ق), which carries the core concept of tying, binding, securing, or trusting.

From this same root, we get words like *Wathiq* (واثق) (confident/trustworthy) and *Wathaq* (وثاق) (a strong rope used to securely bind something).

Therefore, a *Mithaq* is not just a verbal agreement; it is linguistically imagined as a “firmly tied knot” that cannot be easily undone without breaking trust.

Jaakum rasoolun musaddiqun lima ma‘akum (جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ) means “there comes to you a messenger confirming what is with you.” This implies that the characteristics of the coming prophet are consistent with what is stated in the Scriptures.

Then, for emphasis, God asked the prophets: “Have you acknowledged (قَالَ أَفَرَرْتُمْ) and accepted the heavy responsibility and binding obligation that come with this covenant (وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي) – namely, that they must believe in and support the promised messenger.

They replied: “We have acknowledged it (قَالُوا أَفَرَرْنَا).” He said (قَالَ): “Then bear witness (فَاشْهَدُوا), and I am with you among the witnesses (وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ).”

In the next verse, the Qur’an condemns those who break the covenant, stating: “And whoever turns away after that (فَمَنْ تَوَلَّىٰ بَعْدَ ذَلِكَ) – they are the defiantly disobedient (فَآوِلَتْكَ هُمُ الْفَاسِقُونَ).”

Although Verses 3:81–82 discuss the obligation to believe in and support the coming prophets, they may also apply to their successors, as these successors strive toward the same goals. The Holy Prophet (SAWA) appointed Imam Ali (AS) as his successor and urged the people to support him. Therefore, some commentators view Verses 3:81–82 as Qur’anic support for the Imamate of Imam Ali (AS) and as a warning against rejecting his rightful successorship.

Linguistic Breakdown of (وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي): The word *akhadhtum* (أَخَذْتُمْ) means “you have taken,” while *is’ri* (إِصْرِي) means “a heavy burden, a weight, or a restrictive obligation.” Therefore, *akhadhtum ... is’ri* (أَخَذْتُمْ ... إِصْرِي) means “accepted heavy responsibility.”

The word *‘ala* (عَلَى) means “on” or “upon,” but in a legal or contractual sense, it means “on the basis of” or “subject to.” *Dhalikum* (ذَلِكُمْ) means “that.” Hence, *akhadhtum ‘ala dhalikum is’ri* (وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي) means “Do you accept the heavy responsibility and the binding obligation based on that (the covenant)?”

The Oneness of Divine Guidance – Verses 83 – 85

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ ٱسْلَمَ مَنْ فِى السَّمٰوٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا ۗ وَإِلَيْهِ يُرْجَعُونَ

“So is it other than the religion of Allah they desire, while to Him have submitted (all) those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?” (3:83).

قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰٓ إِبْرٰهِيْمَ وَإِسْمٰعِيْلَ وَإِسْحٰقَ وَيَعْقُوْبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسٰى وَعِيسٰى
وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُٗ مُسْلِمُونَ

“Say, “We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims (submitting) to Him.”” (3:84).

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ وَهُوَ فِى الْآخِرَةِ مِنَ الْخٰسِرِيْنَ

“And whoever desires other than Islam as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.” (3:85).

Commentary

Verses 3:83–84 begin with the question, “Is there any religion other than the religion of Allah that the People of the Book desire?” This question encourages us to deeply reflect on the religion of Allah (SWT).

Islam, referred to as “the religion of God,”⁴⁹ is a faith that transcends the boundaries of time and space. Islam is defined as submission to God’s will and command, and a Muslim is a person who submits to the will of God. In this context, the verses state that everything in nature is Muslim, meaning that it submits to the will of Allah (SWT). This is explained in the following examples:

All creation must follow its governing laws without exception. For example, the sun rises in the east and sets in the west; it cannot reverse its course by rising in the west and setting in the east.

In Surah Yasin, the Qur’an indicates that the moon completes a cycle every month through its waxing and waning phases. At the same time, the sun takes an entire year to complete its cycle, resulting in the different seasons: spring, summer, fall, and winter. The sun cannot complete its cycle in one month, just as the moon cannot complete its cycle in one year. Verse 36:40 of Surah Yasin states:

لَا الشَّمْسُ يَنْبَغِىٰ لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

“It is not for the sun to catch up with the moon, nor does the night outrun the day. Each is travelling in an orbit of their own.” (36:40).

Based on the definition of a Muslim, the sun and the moon may also be described as “Muslim,” meaning that they submit to the will of Allah (SWT).

Allah (SWT) revealed His commands to human beings through His messengers. Those who followed the Shariah (religious law) of the prophet of their time were Muslims, while those who defied it acted against the will of Allah (SWT).

For example, Allah (SWT) sent Prophet Musa (AS) to the Children of Israel. Those among them who followed Prophet Musa (AS) were considered Muslims. When Prophet ‘Isa (AS) arrived, it was God’s will that the Children of Israel follow him. Consequently, the followers of Prophet ‘Isa (AS) were regarded as Muslims, while those Israelites who refused to follow him opposed God’s will.

The teachings of Prophet ‘Isa (AS) centered on two main points:

1. confirming the Taurat, reviving the Law of Musa (AS), and reforming the Children of Israel based on the principles of the Taurat; (3:50–52)
2. announcing the imminent arrival of Prophet Muhammad (SAWA).[50](#)

God conveyed His final command to humanity through the coming of the Prophet of Islam. Therefore, Muslims are those who follow him. The People of the Book who rejected the Prophet not only disobeyed God’s command, but also ignored the glad tidings that Prophet ‘Isa (AS) conveyed regarding the coming of the Prophet of Islam.

Verse 3:83 states: “*Is it other than the religion of Allah that they (the People of the Book) desire* (أَفَغَيْرَ دِينٍ (اللَّهُ يَبْغُونَ)?)” Yet they know that they will be returned to Him on the Day of Judgment (وَالِيهِ يُرْجَعُونَ). “*To Him have submitted all those within the heavens and the earth* (وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ), *either willingly* (طَوْعًا) *or unwillingly* (وَكَرْهًا).”

In verse 3:84, God instructs the Prophet (SAWA) to inform the People of the Book that he and his followers believe in Allah (قُلْ آمَنَّا بِاللَّهِ), as well as in what has been revealed to them (وَمَا أُنْزِلَ عَلَيْنَا), and in the teachings of all the preceding prophets and messengers, such as Prophets Ibrahim, Ismail, Ishaq, Yaqub, Musa, and ‘Isa (AS). The verse states:

قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرٰهٖمَ وَإِسْمٰعٖلَ وَإِسْحٰقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ
وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

“Say, “We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims (submitting) to Him.”” (3:84).

The verse concludes that the Divine Messengers came to guide their nations toward truth and prosperity. Therefore, we make no distinction between any of them – they are all messengers of Allah (لَا وَنَحْنُ لَهُ مُسْلِمُونَ); *and we are Muslims who submit to Him* (نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ).

Verse 3:85, as a general conclusion, states: “Whoever desires a religion other than Islam (وَمَنْ يَبْتَغِ غَيْرَ) (الْإِسْلَامِ دِينًا), it will never be accepted from him (فَلَنْ يُقْبَلَ مِنْهُ), and in the Hereafter he will be among the losers (وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ).”

Distinguishing Religion and Sharia in Islam

Distinguishing Religion and Sharia in Islam: In the commentary on verse 3:67, I stated that all prophets submitted to the will of Allah (SWT); hence, they are referred to as Muslims. However, each prophet followed the Sharia that was revealed to him. The Sharia of Prophet Ibrahim (AS) differed from that of Prophet Musa (AS) and Prophet ‘Isa (AS).

Therefore, if one were to claim that Prophet Ibrahim (AS) was a Christian, it would imply that he followed the Sharia of Prophet ‘Isa (AS), which is incorrect. The same argument applies to Prophet Muhammad (SAWA), who was a Muslim and followed the Sharia revealed to him.

Divine Commands

Divine Commands: God has established two types of commands in the universe. The first consists of a system of natural and supernatural laws that govern all beings in this world. All creations of Allah (SWT) are compelled to obey these laws and cannot disobey them, even for a moment. If they were to do so, they would face destruction and annihilation. These natural laws represent one form of submission to God’s command.

For example, the sun’s rays shine upon the seas, causing water vapor to rise from the oceans. This vapor forms clouds, which eventually produce raindrops that fall to the earth and nourish growing trees. All these elements may be described as “Muslim” in the sense that each submits to the laws governing its creation. Another example is the sun, which rises in the east and sets in the west. The sun cannot alter its course; it will always rise in the east and set in the west.

The second type of God’s command is known as the legislative command. This category includes divine laws and the teachings conveyed through the prophets. Believers willingly submit to and obey these laws, understanding that disobedience may lead to serious consequences in this world and in the Hereafter.

The Eternal Recompense – Verses 86 – 89

كَيْفَ يَهْدِي اللَّهُ قَوْمًا ۚ كَفَرُوا ۚ بَعْدَ إِيمَانِهِمْ وَشَهِدُوا ۚ أَنَّ الرُّسُولَ حَقٌّ ۚ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people.” (3:86).

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّهُمْ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

“Those – their recompense will be that upon them is the curse of Allah and the angels and the people, all together,” (3:87).

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

“Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.” (3:88).

إِلَّا الَّذِينَ تَابُوا ۖ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا ۚ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

“Except for those who repent after that and correct themselves. For indeed, Allah is Forgiving and Merciful.” (3:89).

Commentary

Al-Harith Ibn Suwayd al-Ansari had blood on his hands due to the murder of an innocent man named Muharr Ibn Ziyad. Fearing punishment for his actions, he renounced Islam and fled to Mecca, taking with him eleven followers who, like Al-Harith, also apostatized.

Once in Mecca, Al-Harith deeply regretted his decision and began contemplating how he could rectify his situation. Eventually, he sent someone to Medina to ask the Prophet (SAWA) whether there was a way for him to repent.

In response, the above verses were revealed, indicating that his repentance would be accepted, provided that he corrected his wrongs. Al-Harith then returned to Medina, went to the Prophet (SAWA), and embraced Islam once again. He remained faithful until his last breath. However, the eleven followers who had also apostatized chose to persist in their rejection of Islam.

Verse 3:86 addresses apostates – those who initially embraced Islam but later rejected it. The verse poses a rhetorical question: how can Allah (SWT) guide apostates when they are fully aware of the truthfulness of the Prophet (SAWA) and have witnessed his miracles, including the Qur'an itself? The answer is that apostates are wrongdoers, and *“Allah does not guide wrongdoing people”* (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ).

The verse reads: “How shall Allah guide a people (كَيْفَ يَهْدِي اللَّهُ قَوْمًا) who disbelieved after their belief (وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ) and after clear signs had come to them (وَجَاءَهُمُ الْبَيِّنَاتُ)?” Such people have indeed wronged themselves, “and Allah does not guide the wrongdoing people” (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ).

The word *al-bayyinat* (الْبَيِّنَاتُ) means “clear proofs” and refers to the undeniable miracles of the Prophet (SAWA), which were presented as evidence of his truthfulness.

Verse 3:87 states that eternal punishment will be the recompense of apostates. See the commentary on verse 2:256 for further discussion regarding the ruling on apostasy.

The verse reads: “Those (apostates) – their recompense (جَزَاؤُهُمْ) will be that upon them is the curse of Allah, the angels, and all people together (أَنَّ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ).” This curse signifies their removal from Allah’s mercy and indicates the severity of their punishment in Hell.

The term *la’n* (لَعْن) translates as “curse” and signifies deprivation from mercy. When Allah curses a disobedient servant such as Shaytan, He withdraws His mercy from him. Likewise, the curse invoked by the angels and human beings is a supplication to Allah that He withhold His mercy from a rebellious servant.

Apostates renounce the religion of God without valid reason, which leads them into deep corruption and sin. As a result, they become cut off from God’s mercy. Their wrongful actions and the consequences of their disobedience are deeply detested by both believers and angels, leading them to supplicate to God to withhold His mercy from the apostates.

Verse 3:88 states that apostates will remain in the Hellfire eternally (خَالِدِينَ فِيهَا). Their punishment will not be lightened (لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ), nor will they be granted respite (وَلَا هُمْ يُنْظَرُونَ).

The Qur’an seeks to reform, educate, and purify humanity, guiding people from the darkness of error to the light of guidance. Therefore, verse 3:89 offers apostates an opportunity to repent, regardless of the severity of their sin. The verse reads: “Except for those who repent after that (إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ) and reform themselves (وَأَصْلَحُوا).” Indeed, Allah is Forgiving and Merciful (فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ).

Many verses of the Qur’an concerning repentance emphasize that individuals must rectify their wrongful actions after repenting. This indicates that true repentance involves more than merely feeling regret for past mistakes and resolving not to repeat them in the future. A primary condition for the acceptance of repentance is making amends for one’s past sins.

For example, one must make up missed obligatory acts of worship, such as daily prayers and fasting, and, in some cases, pay expiation. If a person has harmed another physically or emotionally, they should seek that individual’s forgiveness. Likewise, if someone has wrongfully accused another person, they must take steps to restore the reputation of the one who was falsely accused.

Therefore, in some verses of the Qur'an, repentance is mentioned alongside faith and righteous deeds, such as in the above verse and in verse 19:60 (Maryam), which states:

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ۖ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۖ

“Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.” (19:60).

The phrase *illa man taba wa amana* (إِلَّا مَنْ تَابَ وَءَامَنَ) means “except those who repent and believe.” This verse indicates that sin stems from weakness in faith. Therefore, one must strengthen the faith that protects against falling into sin after repentance.

The Rejected Repentance – Verses 90 – 91

إِنَّ الَّذِينَ كَفَرُوا ۖ بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا ۖ كُفْرًا ۖ لَّنْ تَقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ

“Indeed, those who reject the message after their belief and then increase in disbelief – never will their (claimed) repentance be accepted, and they are the ones astray.” (3:90).

إِنَّ الَّذِينَ كَفَرُوا ۖ وَمَاتُوا ۖ وَهُمْ كُفَّارًا ۖ فَلَن يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا ۖ وَلَوْ أَفْتَدَىٰ بِهِ ۖ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۖ وَمَا لَهُمْ مِنْ نَّاصِرِينَ

“Indeed, those who disbelieve and die while they are disbelievers – never would the (whole) capacity of the earth in gold be accepted from one of them if he would (seek to) ransom himself with it. For those there will be a painful punishment, and they will have no helpers.” (3:91).

Commentary

Al-Harith Ibn Suwayd, one of the Ansar – a group of early Muslims who supported and sheltered the Prophet Muhammad (SAWA) and his followers during their migration to Medina – found himself in a regrettable situation after killing an innocent Muslim in Medina. Fearing retribution and punishment, he and eleven of his companions apostatized and fled to Mecca.

Once in Mecca, Al-Harith deeply regretted his actions and contemplated how he could make amends. Eventually, he decided to send an envoy to Medina to ask the Prophet (SAWA) whether there was a way for him to return. In response, verses 3:86–89 were revealed, declaring that Allah (SWT) forgives those who repent and rectify their wrongdoings.

Al-Harith Ibn Suwayd returned to Medina, met with the Prophet (SAWA), and embraced Islam once

again. From that moment onward, his loyalty to the Prophet remained unwavering, and he stayed steadfast in his faith until his last breath. In contrast, Al-Harith's eleven companions remained in Mecca, expecting that the Prophet would soon be defeated. Their contingency plan was to seek forgiveness if the Prophet emerged victorious over them. Verses 3:90–91 state that Allah (SWT) would not accept such insincere repentance.

Verse 4:18 reiterates the conditions of repentance, emphasizing that Allah (SWT) accepts the repentance of those who wrong themselves out of ignorance or heedlessness and then sincerely repent before death approaches. However, those who persist in wrongdoing until the moment of death and only then choose to repent will not have their repentance accepted.

Verse 3:90 reads: *“Indeed, those who reject the message after their belief (إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ) and then increase in disbelief (ثُمَّ أَزْدَادُوا كُفْرًا) – never will their repentance be accepted (لَنْ تُقْبَلَ تَوْبَتُهُمْ), and they are the ones who have gone astray (وَأُولَٰئِكَ هُمُ الضَّالُّونَ).”*

Verse 3:91 serves as a stark reminder that those who die in a state of disbelief will not escape divine punishment on the Day of Judgment, regardless of what they may offer as ransom. Even if they possessed enough gold to fill the entire earth, it would not save them from the consequences of their disbelief. This warning is a sobering truth that all people should heed.

Verse 3:91 reads: *“Indeed, those who disbelieve and die while they are disbelievers (إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا) فَلَنْ يُقْبَلَ مِنْهُمْ) – never would the whole capacity of the earth in gold be accepted from one of them (وَهُمْ كُفَّارٌ) (أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا), if he would (seek to) ransom himself with it (وَلَوْ افْتَدَى بِهِ). For those there will be a painful punishment (وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ), and they will have no helpers (وَمَا لَهُمْ مِنْ نَاصِرِينَ).”*

The term *nasirin* (نَاصِرِينَ) means “helpers” and refers to intercessors on the Day of Judgment. Therefore, the phrase *wa ma lahum min nasirin* (وَمَا لَهُمْ مِنْ نَاصِرِينَ) means “they will have no helpers,” and indicates that there will be no intercessors available to plead on behalf of those who die in a state of disbelief. Since intercession can occur only with the permission of Allah (SWT), He will not permit intercession for those who die as disbelievers.

The Essence of Righteousness (Al-Birr) – Verse 92

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا ۖ مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۖ

“Never will you attain the righteousness until you spend (in the way of Allah) from that which you love. And whatever you spend – indeed, Allah is Knowing of it.” (3:92).

Commentary

The verse guides individuals toward attaining the pinnacle of righteousness and cultivating noble and

exemplary character. The verse reads: “*You will never attain the pinnacle of righteousness (لَنْ تَنَالُوا الْبِرَّ) until you spend (in the way of Allah) from that which you love (حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ).*”

The term *al-birr* (الْبِرُّ), which translates as “righteousness” or “goodness,” does not refer to a single act. Rather, it is a comprehensive concept that encompasses strong faith and its practical application, good deeds toward others, and the highest standards of moral and ethical conduct. For example, verse 2:177 states that those who have attained the highest level of goodness (*al-birr*) are those who believe in Allah, the Day of Judgment, the angels, the Book, and the prophets:

... وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ

“... Rather, piety is [personified by] those who have faith in Allah and the Last Day, the angels, the Book...” (2: 177).

Furthermore, they give wealth, despite their love for it, to relatives, orphans, the needy, stranded travelers, those who ask for help, and for the freeing of slaves:

... وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَأَبْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ

“... And who give their wealth, for the love of Him, to relatives, orphans, the needy, the traveller and the beggar, and for [the freeing of] the slaves...” (2: 177).

They also establish prayer, give zakat (obligatory charity), fulfill their promises when they make them, and remain patient during poverty, hardship, and times of conflict.

Attaining the pinnacle of goodness requires developing the characteristics mentioned in verse 2:177. One of the most significant of these qualities is the willingness to spend one’s wealth – especially what is most beloved to oneself – for the sake of Allah (SWT).

When people truly love God and uphold the principles of humanity and morality, they often find themselves at a crossroads. On one side are their wealth, social status, and possessions; on the other are their moral obligations, faith, and duty to help others through charity.

If a person is willing to sacrifice cherished possessions for the sake of their beliefs and compassion toward others, this demonstrates sincerity in their love and devotion to God. Conversely, if a person is only willing to give up minor comforts, it may indicate that their love and spiritual commitment are not yet deeply rooted. Thus, the willingness to sacrifice what one loves most serves as a measure of a person’s faith and character.

Ultimately, this verse reassures those who give in charity that Allah (SWT) is fully aware of all their

charitable acts. The verse concludes: “*And whatever you spend – indeed, Allah is Knowing of it* (وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ).”

The Influence of the Qur'an on Muslims

The Influence of the Qur'an on Muslims:⁵¹ The verses of the Qur'an profoundly influenced the hearts and minds of Muslims, and this impact was immediately reflected in their actions and character. A notable example is Abu Talha al-Ansari, who owned a magnificent palm garden in Medina that was admired by everyone. A spring of pure water flowed through the garden, and whenever the Prophet (SAWA) visited, he would drink from its water and perform ablution there. The garden was also a major source of income for Abu Talha.

After the revelation of verse 3:92, Abu Talha approached the Prophet (SAWA) and said, “You know that the most beloved of my possessions is this garden, and I wish to dedicate it in the way of Allah so that it may be stored for me as a reward on the Day of Judgment.” The Prophet (SAWA) replied, “Well done, well done; this is the wealth that will truly benefit you.” He then advised Abu Talha to distribute it among his needy relatives. Abu Talha followed the Prophet's (SAWA) guidance and distributed the garden among his relatives.

Another example is Abu Dharr, who lived a simple and humble life. One day, a guest visited him. Abu Dharr apologized for not being able to host him properly because of his difficult circumstances. He then showed the guest where his camels were kept and asked him to bring one of the best camels for sacrifice. The guest returned with a thin camel. Abu Dharr looked at it and said, “You have betrayed me. Why did you bring such a weak animal?” The guest replied, “I kept the best camels for you in case you might need them in the future.”

Demonstrating his deep understanding of the Qur'anic teachings, Abu Dharr responded, “The day of my true need is the day I leave this world, and I prefer to reserve my best camels for that day.” He then recited verse 3:92: “*You will never attain righteousness until you spend (in the way of Allah) from that which you love.*”

The End of the Third Chapter of the Qur'an

13 June 2025

23 Khordad 1404

17 Dhu al-Hijjah 1446

1. Forugh-E Abadyyat (فروغ ابدیت), vol. 2, p. 432[20]
2. <https://www.al-islam.org/articles/event-or-eid-al-mubalah> [21]
3. Forugh-E Abadyyat (فروغ ابدیت), vol. 2, p. 433[20]
4. Al-Mizan, vol. 3, p. 334[20]
5. Event of the mubahala – Wikipedia[20]
6. (فروغ ابدیت، جلد ۲، ص ۴۳۹)
7. <https://www.al-islam.org/ask/topics/5114/questions-about-Nafs> [22]
8. <https://www.makarem.ir/maaref/fa/article/index/394291/> [23] اهمیت-آیه-مباهله
9. Tafseer-e-Namoona, vol. 2, p. 582[20]
10. <https://shiastudies.com/fa/> [24] Ref. 8/ مناظره-پیامبر-اکرمصلى-الله-عليه-و-آله
11. Al-Kashshaaf, vol. 1, p. 282-283[20]
12. (فروغ ابدیت، ج ۲، ص ۴۳۸)
13. Al-Ahzab, 33:33 (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)
14. <https://www.makarem.ir/maaref/fa/article/index/246535/> [25] (معاویه-و-ترویج-لعن-و-ناسزاگوئی-به-امام-علی)ع
15. Tafseer-e-Namoona, vol. 2, p. 585[20]
16. (أَمَّا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي)
17. (لَأُعْطِينَ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ)
18. (فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ)
19. (اللَّهُمَّ هَؤُلَاءِ أَهْلِي)
20. Al-Mizan, vol. 3, p. 358[20]
21. Tafseer-e-Namoona, vol. 2, p. 592[20]
22. Tafseer-e-Namoona, vol. 2, p. 596[20]
23. Al-Muqawqis was a ruler of Egypt appointed by Heraclius[20]
24. Tafseer-e-Namoona, vol. 2, p. 596[20]
25. Al-Muqawqis was a ruler of Egypt appointed by Heraclius[20]
26. Copts are a Christian ethnoreligious group indigenous to North Africa who have primarily inhabited the area of modern Egypt since antiquity.[20]
27. https://en.wikipedia.org/wiki/Hatib_ibn_Abi_Balta [26]'ah
28. <https://en.wikipedia.org/wiki/Homs> [27]
29. Tafseer-e-Namoona, vol. 2, p. 604[20]
30. Al-Mizan, vol. 3, p. 397[20]
31. The Ulu al-Azm are five prophets in Islam who are Prophet Noah (AS), Ibrahim (AS), Musa (AS), Isa (AS) and Prophet Muhammad (SAWA)[20]
32. Al-Mizan, vol. 3, p. 399[20]
33. Tafseer-e-Namoona, vol. 2, p. 605[20]
34. Al-Mizan, vol. 3, p. 400[20]
35. Al-Ma'ida, 5: 18 (نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ)
36. Al-Baqara, 2: 111 (لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى)
37. Aal-i-Imran, 3: 73 (أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيتُمْ)
38. Al-Ma'ida, 5: 18 (نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ)
39. Al-Baqara, 2: 111 (لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى)
40. Aal-i-Imran, 3: 24 (لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ)
41. Al-Baqara (2: 89)
42. Al-A'raf, 7: 157 (الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ)
43. Al-Baqara, 2: 79 (يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ)
44. Tafseer-e-Namoona, vol. 2, p. 629[20]
45. Tafseer-e-Namoona, vol. 2, p. 631[20]
46. As-Saff, 61: 6 (وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ)

47. Al-Baqara, 2: 146 (الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ) ﴿٤٧﴾
48. By the very virtue of the fact that I have given you a Book and wisdom. ﴿٤٨﴾
49. Aal-i-Imran, 3: 19 (إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ) ﴿٤٩﴾
50. As-Saff, 61:6 (وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ) ﴿٥٠﴾
51. Tafseer-e-Namoonah, vol. 3, p. 12 ﴿٥١﴾

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