An Enlightening Commentary into the Light of the Holy Qur'an Vol. 3

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Compiler: A Group of Muslim Scholars, under the direction of Ayatullah Allamah Al-Hajj Sayyid Kamal Faqhih Imani

Translated by
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An Enlightening Commentary into the Light of the Holy Qur'an vol. 3 From Surah al-Baqarah(2) v. 253-An-Nisa' (4) v. 23 The light of Islam has enlightened and continuing to enlighten every corner in the world and seekers of truth have closely associated to the Holy Quran which carries the Word of Allah (SWT) to humanity. With increasing focus and attention to the Holy Quran, efforts has been done to provide a pure, correct and accurate translation of this divine book. But sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman, to read, understand and contemplate on the Holy Qur'an according to his own capacity. Hence, the need for proper explanation becomes obvious and necessary. The book titled, "An Enlightening Commentary into the Light of the Holy Qur'an" compiled by a group of Muslim scholars, under the direction of Ayatullah Allamah Al-Hajj Sayyid Kamal Faqih Imani is a valuable effort which presents a thorough commentary on the Quran in 20 volumes made available to the reader.

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Translator(s):

Sayyid Abbas Sadr al-'Ameli [6]

Topic Tags:

Qur'anic Exegesis (Tafsir) [7]
Surat al-Baqara [8]
Surat Aal Imran [9]
Surat al-Nisa [10]

Important notice:

The Ahlul Bayt DILP team would like to inform readers of the following regarding this digitised text.

During the editing and digitisation process, the DILP team identified various typographical, spelling, transliteration, and referencing inconsistencies. To improve clarity, readability, and accuracy, grammatical and orthographic corrections have been made, and the transliteration of Arabic names and terms has been standardised where appropriate.

In addition, sections and subheadings have been introduced to improve navigation and make the content more searchable in an online environment. As a result, the digital version diverges from the printed volume.

Users wishing to see the translation as it was published should refer to printed copies available in bookshops.

Those who understand are advised to refer directly to the original text.

Miscellaneous information:
An Enlightening Commentary into the Light of the Holy Qur'an vol. 3 From Surah al-Baqarah(2) v. 253- An-Nisa' (4) v. 23 Compiler: A Group of Muslim Scholars, under the direction of Ayatullah Allamah Al-Hajj Sayyid Kamal Faqhih Imani. Translator: Mr. Sayyid Abbas Sadr-Ameli Published by: The Scientific and Religious Research Center Amir-ul-Mu'mineen Ali (a s.) Public Library, under the direction of Ayatullah Allamah Al-Hajj Sayyid Kamal Faqhih Imani. Address: Shekar Shekan Crossroads, Ahmadabad Street Post Office Box 1465/5151, Esfahan Islamic Republic of Iran, Tehran: 281000, 282000, 296487 Fax 0098 31 297028

Person Tags:

Sayyid Kamal Faqih Imani [11]

Introduction

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

إِنَّ هٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

***Verily this Qur'an doth guide to that which is most right* (*or stable*) (*to run societies*), *and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward* (*17:9*).**

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هٰؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

…We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad tidings to Muslims (***16:89***).

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

When those come to thee who believe in Our Signs, Say: 'Peace be on you: Your Lord hath inscribed for Himself (***the rule of***) ***mercy; verily, if any of you did evil in ignorance, and thereafter repented, and amended*** (***his conduct***)***, lo! He is Oft-forgiving, Most Merciful'*** (***6:54***).

The light of Islam is illuminating hearts of individuals in nearly all parts of the world, in spite of heavy barriers and careful controls and religious interrogation exerted by not only many governments of non-Muslim nations, but also in some Muslim countries, against their believing people, especially during the years after the Islamic Revolution of Iran.

The effective influence of the light of the truth together with the speed in the movement of the Age has brought forth a more vital exchange of thought and religious ideology in connection with the Holy Qur'an.

In regard to this, we refer to what the Messenger of Allah (S) has said about it:

When afflictions surround you like the dark night refer to the Qur'an, because, it is an Intercessor whose intercession is accepted. It reports the evils (*of people*) *which will be confirmed. It leads the person to Heaven who puts it in front of himself* (*follows it*)*; and he who puts it behind himself* (*neglects it*) *will be driven to Hell.*

This very Qur'an is the best guide to the best ways. It is a Book in *which there are useful explanations, statements and gaining* (*of goals*)*. It is the Separator* (*of right and wrong*)*.* [1]

Obviously, those people whose language is not Arabic can refer to the Holy Book in English, because this is an international language and it is possible for all nations with any native language, to read and understand it in English. As far as we know, there are more than 50 different English translations of Qur'an available in Iran alone, and probably others exist in libraries (and homes) throughout the world.

This makes it easy for the lovers of truth to obtain the knowledge of the Holy Qur'an and Islamic ideology, through the medium of English, which formerly was acquired directly by the Arabic and Persian languages.

But a fact should be mentioned here that not all of the words of Allah are easily understood by ordinary people and need explanatory commentary, i.e. 'Tafsir'.

Alongside this path, there are some problems that those eager to learn the Qur'anic truth should know and be careful of. Hence, we deal here with some of the difficulties we were involved in and recognized

when we were preparing this endeavour; the fruit of our humble labour of more than three years, a translation of the commentary of over one section (of the 30 sections) of the Holy Qur'an from different commentary sources.

The work is based upon popular commentaries accepted by Muslim scholars. We consulted other books and present living scholars, learned in the Qur'anic Sciences for our work to produce this commentary in a simple standard of English easily understood by the laymen.

The style of writing here is a mixture of British-English and American-English, understandable for all the readers; even for those acquainted with only one of them. However, excuse us for using interchangeable spellings. If both are used, from time to time, they are acceptable; for example, 'honour' and 'honor'.

Not All English Versions of Qur'an Are Acceptable

Some Western translators of the Holy Qur'an; not all of them, and some producers of literature on Islam in the English language, are the anti-Muslim elements which are busy in distorting the facts about the faith to create disruption in Islamic ideology.

These hostile minds have attempted to black-list the Holy Prophet (S) and the religion of Islam, through their purposeful and subtle mis-translations, mis-interpretations, mis-representations and distortion of the facts.

The distortion and the misinterpretations are so skilfully decorated in linguistic excellence and delusive logic that the blind lovers of the English language, who are hardly or even totally unaware of the actual Qur'anic factors of their own faith, get caught up in the falsehood tempered with eloquence and they swallow the 'sugar-coated poisonous pills of deceit' allowing themselves to become duly conditioned to serve the purpose of the publications of the hostile camps.

The current standing of Evil has always been against the Truth in the history of man, even before written history, when the sons of Adam came into existence.

When these antagonistic elements have successfully extended their active influence upon our own religion, ideology and social tradition, we are also duty bound to Allah, His Final Word (the Holy Qur'an), the Faith, and to Islam, to do our best to present to every sincere seeker of Truth, a selection of a translation of the verses of the Holy Qur'an of the original Arabic text, and the 'Tafsir' (commentary) of them.

By the way, we believe that it is the essential belief of 'Shi'a' that the present Qur'an, that which is in our hands today, is the Holy Book of Allah, revealed to the Holy Prophet Muhammad (S), as arranged and compiled during his lifetime and read out to him and it contains nothing less or more than what was revealed. And it should be noted that:

بَلْ هُوَ قُرْآنٌ مَجِيدٌ

Nay, but it is a Glorious Qur'an (***85:21***).

فِي لَوْحٍ مَحْفُوظٍ

(***Inscribed***) ***in a tablet preserved*** (***85:22***).

whose present arrangement is the order in which the various verses were sorted and arranged at the command of the Holy Prophet (S), himself.

This is the uncorrupted or undisturbed Word of Allah, the preservation of which has been guaranteed by Allah, Himself:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

We have, without doubt, sent down the Message; and We will assuredly guard it (***from corruption***) (***15:9***).

Furthermore, the English translations, along with the Arabic text of the verses, in this book, are selected from different translations of English versions of the Holy Qur'an, (whose names are listed at the end of the book under the title of '**References**') which are from the best available sources in which some better styles and more proper meanings are employed. The translator and editor did their best to preserve this divine message and in conveying the Qur'anic facts in English.

In a few instances this writer, the translator, changed a word of those existing translations to a better one, from the existing material which was employed in this work.

What Is A 'Commentary'?

A pure, correct, accurate translation of the Qur'an is necessary, but sometimes it is difficult for the readers to understand all of the apparent and hidden meanings and it is the duty of every Muslim, man or woman to read, understand and contemplate on the Holy Qur'an according to his own capacity:

فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

...Read you ye, therefore, of the Qur'an as much as may be easy (***for you***) ***...*** (***73:20***).

This reading has to be done not only with the tongue, voice and eyes; a mere recitation, but, also, with

the best light that our intellect can supply, and even more, with the truest and purest light which our heart and conscience give us.

However, it is not always possible to fully understand the Holy Book as Allah says:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

That this is indeed a Qur'an Most Honourable (***56:77***).

فِي كِتَابٍ مَكْنُونٍ

Which none shall touch (***In Book well-guarded***) (***56:78***).

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

But those who are purified (***Which none shall touch but those who are clean***) (***56:79***).

Thus, some additional information is needed. For example, it is sometimes necessary, for understanding the text, to refer to the particular occasion for the revelation of a particular verse; or to know the philological changes of a word used at the time of revelation or before it and the meaning that it has in Arabic, today.

Or the alphabetical symbols which evidently and undoubtedly are secrets, and especially the ambiguous / mutashabihat /; the knowledge of which has been announced to be with the / rasixuna fil 'ilm /; those deeply established in knowledge.

They are some things that only 'the particular ones, the sinless ones', besides the Prophet (S), himself, viz, Ahl al-Bayt, knew with all the Qur'anic facts and talked about them in their traditions and narrations as He says:

وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا...

...And whom We had taught knowledge from Our own Presence (***18:65***).

For instance, the Apostle, himself, answered the questions which used to be asked by people as to the meaning of certain words in the verses revealed, or details of certain historical or spiritual matters on which they sought more enlightenment. These answers and explanations or in other words, the commentaries were gathered by some Companions /ashab/ and were afterward written down which are

called ‘Hadith’ or ‘traditions’.

Of course, the Holy Prophet (S) had openly declared in Hadith ath-Thaqalayn that the Qur’an is with the Ahl al-Bayt, and to avoid going astray, the Muslims should be attached to these two. Later, the Ahl al-Bayt’s explanations and narrations, were added to them and together with the effect of expert religious scholars, in the past and present, established ‘Exegesis’ (explanation of Qur’an) which became a science in itself and was called ‘Tafsir’, commentary.

‘Commentary’ shows how every verse, or group of verses, were revealed to the Holy Prophet (S) on a particular occasion, but which also has a general meaning. The particular occasion and the particular people concerned have passed away, but the general meaning and its application remain true for all time.

This is also one of the miracles of the Qur’an that with the help of ‘commentary’ it is always open and it is always new for those new generations to come.

The Current Commentary

As was mentioned earlier, the light of Islam is enlightening every corner in the world and seekers of truth, having referred to the translations of the Holy Qur’an, find that they need ‘Tafsir’, (commentary).

Some of them, Shi’a believers in particular have been led to this Center; Imam ‘Ali (‘a) Library, requesting a clear, concise English Tafsir; ‘a commentary of the Holy Qur’an’.

From the beginning of Islam until today (although many times the Holy Qur’an has been translated into English and a few of them are published with brief, detailed commentary, as footnotes, there has rarely been, as far as we know, a fairly complete commentary in English sufficient for them to find their answers. So, the decision was made to supply this commentary.

Ayatullah Mujahed Al-Hajj, Allamah Sayyid Kamal Faqhih Imani, the founder and responsible party of this Islamic Scientific Research Center, approached us and reported the situation to scholars and appropriate research societies.

Then 12 people, who had varying nationalities and educational backgrounds, especially from the point of the English language and Islamic Theology, gathered. In their first gathering, which was held on 28th Safar, 1412 (1370 H. / 1991), they concluded that the commentary of the whole Qur’an which they intended to supply in English, would take many years to produce.

In order to quench the thirst of the lovers of Truth who had demanded it again and again, they decided to supply the commentary of the last section of the Qur’an, as a sample, and after its publication and receiving constructive comments by the readers and with a better skilfulness of the ones involved, the translation of the commentary would begin from the beginning of the Holy Qur’an.

Therefore, they thought it would be better that the sample, entitled **"An Enlightening Commentary Into The Light Of The Holy Qur'an",** begin with Surah Al-Insan, the end of the 29th Section, because the Qur'an was revealed for the improvement of Man and this Surah is about Man and his creation from a lowly life-germ which can develop unto the highest point where no other creature can ascend.

But, after several weeks the number of us dwindled to a handful and after some months, until the present, we remain two people; the translator and the editor. During this period of more than three years, a few people have tried their hands at this task to have a share in the translation, but, for different reasons, they were not successful.

However, we are completely grateful for their efforts and extend our thanks for their attempts, as well as to those who had any involvement in this work.

Attributes Needed for Working on this kind of Commentary

This endeavour needed not only the knowledge and skilfulness in the English language, but also the knowledge of Arabic, and Islamic science and culture, because Tafsir is an attempt to analyse and explain the meaning of verses in the Holy Qur'an.

Moreover, Allah, Himself, says:

> وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

We have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims (***16:89***).

Then, it needs that those involved know a little bit about almost all sciences and knowledge that human beings are concerned with when working with the commentary. Also, the phonetic sound systems of the two languages, English and Arabic, are different. Therefore, when an Arabic word from the Qur'an is mentioned in the English text, it is shown with the phonetic alphabet and in its special phonetical sign, i.e.: / /, to avoid using 'Arabic script' in the book, as far as possible.

A transliteration table of the Arabic letters and sounds and the corresponding phonetic signs, applied in this book, is given at the beginning of the book.

The Problems In Translating

We tried to avoid mixing up our own personal theories and conclusions with the interpretation of the text itself. With the help of Allah, we did our best; at times asking for guidance from some learned religious men (Ruhaniyan), and used all the knowledge and experience we possessed in the service of the Holy

Qur'an for its commentary, hoping that Allah accepts it.

The nature of this sort of endeavour is so that, in the course of translation, some difficulties arise from various causes.

For instance, cultures in the Arabic language and English language are different so that some of the words like / amrun bayn al amrayn / in the case of fatalism and freewill are nearly impossible to translate into English, because of the difference in the concept in English literature; or the meaning of a word like 'prostration', in English, is rather different with what /sajdah/ exactly means in Arabic.

In such cases, we selected the meaning of the words from among what the earlier commentators and philologists used and where they were not unanimous, we also used the ideas of new writers, who had reasonable advantages in their interpretations, when the senses adopted with the commentary sources that we were taking and translating materials from. Explanations, of course are always helpful which we took benefit from, too.

It is noteworthy that there are some circumstances in the text, of the commentary, in which a verse or verses of Qur'an from other Suras rather than the Surah under discussion are mentioned as evidence or, thereby, for strengthening the idea.

The text of these verses and also the traditions and narrations from the Holy Prophet or Ahl al–Bayt (ʿa) is printed in bolder type than the running commentary in order to distinguish, at a glance, the substance from the shadow. Also, the mentioned verses are generally taken from A. Yusuf 'Ali's translation.

It Was Only By His Merciful Will!

Translators Note

Both the editor and the translator have interesting factual stories to tell of how the way of this endeavour was paved by Providence and how they were divinely led to be absorbed into this task, Alhamdulillah. A few words given here in this regard are not to be misunderstood as a display of vanity for any peculiar distinction; for there is none.

It is purely to attract the attention of the readers to a living instance of the Providential implementation of the divine plan and how man drifts to his assignment and how matters are automatically manipulated, though, they seem yet only to be circumstantial.

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

***He said: 'Our Lord is He Who gave to each* (*created*) *thing its form and nature and further gave* (*it*) *guidance'* (*20:50*).**

For example, once, on a night, the writer of these lines, the translator, had seen in a dream that the Holy Qur'an, was placed, honourably, on a high position, wide open, high above a very great crowd of people amongst whom he was standing, watching. The full name of his was clearly written in the midst of the writings on the right page of it with magnificent bold letters.

The dream was obviously a good one, but it did not mean vividly to him at that time.

It was four years before he found out, in the course of translating the commentary of verses 11–16 from Surah 'Abasa, 80:11–16, both the meaning of that dream and the cause of later changes in his career of twenty years, as a manager of a profitable Foreign Language Center, thanks to Allah.

It is always true what the Qur'an says:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

You will not wish unless Allah wills, surely Allah is All-Knowing, All-Wise (***76:30***).

By His graceful arrangement this writer was separated from his almost material gains, of this fleeting world, to be set toward the assured, perfect, pure, spiritual rewards of the next, everlasting world from Him, Allah willing, when he began translating the commentary of the Qur'an and entered this great Divine Ocean of light, he found out that from earlier times such a success had been appointed and bestowed to him by Allah.

Therefore, all changes and graceful arrangements directly are from Him and it was His helpful Will that planned His graceful design and showered the ability and insight upon us to lead us to the present point. We are eagerly in hopes that He will help us and guide us in all cases to complete the task successfully so that He accepts it from us.

Editor's Note

In my case, it is a fact that only by the grace of Allah have I come to be at the helm working, side-by-side with the translator, on this commentary of the Holy Qur'an. Editing and checking this translation of **"An Enlightening Commentary Into The Light Of The Holy Qur'an"** has been a most important and rewarding experience for me.

To be of value in this work several things were necessary; my mother tongue, English, was almost at the top of the list. Then, having the ability to use a computer and printer, which involved me having to learn and use a Farsi program named Zarnegar, produced in Tehran, Iran, I was able to make use of the wonderful array of fonts it contains; necessary to type the Arabic and English languages.

Next, living in Iran, for four years, has made it possible for me to become acquainted with the native

language and customs. However, the greatest asset, of all, is that I am a Shi'a Muslim woman.

It is fifteen years from now, that in America, I became enlightened to the existence of the Holy Qur'an and accepted it as a better way of life. Over this period of time, it has put me in touch with the purity of the religion and the logical answers to the religious questions I had as a Catholic.

My father told us (during our childhood) that if we ever wanted to know anything we should go to the source and to always have the correct tools on hand to do the job right.

When I started hearing and seeing, on television, the upheaval of the Islamic Revolution, in Iran, and the speech of a brave and courageous man they called Ayatullah Khomeini, I became very intense on knowing why it was happening and in knowing who this man was who had been exiled and was making his return to his homeland.

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

***Our Lord! We have heard the call of one calling* (*Us*) *to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous* (*3:193*).**

It was something more spectacular than I had ever read about in my high school history books. There was a charge in it that I could not explain, and up until that time, I had never really heard anything about Islam, Prophet Muhammad or Muslims, for that matter.

I bought **A. Yusuf 'Ali's English Translation of the Holy Qur'an,** basing my decision on my father's counsel and I began from page one.

It was talking about the same things I had already learned; Adam and Eve in the Garden, disobeyed God due to the wiles of Satan and then, were expelled to Earth; Moses is given the scripture and leads his people out of Egypt, but they forfeited their covenant for a golden calf; Abraham, Ismail and Issac of the religion true, and there, Mary.

يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ...

***... Hail Mary!* (*Chaste, pure, chosen above other women*)*, given glad tidings of a Word from Him; his name will be Christ Jesus, son of Mary, held in honour in this world and the Hereafter and of* (*the company of*) *those nearest to Allah"* (*3:45*).**

And it went on: Practise charity, take care of the orphans, speak a speech that is just, beware of the deceits of the Unbelievers...I was in awe as I neared the end. No place was any obscenity found –no

trace of ugliness which I found in the Bible –nothing but pure scripture; a complete religion, the one and only continuing from the first of Abraham. So, it became crystal clear to me that Islam is the final, refined message from God.

True, just, undeniable, containing what I had always felt and that is this: There is only One God; unique, needing no partner, powerful, and yet merciful and kind. How could God be more than one; Creator of such a vast universe and more?

With this understanding, though, came many tests to my new–found–faith; albeit necessary tests. Did I really believe – did I really submit to His Will – was I really worthy?

I began by only putting on a scarf, covering all of my hair.

وَقُلْ لِلْمُؤْمِنَاتِ...وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ

And say to the believing women…; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers … (***24:31***).

Immediately the responses that I encountered proved the rightness of it all. I was chided, spit at, hit and cursed. Well, of course, a great deal of this was due to the propaganda which caused mass hysteria against Iran and not having their facts straight about the religion of Islam, however, it hurt just the same, but I had learned forgiveness and perseverance from my mother.

It was difficult for my family in the beginning; this change I was making; however, we are very close at heart, today, due to my faith and reliance on Allah.

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

And out of kindness, lower to them the wing of humility, and say: 'My Lord! Bestow on them Thy Mercy even as they cherished me in childhood' (***17:24***).

Almost at once the veils over my understanding fell away and I started rejecting a lot of the 'big–business' propaganda that had infiltrated into my life.

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

Let there be no compulsion in religion: Truth stands out clear from Error; whoever rejects Evil and believes in God hath grasped the most trustworthy hand–hold, that never breaks (***2:256***).

The ‘Big Sell’ eats away at the very fabric of human society to the point that life has only a superficial meaning and high value is put on every inanimate object which man can produce.

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance on whom He will (***2:212***).

I had developed an intense desire to go to Iran––the country of martyrs; having an air so thick with emotions, direction and goal, at that time, and having the presence of an undeniable strength caressing it in the hands of an unseen power.

Ten years after I started practicing the tenets of Islam the opportunity presented itself for me to be able to fulfil my desire.

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ

Not equal are those believers who sit (***at home***) ***and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit*** (***at home***) ***...*** (***4:95***).

I wished very much to become involved in some type of work regarding the Holy Qur’an and in due time I was approached to work with a group of people on a commentary of the Holy Qur’an.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا...

... And for those who fear Allah, He (***ever***) ***prepares a way out*** (***65:2***).

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

And He provides for him from (***sources***) ***he never could imagine...*** (***65:3***).

Those of you who know anything about the rigors of editing know that it is very time–consuming and attention to detail is very necessary.

Spending many hours discussing the meaning of a single word, or phrase, can cause the ordinary soul to become frustrated, but that frustration is ultimately quelled when peace and tranquillity cover the heart at the point where there is that final agreement and gives those involved renewed enthusiasm to continue.

Sometimes you will notice more spacing than usual on a line or within the phonetic brackets (/ /), but this is due to the fact that the Zarnegar program is a Farsi program and it took much time trying to place the little phonetic line over, or the little dot under, the correct letter, because English is written from left to right and Farsi is written from right to left, so, I had a bit of anarchy on my hands for a time.

I leave you, now, in the hopes that you, too, will be provoked to question and seek. (Seek and you will find). Looking back, I feel that Allah does consider me worthy.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light (***2:257***).

Wa as-Salam.

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1. Usul al-Kafi, Vol. 2, p. 599.

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1. Hujjat al-Islam Muhammad Ridha' Ashtiyani

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6. Hujjat al-Islam Muhsen Qara'ati

7. Hujjat al-Islam Muhammad Muhammadi

By the way, it should be notified that for the translation of this volume, Tafsir Nemunah has been mainly utilized.

****

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا

***O mankind! verily there has come to you a convincing proof* (*the Messenger and the Qur'an*) *from your Lord: For We have sent unto you a light* (*that is*) *manifest* (*4:174*).**

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

***We have, without doubt, sent down the Message; and We will assuredly Guard it* (*from corruption*) (*15:9*).**

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ

***But whosoever turns away from My Message,* (*the Qur'an*), *verily for him is a straitened toilsome life, and We shall raise him up blind on the Day of Judgement* (*20:124*).**

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

***And We send down* (*stage by stage*) *of the Qur'an that which is a healing and a mercy for those who believe: to the unjust it causes nothing but loss after loss* (*17:82*).**

[1] [1]
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A Presentation to Muslims

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

يا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُ

O ye who believe! Obey Allah, and obey the Apostle, and those charged with authority among you (***4:59***)***.***

'Those charged with authority' are only the twelve sinless Imams ('a) and; at the time of occultation, Sources of Imitation, who are learned, pious, and just, should be referred to.

في إكمال الدين في حديث عن جابر الجعفي عن جابر بن عبد الله الانصاري قال: قلت: يا رسول الله عرفنا الله ورسوله، فمن اولي الامر الذين قرن الله طاعتهم بطاعتك؟ فقال (ص) هم خلفائي يا جابر، وأئمة المسلمين بعدي أولهم علي بن أبي طالب، ثم الحسن والحسين، ثم علي بن الحسين، ثم محمد بن علي المعروف في التوراة بالباقر

وستدركه يا جابر فإذا لقيته فاقرأه مني السلام. ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم سميي وكنيي حجة الله في أرضه، وبقيته في عباده ابن الحسن بن علي، ذاك الذي يفتح الله على يديه مشارق الارض ومغاربها

In '*Ikmal ad-Din*' a tradition, through 'Jabir al-Ju'fi', is narrated from Jabir Ibn Abdillah thus:

I said:

"O Messenger of Allah*, we have known Allah and His Apostle; then who is 'Ulil-Amr', those that* Allah *has made their obedience the same as your obedience?'*

Then, the Prophet (S) said:

'O Jabir! They are, after me, my successors and the Guides of Muslims; the first of them is 'Ali Ibn Abi Talib; then (*Imam*) *Hasan, and* (*Imam*) *Husain; then 'Ali Ibn il-Husain; then Muhammad Ibn 'Ali, known in the Torah as Baqir, whom you will see.*

O Jabir! When you visit him, give my regards to him. After him, there is Sadiq, Ja'far Ibn Muhammad; and after him Musa Ibn Ja'far; then 'Ali Ibn Musa; then Muhammad Ibn 'Ali; then 'Ali Ibn Muhammad, then Hasan Ibn 'Ali; and after him (*there comes*) *Al-Qa'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants.*

He is the son of (*Imam*) *Hasan Ibn 'Ali* (*al-Askari*)*. This is the very personality by whose hands Allah will open the Easts and Wests of the world.'*[1]

قال الله تعالى:

Allah Ta'ala said:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

***Nor does he* (*the Apostle*) *speak out of desire* (*53:3*).**

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

***It is naught but revelation that is revealed* (*53:4*).**

قال النبي (ص): "إني تارك فيكم التقلين، كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي، وإن اللطيف الخبير أخبرني أنهما لن يفترقا حتى يردا علي الحوض فانظروا بماذا تخلفوني" وفي حديث آخر: "لن

تضلوا ما إن تمسكتم بهما”

The Prophet (S) said:

“I leave behind me two weighty (very worthy and important) things:

The book of Allah (i.e. the Qur’an), which is a stretched string from the heaven to the earth, and my progeny, my Ahl al-Bayt; for verily Allah, The Merciful, The Aware, informed me that never, never, will these Two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance).

Therefore, be careful and contemplate on how you will treat them (after me)”

...and in another tradition, it is added:

“Never, never, shall you get astray if you attach yourself to these two”.[2]

Abul Hasan ar-Ridha’ (‘a) said:

“May the Mercy of Allah be upon the servant who Keeps alive our commandment”.

I asked him (‘a) how the one could keep your commandment alive.

He (‘a) said:

“He (can) learn our sciences and teach them to people. In fact, if people knew (the merits) and goodnesses of our speech, surely, they would follow us.”[3]

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1. Ikmal ad-Din, Vol. 1, p. 253; with nearly similar meaning, in Yanabi al-Mawaddah, p. 117.
2. Ma’ani al-Akhbar, p. 90, tradition 2, and Musnad Ahmad Ibn Hanbal, Vol. 3, p.17, and other books from the Sunnite School and Shi ‘ah School mentioned in Ihqaq al-Haqq, Vol. 9, p. 309 to 375.
3. Ma’ani al-Akhbar, p. 180 and ‘Uyun al-Akbar ar-Ridha’, Vol. 1, p. 207.

[1] [1]
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Section 34 - Surah Al-Baqarah – Verses 253-261

Surah Al-Baqarah - Verse 253

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَٰكِنِ

اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

These are the Messengers We have made some of whom excel the others; of them are some to whom Allah has spoken, and some of them He has raised in degrees. And We gave Jesus, son of Mary, clear Signs, and strengthened him with the Holy Spirit. And had Allah willed, those who came after them would not have fought (one another) after the clear Signs had come to them; but they differed. So, of them (there were) some who believed and some who disbelieved. Yet, had Allah willed, they would not have fought (one another); but Allah does whatever He wills. (2:253).

Commentary

In this verse some particular privileges of a few prophets are referred to. For instance, as the following separate verse indicates, Moses (‘a) talked to Allah, and it was the Will of Allah to choose him for that purpose; as the Qur’an says:

He said: ‘O’ Moses! Verily I have chosen you above the people with My Messages and with My words (discourse)... (7:144).

So, the verse under discussion says:

These are the Messengers We have made some of whom excel the others; of them are some to whom Allah has spoken... (2:253).

In this regard, the holy Prophet of Islam (S) had some more privileges than other prophets before him, such as; being ‘the seal of the prophets’, the immunity of his Book (the Qur’an) from distortion, and being entitled as ‘a Mercy unto the worlds’. This is the word of Allah:

And We sent you not (O’ Our Apostle Muhammad) but as a Mercy unto all the worlds. (21:107).

Or, Abraham (‘a) and Noah (‘a) received the best regards from the side of Allah. Or, as the above verse says, that Jesus (‘a) was strengthened with the Holy Spirit. It says:

...and some of them He has raised in degrees. And We gave Jesus, son of Mary, clear Signs, and strengthened him with the Holy Spirit... (2:253).

By the way, it is also mentioned in this Verse that if Allah willed, He could stop the opposition and fighting between people who came after those prophets and set them in one peaceful way. But Allah's way of treatment is that people be free and wilful in order that they be able to accept or reject a proper path by their own choice.

...And had Allah willed, those who came after them would not have fought (***one another***) ***after the clear Signs had come to them; but they differed. So of them*** (***there were***) ***some who believed and some who disbelieved. Yet, had Allah willed, they would not have fought*** (***one another***)***; but Allah does whatever He wills.*** (***2:253***).

Surah Al-Baqarah - Verse 254

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

O' you who have Faith! spend (***in alms***) ***of that which We have provided for you, before there comes a day wherein shall be no bargaining, neither friendship, nor intercession; and the infidels - they are the unjust.*** (***2:254***).

Commentary

This verse is rendered as a warning to the believers, telling them to give alms and not to lose the respite they have in this life. They are recommended to provide some fitting provisions thereby for their certain journey; the next life, the Hereafter. It says:

O' you who have Faith! spend (***in alms***) ***of that which We have provided for you...*** (***2:254***).

On the Resurrection Day, there will be neither any bargain to buy the means of felicity and security against one's infidelity, nor any friend or intercessor to make their infidelity invalid.

...before there comes a day wherein shall be no bargaining neither friendship, nor intercession; and the infidels - they are the unjust. (***2:254***).

They are deprived from intercession in that world because they were the cause of deprivation for others in this world. For example, a miserly person not only is unjust to himself, since he extinguishes the light of generosity inside his self and wastes his situation in the Hereafter, but also practically proves inequity against others when he ignores the Divine commandments.

Surah Al-Baqarah - Verse 255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا

بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

***Allah! there is no god but He, the Ever-living, the Self-Subsisting* (*the Sustainer of all things*)*; slumber seizes Him not, nor sleep; to Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is it that can intercede with Him save by His leave? He knows what is before them and what is behind them, while they comprehend nothing of His knowledge except what He wills. His Kursi* (*knowledge*) *extends over the heavens and the earth; and preserving them both tires Him not; and, He is the Highest, the Greatest.* (*2:255*).**

Ayat al-Kursi, One of the Most Important Verses

Upon the importance and excellence of this verse, the only holy tradition narrated from the holy Prophet (S), explained in the following, is enough.

Once, the Messenger of Allah (S) asked Ubayy ibn Ka□b which verse of the verses of the Qur'an was the most important one, and he answered the verse saying:

***Allah! there is no god but He, the Ever-living, the Self-subsisting* (*the Sustainer of all things*)*...* (*2:255*)**

Then the Messenger of Allah (S) touched his chest as a sign of favour and told him,

"May your knowledge be wholesome to you. By the One in Whose hand is Muhammad's soul, this verse has two tongues and two lips which glorify the Lord below the Divine throne of authority,"[1]

Another tradition narrated from Imam Baqir ('a) says:

"The one who recites Ayat-ul-Kursi once, Allah will remove one thousand unbecoming things from his worldly unbecoming affairs, the easiest of which is poverty, and one thousand unbecoming things from his (affairs) in the Hereafter, the easiest one among which is the pain of grave,"[2]

Commentary

The verse begins with the Pure Essence of Allah and continues with the subject of Unity, Asma□ al-Husna, and His attributes. It says:

***Allah! there is no god but He...* (*2:255*).**

"Allah" is the particular appellation for God Which means the Essence that includes all the attributes of Divine Perfection, Glory, and Beauty.

Then, it adds two other attributes of Allah, saying that He is the Lord Who is Alive forever and is self-

subsisting so that all other creatures in the universe depend on Him. It says:

***…the Ever-Living, the Self-Subsisting* (*the Sustainer of all things*)*…* (*2:255*).**

It is evident that life for Allah is the real life, because His life is the same as His Essence, His Knowledge, and His Power. It is not like that of living creatures whose lives are casual and after a length of time they die.

Allah is completely different from His creatures from the point of life, as this verse from Surah Al-Furqan says:

***And rely you on the* (*Ever*) *Living One Who dies not…* (*25:58*).**

Then, to indicate that neither drowsiness, nor deep sleep seizes Him and never He stops managing the world, it continues saying:

***…slumber seizes Him not, nor sleep…* (*2:255*)**

The Arabic term /sinah/ 'slumber' is the sleep which appears first in the eyes, but when it becomes deeper and reaches the mind, it is termed in Arabic /nawm/ 'sleep'. This verse, pointing to the latter state, means that the governance of the Absolutely Bountiful, Allah, is perpetual and never ceases, even for a moment.

Then, it refers to the absolute ownership of Allah, saying:

***….to Him belongs whatsoever is in the heavens and whatsoever is in the earth…* (*2:255*).**

This is the fifth attribute from the attributes of Allah mentioned here. Formerly, four other attributes of Allah were referred to: Oneness of Allah, the Everliving, the Self-subsisting, and that He never sleeps.

It is quite clear that this attribute, that everything belongs to Allah, has a great training effect in human beings. When they know that whatever they have does not really belong to themselves and it is temporarily handed over them as a deposit to use for a short time, they will surely avoid of transgressing others' rights. These people, with this cognition, will certainly withdraw committing such wrong actions as colonization, hoarding, greed, miserliness, and the like.

For the sixth attribute, it says:

***…Who is it that can intercede with Him save by His leave?…* (*2:255*).**

In fact, by a positive interrogation with a negative sense, it says that no person can intercede at His presence but by His leave.

Intercession was discussed fairly vastly when commenting on verse 48, Surah Al-Baqarah No. 2, in Vol.

part 1, pp. 174–177.

Referring to the seventh attribute, it says:

…He knows what is before them and what is behind them… **(*2:255*).**

Therefore, whatever is in the expanse of time and place is entirely manifest in His Knowledge. That is why everything, even intercession, depends upon His command.

In stating His eighth attribute, this fact is pointed out that He has let others know only a small part of His knowledge that has been advisable and proper for them. It says:

…while they comprehend nothing of His knowledge except what He wills… **(*2:255*).**

Thus, the limited knowledge of others is a beam of the light of His unlimited knowledge.

So, two other points are also understood from the above phrase. The first is that no creature has cognition from his own and all human cognizance is from the source of Allah.

The second is that Allah may award a part of some concealed knowledge and some hidden secrets to those He pleases.

His ninthly and tenthly attributes are stated thus:

…His Kursi* (*knowledge*) *extends over the heavens and the earth; and preserving them both tires Him not… **(*2:255*).**

Then, power and sovereignty of Allah encompass the totality of the heavens and the earth, and His Knowledge (Kursi) encompasses all of these expansions wholly, so that nothing is out of His dominion and authority.

It is, even understood from some of the Islamic traditions that the expansion of Kursi is much larger than the heavens and the earth. For example, in a tradition Imam Sadiq (‘a) has said: *“Heavens and earth, comparing Kursi, is like a ring in the midst of a desert; and Kursi, in comparison with ‘Arsh, is like a ring in the midst of a desert.”*[3]

It is true, of course, that science has not discovered the secret of this meaning yet.

Describing His eleventh and twelfth attributes, it says:

***…and, He is the Highest, the Greatest* (*2:255*).**

The Lord, Who is the Highest and the Infinite, is able to do everything so that nothing is difficult for Him. Never does He tire of managing the world of existence. Never does He remain neglectful, unaware and feeble of it. His Knowledge involves all things because He is Omnipotent, Omnipresent.

It is worthy to note that, in spite of what is popular, the verse entitled ‘Ayat-ul-Kursi is this very single verse alone.

Surah Al-Baqarah - 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 is no compulsion in religion. Truly the right way has become clearly distinct from error. Therefore, whoever rejects false deities (***taghut***) ***and believes in Allah, has grasped the firmest handle, that shall never break; and Allah is All-Hearing, All-knowing*** (***2:256***).

Occasion of Revelation

There was a man from Medina by the name of Abu Husayn who had two sons. Some of the Christian merchants, who used to import merchandise from abroad into Medina, invited those two lads to Christianity whenever they met them in Medina. Those two young men were seriously affected by them, too.

Abu Husayn became very inconvenient from that condition. He went to the Prophet (S) and, informing him the matter, requested him to bring those children back to their own religion. He asked whether he could bring them forcefully to Islam. Then, the verse was revealed and manifested this fact that there is no compulsion in accepting the religion.

Commentary

The previous verse, ‘Ayat-ul-Kursi, infact, was a collection of Unity and the Attributes of Allah, Beauty and Glory, which make up the foundation of the religion. This meaning is acceptable in all stages with reasonable proofs. That is why embracing the faith needs not any compulsion or force, and in this verse, it says:

There is no compulsion in religion. Truly the right way has become clearly distinct from error… (***2:256***).

This verse is a serious answer to those who imagine that Islam applies obligation and has developed and spread through the force of sword and martial power.

Then, as a conclusion of the previous verse, it adds:

…Therefore, whoever rejects false deities (***taghut***) ***and believes in Allah, has grasped the firmest handle, that shall never break…*** (***2:256***).

And, at the end of the verse it continues saying:

...and Allah is All-Hearing, All-knowing (***2:256***).

This concluding phrase is a hint to the fact that the problem of belief and disbelief is not something that can be fulfilled by mere pretence, because Allah hears the words of all entirely, whether they state openly or they speak privately and hiddenly.

Surah Al-Baqarah - Verse 257

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Allah is the Guardian of those who have faith; He brings them out of darkness into light; and those who reject faith, their guardians are false-deities, (***taghut***)***, who bring them out of light into darkness; they are the inhabitants of the Fire wherein shall they abide forever*** (***2:257***).

Commentary

With reference to the state of belief and disbelief, which was mentioned in the previous verse, here, in this verse, it distinguishes the situation of believers and disbelievers from the point of leader and guardian. It says:

Allah is the Guardian of those who have faith... (***2:257***).

So it is under the favour of this guardianship and leadership, that:

...He brings them out of darkness into light... (***2:257***).

Then it adds:

...and those who reject faith, their guardians are false-deities, (***taghut***)***, who bring them out of light into darkness...*** (***2:257***).

It is for this reason that:

...they are the inhabitants of the Fire wherein shall they abide forever. (***2:257***).

Surah Al-Baqarah - Verse 258

How the dead are again raised by Allah

Abraham's argument against Nimrod – Illustration of how the dead are again raised by Allah –Abraham

directed to an experiment to see how Allah raises the dead.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ
قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

***Have you not seen him who disputed with Abraham about his Lord, because Allah had given him the kingship? When Abraham said: 'My Lord is He Who gives life, and causes to die.' He said: 'I (too) give life and cause to die.' Abraham said: 'Verily, Allah brings the sun from the East; so you bring it from the West', whereupon the one who disbelieved was confounded. And Allah does not guide the unjust people* (*2:258*).**

Commentary

It is said in history and the Islamic narrations that it happened that Nimrod (Namrud), the king of Babylon, disputed with Abraham (‘a) about the Lord.

***Have you not seen him who disputed with Abraham about his Lord, because Allah had given him the kingship?...* (*2:258*).**

Abraham (‘a) said that his Lord is He Who gives life and causes to die.

***...When Abraham said: 'My Lord is He Who gives life and causes to die.'...* (*2:258*).**

In response, Nimrod said that he, too, gave life and caused to die. Then, he ordered to fetch two prisoners and let one of them go and commanded his men to kill the other,

***...He said: 'I (too) give life and cause to die.'...* (*2:258*).**

When Abraham (‘a) saw the wrong concept of Nimrod from giving life and causing death and how he tried to prevail over others and impose his false whims, he (‘a) immediately told him that Allah raises the sun from the East, so if he claimed that he governed the world of existence and everything was under his order and power, as he claimed, he would bring the sun up from the West.

***... Abraham said: 'Verily, Allah brings the sun from the East; so you bring it from the West.'...* (*2:258*).**

At that time Nimrod astonished and could say nothing save keeping silent.

***... whereupon the one who disbelieved was confounded. And Allah does not guide the unjust people.* (*2:258*).**

Surah Al-Baqarah - Verse 259

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

***Or like him* (*Ezra*) *who passed by a town and it had fallen on its roofs, he said: 'How shall Allah bring this to life again after its death?' So Allah made him die a hundred years, then He raised him up and said: 'How long have you tarried? 'He said, '*(*Perhaps*) *I have tarried a day or a part of a day.' He said: 'Nay, you have tarried* (*thus*) *a hundred years. But look at your food and your drink - they show no effect of age; and look at your ass; and that We may make of you a sign for people; and look at the bones, how We assembled them together and then clothed them with flesh! So, when it became clear to him, he said: 'I know that Allah is All-Powerful over all things.'* (*2:259*).**

Commentary

The previous verse stated the dispute of Abraham ('a) with Nimrod around the subject of Unity. That statement, indeed, was guidance through logical reasoning. Now, this holy verse speaks about Resurrection, wherein guidance is accomplished through illustration of some sensible things.

***Or like him* (*Ezra*) *who passed by a town and it had fallen on its roofs...* (*2:259*).**

Some Islamic narrations and books denote that the name of the man referred to in this verse has been 'Uzayr (Ezra). They also said that he must be a prophet whom, as the verse indicates, Allah has spoken to.

Explanations

1. Illustration is the best way of reasoning.

***...but look at your food and your drink - they show no effect of age...* (*2:259*).**

2. It is appropriate to die one hundred years to recognize one important point.

3. Increase your knowledge by experience, inquiring, and so on, although you know the fact.

***...he said: 'How shall Allah bring this to life again after its death?'...* (*2:259*).**

4. We should take new lessons from old, ruined towns and ancient civilizations, too, and ask questions.

5. Everybody will be raised with the same feature the one has at the time of death.

…then He raised him up… **(*2:259*).**

6. The past of time, however much long may be, does not affect on the Might of Allah.

…so Allah made him die a hundred years, them He raised him up.., (2:259).

7. With Allah's Will, the firm bones rot, but fresh food, which becomes rotten in a short time, remains one hundred years fresh.

…and said: 'How long have you tarried?' He said, '(Perhaps) I have tarried a day or a part of a day.' He Said: 'Nay, you have tarried (thus) a hundred years…' (2:259).

8. The exposition of Allah's Power is for guiding and leading people.

…and that We may make of you a sign for people… (2:259).

9. Allah has brought a scene of the Hereafter in this world. The verse says:

…and look at the bones, how We assembled them together and then clothed them with flesh!… (2:259).

10. The Resurrection is a resurrection of the body, because if it were a mere spiritual resurrection, the statement of bone, dead and grave would not come forth.

…and look at the bones… (2:259).

11. A handful of a thing is a sample of a ton of that thing.

So when it became clear to him, he said: 'I know that Allah is All-Powerful over all things.' (2:259).

12. The dead returning to life again is also admissible in this very world and before that the final Resurrection Day happens.

…so Allah made him die a hundred years, then He raised him up… (2:259).

Surah Al-Baqarah – Verse 260

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنْ قَالَ بَلَىٰ وَلَٰكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And when Abraham said: 'My Lord! Show me how you give life to the dead,' He said: 'Do you not

***believe?' 'Yes', said Abraham, 'but to make my heart at ease.' He said: 'Take four of the birds. Then make them to incline unto you and* (*cutting them into pieces*) *place a part of them on each mountain, and thereafter, call them. They will come to you in haste. And know that Allah is the Mighty, the Wise.* (*2:260*).

Commentary

This unique matchless claim is narrated but from the only man of significance in history who after the Messenger of Allah said: *"If the curtains be removed, there will be added nothing to my certitude."*[4]

But other people wholly like to see what they were told, or what they believe, in their objective state. For example, everybody likes to see how sugar is produced and obtained from sugar-beet or sugar-cane although they know that sugar is originally from it.

Concerning the above verse, it is cited in some books that: once Abraham (ʿa) was walking on the bank of a sea when he saw a corpse of a man over the sands there. The corpse was half in the water and half on the land so that both the animals in the sea and the birds and animals on the land could feed from it. Abraham thought himself if this condition happened for a man whose little bits of body were distributed among other living creatures, how could these bits be gathered together and raise on the Resurrection Day? So, he (ʿa) invoked Allah:

And when Abraham said; 'My Lord! Show me how You give life to the dead,'... (*2:260*).

Explanations

1. We should attempt to elevate the standard of our faith and belief in ourselves as much as we reach the limit of certainty.

...He said: 'Do you not believe?' 'Yes', said Abraham, 'but to make my heart at ease.'... (*2:260*).

2. Intuition and vision appear only for those who have paved some length of the path of knowledge, faith, and reasoning.

3. The call of the saints and Apostles of Allah can affect even on the particles in the world:

...and thereafter, call them. They will come to you in haste... (*2:260*).

4. Resurrection is a bodily resurrection, because, on the Day of Judgement, the return of the soul will be unto the very particles of the body.

5. Since the goal is reaching the certitude, the accomplishment is done by Abraham (ʿa) himself. (He killed four different birds, mixed their meat together and divided it upon several mountains.)

... He said: 'Take four of the birds. Then make them to incline unto you and* (*cutting them into

***pieces*) *place a part of them on each mountain...* (*2:260*).**

6. For the purpose of a deep instruction, applying art and demonstration is necessary.

However, we must always beware of the fact:

***...And know that Allah is the Mighty, the Wise.* (*2:260*).**

Surah Al-Baqarah - Verse 261

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

***The likeness of those who spend their property in the way of Allah is as the likeness of a grain* (*of corn*) *that grows seven ears,* (*with*) *a hundred grains in every ear. And Allah multiplies* (*in abundance*) *for whom He wills; and Allah is All-Embracing, All-Knowing* (*2:261*).**

Commentary

Enjoining others to giving charity and prohibition from immoderation and extravagance are the best way to solving the problem of the difference of social classes. On the other hand, the appearance and spread of usury is the origin and motive of social classes to be created. That may be why that the necessity of giving charity and prohibition of usury are stated beside each other in the Qur'an.[5]

By the way, it should be noted it is not so that any grain of corn planted in any land does grow seven ears with a hundred grains. But, the grain should be safe, the land should be susceptible, the time must be appropriate, and the preparation and protection should be complete.

Explanations

1. Applying the natural phenomena will never become out of fashion at any time. They are always comprehensible for all people in any age and in any acceptable conditions.

2. Encouragement and promise of reward are often the most intensive motives for individuals to move forward.

3. The grace of Allah is unlimited.

***...And Allah multiplies* (*in abundance*) *for whom He wills; and Allah is All-Embracing, All-Knowing.* (*2:261*).**

4. That charity is worthy which is given in the way of Allah.

The likeness of those who spend their property in the way of Allah… (***2:261***).

5. The praise of the Qur'an is upon those who spend in charity as a habit in their current life. The Arabic term /yunfiquna/ (spend their property), which is mentioned in this verse, refers to an action done continually.

6. The best example is that example which has external reality.

…is as the likeness of a grain (***of corn***) ***that grows seven ears,*** (***with***) ***a hundred grains in every ear…*** (***2:261***).

7. If spending one's property can be multiplied as much as seven hundred times then what about those who give their lives in charity for the sake of Allah?

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1. al-Durr al-Manthur, Vol. 2, p. 8
2. Bihar al-Anwar, Vol. 92, p. 262
3. Al-Burhan fi Tafsir al-Qur'an, Vol. 1, p. 241.
4. Tafsir Ruh al-Bayan, Vol. 1, p. 416
5. Al-Mizan, Vol. 2, p. 406.

[1] [1]
SHARES

Section 35 – Surah Al-Baqarah – Verses 262-272

Surah Al-Baqarah – Verse 262

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Those who spend their property in the way of Allah, (***and***) ***thereafter, do not follow up what they have spent by reproach and with injury, for them shall be their reward with their Lord, and no fear shall be upon them, nor shall they grieve*** (***2:262***).

Commentary

A Worthy Charity!

In the previous verse, the importance of charity in the way of Allah was pointed out in general. Here, in this verse, some of its qualities are stated, too. It says:

Those who spend their property in the way of Allah, (***and***) ***thereafter, do not follow up what they have spent by reproach and with injury, for them shall be their reward with their Lord…*** (***2:262***).

Besides the above-mentioned privilege, this quality is in them again, that:

…and no fear shall be upon them, nor shall they grieve. (***2:262***).

Therefore, those who spend some of their property in the way of Allah, but after that benevolent action, they reproach or do something that cause injury, they destroy their reward, indeed, with this reprobated action.

It can also be said that such persons, in many cases, not only are not good doers, but also are some transgressors, because the honour of a man and his psychological social capitals are often surely more valuable than property and wealth.

The Qur'anic holy phrase:

…for them shall be their reward with their Lord… (***2:262***).

makes the givers of charity sure that their reward is reserved with their Lord in order that they go forth with a good amount of certainty along this path.

More than that, the application of the Qur'anic term /rabbihim/ (their Lord) in the verse, is a hint to this meaning that their Lord trains them and will multiply it.

Surah Al-Baqarah - Verse 263

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ

A kind word and forgiveness is better than a charity that is followed by injury, and Allah is Self-sufficient, Forbearing (***2:263***).

Commentary

This verse, in fact, completes the idea in the previous verse. It says that those who have a good manner and good statement, facing with the people in need, and forgive them even when their insistence is with rudeness, their action is better than the donation of those who cause injury and irritation thereafter.

A kind word and forgiveness is better than a charity that is followed by injury, and Allah is Self-sufficient, Forbearing (***2:263***).

This verse makes clear the logic of Islam due to the social values concerning the honour of people. Islam considers the value of the action of those who speak helpfully and leadingly with the needy people in order to protect them and keep their secrets hidden. This is more valuable than the charity of some selfish short-sighted individuals, who have sorts of approach and injury on such honourable persons for a small donation they give.

As was mentioned before the loss of these stingy people is more than their profit. When such persons give something, they ruin something else, too. Thus, the above statement made it clear that the Qur'anic phrase /qaulun ma'ruf / 'a kind word' has a vast meaning so that it envelops any word of kindness, consolation, affability and guidance.

The word /maghfirah/ (forgiveness), mentioned in the verse, is used in contrast with the rudeness of the needy people.

In Nur al-Thaqalayn, the commentary,[1] it is narrated from the (Holy Prophet of Islam (S) who said: *"When a needy person asks you, do not interrupt his statement until he completes it. Then, respond him calmly and politely, or give him what you are able to spend, or return him agreeably, because the one may be an angel who is commissioned to try you in order to see how you behave with the blessings that Allah has bestowed upon you."*

Surah Al-Baqarah - Verses 264-265

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

O' you who have Faith! do not nullify your charities by reproach and injury, like the one who spends his property to be seen by people, and does not believe in Allah and the last Day; so his likeness is as the likeness of a rock whereon is (***a little***) ***soil, then a heavy rain falls upon it and leaves it just a bare stone. They shall not be able to gain anything of what they have earned; and Allah does not guide the disbelieving people*** (***2:264***).

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

But the likeness of those who spend their property to seek the pleasure of Allah, and to strengthen their own souls, is as the likeness of a garden on a high ground, upon which a heavy

rain falls and it yields its fruit two-fold; but if a heavy rain does not fall upon it, then a light rain (***is sufficient***)***; and Allah sees what you do*** (***2:265***).

Commentary

In the previous couple of verses, at first, this fact was pointed out that the believers should not make their charities in the way of Allah invalid because of reproach and injury. Then, two interesting similitudes are expressed upon those charities which are followed by reproach and injury and also for hypocritical acts and ostentation, and those charities which are originated from loyalty and human sympathy.

Consider a piece of rock covered with a little amount of dust. When it be sown with good seeds and exposed to fresh air and sunshine, and then, a harsh rain falls upon it, the rain will surely wash out the thin dust from the rock and scatter the containing seed with the dust. Consequently, the hard impenetrable rock, on which no plant can grow, appears with its rough feature. This is not for that the fresh air; sunshine and falling rain have had a bad effect. It is because the place where the seed was sown has been an inappropriate place for the aim. Its appearance was adorned while its inner side was an impenetrable rough rock with a mere thin amount of dust over its surface. It is in a state that plants and trees, besides having suitable conditions above the ground, need a good preparation under the ground for the roots in order to spread and feed.

O' you who have Faith! do not nullify your charities by reproach and injury, like the one who spends his property to be seen by people and does not believe in Allah and the last Day… (***2:264***).

The Qur'an has likened the hypocritical deeds and charities followed with reproach and injury, that which originate from the callous, hearts, to a rock covered with a little dust from which no profit can be gained. So, the efforts of the farmer and the sower will be wasted, too.

…so his likeness is as the likeness of a rock whereon is (***a little***) ***soil, then a heavy rain falls upon it and leaves it just a bare stone. They shall not be able to gain anything of what they have earned; and Allah does not guide the disbelieving people*** (***2:264***).

Another Interesting Similitude

Consider a green grass garden which is located on a high productive land and benefited from fresh free air and sufficient sunshine. Useful downpour falls water it, but when the rainfall is not enough, drizzles and drops of dew preserve the pleasantness and freshness of the garden. As a result, such a garden usually yields its fruits two-fold more than the other ordinary gardens. This sort of garden, besides having productive land, enjoys dew and drizzles added to enough rainfall. They have such a beautiful view that attracts the attention of any visitor from the distance. They are also safe from the threat of floods.

Those who give their wealth in charity for the sake of Allah's pleasure and for strengthening Faith and certainty in their hearts and souls, are like this garden which have a bountiful valuable product.

But the likeness of those who spend their property to seek the pleasure of Allah, and to strengthen their own souls, is as the likeness of a garden on a high ground, upon which a heavy rain falls and it yields its fruit two-fold; but if a heavy rain does not fall upon it, then a light rain (is sufficient); and Allah sees what you do (2:265).

Surah Al-Baqarah - Verse 266

أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

Would any of you like that there should be for him a garden of date palms and vines beneath which rivers flow with all kinds of fruit for him therein, while he is stricken with old age, and he has feeble offspring, then a whirlwind with fire in it strikes and it gets burnt up? Thus Allah makes the signs clear to you, so that you may ponder (2:266).

Commentary

Another Similitude

In this verse, the Qur'an expresses another interesting similitude to make manifest that how seriously man is in need of righteous deeds on the Judgement Day, and how hypocrisy, reproach and injury ruin the charities and good deeds of man.

This similitude illustrates the view of an old man who possesses a green, fresh and delightful garden with various trees such as date-palms, vines etc., which are watered continuously and do not need to be irrigated. There are some lazy, careless and weak children around him whose means of earning life is the very garden. If this garden vanishes neither the old father nor the feeble children are able to re-establish it.

It happens that suddenly a fiery hurricane blows upon it and burns it totally dry. How does this old man feel when he has lost the strength of his youth, and who cannot earn his living from any other ways, while his children are feeble, too? And, what a deadly regret and grief may rush over him?

Would any of you like that there should be for him a garden of date palms and vines beneath which rivers flow with all kinds of fruit for him therein, while he is stricken with old age, and he has feeble offspring, then a whirlwind with fire in it strikes and it gets burnt up?... (2:266).

The condition of a person who does a righteous work and then ruins it by hypocrisy, reproach, and injury

is similar to such an old man who has tolerated many tasks, but when he is in dire need of the fruit of his efforts, all of them as a whole vanish and leave him alone with his grief and regrets.

In view of the fact that the source of all misfortunes, especially the foolish act of reproach, whose benefit is a little but the loss of it is soon and great, originates from the application of no wisdom, then, at the end of the verse, Allah invites people to contemplation and pondering. It says:

...Thus Allah makes the signs clear to you, so that you may ponder (***2:266***).

Surah Al-Baqarah - 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 وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

O' you who have Faith! spend (***in charity***) ***of the good things that you have earned, and of what We produce for you from the earth, and do not aim at what is bad to spend thereof*** (***in charity***) ***while you yourselves would not accept it except that you connive at it, and know that Allah is Self-Sufficient, Praiseworthy*** (***2:267***).

The Occasion of Revelation

It is narrated from Imam Sadiq ('a) that this verse was revealed about a group of people who had earned some wealth from usury at the Age of Ignorance. They usually spent out from it in charity in the way of Allah. Allah prohibited them from that action and commanded them to spend out in charity from the good property they had earned.

In *Majma' al-Bayan fi Tafsir il-Qur'an*, next to narrating this tradition, it quotes from Amir al-Mu'minin Ali ('a) who said: *"This verse has been revealed about those who used to mix the dry and bony dates with good dates when they wanted to spend in charity."*[2] They were, therefore, commanded not to do that action.

These two occasions of revelation are never contradictory with each other. The verse may have been revealed upon both groups, when one of which is due to spiritual goodness and the other concerns to the appearance and material goodness.

Commentary

What Kind of Property Can Be Given in Charity?

In the previous verses, the effects of charity, the qualities of givers of charity, and the deeds that may corrupt this godly action and ruin its reward were pointed out. In this verse, the quality of the property,

which is to be spent in charity, is explained. In the first phrase of the verse, Allah commands believing people to spend from good of their wealth.

O' you who have Faith! Spend (***in charity***) ***of the good things that you have earned, and of what We produce for you from the earth…*** (***2:267***).

The term /tayyib/, the plural of which is /tayyibat/, in philology means: good, pleasant and agreeable. This meaning refers to both spiritual and material purity; i.e. to be clean inwardly and outwardly. That is, that part of wealth might be given in charity that is good, useful, and valuable. It must be free from any dubiosity and pollution, either. The above-mentioned occasions of revelation attest to the generality of this meaning, too.

The phrase:

…while you yourselves would not accept it except that you connive at it… (***2:267***).

cannot be taken as an evidence that the objective meaning here is exclusively outward of cleanliness, because the believing persons also might not accept the things which are apparently polluted, or worthless, as well as the doubtful and disapproved materials, but with conniving at it and dislike.

The Qur'anic phrase: /ma kasabtum/ 'that you have earned' refers to the commercial incomes, while the phrase: /mimma akhrajna / 'what We produce' refers to the incomes earned from farming, mines and subterranean sources. Thus, it envelops all the kinds of income, because the source of all incomes of man is often from the earth and its different issues. Even, the origin of industries, trades, and the like of them all is the ground. However, this sentence indicates that all these merits are given you by Allah. Therefore, you ought not spare spending a part of it in charity in the way of Allah.

…and do not aim at what is bad to spend thereof (***in charity***) ***while you yourselves would not accept it except that you connive at it…*** (***2:267***).

Some people have the habit of spending out in charity mostly from the worthless and worn out things that they do not use any longer themselves. This kind of charity is neither effective in growing spiritual training of the essence of humanity in the giver of charity, nor is it so useful to the needy. It can be counted as a sort of disgrace and scorn unto them, too.

This sentence explicitly prohibits Muslims from doing that. It says how they spend in charity from those things which they themselves do not like to accept, but hatefully. Must their Muslim brothers, and beyond that, the Lord, in Whose way they spend out in charity, be considered, in their view, lower than themselves?

Indeed, the verse points to a precise fact. It is that the charities given in the way of Allah have two ends. On one end there are the needy ones, and on the other end there is Allah, for Whose sake the charity is spent. In this case, if the charity is taken from the low and worthless things, from one hand, it is counted

an aspersion to the high rank of the Lord that the giver of charity has not regarded Him eligible for a ‘good’ thing. On the other hand, it is a disgrace to the needy ones who, in spite of their poverty, mostly have a high level of faith and humanhood, whose soul may be injured because of such a disagreeable charity.

By the way, it should be noted that the term /la tayammamu / ‘do not aim’ may be a hint to this fact that can be something of undemanded quality which inattentively is given among the material spent in charity. This aspect is not involved in the contents of this statement. The statement is about those who intentionally accomplish it.

…and know that Allah is Self-Sufficient, Praiseworthy (***2:267***).

This sentence intends to say that you must be aware that the Lord in Whose way you spend in charity is the One Who never needs your charity, and Who is worthy of all praise. It is He Who has bestowed the whole bounties upon you.

The term /hamid/, ‘praiseworthy, may be used in the sense of ‘adorer’; i.e., while He is Self-Sufficient, He adores the charities you spend. Therefore, do try to spend out from good things in charity.

Surah Al-Baqarah - Verse 268

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

Satan threatens you with poverty and enjoins you to indecency; but Allah promises you forgiveness from Himself and abundance; and Allah is All-Embracing, All-Knowing (***2:268***).

Commentary

At first, the verse admonishes that when you decide to spend in charity or to pay your alms, Satan threatens you of poverty, particularly if you want to give from your worthy and considerable things mentioned in the previous verse. Many a time it happens that this Satanic temptation hinders the act of giving charity and donation. It may affect even on the payment of Alms, Khums (one fifth levy), and other obligatory expenditures.

Satan threatens you with poverty… (***2:268***).

Allah makes man aware thereby, that refraining from giving charity in awe of poverty is a wrong imagination. It is one of the temptations of Satan. Avoiding from thinking that this Satanic temptation looks like a logical scare, it immediately says:

and enjoins you to indecency;… (***2:268***).

Therefore, having awe of poverty and indigency in any condition is wrong, because Satan invites not, save to falsehood and aberration.

Basically, any thought which is disappointing, impedimental and short-sighted originates from deviation from natural disposition and following the temptations of Satan. But, any thought which is positive, instructive, and broad-sighted comes from the source of godly inspirations and the pure divine innate disposition.

Keeping in mind that the Satanic temptations are against the law of creation and Allah's commandments and ordinances are paralleled and adapted to creation and disposition, results in a notable livelihood, peacefulness and prosperity.

...but Allah promises you forgiveness from Himself and abundance... (***2:268***).

In *Majma' al-Bayan* a tradition is narrated about charity from Imam Sadiq (‘a) who said: *"Two things are from Allah and two things are from Satan. Those two from Allah are forgiveness of sins and abundance in sustenance. And those two from Satan are promise to poverty and enjoinment to indecency."*

Therefore, as Ibn Abbas has quoted, the purpose of forgiveness is the forgiveness of sins and the objective meaning of abundance is increase of wealth under the cause of giving charity.[3] It is interesting that Imam Amir al-Mu'minin Ali (‘a) is narrated who has said: *"When you are confronted with poverty, bargain with Allah through charity,* (*spend out in charity until you get free from poverty*)*."*[4]

The phrase:

Allah is All-Embracing (***2:268***)

means that the Power of Allah is vast, and He is All-Knowing unto all affairs and details.

Surah Al-Baqarah - Verse 269

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

He grants wisdom to whom He wills, and whoever has been granted wisdom, indeed has been given abundant good; yet no one will mind but the possessors of intellect. (***2:269***).

Commentary

The Qur'anic term /hikmat/, here, has been rendered, into the sense of ‘knowledge, the cognition of secrets, awareness of facts, and reaching to reality'. Allah bestows it upon some persons for the sake of their piety, purity and their striving. They recognize the difference between the Satanic temptations and godly inspirations, false and true. None can benefit from this privilege, which is abundant good, save

those who possess proper intelligence.

He grants wisdom to whom He wills, and whoever has been granted wisdom, indeed has been given abundant good; yet no one will mind but, the possessors of intellect. (***2:269***).

The Arabic term /al–albab/ is the plural form of /lubb/ in the sense of 'heart, love, intellect, and understanding'. Every man of wisdom is not counted among /ulu al–albab/, because this title is termed for only those men of understanding who utilize their intellect definitely to find out the path of real happiness in their lives.

However, Imam Sadiq (‘a) in a tradition has said that /hikmat/ is 'knowledge and becoming learned in religion'; while another tradition indicates that /hikmat/ is obedience to Allah and knowing Imam.[5]

Surah Al–Baqarah – Verses 270–271

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

And whatever you spend in charity, or (***whatever***) ***vow you vow, surely Allah knows it. While, there will be no helpers for the unjust*** (***2:270***).

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

If you give alms openly, it is well; but if you hide it and give it to the poor, it is better for you, and it will remove from you some of your sins; and Allah is aware of what you do (***2:271***).

Commentary

And whatever you spend in charity… (***2:270***).

Spending in charity, here, means whatever you spend in the way of Allah or in the way of Satan.

… or (***whatever***) ***vow you vow…*** (***2:270***).

Or, whatsoever you have made obligatory to yourself by the way of vow, whether it be alongside the path of obedience of Allah or for committing sins, He knows it.

… surely Allah knows it… (***2:270***).

Verily, your deed is not concealed to Allah, and He will reward you according to it.

… While, there will be no helpers for the unjust **(*2:270*).**

The objective meaning of ‘unjust’ here, is those who spend their wealth in the way of disobedience of Allah and committing sins. They do not give the alms of their property; or do not fulfil what they have vowed; or they vow to do that which is sin. For such people, there will be no friend who can save them from the Divine Judgment or prevent His punishment.

If you give alms openly, it is well; but if you hide it and give it to the poor, it is better for you, and it will remove from you some of your sins; and Allah is aware of what you do **(*2:271*).**

That is, if you give your alms secretly to the indigents

‘it is better for you’ **(*2:271*)**

viz., giving alms secretly is better for you: and its due reward is better and more. The purpose of alms that the concealment of which is better is the recommended alms, because making the obligatory alms manifest is more reasonable.

Surah Al-Baqarah - Verse 272

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

It is not upon you to guide them **(*O’ Muhammad*)*, but Allah guides aright whomsoever He wills. And whatever of good you spend in charity shall be for your own selves; and you do not spend except seeking the pleasure of Allah; and whatever of good you spend shall be repaid to you in full and you shall not be dealt with unjustly*** **(*2:272*).**

Commentary

In *Majma’ al-Bayan* and *Tafsir al-Kabir* by Fakhr al-Din al-Razi, there are cited some occasions of revelation for the above-mentioned verse which, on the whole, indicate that Muslims were in doubt to give charity to the indigents of pagans and non-Muslims. When they inquired about it from the Messenger of Allah (S), this verse was revealed.6

Explanations

1. Do not employ the abundance of giving charity and the economical pressure for bringing infidels towards the Faith

It is not upon you to guide them **(*O’ Muhammad*)*…*** **(*2:272*).**

2. Serving the deprived is a human sympathy, as well as a duty, and generosity is a value. Hence, do give charity to non–Muslims, too.

3. Islam is a school of humanitarianism. It does not approve poverty and deprivation, even for non–Muslims.

4. The faith which be pretended under the pressure of economics is not worthy.

5. Guidance is a divine success which encompasses only the receptive hearts

…but Allah guides aright whomsoever He wills (***2:272***).

6. The consequence of charity returns to you. It revives the spirit of generosity in you. It is through charity that the appearance of levels among groups of people and social outbursts can be prevented and, instead, love and kindness may grow therein. However, in charity there can be found no deprivation while there is immunity in it.

… And whatever of good you spend in charity, shall be for your own selves… (***2:272***).

7. Do not spend out but for Allah, because, sooner or later, all the worldly benefits and merits will vanish, but if giving charity be done for the sake of Allah, it will remain forever and you will enjoy of its incomes.

…and you do not spend except seeking the pleasure of Allah… (***2:272***).

8. Be bountiful in spending out, since whatever you give in charity will come back to you with no decrease.

…and whatever of good you spend shall be repaid to you in full… (***2:272***).

9. If you accomplish something for Allah, you will obtain your reward whether a Muslim or a pagan enjoys of it.

…and you shall not be dealt with unjustly (***2:272***).

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1. Nur al–Thaqalayn, Vol. 1, p. 283
2. Majma'al–Bayan, Vol. 2, p. 380
3. Majma' al–Bayan, Vol. 2, p. 381.
4. Nahj al–Balagha, Saying 258.
5. Bihar al–Anwar, Vol. 24, p. 86
6. Majma' al–Bayan, Vol. 1, p. 385

[1] [1]
SHARES

Section 36 – Surah Al-Baqarah – Verses 273-278

Surah Al-Baqarah – Verse 273

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

(***Charity is***) ***for the poor who are restrained in the way of Allah, and are unable to move about in the land. The unaware consider them wealthy because of their restraint*** (***from begging***). ***You shall recognize them by their countenance – they do not beg people importunately. And whatever of good things you give, then Allah is All-Knowing of it.*** (***2:273***).

Commentary

In some books such as: *Tafsir al-Kabir* by Fakhr al-Din al-Razi, *Majma' al-Bayan*, and *Tafsir al-Qurtubi*, it is cited that this verse has been revealed about the Companions of the Ledge. They were about four hundred people who had emigrated to Medina. Since they had not any house and familiars there, they used to live on a large platform in a corner of the Prophet's Mosque. They were always ready for (*Jihad*), struggle in the way of Allah.

Explanations

1. There is a portion for the indigents in the wealth of the rich.

(***Charity is***) ***for the poor…*** (***2:273***).

2. The martial-blow groups, devotees in force bases, shelterless emigrants and, on the whole, all those who are besieged in the way of Allah and have not the opportunity of trying to earn a ~~the~~ living should be taken into necessary consideration. The scientific missions, diplomatic corps, and research centers are in the similar condition, too.

(***Charity is***) ***for the poor who are restrained in the way of Allah, and are unable to move about in the land…*** (***2:273***).

3. Those who are able to earn their living by travelling about should not stay and abide in one land waiting for the charity of others.

…and are unable to move about in the land (***2:273***).

4. The immaculate, pious and respectable poor ones are praised by Allah (SWT).

5. The gentle-looking and undistinguished needy ones have priority.

...The unaware consider them wealthy because of their restraint (from begging). You shall recognize them by their countenance... **(*2:273*).**

6. They do not insist on begging from other people even when there comes forth a necessity for them.

...they do not beg people importunately... **(*2:273*).**

7. The feature of the indigent persons is illustrated, in this verse; and in the final sentence, people are encouraged to spending out good things.

...And whatever of good things you give, then Allah is All-Knowing of it. **(*2:273*).**

8. It is not just that some people devote their selves and what they have in the cause of Allah while some others impose insularity even in giving charity in that way.

Surah Al-Baqarah - Verse 274

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

Those who spend their property by night and day, secretly and openly, for them shall be their reward with their Lord, and no fear shall be upon them, nor shall they grieve. **(*2:274*).**

Commentary

In some commentary books, like *Tafsir al-Safi, Majma' al-Bayan, Tafsir al-Qurtubi, Tafsir al-Kabir* by Fakhr al-Din al-Razi, it is cited that this verse has been revealed about Hadrat Ali ('a). Once it happened that he had only four silver coins when he spent out in charity one coin in daytime, one coin at night, the third coin openly and the fourth coin secretly in the way of Allah.

Those who spend their property by night and day, secretly and openly, for them shall be their reward with their Lord... **(*2:274*).**

But, in addition to the above-mentioned occasion of revelation, the promise of this holy verse covers all those who act similarly to that. Such people neither scare of poverty in the world, because they believe in the promises of Allah and trust in Him, nor become grievous because of charity, since they are attentive to obtaining the pleasure of Allah and what the action of giving charity will bring forth for them in the Hereafter.

In another occasion in this very current Surah, too, the givers of charity are stated about.

…and no fear shall be upon them, nor shall they grieve (*2:274*).

Surah Al-Baqarah – 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 فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

***Those who devour usury will not rise up save like such the one whom Satan has confounded with the touch of madness. That is because they say: 'Bargaining is just like usury', whereas Allah has permitted bargaining and forbidden usury. Hence, whoever receives an admonition from his Lord, then desists, for him shall be what has already passed, and his affair rests with Allah. And whoever reverts* (*to usury*) *– then they are the inhabitants of the Fire, wherein shall they abide forever.* (*2:275*).**

Commentary

In Arabic philology, the word /riba/ (usury) means 'an excess, an addition'. Usurers have been likened to the persons whom Satan has driven them mad. On the Day of Judgement, usurers will be raised like mad ones, because they have such an unjust manner in this world. Mammonism makes their eyes of intellect blind. By their action, they produce difference of levels in the society, because they do not even think of sympathy, emotions and humanitarianism. They go so far that poverty and hatred cause a burst in the society so that the principle of possession becomes unstable, too.

***Those who devour usury will not rise up save like such the one whom Satan has confounded with the touch of madness…* (*2:275*).**

Another point is that: to some persons, usury seems a principle, too. Hence, they say that bargaining and usury are the same. As the verse says:

***…whereas Allah has permitted bargaining and forbidden usury.* (*2:275*).**

Explanations

1. The usurers are deprived from equilibrium and, consequently, they disturb the economical equilibrium of the society.

2. The justification of sin pave the way for more committing sins.

***…That is because they say: 'Bargaining is just like usury…* (*2:275*).**

3. It can be spared for those who are not aware of it, but not at all for those who know it and persist on

doing it.

***…And whoever reverts* (*to usury*) *– then they are the inhabitants of the Fire…* (*2:275*).**

Objecting on usury began through verses of the Qur'an revealed from before the Prophet's Emigration. For example, in Surah al–Rum, which was revealed in Mecca, a verse about usury says:

***…but it increases not with Allah…* (*30:39*).**

Then, in Surah Al 'Imran, Allah commands:

***…Devour not interest…* (*3:130*).**

which means usury is prohibited. Thus, the most criticism and prohibition have occurred in these verses of Surah Al–Baqarah.

By the way, the Qur'an through the statement:

***And,* (*for*) *taking interest, though indeed forbidden were they against it…* (*4:161*)**

announces that usury had been forbidden in the Jewish religion, too. This prohibition is stated in the *Torah* manifestly.[1]

In Surah Al–Baqarah, the verses of usury have occurred next to the verses of charity in order to state the two aspects of good and evil which may come forth by means of wealth. Charity is a 'giving' without recompense, but usury is a 'taking' without recompense. In contrast to the good effects that charity has in the society, usury creates evil effects therein. That is why the Qur'an, in the next verse, says:

***Allah effaces usury and He causes charities to flourish…* (*2:276*).**

The threats that are cited in the Qur'an against taking interest in usury and accepting the dominance of illegitimate rulers are such that they are not cited against even murder, oppression, drinking wine, gambling, and fornication. Therefore, the prohibition of usury has been decidedly considered as a great sin by all Islamic parties.

***…Hence, whoever receives an admonition from his Lord, then desists, for him shall be what has already passed, and his affair rests with Allah…* (*2:275*).**

It is narrated in a tradition that when Imam Sadiq ('a) was informed that so and so was a usurer, he said: *"If I were allowed by Allah, I would behead him."*[2]

It happened that Amir al–Mu'minin Ali ('a) met a usurer. He ('a) wanted him to repent from his action. When he repented Ali ('a) let him go and told him: *"The usurer must be made to repent from his action just like that a person is made repent from polytheism."*

It is narrated from Imam Baqir (‘a) who said: *“The worst income is (the interest of) usury.”*[3]

The Messenger of Allah (S) said: *“When Allah wills to destroy a town, usury appears therein.*[4] *And, Allah has cursed the usurer, his agent, and the writer of usury.*[5]

Shaykh Mufid has cited in his book:[6] “Whoever considers usury lawful, should be beheaded.”

Imam Sadiq (‘a), stating the reason of repetition of the verses of usury in the Qur’an, says: *“It is for making the rich prepared to do works of benevolence and spending charities; because, on one hand, usury is unlawful (haram), and, on the other hand, compiling wealth as a file is also unlawful. Then, there remains no remedy for the rich but charity and productive useful jobs.”*[7]

Also, upon the motive of the prohibition of usury, it is said that since usury is a kind of hinder for money to be used in the way of production and works of public utility, and, instead of effort and endeavour, only the interest of money is enjoyed, then usury has become forbidden.

Again, it is narrated from Imam Sadiq (‘a) who has said: *“If usury were permitted (halal), people would leave their businesses and trade.”*[8]

It is also narrated from Imam Ridha (‘a) who said: *“If usury becomes prevalent, the loan giving will disappear.”*[9]

At the end of the verse, it says:

***…And whoever reverts (to usury) – then they are the inhabitants of the Fire, wherein shall they abide forever.* (*2:275*).**

The word /ada/ ‘returns’, here, means that those who do not return from usury and commit again devouring interest, will be the inhabitants of the Fire of Hell and they will remain there forever.

The Disadvantages of Usury

Taking additional money, without performing any useful work, is unjust and it is overburdening, which causes hatred and enmity. The giver of interest sometimes has to fail and, as a result of debts that increase progressively, accepts kinds of disgrace and captivity.

Usury disturbs the equilibrium of the society and causes it to be divided into two poles: the oppressors and the oppressed.

Usury is the reason of prayers to be invalid.

Regarding these destructive causes, not only in the religion of Islam, but also in all heavenly religions, usury has been forbidden. But, clinging to few pretexts, some worldly people try to justify usury or try to find a way out. Yet, usury has certainly its own destructive effects, though some social groups have

accepted it in their own economical system.

Usury is an injustice and its disadvantages encompass those who apply it. The progress of the western communities is because of their attentiveness to science and industry, not because of usury.

By the way, usurers should be aware of the warnings of the Qur'an. (Applying legal tricks, like the Jews who did so for going fishing on Saturday, is only a sort of game.). The Qur'an has not been heedless of such games and has criticized them.

Also, since economic affairs may attract people into the trap of usury, there is a tradition which says: *"He who begins trading without knowing* (*the religious laws of trading*)*, will be involved in usury."*[10]

Surah Al-Baqarah – Verse 276

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

Allah effaces usury and He causes charities to flourish, and Allah does not love any ungrateful sinner (***2:276***).

Commentary

The Arabic word /mahq/ means *'effacement, obliteration, erasure',* and the term /muhaq/, from the same root, is used for the moon when it disappears by the nights at the end of the lunar month. Then the term /riba/ *'usury interest',* with the sense of gradual increase, is applied in the opposite correspondence.

This verse admonishes that though a usurer takes interest from others in order to compile wealth, Allah seizes the abundance and good results that he expects from the gross of wealth gained through usury. The property resulted from usury may not necessarily be obliterated itself, but the goals, which are considered from compiling wealth, fail.

Allah effaces usury… (***2:276***).

In the course of usury, there is no love, happiness, and security, so that many a rich person can gain no sort of comfort, peace, or amiability from their wealth. On the contrary, in the regulations, where there is charity, or donation and good loan, people enjoy of many favours. In such societies, the poor are not disappointed, and the rich are not encountered with callousness of the heart and do not mind the multiplication of wealth. So, in these regulations, the deprived do not think of revenge, theft, and the like, and the rich are not anxious about guarding and protecting their properties. This society will have a relative equilibrium accompanied with kindness, compassion, security and mutual understanding.

… and He causes charities to flourish… (***2:276***).

In *Tafsir al-Kabir* by Fakhr al-Din al-Razi, it is cited that when usurer obliterates equilibrium, compassion, and human justice from him, his self and his property will be cursed by the poor, and every moment, hatred, plot and theft threaten him. This is an example of that effacement which is stated in the verse.

Explanations

1. Do not note and gaze at only the apparent growth of wealth.

Allah effaces usury… (***2:276***).

2. Sustenance is with Allah. The possessor of wealth may be deprived of welfare while the poor may often live in the best state of peace of mind.

3. Usurer is the one who is very ungrateful, and sin has settled in his soul:

ungrateful sinner. (***2:276***).

By taking interest, he makes himself indebted to people. He makes his livelihood unlawful for himself, and also he nullifies his worship. He lets callousness, greed and avarice dominate him.

… and Allah does not love any ungrateful sinner (***2:276***).

Yes, He is a very ungrateful, as well as a sinner.

4. To efface the wealth emerging from usury is Allah's way of treatment which will be continued forever. The reference for this meaning is the Qur'anic word /yamhaqu/ 'efface' where the present tense of which, in Arabic, denotes the continuity of the verb.

Surah Al-Baqarah – Verse 277

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

Verily, those who have faith, and do righteous works, and establish prayer, and pay the poor-rates, for them shall be their reward with their Lord, and no fear shall be upon them, nor shall they grieve (***2:277***).

Commentary

Opposite to the manner of the usurers who are ***'ungrateful sinners',*** this verse portrays the future of the believers, those who do righteous deeds, establish prayers, and pay the poor-rates.

People are divided into four categories:

1. A group of people believe in truth and do righteous works. These are the believers.

2. There are some people who neither believe nor do righteous deeds. These are infidels.

3. Some people believe, but do not work righteously. These are the mischievous ones.

4. There are some people who have not faith but they apparently do good deeds. These are hypocrites.

Separate from usurers, who have taken apart from the Lord and human beings, there are some believers who have faith, do righteous actions, and have relevance with Allah by the way of prayer. They communicate with people through paying the poor-rates.

Verily, those who have faith, and do righteous works, and establish prayer, and pay the poor-rates, for them shall be their reward with their Lord, and no fear shall be upon them, nor shall they grieve (***2:277***).

Surah Al-Baqarah - Verse 278

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِنْ كُنْتُمْ مُؤْمِنِينَ

O' you who have Faith! be in awe of Allah, and forgo what remains (***due to you***) ***of usury, if you are faithful*** (***2:278***).

Commentary

It is cited in some books, such as: *Majma' al-Bayan, Al-Mizan*, and *Maraqi*, that when the verse upon the prohibition of usury was revealed, some of the companions of the prophet (S), like Khalid ibn al-Walid, Abbas, and Uthman, had claimed some amount of interest from people. They asked the Prophet (S) about their claims, when the above-mentioned verse was revealed.

After the revelation of this verse, the holy Prophet (S) said: *"My uncle, Abbas, is not rightful to demand interest either."* Then, the Messenger of Allah added: *"First of all, my relatives must abandon usury."* He also in a sermon said: *"I put all the interests of usury* (*belonging to*) *the age of ignorant under my feet, and the first one I put is the interest of Abbas."*[11]

Explanations

1. The requisite of faith is to dispense with the rights of others and the prohibited wealth.

...if you are faithful (***2:278***).

2. The sign of piety is giving up the unlawful commodity.

O' you who have Faith! be in awe of Allah, and forgo what remains (***due to you***) ***of usury…*** (***2:278***).

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1. The Torah, Exodus, Chapter 23, and Leviticus, Chapter 25.
2. Wasa'il al-Shiah, Vol. 12, p. 429.
3. Al-Kafi, Vol. 5, p. 147.
4. Kanz al-Ummal, Vol. 4, p. 104.
5. Wasa'il al-Shiah, Vol. 12, p. 430.
6. al-Muqniah, p. 129.
7. Wasa'il al-Shiah, Vol. 12, p. 423.
8. Bihar al-Anwar, Vol. 103, p. 119.
9. al-Hayat, Vol. 4, p. 334.
10. Nahj al-Balagha, Saying 447.
11. Fi Zilal al-Qur'an, Vol. 1, p. 486

[1] [1]
SHARES

Section 37 - Surah Al-Baqarah – Verses 279-286

Surah Al-Baqarah - Verse 279

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

But if you do (***it***) ***not, then be you apprised for war from Allah and His Apostle, and if you repent, you shall have your capital;*** (***thus***) ***deal you not unjustly*** (***with others***)***, nor you be dealt with unjustly*** (***2:279***).

Commentary

In Islam, neither usury nor taking undue gains are allowed nor can the property of people be confiscated unilaterally.

In some governmental regulations, ownership is abrogated and all properties are forcefully taken from their possessors. In some other ones exploitation, devouring other's rights, and usury, in any form, is free.

Explanations

1. Usurer is a fighter against Allah. Any usurer would know that, in this battlefield, he (who is a feeble and contemptible mortal) is on one side, and Allah, the Almighty, is on the other side.

But if you do (***it***) ***not, then be you apprised for war from Allah and His Apostle…*** (***2:279***).

2. Since a usurer is a fighter against Allah, it is to the Islamic Government, as a duty, to take action against usurers.

3. The right of a usurer is to be content with only the capital, without any interest.

… you shall have your capital… (***2:279***).

4. Both being oppressor and oppressive are condemned. Neither accept oppression nor be an oppressor.

…(***thus***) ***deal you not unjustly*** (***with others***) ***nor you be dealt with unjustly*** (***2:279***).

5. Beware not to spare the principle of ownership of people for rescuing the deprived.

Surah Al-Baqarah – Verse 280

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

And if (***the debtor***) ***is in straitness, then grant a respite until the time of ease; and if you remit it as charity it is better for you, if you but know.*** (***2:280***).

Commentary

Concerning this verse, it is necessary to note that although giving a respite to the debtor is recommended, here, the debtor should not misuse this matter, because if he delays paying his debt without having any plausible excuse, he is counted a sinner.

An Islamic narration says that those who do not pay their debt without any excuse will be recorded sinful the same as it is recorded for a thief; and for the givers of respite, a reward will be recorded similar to that of martyrs.

Explanations

1. Not only do refrain from taking interest, but also give a respite for taking the capital, even,

2. The capability of the debtor is the base for the length of time in repayment of the debt,

...then grant a respite until the time of ease... (***2:280***).

3. Islam is a supporter for the indigent,

And if (***the debtor***) ***is in straitness...*** (***2:280***).

4. Remittal, due to the insolvent debtor, is better for you, because it may happen that you will be in the same situation in future.

....and if you remit it as charity it is better for you... (***2:280***).

5. Taking the capital will be forgotten, but remittal to an insolvent debtor will never be forgettable.

6. Gaining the indigent's consent and the pleasure of Allah are much better than gaining wealth,

...if you but know. (***2:280***).

7. In religious jurisprudence, putting the excused debtor in prison is forbidden. In cases that a debtor is not really able to pay his debt, it is to the Islamic government to pay that debt.

8. In Islamic literature, it is said that every day that the debtor is given respite, the reward of the charity of the same amount of money is to Allah to be recorded for the creditor.[1]

Surah Al-Baqarah – Verse 281

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

And be in awe of a Day in which you shall be returned to Allah, and every one shall be paid in full what the one has earned; and they shall not be dealt with unjustly. (***2:281***).

Commentary

After stating some particular characteristics of the divine ordinances and Islamic affairs, the normative custom of the Qur'an is that it often brings a general, common and inclusive notification forth at the end of a group of verses in order to emphasize and strengthen what has been cited before, and in order that the senses penetrate in the mind and spirit.

Therefore, in this verse, having attracted the attentions of the believers to the Resurrection and the chastisement of the wrong doers there, it warns them to be aware that there is a great Day in front when all the actions of every person, without anything less or more, totally will be given to him.

And be in awe of a Day in which you shall be returned to Allah... (***2:281***).

It is at that time that the one will terribly wonder about the consequence of his evil deeds. They are the fruit of what he himself has produced. No one has done unjust against him, but he himself has done wrong against himself.

… and every one shall be paid in full what the one has earned, and they shall not be dealt with unjustly. (***2:281***).

However, usury has ethically a very bad effect on the spirit of the debtor so that he finds a special spite in his heart against the usurer. It slackens the cord of social cooperation and mutual assistance amongst the members of communities.

In Islamic narrations it is cited upon the prohibition of usury that Hisham ibn Salim has narrated from Imam Sadiq (‘a) who said: *“Verily, Allah, Almighty and Glorious, has forbidden usury so that people do not avoid of doing good work.”*[2]

1. Ibn Mas’ud narrated from the Messenger of Allah (S) who said: *“There have not been usury and fornication in no community save that they have incurred the punishment of Allah upon themselves.”*[3]

2. Imam Amir al–Mu’minin Ali (‘a) said: *“O’ people! Learn the jurisprudence and the laws of the religion at first and then go after trading. By Allah, usury is found in this so that it is more concealed than the movement of an ant over a hard smooth stone.”*[4]

3. Imam Sadiq (‘a) said: *“On the Day of Judgement, three persons are in the shelter of Allah, Almighty and Glorious, until the one becomes free from the Divine reckoning: 1) The person who has never taken action in fornication; 2) The person who has never mixed his property with usury; and 3) The person who has never had any effort in usury and fornication.”*[5]

4. The Holy Prophet (S) said: *“The business being in usury is the worst jobs.”*[6]

5. Imam Ridha (‘a) said: *“Beware that certainly usury is an unlawful job which causes shame and disgrace. It is among the great sins for which Allah has promised the Fire of Hell upon the executor, and we refuge to Allah from the Fire of Hell. And, according to all prophets and all the heavenly Books, usury is unlawful.”*[7]

6. The Messenger of *Allah* (S) said: *“Most of my anxiety about my Ummah is for the unlawful jobs and unlawful incomes.”*[8]

7. The Holy Prophet (S) said: *“The worshipper who does not avoid unlawful wealth and unlawful food, is like the one who builds upon a sandy land.”*[9]

8. Jabir said that the Prophet (S) cursed the usurer, the writer of it, and its witness.[10]

9. A similar tradition to the above one is mentioned in *Sahih Bukhari*, Section 3, p. 78.

Surah Al-Baqarah – Verse 282

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ 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 تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ 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 وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

'O' you who have Faith! when you contract a debt for a stated term, then write it down; and let a scribe write it down justly between you, and no scribe may refuse to write as Allah has taught him; so let him write, and let the one who incurs the debt dictate and he should be in awe of Allah, his Lord, and not diminish anything from it. And if he who owes the debt is unsound in understanding, or weak (mentally), or if he is not able to dictate himself; then let his guardian dictate justly; and call to witness from among your men, two witnesses; but if two men are not available, then a man and two women from among those whom you approve as witnesses; so that if either of the two women errs, the other will remind her; and the witnesses should not refuse (to evidence) whenever they are summoned. And be not averse to writing it down, be the transaction small or big, with its fixed term. That is more equitable in Allah's sight and more proper for testimony, and the surest way of avoiding doubt among yourselves; unless it is ready merchandise which you handle between yourselves, then there is no sin on you not to write it down. And have witnesses when you are trading one with another. And let no harm be done to a scribe or witness; and if you do, that is transgression on your part. Be in awe of Allah, and Allah teaches you, and Allah is All-Knowing of all things (2:282).

Commentary

Commercial Documents in the Qur'an

After stating ordinances of charity given in the way of Allah, and the problem of usury, this verse, which is the longest verse of the Qur'an, expresses some ordinances upon the commercial and economic affairs in order that the capitals gain their natural growth and no difficulty or conflict comes forth for people.

There are nineteen significant instructions about financial communication and trading in this verse which are dealt with in the following.

1. In the first ordinance it says:

O' you who have Faith! When you contract a debt for a stated term, then write it down… (***2:282***).

This meaning, however, makes the problem of loan clear, too, saying that it is permitted, as well as appointing a time for the loan. The verse under discussion includes the whole debts which are found in bargains, like: a time–bargain, purchases on credit, and the loan itself.

2 & 3. Then, to create more confidence and that the contracts to be safe from the probable interference from the side of either of the parties, it says:

…and let a scribe write it down just between you… (***2:282***).

Thus, contracts must be arranged by a third person who is just.

4. The person who is able to write must not refrain from writing.

… and no scribe may refuse to write as Allah has taught him… (***2:282***).

That is, for the sake of that blessing which Allah has bestowed upon him, he should not flee from performing that writing of contract, and he must help the two sides of the bargaining in this essential problem.

5. ***…So let him write, and let the one who incurs the debt dictate…*** (***2:282***).

6. ***…and he should be in awe of Allah, his Lord, and not diminish it…*** (***2:282***).

7. ***…And if he who owes the debt is unsound in understanding, or weak*** (***mentally***)***, or if he is not able to dictate himself; then let his guardian dictate…*** (***2:282***).

8. The Guardian should also observe justice in dictating and confessing the debt of those who are under his guardianship.

…justly… (***2:282***).

9. Then it adds that besides that beware:

…and call to witness from among your men, two witnesses… (***2:282***).

10 &11. ***…from among your men…*** (***2:282***).

means that, these two men should be both 'grown up' and 'Muslim'.

12. ***…but if two men are not available, then a man and two women…*** (***2:282***).

13. ***…from among those whom you approve as witnesses…*** (***2:282***).

14. In the case that witnesses are two men, either of them can bear witness independently. But when

the witnesses are two women and a man, those two women must bear witness together:

…so that if either of the two women errs, the other will remind her… (***2:282***).

It is for the reason that women, because of the strong emotions, they have, may be affected by some factors and deviate from the right path.

15. One of the ordinances upon this subject is that:

…and the witnesses should not refuse (***to evidence***) ***whenever they are summoned…*** (***2:282***).

Therefore, bearing witness is obligatory, when the invitation for the matter comes forth.

16. Debt should be written down whether it is small or big, because the safety of the economic relations, which Islam means requires that, even in the contracts concerning the small debts, the documents be written, too. That is for the same reason that the next sentence of the verse says:

…And be not averse to writing it down, be the transaction small or big, with its fixed term… (***2:282***).

Then, it adds:

…That is more equitable in Allah's sight and more proper for testimony, and the surest way of avoiding doubt among yourselves… (***2:282***).

This sentence, in fact, is a hint to the philosophy of the above-mentioned ordinances about writing transactional documents. It vividly shows that these recorded documents can be applied by the judge as witnesses and proofs.

17. Then, one aspect is exceptionally separated from this ordinance, when it says:

…unless it is ready merchandise which you handle between yourselves, then there is no sin on you not to write it down… (***2:282***).

18. In cash transactions, though arranging and writing document is not necessary, still calling to witnesses is better for them, because it can prevent the probable future disputes. So, it says:

…And have witnesses when you are trading one with another… (***2:282***).

19. For the last ordinance mentioned in this verse, it says:

…And let no harm be done to a scribe or witness… (***2:282***).

Then, it is added:

…and if you do, that is transgression on your part… (***2:282***).

Finally, after mentioning all these ordinances, the Qur'an invites people to piety, virtue, and obedience to Allah, saying:

…be in awe of Allah… (***2:282***).

Next to that, it reminds that whatever is necessary for your material and spiritual life, Allah teaches you:

…and Allah teaches you… (***2:282***).

The occurrence of the above two phrases beside each other indicates that piety and worshipping Allah have a deep effect in developing insight, cognizance and the increase of knowledge.

And, He is aware of everything that is good or evil for people. So, He determines what is good and appropriate for them.

…and Allah is All-Knowing of all things (***2:282***).

Surah Al-Baqarah – Verse 283

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي اؤْتُمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

And if you are on a journey and you do not find a scribe, then take a pledge with possession. But if one of you entrusts to another, then he who is trusted should pay back his trust; and let him be in awe of Allah, his Lord. And do not conceal testimony, and whoever conceals it, then surely his heart is sinful; and Allah is all-Knowing of what you do. (***2:283***).

Commentary

With stating some more ordinances upon the problem of commercial documents here, this verse, in fact, can be a complement to the previous one. The ordinances are as follows:

1. ***And if you are on a journey and you do not find a scribe, then take a pledge with possession…*** (***2:283***).

Of course, when the matter happens at home and there is not any scribe available either, sufficing to pledge is allowed.

2. The pledge should certainly be taken in possession of the creditor so that there can be felt an authority of confidence. It says:

…then take a pledge with possession… (***2:283***).

3. Then, as an exception for the ordinances stated in the earlier verses, it says:

…But if one of you entrusts to another, then he who is trusted should pay back his trust; and let him be in awe of Allah, his Lord… (***2:283***).

It is interesting that the claim of the creditor is stated as a deposit wherein treachery is a great sin.

4. Then, addressing all people, the Qur'an ordains an inclusive instruction upon bearing witness. It says:

…And do not conceal testimony, and whoever conceals it, then surely his heart is sinful… (***2:283***).

Thus, those who are cognizant of the rights of others have a duty to attend to bear witness when they are summoned and they should not conceal it.

Since concealing testimony and refraining from bearing witness is done by mind and heart, it is introduced by the Qur'an as a sin of heart, and it says he who does it his heart is sinful.

Then, at the end of the verse, to emphasize and to attract the attentions better to the protection of deposits, delivering the rights of others, and stopping the concealment of testimony, the Qur'an warns by saying:

…and Allah is All-Knowing of what you do. (***2:283***).

People may not know which person is able to bear witness and who is not. Or, people may not know who the creditor is and who the debtor is in the case where there is not any pledge. But Allah knows everything and rewards everyone according to his / her own deeds.

Surah Al-Baqarah – Verse 284

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

To Allah belongs whatever is in the heavens and whatever is in the earth; and whether you reveal what is in your minds or hide it, Allah will call you to account for it. Then He will forgive whom He wills, and will punish whom He wills; and Allah is All-Powerful over all things. (***2:284***).

Commentary

This verse, in fact, completes what was said at the end of the previous verse. It says:

To Allah belongs whatever is in the heavens and whatever is in the earth; and whether you reveal what is in your minds or hide it, Allah will call you to account for it… (***2:284***).

Then, the continuation of the verse means that do not suppose that actions such as concealing testimony and heartily sins are covered to Him. No, He is the One whose sovereignty is over the world of existence and the earth and the heavens totally. So, there will be nothing concealed to Allah.

…Then He will forgive whom He wills, and will punish whom He wills… (***2:284***).

At the end of the verse, it says:

and Allah is All-Powerful over all things. (***2:284***).

That is, He is both cognizant due to all the things of the world and able to determine the eligibilities and competencies and He is also able to compensate the disobedient.

Surah Al-Baqarah – Verse 285

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

The Messenger believes in what has been sent down to him from his Lord, and (***so do***) ***the believers.*** (***They***) ***all believe in Allah, His angels, His Books and His Messengers.*** (***They say:***) ***'We make no difference between any of His Messengers' and they say: 'We hear and obey. Our Lord! Your forgiveness*** (***do we ask***), ***and toward You is the destination.'*** (***2:285***).

Occasion of Revelation

When the previous verse was revealed telling the believers that everything they had in their minds Allah knows and keeps account of it, whether they concealed or made manifest them, a group of the Prophet's companions became afraid of their state. (They thought that none of them was free from the innate temptations and heartily occurrences. So, they told the Prophet (S) what they thought). Then, the revelation was sent down and taught them how to believe in Allah and in what manner they would supplicate, and what style of obedience and submission to Him they should follow.

Commentary

Surah Al-Baqarah begins with a part of theology and faith in Allah and it ends with the same meaning, too. Thus, both the beginning and the end of the Surah are on the same line. However, the Qur'an says:

The Messenger believes in what has been sent down to him from his Lord… (***2:285***).

This is the privilege of the godly prophets who seriously believed in their own doctrine and theology and had no hesitation in their faith. First of all, and before anybody else, they themselves had believed, and they persevered more than all others. Then, it says:

***...and** (**so do**) **the believers**. (**They**) **all believe in Allah, His angels, His Books and His Messengers**. (**They say :**) **'We make no difference between any of His Messengers'...** (**2:285**).*

Then, it adds that, besides having a firm and inclusive faith, in relation to action, believers also deliver such a statement:

***...and they say: 'We hear, and obey. Our Lord! Your forgiveness** (**do we ask**), **and toward You is the destination** (**2:285**).*

Therefore, belief in origin and the Divine Messengers should go forth and parallel with the practical commitment of all commandments of Allah.

Surah Al-Baqarah - 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 إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

***Allah does not impose upon anyone a duty but to the extent of his capacity; in his favour shall be what he has earned, and against him shall be** (**the evil**) **he has wrought. Our Lord! punish us not if we forget or make a mistake. Our Lord! lay not upon us a burden such as You did lay upon those before us. Our Lord! burden us not with what we have no strength to bear. And pardon us, and forgive us, and have mercy on us; You are our Guardian, so help us against the people who are infidels** (**2:286**).*

Commentary

The beginning statement of this verse says:

***Allah does not impose upon anyone a duty but to the extent of his capacity...** (**2:286**).*

The entirety of the Islamic legislations, from the view point of capacity and capability of man, are rendered and depended on this very verse. Then, it adds that whatever good or evil a person does, returns to him:

***...in his favour shall be what he has earned, and against him shall be** (**the evil**) **he has wrought...** (**2:286**).*

By this statement, the above verse makes the believers aware of their responsibilities and the result of their own actions. It rejects the imagination of determinism, chance, horoscope and fancies of this kind.

Next to these two essential principles (that the duty of fulfilment is due to capacity, and everyone is responsible for one's own deeds), seven supplications are asked Allah from the tongue of the believers. These invocations are indeed, as instructions for all in general, to teach them what they say in supplication and what they ask for. At first, it says:

...Our Lord! punish us not if we forget or make a mistake... (***2:286***).

Therefore, the forgetfulness resulted from carelessness are punishable. Since they know that they are punishable for their own actions, they call Allah as their Lord, the One Who has a specific grace in their training with a special cry and say that life, in any rate, is not empty of forgetfulness and mistake. They try not to commit any intentional sin, but it is Allah Who may forgive them their mistakes and sins. As to their second invocation, it says:

Our Lord! lay not upon us a burden such as You did lay upon those before us... (***2:286***).

For their third invocation it adds:

...Our Lord! burden us not with what we have no strength to bear... (***2:286***).

This sentence may refer to the divine severe trials, or the hard punishments of this world and the next, or both of them. In the fourth, fifth and sixth invocations, they say:

...And pardon us, and forgive us, and have mercy on us... (***2:286***).

Finally, in the seventh invocation, which is the last invocation, here, they say:

...You are our Guardian, so help us against the people who are infidels. (***2:286***).

Thus, their invocations cover the affairs of this world and the next, those like personal and social successes, divine forgiveness, and the mercy of Allah. This is an inclusive supplication.

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1. Tafsir al-Burhan, Vol. 1, p. 260.
2. Wasa'il al-Shi'ah, Vol. 12, p. 422.
3. Kanz al-'Ummal, Vol. 4, p. 107
4. Bihar al-Anwar, Vol. 100, p. 17
5. Bihar al-Anwar, p. 18
6. Safinat al-Bihar, Vol. 1, p. 507
7. Bihar al-Anwar, Vol. 100, p. 121
8. 'Usul al-Kafi, Vol. 3, p. 178
9. Bihar al-Anwar, Vol. 100, p. 157
10. Sahih Muslim, Vol. 3, tradition No. 106

[1] [1]
SHARES

Surah Aal ’Imran – Chapter 3

Surah Aal ’Imran

(**The Family of ’Imran**)

No. 3 (199 Verses)

[1] [1]
SHARES

Section 1 – Surah Aal ’Imran – Verses 1–9

The Qur’an and the previous scriptures – the correct knowledge of the verses of the Qur’an – Misinterpretation of the figurative verses – Prayer for guidance from Allah.

Surah Aal ’Imran – Verses 1–4

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful

الم

’Alif ‘A’, Lam ‘L’, Mim ‘M’. (***3:1***)

اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah, there is no god but He, the Ever-Living, the Self-Subsisting (***the Sustainer of all things***). (***3:2***).

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَاةَ وَالْإِنْجِيلَ

He has sent down to you the Book with truth, confirming that which is before it, and He sent down the Torah and the Evangel. (***3:3***).

مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

Aforetime, a guidance for people, and He sent down the Furqan. Verily those who disbelieve in the Signs of Allah, for them there is a severe chastisement and Allah is Mighty, the Lord of Retribution. (***3:4***).

A Note

As was mentioned at the beginning of the commentary of Surah Al-Baqarah, Alif 'A', Lam 'L', Mim 'M' are known as abbreviated letters, the Muqatta'at. The best- and well-known definition about them is to say that they are secrets between Allah and His Messenger. Or this subject may be referred to by saying that the Qur'an has been composed of these very abbreviated letters.

In other words, Allah has sent down the Qur'an through letters. This itself is a miracle, the same as He creates Man from soil, while man makes potsherd, brick, earthenware etc. from it. This is the difference of the Divine Power and human power.

It is worthy to note that the above abbreviated letters have occurred at the beginning of six Surahs in the Qur'an: Al-Baqarah, 'Aal 'Imran, Al-'Ankabut, Ar-Rum, Luqman, and As-Sajdah. And the abbreviated letters Alif 'A', Lam 'L', Ra 'R' have also occurred at the beginning of Surahs: Yunus, Hud, Yusuf, Ar-Ra'd, Ibrahim, and Al-Hijr. Again, the abbreviated letters Ha 'H', Mim 'M', have occurred at the beginning of Surahs: Al-Ghaafir, Fussilat, Ash-Shura, Az-Zukhruf, Ad-Dukhaan, Al-Jaathiyah, and Al-Ahqaf. As the evidence shows in the above, every one of these instances of abbreviated letters has been revealed at the beginning of six surahs, while in each of other instances the abbreviated letter (S) has been stated for only one Surah.

Commentary

In creation, Allah has complete cognizant administration and domination upon the whole creation. The material factors and appliances can be causes of creation but they are not alive when the cause of their existence is not from their own. The material instances have not any independent knowledge, life, and power. It is only He, the Ever-Living that the life of every living creature depends on Him.

Allah, there is no god but He, The Ever-Living, the Self-Subsisting (***the Sustainer of all things***). (***3:2***).

It is cited in *Jawshan al-Kabir*, the Supplication: He has been alive from before any living thing, and will be alive after any living thing. There is no living thing as His partner. He is in need of none. He is the Alive Who has no death, but the life of any living creature, as well as his sustenance, is in His control. He is a living Essence Who has not got it heritably from another living being.

Now, here is a close translation for the exact text of the supplication:

"O' Ever-Living, preceding every living being,"

"O' Ever-Living, succeeding every living being,"

"O' Ever-Living, like unto Whom there is none,"

"O' Ever-Living, Who has no living partner,"

"O' Ever-Living, Who is not dependant on any living being,"

"O' Ever-Living, Who causes every living being to die,"

"O' Ever-Living, Who provides sustenance to every living being,"

"O' Ever-Living, Who has not inherited life from any living being,"[1]

1. The qualification of a god to be worshipped is having nominal perfections such as being Ever-Living and Self-Subsistent.

2. Monotheism is at the top and is the framework of all Divine Books.

The term Torah is a Hebrew word which means: 'law', the whole body of Jewish religious literature, including the Scripture. The Torah contains five chapters, entitled: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Since the event of the death of Moses ('a) and the explanation of his burial are mentioned in the Torah, the Judgement is that these subjects of the Torah have been added after the time of Moses ('a).

The term Evangel has a Latin root (evangelium) which means 'good news', or 'the teaching of the New Testament'.[2] The Evangel is the Divine Book of the Christians and wherever in the Qur'an it is mentioned, it is stated in the singular form while, today, there are different Books amongst the Christians by this name, four of which are very famous. They are as follows:

1. Matthew is one of the four Evangelists, the first book of the New Testament, and the reputed author of the first Gospel. Matthew is one of the twelve students of Jesus ('a).

2. Mark, the second book of the New Testament, telling the story of Jesus' life. Mark wrote this book under the authority of Petros after the time of Jesus ('a).

3. Luke, a physician and companion of the apostle Paul and the reputed author of the third Gospel.

4. John, the fourth Gospel, the book of revelation. He has also been one of Jesus' students.

It is also remarked that the abovementioned Gospels have all been written wholly after Jesus (ʿa).

Explanations

1. The heavenly Books of prophets, one after another, are complementary of the formers:

…confirming that which is before it… **(*3:3*).**

2. The confirmation of the former heavenly Books and prophets is a factor to the unity of theists and one of the manners of inviting others as the verse says: ***confirming*** **(*3:3*).**

3. The confirmation of the Qur'an upon the Torah and Evangel is a proof for the idea that the former Books are heavenly, and, also, it is a great right upon the former divine religions. Otherwise, regarding the superstitions that have been added to the Torah and the Evangel, their being ***heavenly*** would be forgotten totally.

4. The means, instructions and the stages of training are different in the former Books due to their time and conditions of revelations. Yet they are on the same line of development and unity towards the godly goal.

5. The revelation of the Qur'an unto the Prophet (S) is an honour from Allah unto his personality when He preceded the phrase

'to you' **(*3:3*)**

to the term

'the Book' **(*3:3*)**

He has sent down to you the Book with truth… **(*3:3*).**

6. The Qur'an is secured from any falsehood, and it is coinciding to reality and truth.

7. In spite of the fact that the Torah and the Evangel were separately and wholly revealed at once, the Qur'an was sent down gradually during twenty-three years. This is in the condition that it was revealed to the heart of the Prophet (S) at once by the Grand Night.

8. Considering the qualities mentioned in the previous verse, the revelation of the heavenly Books is a manifestation of the attributes of Allah.

The first part of this verse, added to the meaning of the previous verse, addresses the Prophet of Islam

(S) and totally says:

He has sent down to you the Book with truth, confirming that which is before it, and He sent down the Torah and the Evangel (***3:3***).

Aforetime, a guidance for people… (***3:4***).

Then, pointing to the Qur'an which separates right and wrong, it follows saying:

…and He sent down the Furqan… (***3:4***).

Hence, after the verses of the Qur'an being sent down from the side of Allah and completing the argument being done, together with the testimony of innate disposition and intellect to the truthfulness of prophets in their invitations, there is not any other way against rejecters but punishment.

That is why, in this verse, next to the statement about the rightfulness of the Prophet (S) and the Qur'an, it says:

…Verily those who disbelieve in the Signs of Allah, for them there is a severe chastisement… (***3:4***).

And, to make it clear that there is no doubt about the capability of Allah in accomplishing His threats, it says:

…and Allah is Mighty, the Lord of Retribution. (***3:4***).

Surah Aal 'Imran – Verses 5–6

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

Verily, Allah, nothing hidden is there from Him in the earth and in the heaven. (***3:5***).

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

He it is Who shapes you in the wombs as He pleases. There is no god but He, the Mighty, the Wise. (***3:6***).

Commentary

How is it possible that something be hidden from Allah while He is Omnipresent and Omniscient? And regarding that His Essence is infinite and unlimited from any point of view, there will be no place without

Him. He is nearer to us than we are to ourselves. Therefore, in the meantime that He is found in no definite site, He dominates everything. This domination is in the sense of His Knowledge and cognizance upon all the things and affairs of the world.

Verily, Allah, nothing hidden is there from Him in the earth and in the heaven. (***3:5***).

Then, the verse points to one of the distinguished things in the world of creation which is, indeed, one of the clear examples of Allah's Knowledge and Power, by saying:

He it is Who shapes you in the wombs as He pleases… (***3:6***).

Yes, it is completely true that:

…there is no god but He, the Mighty, the Wise. (***3:6***).

The formation of Man in mother's womb, and designing wonderful, marvellously beautiful features, one after another, in that dark environment is really surprising. It is especially with those varieties that a human being may have from the point of stature, face, gender, kinds of capacities and faculties. Man carries different qualities in him. So, that is why there is no god but He, and it is for this very reason that only He, His pure Essence, the Almighty, is worthy of being worshipped.

Surah Aal 'Imran – Verse 7

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

He it is Who has sent down to you the Book; in it are decisive verses which are the basis of the Book, while others are allegorical. But for those in whose hearts there is perversity, they follow the part of it which is allegorical, seeking (***to cause***) ***dissension by seeking it*** (***their own***) ***interpretation, while none knows its*** (***hidden***) ***interpretation except Allah and those firmly rooted in knowledge. They say: 'We believe in it, the whole*** (***of it***) ***is from our Lord;' and none minds save the possessors of intellect.*** (***3:7***).

The Decisive and the Allegorical Verses in the Qur'an

In former verses, the statement was upon the revelation of the Qur'an as one of the clear evidences and proofs of the prophethood of the Prophet of Islam (S). Now, in this holy verse, one of the specialities of the Qur'an is pointed out. This quality is the manner of expressing statements that is applied in this grand heavenly Book. At first, it says:

He it is Who has sent down to you the Book; in it are decisive verses which are the basis of the Book, while others are allegorical… (***3:7***).

These allegorical verses, that in the first glance seem complicated because of the high level of the subject or of other factors in them, are criterions to try individuals in order to separate truthful scholars from stubborn seditious persons. So, next to that, it says:

…But as for those in whose hearts there is perversity, they follow the part of it which is allegorical, seeking (***to cause***) ***dissension by seeking it*** (***their own***) ***interpretation, while none knows its*** (***hidden***) ***interpretation except Allah and those firmly rooted in knowledge…*** (***3:7***).

Then, it points to those who, under the light of their correct understanding the meaning of both decisive and allegorical verses, declare:

…They say: 'We believe in it: the whole (***of it***) ***is from our Lord;'…*** (***3:7***).

Yes! verily:

…and none minds save the possessors of intellect. (***3:7***).

Through the above-mentioned verse, it is recognized that the verses of the Qur'an are divided into two groups. A part of the verses have such a clear concept that there is no place for denial, justification or misuse in them. These verses are called 'decisive verses'. But there are other verses that, because of high level of subject or discussing about things which are out of our reach, like: the unseen world, the world of Resurrection, and the attributes of Allah, are such that their hidden meanings and the secrets and the depth of their reality need a particular scientific ability to be rendered. These verses are called 'allegorical verses'.

Some perverse persons try to abuse these verses by commenting on them untruthfully in order to make mischief among people and deviate them from the right path. But Allah and those firmly rooted in knowledge know the secrets of these verses and explain them for people.

Of course, those who are in the first line, from the point of knowledge, (*like the Prophet and Immaculate Imams*), know the whole secrets while others may understand from them as much as the amount of their own knowledge. Hence, it is this very fact that sends people, even the learned scientists, after the divine teachers to catch the mysteries of the Qur'an.

Surah Aal 'Imran – Verses 8-9

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

(***They say:***) ***'Our Lord! let not our hearts deviate after You have guided us, and bestow on us from Your mercy, for You are, indeed, the Ever-Bestower.'*** (***3:8***).

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

Our Lord! verily You are the Gatherer of mankind unto a Day in which there is no doubt; for surely Allah never fails (***His***) ***promise.*** (***3:9***).

Commentary

Since the allegorical verses of the Qur'an and their hidden secrets may cause to be the means of going astray for some persons so that they fail in this kind of trial, so, those firmly rooted in knowledge and the believing intellectual ones, besides utilizing their own existing knowledge in comprehending the true meanings of these verses, seek refuge to their Lord. Both of the above-mentioned verses, which are stated from the tongue of those firmly rooted in knowledge, make this fact clear. They say:

(***They say:***) ***'Our Lord! let not our hearts deviate after You have guided us, and bestow on us from Your mercy, for You are, indeed, the Ever-Bestower'.*** (***3:8***).

In view of the fact that belief in Resurrection and being regardful to the Day of Judgement are the most effective things for controlling one's desires and lusts, then those firmly rooted in knowledge, remembering That Day, say:

Our Lord! Verily You are the Gatherer of mankind unto a Day in which there is no doubt; for surely Allah never fails (***His***) ***promise.*** (***3:9***).

Therefore, they, thereby, avoid of low desires, sensuality, and excessive sentiments, which cause one to do wrong, and thus they can understand the Divine verses as they really are.

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1. Jawshan al-Kabir, Supplication, Section 70.
2. Webster's New World Dictionary, Third College Edition.

[1] [1]
SHARES

Section 2 – Surah Aal ’Imran – Verses 10–19 – The Ultimate Triumph of the Unity of Allah

Prophecy about the Vanishment of the disbelievers. Allah’s help in the Battle of Badr – Unity, the basis of the faith in Allah – Islam, the only True Religion.

Surah Aal ’Imran – Verses 10–11

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

Verily those who disbelieve, neither their wealth nor their children shall avail them aught against Allah, and they themselves will be fuel for the (Hell) Fire. (3:10).

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

Like the People of Pharaoh and those who were before them, they denied Our Signs, so Allah caught them for their sins; and Allah is severe in penalty. (3:11).

Commentary

In this situation, those hearts that are deviated and are not on the straight path are referred to. The verse says:

Verily those who disbelieve… (3:10).

These are those who disbelieved in the verses of Allah and His Messengers; so:

…neither their wealth nor their children shall avail them aught against Allah… (3:10).

Concerning the Qur’anic phrase /min Allah/, Abu ‘Ubaydah says that it means ‘with Allah’, while al–Mubarrad says that the Arabic word /min/ (from) is used with its own meaning here, which is ‘beginning’. Hence, the purpose of the whole phrase is that, from the beginning to the end, there will be no avail for them out of their wealth and their children. Some others say that the phrase /min Allah/ metaphorically means /min ‘ajabillah/ (from Allah’s punishment), which has been rendered that: nothing will avail them to be away from the punishment of Allah.[1]

… and they themselves will be fuel for the (Hell) Fire. (3:10).

They themselves, i.e. their bodies, are the fuel of the fire. This very meaning is also mentioned in another verse, saying that they are 'fuel' for Hell.2

There are different meanings cited upon the commentary and the sense of the Arabic term /da'b/ in the Qur'anic phrase /ka-da□bi ali Fir□awn/

...like the people of Pharaoh... **(*3:11*)**

stated in the above mentioned second verse. They are as follows:

1. The habit of these infidels in rejecting both you (*O' Muhammad*) and what has been revealed to you is like the habit of Pharaoh's men in rejecting prophets and what Allah had revealed to them. In this regard, Ibn 'Abbas has rendered the Arabic term /da'b/ into 'habit'.

2. The effort and endeavour of this group in obtaining victory and overcoming you, in order to destroy your activities, is similar to the effort of Pharaoh's men for defeating with Moses ('a). In this regard, the term /da'b/ is taken with the concept of 'effort'.

...and those who were before them... **(*3:11*).**

The people mentioned in this phrase are the disbelievers of the former religious communities.

...they denied Our Signs, so Allah caught them for their sins... **(*3:11*).**

Here, for the concept of 'to punish', the term 'to catch' has been applied, because 'punishment' is taking the wrong doer for his sin.

...and Allah is severe in penalty. **(*3:11*).**

This Divine severe chastisement, in fact, is for those who deserve that punishment.

Surah Aal 'Imran - Verse 12

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ

Say to those who disbelieve: 'You shall be vanquished, and gathered, unto Hell and it is a terrible abode!' **(*3:12*).**

Commentary

It is cited in some books, like: *Majma' al-Bayan*, Fakhr al-Din al-Razi, Maraqi, and some other ones, that when the Muslims gained a considerable victory in the Battle of Badr in the second year after Emigration, a group of the Jews said that the victory was counted as a sign to the truthfulness of the

Prophet (S). They reasoned that they had studied in the Torah that he (S) could win. Another group of the Jews said that they would not haste, since haply the Prophet (S) would fail in the battles thereafter. In the third year when the Uhud Battle came forth, and Muslims were defeated, this group of the Jews became happy. Then, the verse was sent down, telling them not to hurry in judgement so soon and they (the Jews) would be defeated in the near future.

***Say to those who disbelieve: 'You shall be vanquished, and gathered unto Hell and it is a terrible abode!'* (*3: 12*).**

Explanations

1. One of the miracles of the Qur'an is its true prophecies. In this prediction, it happened that, after a short time, Muslims succeeded to defeat two Jewish tribes: Banu Qurayzah and Banu al-Nadir in Medina. Also, in the conquest of Mecca, they vanished the pagans successfully.

2. Soothing the believers and threatening the disbelievers is a sign of proper leadership and belief in the goal.

3. Prophets have taken care of both the worldly defeats and the damages that may come forth in the next world together.

Surah Aal 'Imran - Verse 13

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ

***Indeed there has been a sign for you in the two hosts that encountered: one fighting in the path of Allah and the other disbelieving; they* (*infidels*) *saw twice as many as they were with the sight of the eye; and Allah confirms with His aid whom He pleases. Surely there is a lesson herein for those who have insight.* (*3: 13*).**

Commentary

This fact has been recorded in books, including: *Majma' al-Bayan*, Maraqi, Fakhr al-Din al-Razi and many others, that this verse concerns Battle of Badr. In that fighting, Muslims struggled against infidels. The number of Muslims was 313 men, among whom 77 figures were from the Emigrants and 236 men from the Helpers (*Ansar*) for whom Sa'd ibn 'Ubadah was the flagman. As military equipment, Muslims had only seventy camels, two horses, six armours, and eight swords; while the opposite army, the pagans, were one thousand men with one hundred horses. The Muslims won the battle wherein twenty-two of them became martyrs: 14 martyrs from the Emigrants and 8 martyrs from the helpers, when hostile pagans had to give seventy killed persons and 170 men as captives.

This incident is a lesson for those who have intellect and sight that how a small group of Muslims with little equipment could defeat an equipped army the number of whose fighters was three-fold of Muslims. This shows that mere material possibilities are not the enough cause of victory.

***Indeed there has been a sign for you in the two hosts that encountered: one fighting in the path of Allah and the other disbelieving; they* (*infidels*) *saw twice as many as they were with the sight of the eye…* (*3:13*).**

Explanations

1. The victory in the Battle of Badr, by a few persons against a larger number of equipped fighters, is the prevalence of Allah's Will over people's will. It is the best example of prevalence of Truth over untruth and Faith over disbelief.

***…and Allah confirms with His aid whom He pleases…* (*3:13*).**

2. Wherever Allah pleases, visions, recognitions, and thoughts vary: with these very eyes, they see the same crowd twofold.

3. The worth of fight lies in fighting itself;

***In the path of Allah* (*3:13*).**

4. It is True that Allah helps anyone He wills, but the condition of Allah's aid is mentioned in another occasion where it says that people should assist the religion of Allah:

***…if you help* (*the cause of Allah*), *He will help you and make firm your feet.* (*47:7*).**

5. All the Muslim fighters have one goal:

***…one fighting in the path of Allah…* (*3:13*)**

but the disbelieving fighters have various goals and different ways:

***…and the other disbelieving…* (*3:13*).**

6. Signs are for all, but taking lesson from these signs needs a special insight.

***…surely there is a lesson herein for those who have insight.* (*3:13*).**

7. The Battle of Badr was not performed with formerly preparation. It began with the purpose of confiscation of pagans' properties who had confiscated the emigrant Muslims' properties in Mecca, but it ended with military conflict.

***…the two hosts that encountered…* (*3:13*).**

Surah Aal 'Imran – Verse 14

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

The love of desires (***that come***) ***from women, and of offspring, and heaped-up hoards of gold and silver and well-bred branded horses and cattle and tilth, is made to seem fair to mankind. This is the provision of the life of this world, while Allah is He with Whom is the good resort.*** (***3:14***).

Commentary

The Arabic term /qanatir/ is the plural form of /qintar/ which in the Qur'anic Glossary means 'heap of talent' or, here, 'abundant wealth'. The word /muqantarah/, from the same root, has been added after that for additional, emphasis.

The term /khayl/, applied in this verse, means 'horse' and a 'riding horse'. And the word /musawwamah/ means 'branded', Viz. the horses that possessed special prominences. That speciality was because of the beauty of their stature and or the kind of training they had gotten. Those horses were called 'well–bred branded horses'.

The love of desires (***that come***) ***from women, and of offspring, and heaped-up hoards of gold and silver and well-bred branded horses and cattle and tilth, is made to seem fair to mankind…*** (***3:14***).

Things being made to seem fair to mankind may sometimes be done by the means of imaginations, sometimes by Satan, and sometimes by flattering people around.

The attractive examples mentioned in the verse are those in regard of the time of the revelation. They can have some new and different examples in every period.

…This is the provision of the life of this world, while Allah is He with Whom is the good resort. (***3:14***).

Surah Aal 'Imran – Verse 15

قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

Say: 'Shall I tell you of what is better than these? For those who keep from evil are gardens with their Lord; beneath which rivers flow, wherein they will abide forever, and pure spouses, and

Allah's pleasure;' and Allah is well aware of the servants. (***3:15***).

Commentary

In the previous verse, Allah's word was upon belittling the love of this world and enjoining people to piety and good goal of life. In this verse, it introduces the Hereafter, as grand and worthy, and encourages people towards it.

Say: 'Shall I tell you of what is better than these?... (***3:15***).

It addresses the Prophet (S) commanding to 'say' a great information in the form of a question. Some commentators believe that the content of the inquiry stretches up to the phrase 'with their Lord' in the verse. They say what it informs which begins from the Qur'anic phrase 'gardens beneath which rivers flow'.

Therefore, the consequence of the meaning of the verse is: 'Shall I inform you of what is better than that which was formerly said about the desires of this world and lusts and their attractions?'

...For those who keep from evil... (***3:15***).

...are gardens with their Lord, beneath which rivers flow... (***3:15***).

Then it adds:

...where in they will abide forever... (***3:15***).

When enumerating the merits in Heaven, it refers to spouses therein who are pure from any pollution, filthiness, indecent qualities, and disgraceful manners:

...and pure spouses... (***3:15***).

Besides Heaven of this kind, the pleasure of Allah is theirs.

...and Allah's pleasure... (***3:15***).

Finally, it adds:

...and Allah is well aware of the servants. (***3:15***).

Surah Aal 'Imran - Verses 16-17

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

***Those who say: 'Our Lord! Verily we believe, so forgive us our sins and save us from the torment of the Fire.'* (*3: 16*).**

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

***The patient, and the truthful, and the obedient, and those who spend* (*benevolently*), *and those who seek forgiveness before dawn* (*times*). (*3: 17*).**

Commentary

The characteristics of the pious ones, who were hinted out in the previous verse, are stated here in this verse with more details.

At first it says about them:

Those who say: 'Our Lord! We believe…' (3: 16).

That is: we believe in You and Your Apostle. Then, they continue saying:

'…so forgive us our sins and save us from the torment of the Fire.' (3: 16).

After that, the Qur'an has stated some other characteristics of the pious ones where it has praised them. It says the pious are the same as:

***The patient, and the truthful, and the obedient, and those who spend* (*benevolently*), *and those who seek forgiveness before dawn* (*times*). (*3: 17*).**

Thus, the pious have the following qualities:

1. Patience in tolerating the difficulties, the prohibitions, and the Divine services.

2. To be truthful in speech and manner.

3. Humility and submission without pride and self-admiration.

4. Giving in charity from what Allah has provided them as sustenance.

5. Supplications and seeking forgiveness from their Lord during the time before dawn.

The term /munfiqin/ (those who spend out), in the verse, refers to those who spend out their wealth benevolently in righteous deeds, when it consists of giving obligatory alms and recommended charity.

Opinions are divided as to the meaning of the Qur'anic phrase /wal-mustaghfirina bil-ashar/

...and those who seek forgiveness before dawn times. **(*3:17*).**

They are four varieties as follows:

1. To establish prayer at midnight, (said by Qatadah). This very meaning has been cited by Imam al-Ridha ('a) who narrated from his father ('a) from Imam Ja'far al-Sadiq ('a).[3]

2. Those who seek forgiveness before dawn, (said by 'Anas).

3. Those who keep the morning prayer in congregation, (said by Zayd ibn Aslam).

4. Those who continue keeping prayers until before dawn and then ask Allah to forgive them their sins, (said by Hassan).

It is narrated from Imam al-Sadiq ('a) who has said: *"Whosoever, at midnight, seeks forgiveness seventy times is involved in the people of this verse...*[4]

In a tradition it is narrated from the Prophet (S) who said: *"Verily Allah, Almighty and Glorious, says: 'Whenever I will to punish the people of the earth, I restrain it from them when I observe the constructors of mosques, the performers of the night prayers, those who make friends with each other in My way, and those who seek forgiveness before dawn (times)'."*[5]

In Islamic literature, it is cited that if a person continuously recites /Astaghfirullaha rabbi wa-atubu ilayh/ seventy times in his personal prayer of odd prayer at midnight for one year, the one will be involved of the people of this verse.[6]

Surah Aal 'Imran - Verse 18

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

Allah (Himself) bears witness that there is no god but He, and (so do) the angels and the possessors of knowledge, standing firm for justice; there is no god but He, the Mighty, the Wise. **(*3:18*).**

Commentary

By creating a single regularity over the world of existence, Allah testifies upon the Oneness of His Own Essence. That is, the existing harmony and order, in the whole creation, is an evidence to the sovereignty of only One Power over existence. In other worlds, Allah informs of His Oneness through the wonders of creation and His wise Providence, which are like the examples of life. Allah calls the creation of the creatures as a witness to His Own Unity. By the way, He causes to understand that the phenomena He brings into existence are so that none is able to generate even one of them.

***Allah* (*Himself*) *bears witness that there is no god but He…* (*3:18*).**

By observing the wonders and greatness of power, angels bear witness to the Oneness of Allah.

Those possessed of knowledge, /Ulu al-Ilm/, who know, and it has been proved to them, that none is able to bring the wonders of the world of creation into existence but He, bear witness to the Oneness of His Essence, too.

This fact must also be noticed that though the phrase:

***…the possessors of knowledge…* (*3:18*).**

refers to all scientists and knowledgeable ones in general, according to some Islamic narrations; the objective meaning of it is prophets and the Imams of right guidance (‘a).[7]

***…and* (*so do*) *the angels and the possessors of knowledge, standing firm for justice…* (*3:18*).**

And, angels testify that there is no god save the One, Allah, by Whom justice is firm.

***…there is no god but He, the Mighty, the Wise.* (*3:18*).**

It is He the One, and none else, Who gives sustenance, treats His servants Justly, and there is no inequity in His affairs.

Surah Aal ’Imran – Verse 19

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

***Verily the* (*true*) *religion with Allah is Islam, and those whom* (*formerly*) *the Book had been given to did not differ but after the knowledge* (*of the truth*) *had come to them, through envy of each other. And whoever disbelieves in Allah’s Signs, then, verily, Allah is quick in reckoning.* (*3:19*).**

Commentary

The spirit of religion is the very submission to Allah. Next to the statement of the Unity of Allah, the Qur’an refers to the oneness of religion, and says:

***Verily the* (*true*) *religion with Allah is Islam…* (*3:19*).**

Thus, the true religion with Allah is surrender or the submission of the self of adherent to the Will or Command of Allah. The spirit of religion, in fact, in any time and period, is not anything but submission to Divine Will:

***…and those whom (formerly) the Book had been given to did not differ…* (*3:19*).**

The objective purpose of the verse is the Jews and the Christians whose discord was that they rejected Islam.

***…but after the knowledge (of the truth) had come to them…* (*3:19*).**

When they comprehended that the religion of Islam was rightful, the followers of Jesus (‘a) believed in trinity (the Father, the Son and the Holy Ghost), and the Jews said:

***Ezra is God’s Son* (*9:30*).**

Thus; both of them differed in the prophethood of the Prophet (S) although they had studied the epithets and specialities of the Prophet (S) in their Books (the Torah and the Evangel) and recognized them completely. They knew very well that Muhammad (S) was the Messenger of Allah and was His Apostle.

***…through envy of each other…* (*3:19*).**

This phrase means that their rejection and their discord were due to their envy and their seeking mastership, not for the reason that they were doubtful in the rightfulness of Islam.

***…And whoever disbelieves in Allah’s Signs…* (*3:19*).**

The purpose of ‘Allah’s Signs’ is the Qur’an, the Torah, the Evangel, and whatever qualities of the Prophet (S) were found in them.

***…then, verily Allah is quick in reckoning.* (*3:19*).**

In the meantime, that Allah is swift in calling to account, there is nothing of the deeds of people concealed from Him.

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1. Majma’ al-Bayan, Vol. 2, p. 412 (Arabic Version).
2. Refer to Surah Al-Jinn, 72:15.
3. Majma’ al-Bayan, Vol. 2, p. 419. (Arabic version).
4. Majma’ al-Bayan, Vol. 2, p. 419. (Arabic version).
5. Majma’ al-Bayan, Vol. 2, p. 419. (Arabic version).
6. Atyab al-Bayan, Vol. 3, p. 137.
7. Al-Burhan, Vol. 1, p. 273.

[1] [1]
SHARES

Section 3 – Surah Aal ’Imran – Verses 20–30 – Chastisement for those who slay the Apostles

Those who slay Apostles of Allah shall be punished – To Allah alone belongs the kingdom and He alone bestows the kingdom upon whoever He wills and takes away from whoever He wills.

Surah Aal ’Imran – Verse 20

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

***So if they dispute with you, say: ‘I have submitted myself* (*totally*) *to Allah, and whoever follows me’. And say to those who have been given the Book and the unlettered ones: ‘Do you* (*also*) *submit yourselves?’ So if they submit then indeed they are rightly guided, and if they turn back, then upon you is only the delivery of the message, and Allah is well-aware of the servants* (*3:20*).**

Commentary

***So if they dispute with you, say: ‘I have submitted myself* (*totally*) *to Allah, and whoever follows me’…* (*3:20*).**

The Lord, addressing the Prophet (S), has commanded him that if the Jews and the Christians disputed with him upon the religion, he would tell them that he had surrendered his self wholly to Allah, the One, and had taken no partner for Him with himself and had not worshipped another god with Him.

The purpose is that the Prophet (S) tells them that his religion is theism, and this creed is the same principle that all the responsible persons are obliged to confess.

***…And say to those who have been given the Book…* (*3:20*).**

These people are the people of the Book, i.e. the Jews and the Christians.

***…and the unlettered ones…* (*3:20*).**

These are those who had no Book, i.e. the pagan Arabs.

***…‘Do you* (*also*) *submit yourselves?’…* (*3:20*).**

With reference to the evidences and signs which are with you, have you embraced Islam, or do you still

resist on your own infidelity?

…So if they submit then indeed they are rightly guided… (***3:20***).

If they embrace Islam it is useful for themselves, because they have been delivered from aberration and guided to the right way.

…and if they turn back, then upon you is only the delivery of the message, and Allah is well-aware of the servants. (***3:20***).

If they refrain and do not accept Islam, there will be no harm on you, O' Muhammad! You are the Messenger of Allah and your duty is only to convey the Message and to attract their attention to the way of right and guidance.

Surah Aal 'Imran – Verses 21–22

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

Verily, those who disbelieve in the Signs of Allah and slay the prophets unjustly and slay those, of people, who enjoin equity, give tidings to them of a painful chastisement. (***3:21***).

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ

They are those whose works come to nothing in this world and in the next, and they will have no helpers. (***3:22***).

Commentary

Verily, those who disbelieve in the Signs of Allah… (***3:21***).

These people are the Jews, the people of the Book, the formers of whom slew both the prophets and their followers, those who were among the worshippers of the Children of Israel.

The reason why, at the time of the revelation of the Qur'an, Allah gave the Jews the glad tidings of punishment was that they were pleased and content with the deeds of their ancestors. Besides that, they tried to slay and were in thought of killing the Prophet (S) as well as the believers. If there were not the support of Allah, they would accomplish their evil intention.

…and slay the prophets unjustly and slay those, of people, who enjoin equity, give tidings to them of a painful chastisement. (***3:21***).

Here, the meaning of the term ‘unjustly’ is not that it is possible to kill prophets justly, but the purpose is that the slaying of prophets has always been done unjustly and oppressively.

They are those whose works come to nothing in this world and in the next… (***3:22***).

The purpose of the nullification of deeds that the verse says:

…those whose works come to nothing in this world… (***3:22***)

is that, by following the Torah, their blood and wealth would not remain safe and, they could not succeed to be praised in this world. And also, their deeds will come to naught in the next world, since they will deserve no reward. Therefore, it seems that they have had no good deeds; and this is the very reality of the Qur’anic term /hubut/ ‘unfruitfulness and destruction’.

…and they will have no helpers. (***3:22***).

Surah Aal ’Imran – Verse 23

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ

Have you not seen those who have been given a portion of the Book? They are invited to the book of Allah that it may judge between them, then a group of them turn back, while they are opponent. (***3:23***).

Commentary

In the commentary books of both schools of Shi’ite and Sunnite, it is cited that: it happened that a woman and a man from the Jews committed adultery while they had spouses. As the Torah had ordained, they should be pelted with stones, but since those two were among the notables, they tried to flee from the execution of the Torah’s instruction. So, they came to the Prophet of Islam (S) in order that he judged. He (S) also commanded to stoning and said that the law of Islam in this regard is similar to that of the Torah. But they denied the Torah’s ordain. Ibn Suriya, who was one the Jewish scholars, was summoned from Fadak to Medina in order to recite the Torah concerning the matter. Since he was aware of the subject, when reciting the verses of the Torah, he put his hand on the phrases related to the subject of stoning so that the verse of stoning could not be seen. Abdillah ibn Salam, who was among the Jewish scholars at that time, was present in that meeting. He recognized the situation and made the matter manifest.

Explanations

1. Heedlessness of the followers of a religion to their own religious Book, is the beginning of the

calamity.

Have you not seen those who have been given a portion of the Book?... (***3:23***).

2. Allah's ordinances should be executed about all individuals for the same matter with no difference.

...They are invited to the Book of Allah that it may judge between them, then a group of them turn back, while they are opponent. (***3:23***).

3. Mere claim is not an indication of Faith.

4. This meaning is a warning to the Muslims that they should not treat like the Jews when executing the laws of the Qur'an, and that they would be careful not to turn away from the commandments of the Lord.

Surah Aal 'Imran – Verse 24

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ

This is because they said: 'The Fire shall not touch us but for a number of days'. That which they were forging has deceived them in their religion. (***3:24***).

Commentary

The vain mottoes and wrong imaginations of the Jews have immensely been mentioned in the Qur'an that they used to say some things with the sense that: "We are the exalted and beloved nation with Allah, and we will not be punished except for those forty days that our ancestors worshipped the calf." This very sort of imagination caused them their pride and deviation.

This is because they said: 'The Fire shall not touch us but for a number of days'. That which they were forging has deceived them in their religion. (***3:24***)

Even today, the Israelites believe in their racial superiority, and they refrain from no transgression to gain it.

Surah Aal 'Imran – Verse 25

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

Then, how (***will it be with them***) ***when We shall gather them together for the Day*** (***of judgement***) ***about which there is no doubt, when everyone shall be paid in full what the one has earned, and they shall not be dealt with unjustly?*** (***3:25***).

Commentary

By rejecting the vain imaginations of the Jews, this verse threatens them and says that the divine court will be held up based upon justice and no one will be treated unjustly.

Then, how (***will it be with them***) ***when We shall gather them together for the Day*** (***of judgement***) ***about which there is no doubt, when everyone shall be paid in full what the one has earned, and they shall not be dealt with unjustly?*** (***3:25***).

All people are equal before the Divine Justice, and rewards and recompenses will be given due to Faith, good deed and piety, not because of tribal relationships and, or, for a special group.

No action will be eliminated, for every deed will return to its performer, who is its owner, too.

Surah Aal 'Imran – Verse 26

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Say: 'O' Allah! Master of the Kingdom! You shower the kingdom upon whom You please and take away the kingdom from whom You please! and You honour whom You please and abase whom You please; all goodness is in Your hand. Verily You are All-Powerful over all things. (***3:26***).

Commentary

In some books, such as *Majma' al-Bayan* and *Tafsir al-Kabir* by Fakhr al-Din al-Razi, it is recorded that the Prophet of Islam (S), after conquering Mecca, prophesied for the Muslims to be victorious in the battles against Iran and Rum. At that time some of the hypocrites looked at each other perhaps mockingly. Then this verse was revealed.

Some other commentators have reported that the revelation of the verse occurred at the time of digging a ditch, when the Prophet (S) sharply struck with a pick on a stone and a few sparks appeared. Then, he (S) said: *"I received the conquest of the castles of Ctsiphon* (an ancient city near Baghdad) *and Yemen from Gabriel in these sparks."* Hearing this, the hypocrite smiled mockingly and then this verse was revealed.

It is necessary to mention that whatever from endowment, honour, and abasement have been referred to in this verse from the side of Allah, are according to the law and way of treatment of Allah. Otherwise, Allah does not give a person honour or does not abase another one. For example, an Islamic narration says: *"Whosoever humbles himself for Allah, He will make him honourable; and whosoever be arrogant, He will despise him."*[1] Therefore, both honour and abasement belong to Allah, but paving their way and

preparing their causes depend on us.

This verse refers to the powers and governments which have been brought into existence because of the competency of persons and attachment of people. The verse does not mean those oppressive governments and powers which have come into being by the application of force and terror, furnished by making collusion with internal and external factors.

Explanations

1. The real possessor of all governments is Allah. The ownership of other than Allah is temporary and limited.

2. Allah gives the government to the one who is eligible, as He gave it to Solomon, Joseph, Talut, and Dhu al-Qarnayn.

3. Unity in supplication and worship is a necessity. In *Munajat al-Sha'baniyyah*, from the Immaculate Imams, we recite: "O' Lord, my immensity and my deficiency are in Your hand (up to Your Will), not in that of other than you."[2]

4. Now that He is the Possessor, then others are not any things but depositaries and should act according to the consent of the Essential Possessor.

5. What He determines (for giving and taking) are all good, though we may not know its philosophy and judge hurriedly.

6. Honour and abasement is up to the Lord, therefore, do not expect honour from others.

The Qur'an has criticized severely those who seek for honour from other than Allah and says:

...Do they seek honour from them?... (***4:139***).

7. When the mortals are not really the landlords of their properties, why are they proud of having them in their possession or become despair for losing them?

Say: 'O' Allah! Master of the Kingdom! You shower the kingdom upon whom You please and take away the kingdom from whom You please! and You honour whom You please and abase whom You please; all goodness is in Your hand. Verily You are All-Powerful over all things. (***3:26***).

Surah Aal 'Imran - Verse 27

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

You cause the night to pass into the day and You cause the day to pass into the night, and You bring forth the living from the dead and You bring forth the dead from the living, and You provide with sustenance for whom You will without measure. (***3:27***).

Commentary

In this verse and the previous one the Power of Allah is mentioned for twelve times to evoke the spirit of theism in man. At first, the verse speaks about the decrease and increase of the length of the night and the day in different seasons. (It may, of course, refer to the graduality of sunset and sunrise, too, but the first meaning is clearer).

Then, the verse points to the Power of the Providence, the Omnipotent, about bringing forth the living from the dead and vice versa. The example of this meaning is seen in the creation of living cells from lifeless foodstuff and making dead from the living creatures. In another point of view, it is recognized that He causes the pious believing children to come into being from deadly-hearted unbelievers; and He brings the disbelieving deadly-hearted children into existence from the pious believing ones.

Explanation

1. Besides creation, any modification and arrangement is due to His Wisdom.

You cause the night to pass into the day and You cause the day to pass into the night. (***3:27***)[3]

2. The Power of Allah is not finite. He, the Almighty, brings the living out of the dead, and makes dead from the living.

...and You bring forth the living from the dead and You bring forth the dead from the living... (***3:27***).

3. The sustenance of all beings depends on His Will, the All-Wise.

...and You provide sustenance for whom You will without measure. (***3:27***).

4. The changes of the night and the day and, consequently, the appearance of seasons together with the arrangement in atmospheric conditions are among the blessings and favours of Allah.

5. The purpose of

...sustenance without measure... (***3:27***).

is 'bountiful sustenance' and, therefore, it does not mean that its account is out of His control.

Surah Aal 'Imran – Verse 28

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ

The believers should not take the infidels as their friends, rather than the believers, and whoever does that then nothing of Allah is his, except when you guard yourselves against them, guarding carefully; and Allah warns you to be cautious of (***disobeying***) ***Him; and toward Allah is the destination.*** (***3:28***).

In this holy verse, the feature of the foreign policy, encountering with the unbelievers and that assuming the master ship of disbelievers is on a par with losing the master ship of *Allah,* the necessary conditions of concealing of faith /taqiyyah/ and prevention of abusing it, have been stated.

Commentary

In this holy verse, the feature of the foreign policy, encountering with the unbelievers and that assuming the mastership of disbelievers is on a par with losing the mastership of Allah, the necessary conditions of concealing of faith /taqiyyah/ and prevention of abusing it, have been stated.

Explanations

1. It is prohibited that the believers assume the mastership of disbelievers.

The believers should not take the infidels as their friends, rather than the believers… (***3:28***).

If the Muslims of the world had acted according to only this principle, the status of the Islamic countries would not be in such a condition that it is now.

2. Not only the acceptance of the master ship of disbelievers, but also being content with infidelity and approving it, is unlawful for the believers.

…and whoever does that then nothing of Allah is his… (***3:28***).

3. The apparent connection with disbelievers for reaching some higher aims, in some circumstances, is permissible.

4. Political relationship should not result in accepting domination of, or heartily connection with, the infidels.

…except when you guard yourselves against them, guarding carefully… (***3:28***).

5. Concealing of Faith is only for the sake of protection of religion. Beware not to be attracted by the infidels under the pretext of concealment of Faith, and not to misuse this concept!

…Allah warns you to be cautious of (***disobeying***) ***Him…*** (***3:28***).

6. In circumstances that the basis of religion is in danger, everything must be devoted, and everybody should only be in awe of Allah.

…and to Allah is the destination. (***3:28***).

7. Connection or disconnection ought to be performed on the basis of contemplation and belief, not upon the basis of racial, tribal and family affections, or economical concerns, and so on.

8. In place of infidels, Muslims must make friends and communicate with each other among themselves.

Surah Aal 'Imran – Verse 29

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Say: 'Whether you hide what is in your hearts, or manifest it, Allah knows it, and (***also***) ***He knows whatever is in the heavens and whatever is in the earth, and Allah is All-Powerful over all things'.*** (***3:29***).

Commentary

Next to the verse of concealment of Faith, the above-mentioned holy verse, maybe, refers to the idea that Muslims should never communicate with disbelievers under the shelter of concealment of Faith, where the Lord knows all decisions and intentions.

Explanation

1. This verse is a warning to those who try to communicate with the disbelievers under the excuse of concealment of Faith.

Say: 'Whether you hide what is in your hearts, or manifest it, Allah knows it… (***3:29***).

2. Allah is aware of whatever deed we do.

3. The Lord is aware even of our intentions.

4. Allah's knowledge encompasses the things hidden and the things manifest similarly. He knows whatever is in the earth and whatever is in the heavens.

***…and* (*also*) *He knows whatever is in the heavens and whatever is in the earth…* (*3:29*).**

5. Allah is both knower of thoughts of human beings and is All-Powerful over all things. That is, in a moment, He is able to make infamous all those who do evil.

***…and Allah is All-Powerful over all things.* (*3:29*).**

6. What can be concealed from the One Who is Omnipotent and knows all the secrets of the heavens?

***…He knows whatever is in the heavens…* (*3:29*).**

Surah Aal 'Imran - Verse 30

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

***On the Day* (*of Judgement*) *when everyone shall find present what he has done of good; but* (*as for*) *what he has done of evil, he will wish there were a far distance between it and himself; and Allah warns you to be cautious of* (*disobeying*) *His Essence and Allah is full of pity to the servants.* (*3:30*).**

Commentary

This verse is similar to the verse from Surah Al-Kahf, which says:

***…what they had done they shall find present* (*in the Hereafter*)*…* (*18:49*).**

It is cited in *Al-Burhan*, the commentary, that every Friday when Imam Sajjad, the fourth Imam (‘a), wanted to preach for people in Masjid an-Nabi (S) he recited this verse.

Explanations

1. In the Hereafter, our today deeds will be incarnated in front of us.

***On the Day* (*of Judgement*) *when everyone shall find present what he has done of good…* (*3:30*).**

2. On the Day of Judgement, the evildoers will be ashamed of their own deeds that they have done in this world.

3. The warning of Allah is a sign of His kindness towards His servants in order that they do not commit sins.

4. Many of those actions that people like to do in this fleeting world will be hatred through them in the

Hereafter.

***…but* (*as for*) *what he has done of evil, he will wish there were a far distance between it and himself…* (*3:30*).**

5. On that Day, regret will be of no avail and wishes will not be doable.

6. The origin of warnings is also His love and His kindness.

***…and Allah warns you to be cautious of* (*disobeying*) *His Essence…* (*3:30*).**

7. The Lord loves all people.

***…and Allah is Full of Pity to the servants.* (*3:30*).**

8. The Pity of Allah towards people is direct.

***…and Allah is Full of Pity to the servants.* (*3:30*).**

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1. Bihar al-Anwar, Vol. 101, p. 109.
2. Bihar al-Anwar, Vol. 94, p. 97.
3. Some more details upon night and day are mentioned on pp. 39-40 in the previous Volume of the current commentary.

[1] [1]
SHARES

Section 4 – Surah Aal 'Imran – Verses 31-41 – Allah's Choice of the Descendants of Abraham ('a)

Sins of those who love Allah and his Apostle are forgiven – Mary's dedication for service to the Lord – The glad tidings to Zakariyya of being granted a son.

Surah Aal 'Imran – Verse 31

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say: 'If you love Allah, then follow me; Allah will love you and forgive you your sins; and Allah is Forgiving, Merciful'. **(*3:31*).**

Commentary

The verses under discussion, including the above verse, have been revealed about a group of the People of the Book, (the Christians from Najran) who used to say: *"We are the lovers of the Lord."* Then Allah defines 'the followers of the Apostle of Allah' as the clear example of this love, and tells His Apostle Muhammad thus:

Say: 'If you love Allah, then follow me…' **(*3:31*).**

If you are true in what you claim – that you love Allah – then follow the Apostle of Allah. This act of following is the same as obeying Allah. It is in this case that, Allah loves you and forgives your sins.

…Allah will love you and forgive you your sins; and Allah is Forgiving, Merciful'. **(*3:31*).**

Surah Aal 'Imran – Verse 32

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say: 'Obey Allah and the Apostle'. But if they turn back, then verily Allah does not love the disbelievers. **(*3:32*).**

Commentary

The love of Allah due to His servant is that He wills to reward the servant, while the love of a servant towards the Lord is that the one heartily wishes to obey Him and to serve Him, because love originate from one's intention. Then, to emphasize on this subject, the Qur'an says:

Say: 'Obey Allah and the Apostle'… **(*3:32*).**

The objective meaning of this sentence is as such: if you claim that you love Allah, then you should reveal the sign of your love by obeying and following Allah and His Messenger.

But, if you disobey Him and His Apostle by rejecting the religion of Allah, the case is different.

…But if they turn back… **(*3:32*).**

Then, Allah does not love disbelievers and, as a result of their infidelity, He will not give them any reward.

…Then verily Allah does not love the disbelievers. **(*3:32*).**

Surah Aal 'Imran – Verses 33–34

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

Verily Allah chose Adam and Noah, and the progeny of Abraham and the progeny of 'Imran above all people. (***3:33***).

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Some of them are offspring of the others; and Allah is All-Hearing, All-Knowing. (***3:34***).

Commentary

From this verse on, the explanation of the story of Mary and her forefathers begins. The purpose of 'the family of Abraham' mentioned in this verse is Ismael and Isaac and the offsprings of these two. The purpose of 'family of 'Imran' is Moses and Aaron, the sons of 'Imran ibn-Yashar.

Verily Allah chose Adam and Noah, and the progeny of Abraham and the progeny of 'Imran above all people. (***3:33***).

The term /Dhurriyah/ (offspring) is another form used instead of 'the family of Abraham and the family of 'Imran', and the phrase /ba'duha min ba'din/ (one of the other) means that the family of Abraham and the family of 'Imran are both progenies from one origin separated from each other.

Some of them are offsprings of the others; and Allah is All-Hearing, All-Knowing (***3:34***).

In some commentary books,[1] it is cited that 'the family of Abraham' is the same as 'the family of Muhammad', Viz. Ahl al-Bayt, who, after Muhammad (S), are the immaculate ones from Amir al-Mu'minin Ali and Fatimat az-Zahra ('a) up to Hadrat Mahdi (May Allah hasten his glad advent), and that Allah does not choose anyone from amongst His servants unless the one be sinless, pure, and immaculate. Therefore, such special persons elected from the family of Abraham and the family of 'Imran have to be the ones who have been sinless, whether they would have been chosen as prophets or as Imams.

Surah Aal 'Imran – Verses 35–36

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

(***Remember***) ***when the wife of 'Imran said: 'My Lord! Verily I vowed to You what is within my***

womb to be (***dedicated***) ***for You*** (***for Your service***) ***freed; therefore accept from me; verily you are the All-Hearing, the All-Knowing'.*** (***3:35***).

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

So, when she delivered her, she said: 'My Lord! I have delivered a female (***child***) ***– and Allah knew best what she delivered – and the male is not like the female; and I have named her Mary, and I commend her and her offspring into Your protection from the accursed Satan'.*** (***3:36***).

Commentary

The spouse of 'Imran, son of Mathan, was Mary's mother and grandmother of Jesus ('a). Her name was Hannah. She had a sister by the name of 'Isha' who was Zakariyya's wife. Her father's name was Faghuth. Thus, both Mary and Yahya (John) were cousins for each other.

The term /muharrir/, mentioned in the verse, means 'freed' for serving in Jerusalem so that another person does not appoint her upon doing one's own affairs.

(***Remember***) ***when the wife of 'Imran said…*** (***3:35***).

It is narrated from Imam Sadiq ('a) who has said: *"Allah revealed 'Imran that He would give him a son who could heal the blind and the leprous and raise the dead to life by Allah's leave, and He would make of him a prophet unto the Children of Israel, 'Imran informed his wife of that matter."*[2]

So, when Hannah became pregnant with Mary, she said:

…'My Lord! Verily I vowed to You what is within my womb to be (***dedicated***) ***for You*** (***for Your service***) ***freed, therefore accept from me…'*** (***3:35***).

Here, the phrase 'accept from me' means that, I ask You to accept my vow with Your consent.

'…Verily You are the All-Hearing, the All-Knowing'. (***3:35***).

So, when she delivered her, she said… (***3:36***).

The spouse of 'Imran wished to deliver a son, but when she delivered Mary, she became ashamed and, with her head hung, bashfully said:

…'My Lord! I have delivered a female (***child***)***…*** (***3:36***).

'Imran's wife expressed this statement with sigh and regret, because she hoped to deliver a son and hence she vowed to devote him for the service of the Lord in the place of worship.

…and Allah knew best what she delivered – and the male is not like the female… **(*3:36*).**

And You know that, for the aim I have vowed, son and daughter are not alike. A female can not afford the duties concerned to a male as he is able to perform them. Therefore, to magnify her she-child, Allah, in reply to her, said:

…and Allah knew best what she delivered… **(*3:36*).**

This response means that the Lord is more cognizant than her to Mary and what is concerned to her due to the important affairs that her mother does not know.

…and I have named her Mary… **(*3:36*)**

It is recognized from this sentence that naming Mary with this appellation was done by her mother at the time of delivery. By the way, it should be noted that the term Mary, in their lexicon, meant 'a saint worshipping lady'. So, this kind of naming had been a sign of ultimate love and affection of that pure mother for dedicating her dear child alongside the path of the servitude of Allah (SWT). That is why, after performing this auspicious naming, she asked the Lord to protect this child and the progeny that would come into being from her thereafter from the temptations of Satan and to keep them in His merciful shelter.

'…and I commend her and her offspring into Your protection from the accursed Satan'. **(*3:36*).**

Surah Aal 'Imran – Verse 37

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

So, her Lord accepted her with a good acceptance and made* (*the plant of*) *her grow a goodly growth, and He cherished her under the care of Zakariyya. Whenever Zakariyya entered the sanctuary to* (*see*) *her, he would find with her a sustenance. He said: 'O' Mary! Whence have you got this?' She said: 'It is from Allah. Verily Allah provides with sustenance for whomever He wills without measure'. **(*3:37*).**

Commentary

So, her Lord accepted her with a good acceptance… **(*3:37*).**

Mary was a girl, yet Allah accepted the vow of her mother with pleasure (that she be set in Jerusalem to serve instead of a boy), which itself was a grace of Allah to her.

…and made* (*the plant of*) *her grow a goodly growth… **(*3:37*).**

The Lord made her growth and development good. He trained her well and, in all circumstances in her life, improved her affairs nicely.

…and He cherished her under the care of Zakariyya… **(*3:37*).**

That is, Allah added Mary to the family members (Ahl al-Bayt) of Zakariyya and caused him to be Mary's cherisher and guardian, as well as a sponsor of her interests.

***…whenever Zakariyya entered the sanctuary to* (*see*) *her, he would find with her a sustenance…* (*3:37*).**

Every time Zakariyya entered Mary's sanctuary, (and he used to do it frequently), he would find fresh wholesome fruits with her which did not belong to that season.

***…He said: 'O' Mary! Whence have you got this?'…* (*3:37*).**

When Zakariyya asked her where that sustenance had come from, Mary answered:

***…She said: 'It is from Allah…'* (*3:37*).**

That is, Mary replied to him that it had come from Heaven, and that was a grace from the side of Allah unto her.

In Kashshaf, (*At-Tafsir al-Kashshaf*),' it is cited that during the time of famine and drought, one day the Prophet (S) had become hungry. Then, Fatimah ('a) sent two loaves of bread and some meat as a present for him in order to make him happy and honour him. The Holy Prophet (S), carrying that present with him, came to Fatimah's house. When he entered the house, he said: *"My daughter! Come to me."*

When she came nigh to him, the Prophet (S) put the cover from over the tray aside. At that time, (those who were present there saw that) the tray was full of bread and meat. So, Fatimah was surprised when she saw them and comprehended that they had come down from the side of Allah.

Then the Prophet (S) asked her: *"Whence has this come to you?"*

Fatimah ('a), answered: *"It is from Allah. He provides with sustenance for whomever He wills without measure."*

Then, the Messenger of *Allah* (S) said: *"I praise Allah Who has set you* (*O' Fatimah!*) *like the chief Lady of the women of Israelites* (*i.e. Mary*)*."*

After that, the Prophet (S) called Hadrat Ali ibn Abi Talib ('a), Imam Hassan ('a), Imam Husayn ('a) and all the members of his house to gather around that tray. Then, all of them ate from that food so that they satiated. Yet, there was still some considerable food remaining in the tray, (so much so as if nothing had been consumed of it). So, Hadrat Fatimah ('a) distributed it among people living in her neighbourhood.[3]

…Verily Allah provides with sustenance for whomever He wills without measure.' **(*3:37*).**

Allah gives sustenance without measure since His power and sovereignty has no limit or finite, and whatever is taken from it, nothing will be decreased of it.

Surah Aal 'Imran – Verses 38–39

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

It was then **(*that*)** ***Zakariyya prayed to his Lord; he said: 'My Lord! grant me from You a good offspring; verily You are the Hearer of all prayers'.*** **(*3:38*).**

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ

Then the angels called unto him while he was standing praying in the sanctuary: 'Verily Allah gives you the glad tidings of Yahya **(*who comes*)** ***to confirm a Word from Allah, and honourable and chaste, and a prophet from among the righteous'.*** **(*3:39*).**

Commentary

It was then **(*that*)** ***Zakariyya prayed to his Lord…*** **(*3:38*).**

The first Qur'anic word mentioned in the above verse is /hunalika/ which means: 'in that place'. It was the place at the sanctuary where Zakariyya saw the position and honour of Mary with Allah and wished he had also a child from his wife, 'Isha', similar to the child of his sister, Hannah, although his wife was barren.

…he said: 'My Lord! grant me from You a good offspring… **(*3:38*).**

Zakariyya prayed and asked his Lord to give him an auspicious, pious and sound child.

…Verily You are the Hearer of all prayers. **(*3:38*).**

Then the angels called unto him while he was standing praying in the sanctuary: 'Verily Allah gives you the glad tidings of Yahya **(*who comes*)** ***to confirm a Word from Allah, and honourable and chaste, and a prophet from among the righteous'.*** **(*3:39*).**

At that time, when Zakariyya ('a) was standing praying in the sanctuary, some angels called him that Allah granted him the glad tidings of a son, Yahya (John), in the case that he (John) would confirm the Word of Allah (Hadrat Masih, Jesus) and would become a leader and honourable. He would be apart

from low desires and a prophet from among the pious.

Thus, not only Allah informed him the acceptance of his prayer by the angels but also stated five characteristics of the qualities of that pure child. They are as follows:

1. Yahya (John) acknowledged Jesus (‘a) as a true prophet and he believed him. John was six months older than Jesus (‘a), and he confirmed his prophethood. He was the first certifier of him and testified that Jesus (‘a) was the Word and the Spirit of Allah. This very fact was one of the miracles concerning Jesus (‘a) as well as the most authoritative means of the advent and propagation of his auspicious prophethood, because people did accept the statement of John due to his piety and truthfulness.

By the way, in Arabic, the terms ‘Isa and Yahya nearly have a similar meaning. Both of them mean ‘to live long’.

***…(who comes) to confirm a Word from Allah…* (*3:39*).**

2. Yahya (John) became the chief of his tribe and had preference over them from the point of honesty, knowledge, worship, and good manner.

***…honourable and chaste…* (*3:39*).**

3. He restrained himself from the low desires, and also from following the violent filthy passions, and mammonism.

4. He would become an honest exalted prophet. It should also be noted that the prophethood of John had been settled from his childhood. The reference for this meaning is from the verse in Surah Maryam, which says:

***…and we granted him wisdom while yet a child.* (*19:12*).**

That is, we gave him the rank of prophethood at the time of his childhood. In many Islamic traditions, the Imamate of Hadrat Imam Jawad (‘a), who became Imam when he was seven years old, as well as the Imamate of Hadrat Mahdi (may Allah hasten his glad advent), have been reasoned to John and Jesus (‘a) who became prophets when they were in the course of their childhood.[4]

***…and a prophet from among the righteous.* (*3:39*).**

5. This prophet (John) was from amongst the righteous people.

Surah Aal ’Imran – Verse 40

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ

He said: 'My Lord! how can I have a son (born) while, indeed, old age has already overtaken me, and my wife is barren?' He said: 'Even so does Allah whatsoever He pleases'. **(*3:40*).**

Commentary

By hearing that glad tiding Zakariyya became very happy so that he could not conceal his surprise because of such a subject that happened. Therefore:

He said: 'My Lord! how can I have a son (born) while, indeed, old age has already overtaken me, and my wife is barren?'… **(*3:40*).**

Then, he was answered thus:

…He said: 'Even so does Allah whatsoever He pleases'. **(*3:40*).**

With this concise sentence, which laid emphasis on the influence of the Divine Will, Zakariyya was convinced.

Surah Aal 'Imran – Verse 41

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَاذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ

He (Zakariyya) said: 'My lord! Appoint a token for me'. He said: 'The token for you (will be) that you cannot speak unto human beings for three days except by signals; and remember your Lord immensely and glorify (Him) in the evening and early morning.' **(*3:41*).**

Commentary

Here, Zakariyya (ʿa) asked Allah for a token for that glad tiding he received, in order to make his heart completely certain. It was similar to the case that Abraham (ʿa) requested Allah to see the scene of resurrection to make his heart certain more than before.

He (Zakariyya) said: 'My Lord! Appoint a token for me'… **(*3:41*).**

In answer to him, Allah said that the token for him was that he could not speak to people for three days, except by signals, and his tongue, without having any disease or natural disorder, would stop talking with men:

…He said: 'The token for you (will be) that you cannot speak unto human beings for three days except by signals…' **(*3:41*).**

Yet, to show his (Zakariyya's) gratitude to that bounty, the verse says:

***'...and remember your Lord immensely and glorify* (*Him*) *in the evening and early morning.'* (*3:41*).**

Thus, the Lord accepted the request of Zakariyya. But his tongue could not move speaking with people for three days and nights without being involved by any natural cause. Yet, in the meanwhile, he was in a condition that he was still able to be busy murmuring the name of Allah. That wonderful state was a sign of Allah's power dominated over everything. The Lord, Who is able to open the speechless dumb tongue when it starts to invoke the name of Allah, is also able to bring a believing child into existence from a fruitless barren womb. This occurrence can be the manifestation of the remembrance of the Providence, too.

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1. Tafsir al-Burhan, Vol. 1, p. 277; Atyab al-Bayan, Vol. 3, p. 178; and Majma' al-Bayan, Vol. 2, p. 433.
2. Bihar al-Anwar, Vol. 14, p. 203
3. At-Tafsir al-Kashshaf, Vol. 1 p. 427.
4. Atyab al-Bayan, Vol. 3, p. 189.

[1] [1]
SHARES

Section 5 – Surah Aal 'Imran – Verses 42-54 – The glad tidings about the birth of Jesus ('a)

Surah Aal 'Imran – Verse 42

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ

***And* (*remember*) *when the angels said: 'O' Mary! Verily Allah has chosen you and purified you and preferred you above the women of the worlds'.* (*3:42*).**

Commentary

It is cited in some books such as: *Al-Manar, Al-Qurtubi, Maraqi, Ruh al-Bayan*, and Fakhr al-Din al-Razi that the pre-eminent of the women of the world were four persons: Maryam, 'Asiyah, Khadijah, and Fatimah ('a). Some Islamic literature, narrated from Ahl al-Bayt ('a) also denotes that Maryam was the pre-eminent woman among the women of her time, while Fatimah ('a) is the pre-eminent throughout of

the history.[1] It should be noted, of course, that when Allah, the Wise, chooses a person as preeminent it is because of a special series of efficiencies and eligibilities that the one has. So, this pre-eminence of Mary over all women of the world was not but because of her piety and virtues. Yes, she had been chosen to give birth to a prophet such as Jesus (‘a).

Explanations

1. Angels may speak to human beings other than prophets, too.

2. A woman can reach the rank of Divine sainthood so that Allah sends messages to her.

3. Mary was both chosen for virtues and became the preeminent of the women. That is why the Arabic phrase /istafaki/ (has chosen you) has been repeated twice in the verse.

***And** (**remember**) **when the angels said: ‘O’ Mary! Verily Allah has chosen you and purified you and preferred you above the women of the worlds’.** (**3:42**).*

Surah Aal ’Imran – Verse 43

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ

***O’ Mary! worship your Lord devoutly and prostrate yourself and bow you down with those who bow** (**unto Him**). (**3:43**).*

Commentary

In this verse, the statement is from other angels who addressed Mary and told her:

***O’ Mary! Worship your Lord devoutly and prostrate yourself and bow you down with those who bow** (**unto Him**) (**3:43**).*

This accomplishment of Mary, indeed, is a kind of gratitude for those great bounties she was given.

By the way, the attendance of women in worshipping communities has been recommended, (on the condition that women treat similar to that which Mary did).

Surah Aal ’Imran – Verse 44

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

This is of the news of the Unseen which we reveal to you; and you were not with them when they

did cast (***their lots with***) ***their pens as to which of them should have the charge of Mary; and you were not with them*** (***to see***) ***when they were quarrelling*** (***among themselves***). (***3:44***).

Commentary

This verse points to another part of the story of Mary. It denotes that: O' Muhammad! what Was expressed for you about the story of Mary and Zakariyya is from among the news of Unseen revealed to you:

This is of the news of the Unseen which We revealed to you… (***3:44***).

This is revealed to you because these stories in this form, which are proper and free from any superstition, and whose reference is merely heavenly revelation of the Qur'an, are not found in any of the former revealed Books, those which have been distorted later.

Then, it continues saying that when they throwing their pens into water to cast their lots in order to decide who should have the charge of Mary, you were not present therein with them. And also, when the scholars of the Israelite were quarrelling among themselves to obtain the honour of her guardianship, you were not with them. So, We informed you of all of them by means of revelation.

…and you were not with them (***to see***) ***when they were quarrelling*** (***among themselves***). (***3:44***).

It is understood from this verse and the verses of Surah As-Safat, No. 37, about Yunus (Jonah) that when a problem comes forth which is not soluble, or when there is an endless dispute with quarrelling that no way is found to put an end to it, and it is impossible to unite that knot, casting a lot can be applied.

Surah Aal 'Imran – Verse 45

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

(***Remember***) ***when the angels said: 'O' Mary! Verily Allah gives you the glad tidings with a Word from Him whose name shall be Christ, Jesus, son of Mary; eminent in this world and the Hereafter, and of those nearest*** (***to Allah***). (***3:45***).

Commentary

In the Qur'an, Jesus is nominated to /kalimah/ (*word*) which, in the Qur'anic texts, has been used in the sense of a 'creature', One example is its application in Surah Al-Kahf, where it says:

…the sea would surely be consumed before the words of my Lord are exhausted… (***18:109***).

Here, ‘words’ has been rendered into ‘creatures’.

The commendation ‘held in honour in this world and the Hereafter’ has been used in the Qur’an only for Jesus (‘a) and, thus, none else is qualified by it throughout the Qur’an,

Explanations

1. The position of a woman elevates so high that Allah talks to her by the way of angels,

(***Remember***) ***when the angels said: ‘O’ Mary! Verily Allah gives you the glad tidings with a word from Him…*** (***3:45***).

2. Allah sometimes nominates His saints before their birth:

…whose name shall be Christ, Jesus… (***3:45***).

3. Jesus (‘a) is not a son of Allah but he is a creature of Allah:

…a Word from Him… (***3:45***).

How can be the son of Allah the one who was borne from Mary and had passed the foetal course!

…son of Mary… (***3:45***).

4. A child is a bounty,

…eminent in this world and the Hereafter and of those nearest (***to Allah***). (***3:45***).

Surah Aal ’Imran – Verse 46

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ

And he will speak to the people in the cradle and in adulthood, and will be one of the righteous. (***3:46***).

Commentary

To speak as prediction in the cradle is the miracle of Jesus. He spoke to people when he was in the cradle. His speech, when he would become aged, was another prediction of Jesus which meant he would live to become grown up.

And he will speak to the people in the cradle and in adulthood… (***3:46***).

Explanations

1. The One who is able to bring a child for Mary without having a husband, can make a baby speak in the cradle.

2. Where Allah wills to protect a person from accusation and imputation, He makes the mute tongue of a baby speak.

3. Where Allah intends, a baby speaks like a grown–up person, too.

4. The child of a righteous woman, such as Mary, is Jesus, the righteous.

…and will be one of the righteous. **(*3:46*).**

5. In childhood, too, it is possible for him to convey the message of Allah to others. So, some of our Imams, like Imam Jawad (‘a), Imam Ali al–Naqi (‘a), and Imam al–Mahdi (‘a), were appointed to Imamate when they were in childhood.

Surah Aal ’Imran – Verse 47

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَٰلِكِ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

She said: ‘My Lord! How can I have a child when no man has touched me?’ He said: ‘Even so Allah creates what He pleases. When he decrees a matter* (*to be*)*, He only says to it ‘BE!’ and it is.’ **(*3:47*).**

Commentary

The Will of Allah is the cause of creation and he can create without any material means or material cause. Allah is the cause of all causes. Sometimes He takes the effect of a thing from it and sometimes gives a particular effect to a thing. The appearance of existence, the maintenance of existence, the effects of existence, and the quantity, the quality and the duration of the effects of all things depend on the Will and pleasure of Allah. The Qur’an, in answer to the request of Zakariyya, says:

Even so does Allah whatsoever He pleases. **(*3:40*).**

While in answer to Mary it says:

Even so Allah creates what He pleases. **(*3:47*).**

The secret of this difference – does and creates – in the statement may lie in this that a child coming forth from a lady without being touched with a spouse is more surprising than that an old man brings an

offspring from his old wife.

Then, to complete this meaning, the Qur'an says:

'...When He decrees a matter* (*to be*), *He only says to it 'BE!' and it is'. (***3:47***).

Explanations

1. Allah is powerful in creation. He can create creatures both through the natural means and without natural means. Both of them are the same for Him,

...He said: 'Even so Allah creates what He pleases. When he decrees a matter* (*to be*), *He only says to it 'BE!' and it is'. (***3:47***).

2. Allah's creation through an unusual way is not a new thing. This manner has had some former samples, too.

3. It does not matter for a person to wonder and ask question when its origin is not denial and obstinacy.

She said: 'My Lord! how can I have a child when no man has touched me?'... (***3:47***)

Surah Aal 'Imran – Verse 48

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ

And He will teach him the Book, and the wisdom, and the Torah and the Evangel. (***3:48***).

Commentary

In commentary books provided by both main Islamic schools of thought, it is cited that the purpose of the Qur'anic phrase

He will teach him the Book... (***3:48***)

is *'writing and teaching how to write'* and the purpose of /hikmah/ (wisdom) is being conversant unto the merits, effects, goodness and evils of things, deeds morals and beliefs, whether those things belong to this world or to the coming world.

Explanations

1. One of the principles and conditions of leadership is knowing the necessary things – being conversant unto science, wisdom, and the contents of the heavenly Books.

And He will teach him the Book, and the wisdom, and the Torah and the Evangel (***3:48***).

2. At any time, the leader of a community should have conversance of the former incidents and laws. (Jesus (‘a) was taught Torah which was from the time of Moses.)

Surah Aal ’Imran – Verse 49

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

And (***He will make Jesus***) ***a Messenger to the Children of Israel,*** (***saying***)***: ‘Verily, I have come to you with a sign from your Lord. I will make for you like the figure of a bird out of clay, then I will breathe into it, and it shall become a bird by Allah’s leave; and I will*** (***also***) ***heal the blind and the leprous and will raise the dead to life by Allah’s leave; and I will inform you of what you eat and what you store up in your houses. Verily in that is a sign for you if you*** (***indeed***) ***are believers.*** (***3:49***).

Commentary

This verse points to the miracles of Jesus (‘a). At first it says:

And (***He will make Jesus***) ***a Messenger to the Children of Israel…*** (***3:49***).

Then, the Qur’an continues saying that he was commissioned to tell people:

…I have come to you with a sign from your Lord… (***3:49***).

This sign was not only a single sign but it had also some numerous branches; thus:

‘…I will make for you like the figure of a bird out of clay, then I will breathe into it, and it shall become a bird by Allah’s leave… (***3:49***).

Then, it refers to his second miracle and states about the treatment of refractory diseases in some ordinary ways. It says:

…and I will (***also***) ***heal the blind and the leprous…*** (***3:49***).

No doubt these subjects, especially for the physicians and scholars of that time, were some undeniable miracles.

In the third stage, it points to another miracle, saying:

…and will raise the dead to life by Allah's leave… **(*3:49*).**

This phenomenon is something that is considered among miracles and extraordinary actions at any time or period. The writer of *Majma' al-Bayan* says that Jesus (‘a) raised many dead persons to life. Among them, it happened that he saw a dead was being carried in a coffin on the shoulders of people. Jesus (‘a) prayed for the dead one to bring him back to life again when the dead raised to life and came down from people's shoulder. Then he wore clothes and returned to his home and, later, he got a son.[2]

Another time Jesus (‘a) raised a ten-year-old girl to life when it was one day after her death. She returned home and, after a length of time, she married and bore an offspring.

These kinds of miracles also occurred abundantly by, and at the time of the Prophet of Islam (S) and Imam Amir al-Mu'minin Ali (‘a) and other Imams from Ahl al-Bayt (‘a). For example, one day a man from Kufah, an ancient city in Mesopotamia, came to Hadrat Ridha (‘a) in Khorasan, located in the east of Iran, and said: *"O' progeny of the Messenger of Allah! the inhabitants of Kufah have seen many miracles from your ancestor, Amir al-Mu'minin Ali (‘a) and, now, I ask you to do a miracle so that I can take it as a present to the people of Kufah."*

Hadrat Ridha (*‘a*), addressing the man, said: *"What do you want that I do?" "My mother has died," the man said: "I ask you to invocate that Allah raises her to life."*

Imam Ridha told him: *"Return home and you will find your mother alive."* When the man reached home in Kufah, he found his mother alive. He announced to people that the happening was the miracle of Imam Ridha (‘a). So, that woman lived for some years after that and finally she died again.[3]

It is noteworthy that the reason that Jesus (‘a) was given those kinds of miracles was that at his time the science of medicine had progressed vastly. So, Allah appointed his miracle of the same knowledge of that time so that Jesus (‘a) could overcome the scientists and scholars of his time, experts in that field, in order that his prophethood be proved.

The similar case happened for Moses, son of ‘Imran (‘a), when sorcery had gone to its climax and had spread very vastly. Allah gave him the miracle of Rod to nullify their magic and made the sorcerers unable to bring something like that.

The knowledge and art of the people at the time of our prophet, Muhammad Mustafa (S), was rhetoric and elegance. Therefore, Allah manifested the miracle of the Qur'an to them: the surprising tone and the wonders of statements, and the marvellous style of the word of Allah*,* all of which made those people unable to bring the like of it.

However, in the fourth stage, it refers to the hidden secrets of people. Usually everybody has some personal affairs in his/her life that are mysteries and others rarely know them, but Jesus (‘a) said:

…and I will inform you of what you eat and what you store up in your houses. **(*3:49*).**

At the end, the verse, referring to all of these four divine miracles, says:

...Verily in that is a sign for you if you (***indeed***) ***are believers.*** (***3:49***).

It is understood from the content of the above-mentioned verse, as well as the similar verses of this sense in the Qur'an, that the saints and Messengers of Allah can, by His leave, interfere in the world of nature and creation, when it is necessary. They can cause some incidents to happen which are extraordinary and different from the natural process of the current affairs. This matter is something higher than Mastership /wilayah/ (in religion, i.e. guardianship over people), which, in Islamic literature, idiomatically is called: /Wilayat al-Takwin/ i.e. (genetic authority).

Surah Aal 'Imran - Verse 50

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَلِأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ

And (***I come***) ***confirming that which is before me of the Torah and to make lawful to you a part of that which has been forbidden unto you; and I come unto you with a sign from your Lord; therefore, be in awe of Allah and obey me.*** (***3:50***).

Commentary

This verse is also the continuation of the expressions of Jesus ('a). In fact, he explains a part of the aims of his appointment to prophethood. It says:

And (***I come***) ***confirming that which is before me of the Torah...*** (***3:50***).

He said he also came to allow them to use some of the things which (because of transgression and sin) had become forbidden for them. (The things were such as the meat of camel, some of animal fats, some birds, and some kinds of fish.)

...and to make lawful to you a part of that which has been forbidden unto you... (***3:50***).

Then, it adds:

...and I came unto you with a sign from your Lord... (***3:50***).

Through Surah Al-'An'am, Allah says:

And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones... (***6:146***).

Therefore; may be, those unlawful things which became lawful by Jesus (‘a) are these very things.

And, at the end of the verse, it concludes thus:

…therefore, be in awe of Allah and obey me. (***3:50***).

Surah Aal ’Imran – Verse 51

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ

Verily Allah is my Lord and your Lord: therefore worship (***only***) ***Him; this is a straight path*** (***3:51***).

Commentary

In this verse, the Qur’an speaks from the tongue of Jesus (‘a) and to remove any ambiguity or doubt and falsehood, and also in order that some people do not attach his exceptional birth as a means for his divinity, it says:

Verily Allah is my Lord and your Lord: therefore worship (***only***) ***Him; this is a straight path*** (***3:51***).

Here, Jesus (‘a) emphasizes that you must worship only Allah, neither me nor anything else. This is the way of monotheism, the straight path, not the path of paganism nor the path of duality or polytheism.

There are many other verses in the Qur’an, too, wherein Jesus (‘a) emphasizes on his worship and servitude before Allah. In spite of what is cited in the present perverted Evangels from the tongue of Jesus (‘a) that he often used the term ‘Father’ about himself, the Qur’an narrates the word /rabb/ (Lord) and the like of it from Jesus (‘a) which itself is an evidence to his utmost attention toward the effort and strive against paganism, or against the claim of divinity of Jesus (‘a). Hence, as long as Jesus (‘a) was alive and was among people, no one dared to introduce him as one of gods. Besides that, as the Christian researchers have confessed, the subject of Trinity and belief in three gods (the Father, the Son, and the Holy Ghost) appeared from the third century A.D.

Surah Aal ’Imran – Verse 52

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ

And when Jesus perceived infidelity on their part, he said: Who are going to be my helpers (***on the way***) ***towards Allah?’ The disciples said: ‘We are the helpers*** (***on the way of***) ***Allah! We believe in Allah and bear you witness that we are Muslims’*** (***3:52***).

Commentary

The Arabic term /hawariyun/ (helpers) is the plural form of /hawari/ in the sense of 'change of way'. The 'helpers' on the way towards Allah were those who left the deviated way of people and joined to the path of right,

In *Safinat al-Bihar*, it is narrated from Imam Ridha ('a) who in this respect, said: *"They were some people who purified and brightened themselves and tried to purify others both."*[4]

It is cited in *Al-Kafi*, narrated from Imam Sadiq ('a) who said: *"The helpers of Jesus left him when the stage of action came forth, but our helpers heartily accept kinds of calamities and do not abandon our obedience..."*[5]

As Moses ('a) prophesied, too, before the coming of Jesus ('a), the Jewish people were waiting for his advent, but when he appeared and the unlawful interest of a perverted group of Children of Israel were exposed to danger, only a small group followed Jesus ('a). The verse says:

And when Jesus perceived infidelity on their part, he said: Who are going to be my helpers (on the way) towards Allah?'... (3:52).

Here, only a small group responded this invitation positively. The Qur'an refers to these people as /hawariyun/ (helpers, the special disciples of Jesus ('a)).

...The disciples said: 'We are the helpers (on the way of) Allah! We believe in Allah and bear you witness that we are Muslims'. (3:52).

To prove their sincerity; the disciples of Jesus, in answer to him, said that they were the helpers (on the way of) Allah and they did not say that they were his helpers.

Surah Aal 'Imran – Verse 53

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Our Lord! We believe in what You have revealed and we follow the Messenger, so record us among the witnesses (3:53).

Commentary

In this verse, there are some expressions stated which denote to the utmost sincerity and theistic belief of the disciples.

They presented their belief unto Allah like this and said:

Our Lord! We believe in what You have revealed and we follow the Messenger, so record us among the witnesses (***3:53***).

Surah Aal 'Imran – Verse 54

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

And they devised, and Allah devised, and Allah is the best of devisers. (***3:54***).

Commentary

At the time of the holy Christ (‘a) to stop the call of his invitation, a group of evil people planned some satanic plots against him. They devised to capture and prison him in order to set the preparation of his execution by hanging him. So, they assigned some prizes to those who could show his place or would deliver him (‘a). But Allah obliterated their plots totally and rescued him in the best form.

And they devised, and Allah devised, and Allah is the best of devisers. (***3:54***).

Explanations

1. The Will and device of Allah is above all kinds of effort and device that anybody may bring forth.

2. The Lord is the supporter of His saints.

3. The evil or good devices and deeds of human beings are the main factors to call the wrath or the grace of Allah.

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1. A1–Mizan, Vol. 4, p. 65 (Persian version).
2. Majma' ul–Bayan, Vol. 2, p. 446.
3. ‘Ithbat al–Huda, Vol. 6, p. 149 (Persian version).
4. Safinat al–Bihar, Vol. 2, p. 493.
5. Safinat al–Bihar, narrated from Al–Kafi; Kitab al–Kufr.

[1] [1]
SHARES

Section 6 – Surah Aal ’Imran – Verses 55–64 – Promise of Rescue to Jesus (‘a)

Promise of Rescue to Jesus – The Christians were invited to the spiritual contest.

Surah Aal ’Imran – Verse 55

إِذْ قَالَ اللَّهُ يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

(***Remember***) ***when Allah said: ‘O’ Jesus! I will take you and raise you up to Myself and purify you of those who disbelieve and place those who follow you above those who disbelieve until the Day of Judgement. Then, unto Me shall be your return and I shall judge between you as to that therein you used to differ.*** (***3:55***).

Commentary

This holy verse is again the continuation of the explanatory verses concerning the life of Jesus (‘a). Basing on Surah Nisa’, No. 4, verse 157, it is popularly assumed amongst the Islamic commentators that Jesus (‘a) was never killed but Allah took him to heaven. The verse under discussion is something referring to the same meaning. It says:

(***Remember***) ***when Allah said: ‘O’ Jesus! I will take you and raise you up to Myself…*** (***3:55***).

And, then it adds:

…and purify you of those who disbelieve… (***3:55***).

The purpose of this purification is saving him from the grips of disbelieving filthy people; or saving him from unjust accusations and dastardly plots that ended in the victory of his religion.

Then, it continues saying:

…and place those who follow you above those who disbelieve until the Day of Judgement… (***3:55***).

This verse is one of the miraculous predictive verses of the Qur’an which speaks of the hidden news when it says that the followers of Jesus (‘a) will be always above the Jews who were opposed to Jesus. Then it adds:

…then, unto me shall be your return and I shall judge between you as to that therein you used to differ. (***3:55***).

That is, what was said about those victories are related to this world, while the final court and the ultimate Judgement over the deeds of people is something that will happen in Hereafter.

Surah Aal 'Imran – Verse 56

فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ

And as to those who disbelieve, I will chastise them with a severe chastisement in this world and the Hereafter, and they will have no helpers. (***3:56***).

Commentary

This verse and the following one are addressed to the Christ (ʻa). It says: when people return to the Lord and He judges between them, the rows of people separate from each other. Then, this is the fate of those who recognized the right and rejected it:

And as to those who disbelieve, I will chastise them with a severe chastisement in this world and the Hereafter, and they will have no helpers. (***3:56***).

It is cited in *Majma' al-Bayan* that the chastisement of this world for them is that they become contemptible by being killed or captured, giving poll-tax, and whatever from spite and insolence come upon them. And the chastisement of the Hereafter is the blazing fire of Hell.[1]

Surah Aal 'Imran – Verse 57

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

And as to those who believe and do righteous works, He will pay them their rewards (***fully***) ***and Allah does not love the unjust.*** (***3:57***).

Commentary

After the explanation about the first group, in this verse, it refers to the second group and says:

And as to those who believe and do righteous works, He will pay them their rewards (***fully***)***…*** (***3:57***).

Then, in conclusion, it emphasizes again that:

…and Allah does not love the unjust. (***3:57***).

Thus, the Lord, Who does not love the unjust, will never treat with the servants unjustly and will give them their rewards completely.

Surah Aal ’Imran – Verse 58

ذٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ

This We recite unto you of the Signs and the Wise Reminder. (***3:58***).

Commentary

Next to the explanation of the story of Jesus (‘a), this verse addresses the Prophet of Islam (S) and says:

This We recite unto you of the Signs and the Wise Reminder. (***3:58***).

That is, this is that which was revealed to you in the form of the verses of the Qur’an that is free from any falsehood and superstition.

It is in the case that others had polluted the story and the fate of this great prophet, Christ (‘a), with thousands of legends, superstitions, and innovations.

Surah Aal ’Imran – Verse 59

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

The likeness of Jesus, with Allah, is as the likeness of Adam. He created him from dust then He said to him ‘BE!’ and he ‘was’. (***3:59***).

Commentary

A group of Christian people entered in Medina and went to meet the Prophet of Islam (S). They, talking with him, stated that the birth of Jesus (‘a), without having a father, was a sign of, and an evident for, his divinity. Then the verse was revealed and answered them such that: if the fatherless creation is the evidence for Christ’s divinity or being the Son of Allah, the creation of Adam is something more important than that, because Adam had neither father nor mother. So, why do you not consider Adam the Lord or

Son of the Lord?

The likeness of Jesus, with Allah, is as the likeness of Adam. He created him from dust then He said to him 'BE!' and he 'was'. (***3:59***).

Explanations

1. The opponents are usually invited to the right in the same way which they have accepted. (The Christians have accepted that Adam ('a) is the creature of Allah although he had no parents.)

2. Stating the events of history, explaining the past experiences and presenting the actual specimen are the best way of invitation.

3. Power of Allah is not limited.

Surah Aal 'Imran – Verse 60

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ

(***This about Jesus is***) ***the truth from your Lord, therefore be not you of the doubters.*** (***3:60***).

Commentary

The Arabic term /Mumtarin/ is derived from /miryah/ which means 'doubt, suspicion'. An expression rather similar to the words of this verse has also occurred in Surah Al–Baqara, 2:147. By this verse, it makes clear that the right firm statement and the fix real speech should come from the side of the Lord Who is right and fix.

Otherwise, a fix rule and a steadfast proper speech cannot be expected from some human beings who, because of the storms of desires and instincts, are not often steadfast.

Explanations

1. There is no rightfulness but in the path of Allah, the word of Allah, and the Law of Allah.

(***This about Jesus is***) ***the truth from your Lord…*** (***3:60***).

2. The large number of the opponents, their hard effort and strive, their wealth, their propagation, and so on; ought not have any effect on you.

…therefore be not you of the doubters. (***3:60***).

Surah Aal ’Imran – Verse 61

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

***And whoever dispute with you concerning him, after what has come to you of knowledge, say: ‘Come! Let us call our sons and your sons, our women and your women, and our selves and your selves, then let us invoke in earnest and lay the curse of Allah upon the liars.’* (*3:61*).**

Commentary

This holy verse, because of containing the phrase /nabtahil/ in its Arabic text, is known in Islamic literature as the verse of ‘mutual cursing’ /mubahalah/. The Arabic term /mubahalah/ means: to leave the personal tendencies and attracting the attention towards invocation and supplication before Allah for asking curse and perdition unto the one who is not right.[2]

In books from both Sunni and Shi’ah school of thought as well as in some books of tradition and history books, it is recited that in the tenth year A.H., from the side of the Prophet (S), some Muslims were commissioned to go to Najran, a region in Yemen, in order to preach Islam. The Christian inhabitants of Najran set out a religious mission from their side to attend Medina and discuss with the prophet of Islam (S).

After some debates and disputes between them and the Prophet (S), they felt hesitation and sought for pretexts. Then, this verse was revealed, stating:

***And whoever disputes with you concerning him, after what has come to you of knowledge say: ‘Come! Let us call our sons and your sons, our women and your women, and our selves and your selves, then let us invoke in earnest and lay the curse of Allah upon the liars.’* (*3:61*).**

That is, any curse which would reach either of two parties showed that that party was not right. Thus, the revelation of this verse put an end to that discussion thereby.

As soon as the missionaries of the Christians of Najran heard the suggestion of performing the mutual curse from the Prophet (S) looked at each other while they were surprised. They asked the Prophet of Islam (S) for respite to contemplate and consult over the subject. Then, when they were dismissed from the presence of the Messenger of Allah they began consulting with each other. The Chief Monk, the Leader of the selected holy group of the Christians told them that they could accept the suggestion. Then, if the Prophet of Islam (S) came for cursing with ceremonies and followed by a large group of people, they would not be worried about it and knew that nothing might happen.

But, if they saw that he came to the spot with a few people, they would give up the act of /mubahala/ and

compromise with him.

On the day of cursing, they saw that the Prophet of Islam (S) entered the appointed spot followed by two boys, a young man and a lady. Those two boys were Hasan and Husayn, ('a) the young man was Ali ibn Abi Talib ('a), and the lady was Fatimah ('a), the Prophet's daughter.

When the Chief Monk saw them, he exclaimed:

"By God! I see the faces that, if they pray to God for mountains to move from their places, the mountains will immediately move."

"If they curse you, you will be wiped out of existence to the last day of the life of the earth."

Therefore, the Christians asked Muhammad (S) to give up the idea of the agreed /mubahala/ (mutual cursing), and they announced they were ready for compromise. They offered to pay two thousand suits each of which cost, more or less, at forty dirhams (drachma) every year (in addition to some other things) ....

This event is cited in commentary books of both great sects of Islam: Sunnites and Shi'ites.[3]

According to some of the Islamic traditions, the day of Mubahala (mutual curse) was the twenty fourth or twenty fifth day of Dhu al-Hijjah, and its place, at the time of the holy Prophet (S), was somewhere outside of Medina which is located inside the city now. At this place, there has been built a mosque by the name of Masjid al-'Ijabah which is about two kilometers far from the Holy Tomb of the Prophet (S) in Masjid al-Nabi.

'Mutual curse' /mubahala/ was not confined to that time. Some of Islamic traditions indicate that every believer can apply it, too, if the one wishes. In *Nur al-Thaqalayn*, Vol. 1, p. 351 a tradition from Imam Sadiq ('a) is narrated upon this subject who has issued a few instructions about it.

In *Usul al-Kafi*, Vol. 2, 'mutual curse', there are also cited five traditions which denote that every believer can apply 'mutual curse' with the opponents, too, by improving oneself through observing the fast for three days. Its order is such that: at twilight he puts his right hand fingers in his opponent's fingers and recites the concerning special supplication.

There may arise a question that when Fatimah ('a) was the only woman attended in that event, why has the Qur'an applied the plural form of the word; *Nisaa'ana* (our women)? The answer is that there are some examples of this specimen in the Qur'an where Allah refers to a single person in the form of plural, like Surah Aal 'Imran, wherein Allah says:

***...those who say: 'God is poor...'* (*3:181*)**,

while only one Jewish person had said that aspersive sentence. Or, the Qur'an, referring to Abraham ('a)

as an Ummah in himself standing alone against his world, says:

Abraham was indeed a model… **(*16:120*).**

Explanations

1. Ali ibn Abi Talib (‘a) has been counted as the ‘self’ of the Messenger of Allah (S):

…our selves… **(*3:61*).**

2. When logic, reasoning, and miracle do not make a person accept the Truth, he must be threatened to destruction.

3. The last winning means and the forceful weapon of a true believer is supplication.

4. If you stand firm, the enemy, because of not being right, will retreat.

5. By that great event, the Lord and the Messenger of Allah (S) made us understand that these holy persons were the assistants and the associates of the Messenger of Allah (S) in inviting people to the Truth and to his sacred goal. They, following him, were ready to face with dangers, and continued the path of his movement.

Surah Aal ’Imran – Verse 62

إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ

Verily this is certainly the true explanation. There is no god but Allah; and verily, Allah is Mighty, Wise. **(*3:62*).**

Commentary

Next to the explanation of the life of Jesus (‘a), in this verse, as an emphatic statement, it says that these explanations are the real story of Jesus (‘a). They are not some false claims such as the divinity of Christ or that he is the son of God:

Verily this is the true explanation… **(*3:62*).**

Neither the claimants of his divinity nor those who called him the son of God were right. The right is that which Muhammad (S) brought forth and he (S) said that he (Christ) (‘a) was a mortal creature and a prophet of Allah who, by a divine miracle, was borne from an immaculate mother without having a father.

Again, for a more emphasis, it says:

…There is no god but Allah… **(*3:62*).**

And for Allah, considering His power, the birth of a child without having a father is not an important subject.

…and verily, Allah is Mighty, Wise. **(*3:62*).**

Yet! such a One deserves to be worshipped, not other than Him.

Surah Aal 'Imran – Verse 63

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ

But if they turn back, then, verily Allah is All-Knowing of the mischief makers. **(*3:63*).**

Commentary

In this verse, the Qur'an threatens those who reject accepting these facts after having the proper clear evidences before them. It says:

But if they turn back, then, verily Allah is All-Knowing of the mischief makers. **(*3:63*).**

Surah Aal 'Imran – Verse 64

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say: 'O' People of the Book! come to a word common between us and you, that we worship none but Allah, and that we associate not anything with Him, and (that) some of us do not take any others for lords other than Allah.' And if they turn back, then say: 'Bear witness that we are Muslims'. **(*3:64*).**

Commentary

An Invitation to Unification

In the former verses, the direction of invitation was towards Islam with its all specialities. But, in this verse, the aim is an invitation to the common points between Islam and other creeds of the People of the Book. It addresses the Prophet (S) and states:

Say: 'O' People of the Book! come to a word common between us and you, that we worship none

but Allah, and that we associate not anything with Him, and (***that***) ***some of us do not take any others for lords other than Allah'…*** (***3:64***).

By this method of reasoning, it teaches us that if there are some people who are not willing to cooperate with us in all holy aspects, we may try to attract their cooperation at least in common aims and utilize it as a base for the progression of our holy affairs. Then, at the end of the verse, it says:

…And if they turn back, then say: 'Bear witness that we are Muslims'. (***3:64***).

That is, after this logical invitation to the common points of theism, when they still reject the Truth, tell them:

We totally submit to Allah but you do not. And, therefore, your distance from the Truth will not have the least effect on our selves and we will keep and continue our way, viz. the path of Islam. So, we worship Allah alone, and only His Laws we follow. And, there will be no human worshipping, of any kind, among us.

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1. Majma' al-Bayan, Vol. 2, pp. 450 and 451.
2. Majma' al-Bayan, Vol. 7, p. 452.
3. The author of Al-Mizan has cited in his commentary book, Al-Mizan, Vol. 3, p. 257 that this event has been reported similarly by 51 Companions of the Prophet. Also, in commentary books by Fakhr al-Din al-Razi, Alusi, Maraqi, and in Kitab al-Kamil, by Ibn 'Athir, Vol. 2, p. 293; in Mustadrak al-Hakim, Vol. 3, p. 150; in Musnad Ahmad ibn Hanbal, Vol. 1, p. 185; and also in Ruh al-Bayan, Al-Manar, the commentary of Ibn Kathir, and in many other Islamic sources. This event has been recorded and it has been confirmed that the Messenger of Allah, (S), Ali ibn Abi Talib, Fatimah al-Zahra, Hasan, and Husayn ('a) were the ones whose prayers were answered. This is worthy documentary evidence for the greatness and magnificence of Ahl al-Bayt ('a). In Ihqaq al-Haq, Vol. 3, p. 49, the names of 61 respected people from the Sunni school of thought are mentioned who all said this verse is on the greatness of the holy Prophet (S) and his Ahlul-Bayt ('a).

[1] [1]
SHARES

Section 7 – Surah Aal 'Imran – Verses 65-71 – Invitation To Unity

Invitation to the followers of the Book to Unity of Allah as a common basis of faith.

Surah Aal ’Imran – Verse 65

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَاةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ

O’ People of the Book! Why do you dispute about Abraham when the Torah was not sent down, neither the Evangel, but after him? Have you then no sense? (***3:65***).

Commentary

Both Jewish people and Christian people considered Abraham exclusively theirs. These kinds of statements were so current that the Qur’an says:

Abraham was neither (***‘a***) ***Jew nor*** (***‘a***) ***Christian…*** (***3:67***).

Hence this verse, to refer to the absurdity of their claim, addresses them both and says how do you know Abraham (‘a) the follower of the Torah and the Evangel while he lived before those two Books. Surely, the Book which was not revealed had not any follower. So, do you not contemplate at least thus far that your speech be adapted to the history?

O’ People of the Book! Why do you dispute about Abraham when the Torah was not sent down, neither the Evangel, but after him? Have you then no sense? (***3:65***).

Surah Aal ’Imran – Verse 66

هَا أَنْتُمْ هَؤُلَاءِ حَاجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Behold! You are those who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? Surely Allah knows, and you know not. (***3:66***).

Commentary

This verse is both a reminder and a warning to the People of the Book. It tells them that they raised objections and asked some inappropriate questions upon what they knew. For instance, at that time, they observed the natural life of Jesus (‘a) with their own eyes, and saw his material needs: his need to food, his need to clothing, and his need to residence, yet they disputed about him.

Some of them called him (‘a) a liar and some others considered him Son of God! Or, they disputed about Muhammad (S) whose tokens were clearly cited in the Torah and Evangel, and they were known to them.[1]

When you cannot find a definite point and dispute upon what you know, why do you refer to a phenomenon that you have not knowledge about it and, for example, you seek for the religion of Abraham (‘a)?

Behold! You are those who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge?... (***3:66***).

This is because Allah knows everything, but you do not. (Then you should learn it from the concerned ones, viz. from the Prophet (S) and his book.)

...Surely Allah knows, and you know not. (***3:66***).

Surah Aal ’Imran – Verse 67

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Abraham was neither (***a***) ***Jew nor*** (***a***) ***Christian but he was an upright Muslim, and he was not*** (***one***) ***of polytheists.*** (***3:67***).

Commentary

The Arabic term /hanafa/ means: ‘tending to the Truth’, while its opposite Arabic term is /janafa/ which means: ‘deviation or swerving to falsehood?

The term /hanif/ is applied for a person who is on the path of Truth. But this very word was one of the perverted words which the idolators used to employ about themselves. Therefore, the pagans were also called /hunafa/ which is the plural form of this word.

With the occurrence of the term /musliman/ *‘a muslim*’ in this verse and beside the term /hanifan/, the Qur’an has purified both Abraham, from the dirt of polytheism, and this holy word from the misusers.

Abraham was neither (***a***) ***Jew nor*** (***a***) ***Christian but he was an upright Muslim, and he was not*** (***one***) ***of polytheists.*** (***3:67***).

Surah Aal ’Imran – Verse 68

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

Verily the nearest people to Abraham are those who follow him and this Prophet and those who believe, and Allah is the Guardian of the believers. (***3:68***).

Commentary

It is realized from this verse that the theological relationships are higher and more fixed than the family relationships. Those who have the same belief, the same line, and the same goal, are closer to each other than those who are apparently relatives but are aloof from each other from the point of idea and belief.

An evidence for this meaning is found in the tradition of Imam Sadiq (‘a) who in a statement told ‘Umar ibn Yazid: *“By Allah! You are from among the family of Muhammad (S)”* and then he (‘a) recited the above verse.[2]

Again, the holy Prophet (S) said about Salman: *“Salman is from us, Ahl al-Bayt.”*[3]

Explanations

1. The essential relationship between people and their leader is a theological relationship. It is not a tribal or linguistic, or regional or racial relationship.

2. The standard of being nigh to the Prophets, in general, is the obedience that one proves of them.

3. The Prophet of Islam (S) and Muslims are alongside the same line with Abraham (‘a) and they have the same purpose and the same aim.

4. There is a tradition from Amir al-Mu’minin (‘a) cited *in Majma’ al-Bayan* which says: *“Verily the lover of Muhammad is the person who obeys Allah although the one is far from him (S) from the point of relationship. And, verily, the enemy of Muhammad is the person who disobeys Allah, although the one is a near relative of him.”*[4]

Surah Aal ’Imran – Verse 69

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّونَكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

A group among the people of the Book desire to make you go astray, while they make not astray but themselves, and they are not aware (3:69).

Commentary

The Arabic term /ta’ifah/ is derived from /tawaf/ and is applied for a group or a community who, in order to be safe from the danger of savage animals and robbers, decamp tribally both in summer and in winter to continue their lives.

The feature of cultural attack and ideological plots are dealt with in this verse and the following three

verses. In this verse, it informs of ideological grudges. In the next verse the Qur'an informs of obstinacy and infidelity. The seventy first verse of the current Surah speaks about the style of neglecting aright, overlooking justice, and intentional concealment. Verse seventy second informs of a technical cultural attack arising from inner denial and objecting to the existence of weakness and instability among some groups of people.

Explanations

1. Knowing the enemy and his wants is necessary for being safe from the probable harms.

2. Those who try to pervert others may commit the sin of deceit, hypocrisy, rancour, accusation, and plot.

…While they make not astray but themselves, and they are not aware. **(*3:69*).**

3. One of the aims of the enemies of Islam is planning for the creation of moral and ideological deviation amongst Muslims.

4. In Judgements, do not forget justice and equity.

A group among the people of the Book desire to make you go astray… **(*3:69*).**

5. The danger of ideological and cultural attacks are the most important dangers which need an earnest awareness.

6. Do not trust in the hypocritical expressions of the opponents. They heartily desire your aberration.

Surah Aal 'Imran – Verse 70

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللّهِ وَأَنتُمْ تَشْهَدُونَ

O' People of the Book! Why do you disbelieve in the Signs of Allah while you bear witness **(*to their truth*)*?*** **(*3:70*).**

Commentary

This verse, maybe, hints to the glad news that the people of the Book had studied in the Torah and the Evangel about Hadrat Muhammad (S). They did know the Prophet of Islam (S) as they knew their own children. But they denied all those divine tokens in order to keep their social situation and protect their material interests. So, the Qur'an says:

O' People of the Book! Why do you disbelieve in the Signs of Allah while you bear witness **(*to***

***their truth*)*?* (*3:70*).**

Surah Aal 'Imran – Verse 71

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

***O' People of the Book! Why do you confound the Truth with falsehood and hide the Truth while you know* (*it*)*?* (*3:71*).**

Commentary

Many of the distorters, under the name of Islamicists, orientalists, historians, and tourists, interfered in books, places, times, and human beings and distorted them. They worked on encyclopaedias with the title of researchers and illustrated such a feature for Islam that when the seekers of Islam study them feel the circumstance so inconvenient that they do not even think of believing in it either.

***O' People of the Book! Why do you confound the Truth with falsehood and hide the Truth while you know* (*it*)*?* (*3:71*).**

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1. Majma' al–Bayan, Vol. 2, p. 457 and Tafsir al–Qurtubi.
2. Majma' al–Bayan, Vol. 2, p. 458.
3. Bihar al–Anwar, Vol. 22, p. 326.
4. Majma' al–Bayan, Vol. 2, p. 458.

[1] [1]
SHARES

Section 8 – Surah Aal 'Imran – Verses 72–80 – Attempts to discredit Islam

Surah Aal 'Imran – Verse 72

وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَاكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ

And a group of the People of the Book said: 'Believe in what has been sent down to those who

believe, at the opening of the day, and disbelieve at the end of it, perhaps (***by this device***) ***they return*** (***from Islam***). (***3:72***).

Commentary

In the explanation of the occasion of revelation of this verse, it is said as follows.

Once at the time of the Prophet (S), twelve scholars from Jewish people, in order to create a state of agitation and doubtfulness among the Muslim believers, decided to come to meet Prophet Muhammad (S) in the morning and express their belief in Islam, but on the same day in the evening they would turn their backs to Islam and say that they met Muhammad (S) but he was not the same as the Torah and Evangel had explained.

By this skilful plan, they wanted to show off to the common people that if Islam were a good creed and the former religions confirmed it, the scholars of the People of the Book would not desist from it. Applying this manner, they could create both doubtfulness among Muslims and prevent other Jews to embrace Islam. But, by revealing this verse, the Lord made their plan manifest to all, saying:

And a group of the People of the Book said: 'Believe in what has been sent down to those who believe, at the opening of the day, and disbelieve at the end of it, perhaps (***by this device***) ***they return*** (***from Islam***). (***3:72***).

Explanations

1. It is possible that sometimes some individuals penetrate into the lines of Muslims and stab from behind, so we ought to be aware.

2. Muslims must not be simple-minded and credulous.

3. We must set our faith so firm that the return of several individuals does not affect our hearts.

4. In the foreign policy, the motive of holding communication, or ceasing it, is often to bring some special conditions both inside and outside the country.

5. It usually happens that, in sensitive stages, Allah divulges the secrets and plans of His enemies.

Surah Aal 'Imran - Verse 73

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَى اللَّهِ أَنْ يُؤْتَىٰ أَحَدٌ مِثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

And do not believe save in one who follows your religion. Say: 'Verily the (***true***) ***guidance is***

Allah's guidance – that a person may be given the like of what you have been given; or they would dispute with you in the presence of your Lord.' Say: 'Verily grace is in the hand of Allah. He endows it with whom He pleases, and Allah is All-Embracing, All-Knowing' (***3:73***).

Commentary

The People of the Book had some recommendations to enjoin each other. Their first recommendation was:

And do not believe save in one who follows your religion… (***3:73***).

The Divine revelation tells the Prophet (S) that in answer to them:

…Say: 'Verily the true guidance is Allah's guidance…' (***3:73***).

That is, the true guidance is not confined to your religion, therefore, your prejudice is in vain.

Their second recommendation was that: never believe:

…that a person may be given the like of what you have been given… (***3:73***).

Hence, the prophethood must be in the Children of Israel, not amongst Arab.

'…or they would dispute with you in the presence of your Lord.'… (***3:73***).

So, you have the best logic and never believe that it be with others. Then, the Lord addresses the Prophet (S) thus:

Say: 'Verily grace is in the hand of Allah, He endows it with whom He pleases… (***3:73***).

And it is not confined to any race or a particular sect.

…and Allah is All-Embracing, All-knowing'. (***3:73***).

Explanations

1. In their plots, the enemies of Islam recommend to concealment. They also have no trust to anyone other than themselves.

2. The grace of Allah is not restricted to a particular group.

3. Prejudice is forbidden.

Surah Aal 'Imran – Verse 74

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

He specially chooses for His mercy whom He pleases; and Allah is the Lord of mighty grace. (***3:74***).

Commentary

To consider that Allah endows His grace and mercy to no sect like that which He gave to the Jewish sect, is not more than a mere imagination. Allah knows well to whom He gives the charge of prophethood. He chooses the most efficient person among his servants and bestows His special grace upon him, because Allah's Grace is vast and His Wisdom is the elector.

He specially chooses for His mercy whom He pleases; and Allah is the Lord of mighty grace. (***3:74***).

Surah Aal 'Imran – Verse 75

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 Book is he who, if you entrust him with a heap of wealth, he will return it to you; and among them is he who, if you entrust him with a dinar, he will not return it to you unless you keep standing firmly upon him (***demanding it***). ***This is because they say: 'There is not any responsibility upon us for the gentile, and they tell a lie against Allah while they know*** (***it***)***.'*** (***3:75***).

Commentary

The moral values usually resist. Honesty is always good and treachery, to anyone, is always disgraceful.

And among the People of the Book is he who, if you entrust him with a heap of wealth, he will return it to you… (***3:75***).

The justification of sin is graver than the sin itself.

…and among them is he who, if you entrust him with a dinar, he will not return it to you unless you keep standing firmly upon him (***demanding it***). ***This is because they say: 'There is not any responsibility upon us for the gentile…'*** (***3:75***).

They devoured the wealth of people unlawfully and said Allah was content with it.

…and they tell a lie against Allah while they know **(*it*).** **(*3:75*).**

Surah Aal 'Imran – Verse 76

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

Yes, whoever fulfils his promise and guards **(*against evil*)** ***– then, verily Allah loves the pious ones.*** **(*3:76*).**

Commentary

The command in this verse is: to stand firm and be steadfast before wrong ideas.

By the way, to keep one's word and fulfil the promise with virtue is the main cause to call the love of Allah, not only being the People of the Book with a bare pretension.

Yes, whoever fulfils his promise and guards **(*against evil*)** ***– then, verily Allah loves the pious ones.*** **(*3:76*).**

Surah Aal 'Imran – Verse 77

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

Verily those who sell Allah's covenant, and their oaths, for a little price, these! there will be no share for them in the Hereafter, and Allah will not speak to them, nor will He look towards them on the Day of Resurrection, nor will He make them grow **(*by purifying of sin*)*, and they will have a painful chastisement.*** **(*3:77*).**

Commentary

Allah threatens, of course, those who breach their promise to following five kinds of divine wrath and deprivation from the grace of Allah.

1. The lack of any merit in the Hereafter.

2. The deprivation from the speech of Allah.

3. The deprivation from the grace of Allah.

4. The deprivation of purity from sin.

5. To be involved in the painful punishment of Allah.

Verily those who sell Allah's covenant, and their oaths, for a little price, these! there will be no share for them in the Hereafter, and Allah will not speak to them, nor will He look towards them on the Day of Resurrection, nor will He make them grow (***by purifying of sin***)***, and they will have a painful chastisement.*** (***3:77***).

In the Islamic literature, it is narrated that the Messenger of Allah (S) has said: *"The person who does not observe trustworthiness, is faithless; and the person who does not fulfil his promise, has no religion."*[1]

Surah Aal 'Imran – Verse 78

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُونَ أَلْسِنَتَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

And verily among them is a group who twist their tongues with the Book that you may suppose it to be from the Book, but it is not from the Book; and they say: 'It is from Allah', while it is not from Allah; and they speak falsehood against Allah and they know (***it***). (***3:78***).

Occasion of Revelation

This verse was also revealed about a group of the Jewish scholars who used to write with their own hands some things against what was found in the Torah about the characteristics of the Messenger of Islam (S) and said that it was from the Lord. They perverted the facts of the Torah with their speech.

Commentary

In this verse, again, the words are about some other wrong actions of a group of scholars of the People of the Book. It says:

And verily among them is a group who twist their tongues with the Book that you may suppose it to be from the Book, but it is not from the Book… (***3:78***).

They did not suffice to that action either, but they explicitly said that it was from the side of the Lord:

…and they say: 'It is from Allah', while it is not from Allah… (***3:78***).

Then, the Qur'an emphasizes that this action was not done because of their mistake, but they knowingly told a lie about Allah.

…and they speak falsehood against Allah and they know (it). (3:78).

By the way, from this verse and its previous verses, the great danger of the deluded scholars for a community and a nation is made clear.

Surah Aal 'Imran – Verse 79

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَٰكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ

It is not for a human being that Allah should give him the Book, the judgement and prophethood, then he should say to people: 'Be my servants rather than Allah's'; but rather, (he would say): 'Be godly because of your constant teaching the Book and your constant studying (it yourselves)'. (3:79).

Occasion of Revelation

Upon the occasion of the revelation of this verse and the following one, it is cited that once a person came to the Prophet of Islam (S) and said that people greeted him (S) as they did unto others, while they thought that kind of ordinary greeting was not enough for them to respect him.

The man asked the Prophet (S) to allow people honour him (S) somehow privileged, and, for example, prostrate before him.

The Prophet (S) said that prostration was not authorized before anybody other than Allah. So, they would respect their prophet only as a human being, but they ought to know his due and follow him.

Commentary

This verse continues stating to nullify and improve the vain thoughts of a group of the People of the Book. It specially reminds the Christians that never Jesus ('a) claimed divinity. It also clearly responds to the request of those who wanted to repeat those kinds of claims about the Prophet of Islam (S). It says:

It is not for a human being that Allah should give him the Book, the judgement and prophethood, then he should say to people: 'Be my servants rather than Allah's'… (3:79).

Neither the Prophet of Islam (S) nor either of other prophets is rightful to say such a statement. Therefore, the qualities of this kind attributed to prophets were totally made and finished by some unaware persons who had been far from the prophet's trainings.

Then, it adds:

…but rather, (he would say): 'Be godly because of your constant teaching the Book and your constant studying (it yourselves)'. (3:79).

Yes, the Messengers of Allah never exceeded the limits of servitude and worship and they were always humble before Allah more than that others were.

It is understood from the aforementioned sentence that the aims of prophets were not only to educate individuals but also to train some godly, virtuous and learned scholars among the societies who could enlighten their environments with their knowledge.

Surah Aal 'Imran – Verse 80

وَلَا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

And neither would he enjoin you that you should take the angels and the prophets for lords. What! Would he enjoin you with infidelity after you have been Muslims? (3:80).

Commentary

This verse has a complementary meaning to what was said in the previous verse. It indicates that prophets did not invite people to their worship, nor invited them to worship angels nor other prophets. It says:

And neither would he enjoin you that you should take the angels and the prophets for lords… (3:80).

This sentence, on one side, is a reply to the Arab pagans who considered the angels as the daughters of God and believed a kind of divinity for them, while they introduced themselves among the followers of the religion of Abraham.

On the other side, it is a response to Sabians who counted themselves the followers of John but promoted the rank of the angels to the extent of worship.

It is also an answer to the Jews and the Christians who introduced Ezra and Jesus the son of God.

And, at the end of the verse, the Qur'an says:

…What! Would he enjoin you with infidelity after you have been Muslims? (3:80).

That is, how is it possible that there comes a prophet and begins inviting people to Faith and monotheism, but afterward he leads them to the path of polytheism?

By the way, the verse implies the immaculateness of prophets and that they did not swerve from the path towards the obedience of Allah.

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1. Maraqi, Commentary, Vol. 3; p. 192.

[1] [1]
SHARES

Section 9 – Surah Aal ’Imran – Verses 81–91 – Previous Scriptures confirm Islam

Surah Aal ’Imran – Verse 81

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ 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** (**remember**) **when Allah took the pledge of the prophets** (**saying**): **‘Since I have given you of Book and wisdom – then there comes to you a Messenger, confirming that which is with you, you must believe in him, and you must help him.’ He said: ‘Do you affirm and accept My compact in this** (**matter**)**?’ They said: ‘We affirm’, He said: ‘Then bear witness and I am also with you among the witnesses’.** (**3:81**).*

Commentary

The Holy Pledge!

Following the previous verses, that denoted to the existence of the clear tokens of the Prophet of Islam (S) in the Books of the former prophets, this verse points to a general principal concerning the subject. It says:

***And** (**remember**) **when Allah took the pledge of the prophets** (**saying**): **‘Since I have given you of Book and wisdom – then there comes to you a Messenger, confirming that which is with you, you must believe in him, and you must help him.’…** (**3:81**).*

In the verses of the Qur’an the unity of the Messengers of Allah repeatedly have been pointed out; and

this verse is one of its clear examples.

Then, for an emphasis, the Qur'an says:

***… He said: 'Do you affirm and accept My compact in this (matter)?' They said: 'We affirm', He said: 'Then bear witness and I am also with you among the witnesses.'* (*3:81*).**

Surah Aal 'Imran – Verse 82

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

***Then whoever turns back after that, these are they that are the transgressors.* (*3:82*).**

Commentary

In this verse, the Qur'an threateningly reproaches the breachers of promise and says that, after these firm pledges and emphasized promises, if anyone disobeys and turns one's back to a godly prophet, like the Prophet of Islam (S), the glad tidings of whose advent accompanied with his specialities have been mentioned in the former Divine Books, and does not believe, the one is a transgressor, i.e. out of the circle of the obedience of Allah (SWT).

***Then whoever then turns back after that, these are they that are the transgressors.* (*3:82*).**

And, we know that Allah (SWT) does not guide such fanatic and pertinacious transgressors, as the Qur'an in Surah at–Tawbah remarks.[1]

So, those who are not guided by the Lord will have a painful fate with the divine punishment of the Fire of Hell.

Surah Aal 'Imran – Verse 83

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

***Is it then other than the religion of Allah that they seek (to follow)? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and unto Him they shall be returned.* (*3:83*).**

Commentary

All the creatures existing in the skies and the earth submit to Allah. All people should submit to Him, too.

If some people hide this submission in the ordinary conditions, when they are confronted with a serious danger, they helplessly turn their hearts to Him.

Some people willingly submit to Him in the ordinary situations, while the totality of people have to submit at the case they feel danger.

Every particle in the world, any atom or cells that exist, as well as created things, all in all, follow the same rule that Allah has assigned upon them, and He is able to change it at any moment.

Is it then other than the religion of Allah that they seek (to follow)? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and unto Him they shall be returned. (***3:83***).

Explanations

1. The existing world submits to Him, then why do we not submit? When all the creatures of the world bow before Him, why do we not surrender?

...And to Him submits whoever is in the heavens and the earth... (***3:83***).

2. The Final fate of ours is going unto Him, then why do we not turn to Him from the beginning?

...and unto Him they shall be returned. (***3:83***).

Surah Aal 'Imran – Verse 84

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

Say: 'We believe in Allah and in what has been sent down to us, and what was sent down to Abraham and, Ishmael, Isaac, Jacob and the Tribes, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no difference between any of them. And to Him do we submit'. (***3:84***).

Commentary

Similar to Surah Al-Baqarah, No. 2, verse 136, that Allah took pledge from the former prophets to believe in their following prophet, and to introduce him and help him, this verse denotes that the following prophet, too, believes in all the former Divine Books reciprocally. It says:

Say: 'We believe in Allah and in what has been sent down to us, and what was sent down to Abraham and, Ishmael, Isaac, Jacob and the Tribes, and in what was given to Moses and Jesus

and to the prophets from their Lord. We make no difference between any of them. And to Him do we submit'. **(*3:84*).**

The purpose of the Qur'anic term /asbat/, mentioned in the verse, is those seven tribes from the Children of Israel among whom there were some prophets.

Explanations

1. We should not ignore the services of others.

2. All prophets had the same aim.

3. Religion and the guidance of Allah have been accompanied with the life of man all the times. Prophets are like the teachers of different classes who, as links of a chain, have been commissioned to guide human beings.

4. The preference of some prophets to some others of them is never a barrier for our general belief in them.

…we make no difference between any of them… **(*3:84*).**

Surah Aal 'Imran – Verse 85

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

And whoever follows any religion other than Islam, it will never be accepted from him, and, in the Hereafter he will be among the losers. **(*3:85*).**

Commentary

In the previous verses, the feature of leadership and the theology of Islam was illustrated. Its general principles are as follows:

1. All the former prophets have been taken pledge to believe in their following prophet.

2. The whole existing world submits to Allah, and no religion can be accepted except the religion of Allah.

3. The followers of Islam believe in all prophets of Allah and the Divine Books.

This is the feature of the religion of Islam and its convictions. Now, the Qur'an explicitly announces that whoever accepts besides than that it will not be accepted from him.

And whoever follows any religion other than Islam, it will never be accepted from him, and, in the Hereafter, he will be among the losers. (***3:85***).

Surah Aal 'Imran – Verse 86

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

How shall Allah guide a people who have disbelieved after their belief and (***after***) ***bearing witness that the Messenger is true, and clear proofs had come unto them? And Allah guides not the unjust people.*** (***3:86***).

Occasion of Revelation

At the advent of Islam, one of the Helpers (the Muslims in Medina) murdered a sinless person. Being afraid of the punishment, he apostatized and escaped to Mecca, while eleven persons of his companions, who had embraced Islam, apostatized, too. When he arrived in Mecca, he repented of his action seriously. Then, he sent one of his relatives to Medina to ask the Prophet (S) whether there was any way for him to return.

The verse was revealed and announced the acceptance of his repentance under some special conditions.

Commentary

In the former verses, the speech was about the religion of Islam as a godly acceptable religion. Here, the verse speaks about the persons who have accepted Islam and, afterward they have returned from it. These persons are called 'apostates'.

It says:

How shall Allah guide a people who have disbelieved after their belief and (***after***) ***bearing witness that the Messenger is true, and clear proofs had come unto them? And Allah guides not the unjust people.*** (***3:86***).

Why does Allah not guide such people? The reason of it is evident. They have known the Prophet (S) through many clear signs and tokens and, thereafter, they have testified to his prophethood.

Therefore, by returning from Islam to infidelity, they are, indeed, unjust and transgress. So, the one who intentionally transgresses is not eligible for the guidance of Allah. Such a person has spoilt the aspects of guidance in his self.

Surah Aal ’Imran – Verse 87

أُولَٰئِكَ جَزَاؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

(***As for***) ***those, their recompense is that upon them is the curse of Allah, the angels and mankind altogether.*** (***3:87***).

Commentary

In this verse, the retribution of such people, who after knowing the Truth return from it, is stated. Now, it indicates that this retribution is the curse of Allah and of the angels and of the people altogether.

(***As for***) ***those, their recompense is that upon them is the curse of Allah, the angels and mankind altogether.*** (***3:87***).

The Arabic term /la’n/ (*curse*) means to reject and to desert because of wrath or hatred. Thus, the curse of the Lord is the very deserting someone from His grace. And, the curse of angels and people is either their spiritual wrath and abhorrence, or a calling on God to deprive a person from His Mercy.

These people, in fact, have sunk in corruption and sin, so that they are abhorred by all intelligent figures of the world, irrespective of human beings and angels.

Surah Aal ’Imran – Verse 88

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

They will abide therein. Their chastisement will not be lightened, nor will they be respited. (***3:88***).

Commentary

In this verse, it is added that: not only they are involved in the general curse of all but also they will remain in it forever. In fact, they are similar to Satan who was involved in eternal curse.

Surely, the result of it is that such group of infidels will abide in a painful irreducible chastisement forever, while they will not be respited, either.

They will abide therein. Their chastisement will not be lightened, nor will they be respited. (***3:88***).

Surah Aal 'Imran – Verse 89

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Except those who repent after that and amend, then verily Allah is Forgiving, Merciful. (***3:89***).

Commentary

This verse opens the way of returning to such people to pave it if they wish. It lets them repent, because the aim of the Qur'an, thoroughly, is improvement and training. It says:

Except those who repent after that and amend, then verily Allah is Forgiving, Merciful. (***3:89***).

It is understood from this meaning that corruption creates loss in one's Faith so that the one, after repenting, should renew his Faith in a manner that this defect be wiped out.

Surah Aal 'Imran – Verse 90

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ الضَّالُّونَ

Verily those who disbelieve after their belief, then increase in infidelity; their repentance will never be accepted; and these are they who are astray. (***3:90***).

Occasion of Revelation

Some commentators have said that this verse was revealed about a group of the People of the Book who had believed in the Prophet of Islam (S) before his advent, but when he was appointed to prophethood, they disbelieved in him.

Commentary

A Vain Repentance

In the previous verse, the statement was about those who regretted from their deviated path sincerely and repented truly and, consequently, their repentance was accepted. But, in this verse, the speech is about those whose repentance is not accepted. It says:

Verily those who disbelieve after their belief, then increase in infidelity; their repentance will never be accepted; and these are they who are astray. (***3:90***).

The repentance of these people is extrinsic; because when they see the triumph of the advocators of

Truth, helplessly express their apparent regretfulness and repentance. Thus, it is natural that such repentance can not be accepted.

Surah Aal ’Imran – Verse 91

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوِ افْتَدَىٰ بِهِ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ

Verily those who disbelieve and die while they are disbelievers, there will never be accepted from anyone of them the whole earth full of gold, if he should offer it in ransom. These are they who will have a painful punishment and they will have no helpers. (***3:91***).

Commentary

Following to the statement of the invalid repentances hinted out in the previous verse, here, in this verse, the words are about the invalidity of some ransoms, where it says:

Verily those who disbelieve and die while they are disbelievers, there will never be accepted from anyone of them the whole earth full of gold, if he should offer it in ransom... (***3:91***).

It is clear that infidelity wastes all the good deeds that a person does. If the one could fill the earth with gold and gave all of them as charity in the way of Allah, it would not be accepted from him. And, the case, of course, will certainly be the same in the Hereafter.

At the end of the verse, the Holy Qur’an refers to another point, saying:

...these are they who will have a painful punishment and they will have no helpers. (***3:91***).

That is, on the Day of Judgement, not only ransom or charity will have no advantage for them, but also the intercession of the intercessors does not extend over them. It is because intercession has some conditions among which is having belief in Allah. Besides that, in principal, intercession is done by the leave of Allah.

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1. The verse continues saying: ...and Allah does not guide the transgressing people. (9:80).

[1] [1]
SHARES

Section 10 – Surah Aal ’Imran – Verses 92–101 – Ever living Testimony to the Truth of Islam

Ever living Testimony to the Truth of Islam – Attaining to goodness demands sacrifice – Main features of Abraham’s religion from the basis of Islam – The first house of blessings and guidance to the worlds.

Surah Aal ’Imran – Verse 92

لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

You will never attain righteousness unless you spend out of what you love; and whatever thing you spend, surely Allah is well aware of it. (***3:92***).

Commentary

In this verse, the Qur’an points to one of the signs of Faith in a believer. It says:

You will never attain righteousness unless you spend out of what you love… (***3:92***).

The Arabic Term /birr/ has a vast meaning which covers all good deeds irrespective of belief and pious deeds. As it is understood from Surah Al–Baqarah, No. 2, verse 177, belief in Allah, belief in the Resurrection Day, belief in prophets, helping the indigent, prayer and fasting, to fulfil the promise, and to be steadfast in confronting with problems and adventures, all in all, are counted the branches of righteousness.

Therefore, to attain the rank of righteousness needs many qualities. One of those qualities is spending out from the possessions that are loved by that person. This kind of giving charity is a standard for measuring the Faith and personality of the person.

To attract the attention of the givers of charity, at the end of the verse, it says:

…and whatever thing you spend, surely Allah is well aware of it. (***3:92***).

The Believers and Giving Charity

1. Abu Talhah al–Ansari had the largest number of date trees in Medina when his garden was his most beloved thing for him. This garden was located in front of the Prophet’s Mosque wherein there was a spring with wholesome water. Sometimes the Prophet (S) entered that garden and drunk water from the spring. The garden was so beautiful and splendid with a great income that people commonly spoke well

of it. When the above verse was sent down, Abu Talhah went to the Prophet (S) and said: *"The most beloved things with me is this garden. I want to give it in charity in the way of Allah."*

The holy Prophet (S) said: *"Well done! this is a wealth which will be of profit for you."*

Then the Messenger of *Allah* (S) continued saying: *"We have accepted it from you but we return it back to you in order that you give it to your own relatives as alms."* He accepted it and divided the garden among them willingly.[1]

2. When Hadrat Fatimah Zahra ('a) was going to go to her husband's house at her wedding night, a beggar asked her for a worn–out dress. She ('a) remembering the above verse, gave in charity the same new dress which was for her wedding.[2]

3. Once it happened that a guest came to Abu Dharr al–Ghifari. Then he told the guest since he was busy at that time and he had some camels, then the guest would go out and bring him the best of them. So he went and came back with a thin camel. Then Abu Dharr told him that he was not faithful to him with that camel. The guest replied that he found the best camel, but he thought of the future day he would need it. Then Abu Dharr said: *"Verily my needy day to it will be the day I will be put inside my grave, since Allah says: 'You will never attain righteousness unless you spend out of what you love...'."*[3]

4. Once it happened that 'Abdullah ibn Ja'far, a rather rich but gracious Muslim, entered a palm–plantation where a black slave was working. At the time of need of food, a dog came inside the garden and approached the slave. Then he threw a loaf of bread for the dog, and it ate it. After that the slave threw the second and the third loaves of bread for the dog one after another, and it ate both of them, too.

'Abdullah, standing looking at the slave, asked him how much his everyday food was, and the slave answered: *"That which you saw."* 'Abdullah said: *"Why did you donate* (*the whole your food*) *to this dog?*" The slave replied that the dog was not from that region and had come from a distant place while it was hungry, so he (the slave) did not like to return it.

'Abdullah said that the slave was more gracious than him. Then, he bought the palm plantation with all its equipment including the slave. He let him be free (not to be slave anymore) then he donated him all the garden and the equipment, too.[4]

Surah Aal 'Imran – Verse 93

كُلُّ الطَّعَامِ كَانَ حِلًّا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَاةُ قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ

Every food was lawful to the Children of Israel except what Israel* (*Jacob*) *had forbidden to

himself before the Torah was sent down. Say: 'Bring you hither then the Torah and read it, if you are truthful'. **(*3:93*).**

Commentary

It is cited in some books that the Children of Israel raised objections to the Prophet of Islam (S) that if his teachings were adopted to the teachings of the former prophets, such as Abraham, Moses, and Isaac ('a), why he (S) did not decree meat and milk of camel unlawful.

In answer to them, this verse was revealed saying that all kinds of food were lawful to the Israelites, but it was the Israel himself that made some of foods unlawful for himself.

Every food was lawful to the Children of Israel except what Israel* (*Jacob*) *had forbidden to himself before the Torah was sent down. Say: 'Bring you hither then the Torah and read it, if you are truthful'. **(*3:93*).**

The reason for this treatment, as it has been mentioned in some authentic books, is that whenever Israel consumed these kinds of food (meat of camel, for example), they were harmful for him and caused him to be physically unhealthy. Therefore, he avoided eating those sorts of food but the children of Israel thought that it was an eternal canonical prohibition.[5]

The Arabic term /ta'am/ 'food' is applied for something which is tasteful for human beings.

The Qur'anic word /hill/ means: 'to be free from or released from', therefore /Ta'am Halal/ is stated for 'the lawful edible things'.

Surah Aal 'Imran – Verse 94

فَمَنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

So, whoever invents a lie against Allah after that, they are unjust. **(*3:94*).**

Commentary

In this verse, it says: now that they are not ready to bring the Torah, and their false allegation unto Allah has been proved, they should know that, after this, those who invent a lie against Allah are unjust, because they know it and they commit such wrong intentionally. It says:

So, whoever invents a lie against Allah after that, they are unjust. **(*3:94*).**

Surah Aal ’Imran – Verse 95

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

Say: Allah has spoken the Truth, therefore follow the creed of Abraham, the upright (in faith) and he was not (one) of the polytheists. (3:95).

Commentary

The address, in this verse, is to the Prophet (S), denoting that, Allah is true and those false things had never been in the pure religion of Abraham (‘a). Therefore, follow the religion of Abraham (‘a) who was upright in faith and was not one of those who associate partners to Allah.

It says:

Say: Allah has spoken the Truth, therefore follow the creed of Abraham, the upright (in faith) and he was not (one) of the polytheists. (3:95).

That is, now that you see I am truthful in my invitation, and then follow my religion which is the same as the pure religion of Abraham, the upright. He was never one of the polytheists. So, this idea that pagans of Arab consider themselves as the followers of his creed is completely meaningless. How far the distance between an idol–worshipper and an idol–breaker is!

Surah Aal ’Imran – Verse 96

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ

Verily the first House (of worship) set up for mankind is the one at Bekka (Mecca), blessed and a guidance for the worlds. (3:96).

Commentary

One of the objections of the Children of Israel was that they said why Muslims had taken the Ka‘bah as their Qiblah instead of Jerusalem which had been built 1500 years Before Christ by Solomon. This verse is an answer to them that the Ka‘bah has existed from the beginning day and it is the first House, viz, its ancientness and its date is further than any other places of worship.

By the way, it is cited in *Tafsir al–Mizan* (Vol. 3, p. 583, Persian version) that there are many traditions upon the expansion of the earth /Dahw al–Ard/6 while there is no scientific reason to oppose it and it does not differ from the verses of the Qur’an.

In *Nahj al-Balagha*, Sermon 192, Imam Amir al-Mu'minin Ali (‘a) says: *"...Allah, the Glorified, has tried all the people among those who came before, beginning with Adam, up to the last ones in this world with stones (of Ka‘bah)..."*[7]

It is understood from this statement that the Ka‘bah has existed from the time of Adam (‘a) and its background is further than any other worshipping place.

In the Qur'an and the traditions of Ahl al-Bayt (‘a), the Ka‘bah has been referred to with different terms. Some of them are as follows:

1. The Ka‘bah is the first House: Surah Aal 'Imran, 3:96.

2. Ka‘bah, maintenance for the people: Surah Al-Ma'idah, 5:97.

3. The Ka‘bah, the ancient (*free*) House: Surah Al-Hajj, 22:29.

4. The Ka‘bah, the House, a resort and a secure sanctuary for the people: Surah Al-Baqarah, 2:125.

5. The Ka‘bah is a sign of Islam: *Nahj al-Balagha*.

Explanations

1. Ka‘bah is the secret of the guidance of people, an inclusive guidance for all, since it is the Qiblah of all. It is similar to the Holy Qur'an and the Prophet of Islam (S) that have been revealed and who have been appointed for all humankind.

2. When Allah wills, the stones of Ka‘bah will be blessed and will guide human beings. Besides that, looking at Ka‘bah is counted worship, and, by His command, Abraham and Ishmael (‘a) become its particular servants.

3. The Qur'an, the Messenger and the Ka‘bah are independent for they are specific to Allah. Neither is the Qur'an made up and finished by any individual, nor the Prophet pays the allegiance of anyone, nor the Ka‘bah belongs to a particular person.

4. Ka‘bah is the first point in the earth.

5. Ka‘bah is the first House built for the worship of people.

6. The goodness and blessings of Ka‘bah are not only for the believers, but they are for all.

Verily the first House (of worship) set up for mankind is the one at Bakka (Mecca), blessed and a guidance for the worlds. (3:96).

Surah Aal ’Imran – Verse 97

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

Therein are clear signs, the standing place of Abraham, and whoever enters it is secure; and pilgrimage to the House is a duty upon mankind for Allah, who can afford the journey to it; and anyone who disbelieves, then verily Allah is Self-sufficiently independent of the worlds. (***3:97***).

Commentary

Mecca and Ka‘bah is an exhibition of Allah’s power and signs. Its history is full of memories and incidents, so that contemplating on them can be giving a lesson and serving as an admonition. In its structure, Abraham works as a builder and Ishmael as a worker. The forces of ‘Abraha equipped with elephants, did not succeed to ruin it and are abolished by birds of Ababil. At the time of Hadrat Ali’s birth (‘a) its wall opens for his mother and lets her enter inside to bring a child who, not very late in future, takes the idols of the Ka‘bah down. Bilal, an Abyssinian negro slave, in front of the astonished eyes of the nobles of Mecca, stands upon it and shouts the prayer call. And, finally, there will come a day when the Witness of Allah leans against its wall and announces the delivery of humankind and invites the people of the world to Islam.

Yes, Mecca is a Divine safe city where anyone who enters into, is in peace. When a person arrives inside the sacred Mosque, even if the person is a murderer, no one can molest him. The only action that can be done against him is to straighten the circumstances for him so that the person himself be forced to come out.

The Station of Abraham is located beside the Ka‘bah. According to the Islamic literature, the Station of Abraham is the same stone that was under the feet of Abraham (‘a) when he was building the Ka‘bah and promoting its walls, on which the trace of his foot has remained. This stone with its foot trace, which has existed from centuries before Christ (‘a) and Moses (‘a), and with all those changes that happened to Ka‘bah and its surroundings as a result of invasions, floods, and destructions, is one of the signs of the Power of Allah.

Allah calls people to pilgrimage. The Arabic term ‘Hajj’ means: ‘intention accompanied with movement’, while the Arabic word /mahajjah/, from the same root, is called to a straight way which leads a person to the destination.

This word, in Islamic terminology, is applied for the intention of going to the sacred House and performing its concerning rites.

Yes, Ka'bah is the site of manifestation of the signs and Power of Allah, where the monotheists, the lovers of divine Unity, gather together after passing from hard high mountains and dry, plant less deserts in order to say /Labbayk/.

Explanations

1. In the Sacred House, there are many clear signs: (the sign of holiness and spirituality, the sign of spiritual trance which recalls the divine memories of all prophets, from Adam ('a) upon the last prophet, Muhammad Mustafa (S), and that it had been the place where prophets circumambulated, and the direction of all prayers that pray toward it...).

Therein are clear signs, the standing place of Abraham... (***3:97***).

2. It is of the privileges of Islam that it has assigned a region of the earth as a safe region where all the oppressed of the world can announce their call.

And who ever enters it is secure... (***3:97***).

3. Responsibility and doing duty is decreed upon a person as much as the capability of the person allows, (whether from the point of financial ability or physical ability or security), and capability is the proper condition of Hajj.

...and pilgrimage to the House is a duty upon mankind for Allah, who can afford the journey to it... (***3:97***).

4. Denial of Hajj and its abandonment is infidelity.

...and anyone who disbelieves... (***3:97***).

It is cited in the book entitled: *Man La Yahduruhu al-Faqih*, Vol. 4, p. 368, that once the Prophet of Islam (S) told Hadrat Ali ('a):

The abandoner of Hajj is infidel when he is capable. (***3:97***).

And whoever delays it a day after another until the one dies, it is as if he has died like a Jew or a Christian.

5. Going to pilgrimage is an acceptance and answering to the invitation of Abraham ('a) since it was the command of Allah to him to follow:

And proclaim among people the pilgrimage. (***22:27***).

The first rite of the pilgrimage of the Sacred House is the change of clothing accompanied with saying. 'Labbayk', which means: ***O' Lord! I came.***

6. The result of performing the commands of Allah will surely return to the person himself, else Allah does not need anything.

…then verily Allah is Self-sufficiently independent of the worlds. **(*3:97*).**

7. This verse is the only verse in which the obligation of Hajj pilgrimage for those who are capable is stated. It means that whoever has physical and financial capacity, it is necessary for the one to perform Hajj pilgrimage. The rest of the ordinances of pilgrimage are stated in the books of sacred rites of the pilgrimage by the jurisprudents.

8. The person who is capable and ought to go to pilgrimage has more duties to do (*than others*).

9. Allah invites to pilgrimage, but He does not stoop to a favor.

…and pilgrimage to the House is a duty upon mankind for Allah…and anyone who disbelieves, then verily Allah is Self-sufficiently independent of the worlds. **(*3:97*).**

10. Obligatory things are a kind of duty upon the believers.

…and pilgrimage to the House is a duty upon mankind for Allah… **(*3:97*).**

11. Allah is an Absolute Self-sufficient.

…verily Allah is Self-sufficiently independent of the worlds. **(*3:97*).**

Surah Aal 'Imran – Verse 98

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ

Say: 'O' People of the Book Why do you disbelieve in the Signs of Allah, while Allah is Witness to what you do? **(*3:98*).**

Commentary

This verse is a question accompanied with a reproach but in a polite tone. This manner is the best kind of delivering propagation. However, it denotes that if you bear Allah in mind and know Him as a witness to your deeds, you may yield infidelity.

Say: 'O' People of the Book Why do you disbelieve in the Signs of Allah, while Allah is Witness to what you do? **(*3:98*).**

Surah Aal 'Imran – Verse 99

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Say: 'O' People of the Book! Why do you hinder those who believe from the way of Allah seeking to make it crooked, while you are witnesses? But Allah is not heedless of what you do? (***3:99***).

Commentary

In the previous verse the question was about the infidelity of the People of the Book. In this holy verse, besides criticizing against their former behaviour, they are questioned if they do not believe themselves and disbelieve in the Signs of Allah; by what reason do they hinder others to pave the path of Allah. But they should know that Allah is never heedless of what they do.

Say: 'O' People of the Book! Why do you hinder those who believe from the way of Allah seeking to make it crooked, while you are witnesses? But Allah is not heedless of what you do? (***3:99***).

Explanations

1. Your enemies always try to pervert you from the Truth.

...seeking to make it crooked... (***3:99***).

2. Your enemies know and are witnesses to your rightfulness.

...while you are witnesses... (***3:99***).

3. The enemies of Islam might know that Allah is aware of their deeds and is lying in wait for them.

...But Allah is not heedless... (***3:99***).

4. If we know that ourselves and our conduct are not overlooked, even for a moment, we may leave wrongdoing.

Surah Aal 'Imran – Verse 100

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ

O' you who have Faith! If you hearken to a party from among of those who have been given the Book, they will turn you back, after your faith, into disbelievers (***3:100***).

Commentary

In several books it is cited that one of the Jews by the name of Shass ibn Qays once passed by the gathering of Muslims consisting of members of two tribes called Aws and Khazraj and saw that they were very sincere with each other. He became worried about it and said to himself that formerly these two tribes were opposite to each other, but now, under the leadership and direction of Muhammad (S), they are living with each other peacefully. If this leadership continues, the existence of the Jews will be in danger.

He, systematically gathered a group to help him, and commissioned a young man to go inside them and to excite them by reminding them of the memories of their fight in Biqath (*the place where those two tribes fought against each other*), so that the fire of a hard combat was going to be lit between them. The Prophet of Islam (S), with his soothing words, warned them and made them aware of that evil plot. Therefore, they put their swords down and kindly embraced each other while they were shedding tears and were regretful.

According to the commentators, in this incident, the above verse and the two former verses were revealed which caused the reproach and blame of the People of the Book as well as warning the Muslims.

O' you who have Faith! if you hearken to a party from among of those who have been given the Book, they will turn you back, after your faith, into disbelievers. (***3:100***).

Surah Aal 'Imran – Verse 101

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ وَمَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

But how can you disbelieve while the verses of Allah are being recited unto you and His Messenger is amongst you? And whoever holds fast to Allah will indeed be guided to the Straight Path. (***3:101***).

Commentary

The cause of deviation or disbelief is either the lack of right path or the lack of guidance. But when there are Book, normative custom, ordinances, and divine leaders, why do they pervert?

Relying on and trusting in Allah and seeking help from Him, is the key to security from all temptations and deviations.

But how can you disbelieve while the verses of Allah are being recited unto you and His Messenger is amongst you? And whoever holds fast to Allah will indeed be guided to the

Straight Path. (***3:101***).

Explanations

1. The way of approaching to Allah is open to everybody.[8]

…and whoever holds fast to Allah… (***3:101***).

2. The existence of law alone is not enough to control infidelity and perversion. The presence of a leader is necessary, too.

…and His Messenger is amongst you?… (***3:101***).

3. Seeking refuge to anyone or any authority rather than Allah, is perversion.

4. What is more important than motion, is finding the straight way and paving it.

…(***the one***) ***will indeed be guided to the straight path*** (***3:101***).

5. Holding fast to Allah has a definite result:

…(***the one***) ***will indeed be guided…*** (***3:101***).

6. Holding fast to Allah is an earnest movement accompanied with a cognizant choice which is paving the way with the saints of Allah and in the way of Allah.

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1. Sahih al-Bukhari, Vol. 4, p. 395, Kitab al-Wasaya, 623, Beirut Edition, Dar al-Qalam, 1987.
2. Nuzhat al-Majalis, Vol. 4, p. 226.
3. Majma' al-Bayan, Vol. 2, p. 474.
4. Tafsir, Al-Manar, Vol. 3, p. 376.
5. In Tafsir Nemuneh, Vol. 3, p. 6, it is cited that eating meat of camel caused his sciatic nerve to be moved and pain appeared in his feet.
6. The term /Dahw al-Ard/ means that the earth was expanded and extended from beneath the Ka'bah.
7. Nahj al-Balagha, Sermon 192.
8. In Jami'ah al-Kabirah, the supplication which has been brought forth by Imam al-Hadi (‘a) it says: "Whoever holds fast to you has indeed held fast to Allah." That is, seeking refuge to the saints of Allah is indeed seeking refuge to the protection of Allah. As in the previous verse it says obedience to the disbelievers is the key to infidelity, while obedience to the divine leadership is also the key to belief in Allah.

[1] [1]
SHARES

Section 11 – Surah Aal ’Imran – Verses 102–109 – To hold fast to the cord of Allah

Surah Aal ’Imran – Verse 102

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

O’ You who have Faith! be in awe of Allah as it is due to Him: and do not die unless you are Muslims. (***3:102***).

Commentary

Any perfection such as Faith, knowledge and piety has stages. There are elementary stages and the stages higher than that up to the absolute perfection. For instance, we recite the Qur’an where it says:

O’ Lord! Increase me my knowledge! (***20:114***).

Or in *Makarim al-Akhlaq*, the Supplication, we, asking the Lord, recite: *“O’ Lord! Expand my Faith to a perfect faith.”*[1] And, in the above-mentioned verse we recite:

…be in awe of Allah as it is due to Him… (***3:102***).

Imam Sadiq (‘a) in this regard, says: *“The due piety is in the fact that Allah be obeyed and not to be disobeyed; to be remembered and not to be forgotten, and to be thanked with no ingratitude,”*[2]

This shows that there are some stages and steps in piety.

Explanations

1. Every day we must promote to a higher stage.

O’ you who have Faith! be in awe of Allah as it is due to Him… (***3:102***).

2. Mere belief is not enough, but to remain faithful is the condition. Beginning is not so important while the ending is more important.

…and do not die unless you are Muslims. (***3:102***).

3. Islam not only teaches us how to live but also teaches us how to die.

4. Piety is the only key to the goodness of destiny.

Surah Aal 'Imran – Verse 103

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold fast by the cord of Allah all together, and do not separate; and remember Allah's favour on you when you were enemies (***of each other***) ***then He united your hearts with*** (***mutual***) ***love, and thus you became brethren by His favour while you were on a brink of a pit of Fire then He delivered you from it! Even so Allah makes clear His Signs for you, so that you may be guided.*** (***3: 103***).

Commentary

An Invitation to Union

In this verse, the ultimate subject, which is the problem of unity and standing against any separation, is referred to. It says:

And hold fast by the cord of Allah all together, and do not separate… (***3: 103***).

The opinions are divided among the commentators as to the meaning of the term /Habl Allah/ 'the cord of Allah'. And in Islamic literature there are also varieties of narrations about it. But there is no difference in the basic meaning of them, because the purpose of 'the cord of Allah' is any means of connection with the Pure Essence of Allah, whether it be the Qur'an, the Prophet (S) or his progeny, Ahl al-Bayt ('a).

Then, the Holy Qur'an points to the great bounty of union and brotherhood among Muslims. It invites them that they contemplate upon the miserable conditions of the past and to compare its dispersion with union of Islam. It says:

…and remember Allah's favour on you when you were enemies (***of each other***) ***then He united your hearts with*** (***mutual***) ***love, and thus you became brethren by His favour…*** (***3: 103***).

Here, the subject of love and unity of the hearts of the believers is attributed to Allah, where it says:

…then He united your hearts with (***mutual***) ***love…*** (***3: 103***).

By this phenomenon, He has pointed to a social miracle of Islam, because if we refer properly to the background of the old enmity of Arab, we will realize that how a slight and simple subject could lighten the fire of a bloody war between them. This proves that it was impossible to form one united nation from that unaware, ignorant, separated people through the ordinary ways.

The importance of unity and brotherhood among the hostile Arab tribes has not remained concealed even from the eyes of the non–Muslim scientists and historians, who totally speak of it with much wonder.

Then, the Qur'an continues saying:

…while you were on a brink of a pit of Fire then He delivered from it!… **(*3: 103*).**

That is, Allah delivered you from that horrible precipice and led you to a safe and sound point, viz. the point of 'brotherhood and love'.

The Arabic word /nar/ 'fire' mentioned in the above verse is metaphorically used for the fights and conflicts which, in the Age of ignorance, every moment could happen by a pretext among Arabs.

At the end of the verse, to emphasize it more, it says:

…Even so, Allah makes clear His Signs for you, so that you may be guided. **(*3: 103*).**

Surah Aal 'Imran – Verse 104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And there should be a party among you who invite **(*others*)** ***to good and enjoin what is right and forbid the wrong, and these are they that shall be prosperous.*** **(*3: 104*).**

Commentary

The secret of the location of the verse concerning with the subject of 'enjoining right and forbidding wrong' between two verses that instruct to union and singleness; may be in the fact that in a dispersed social system either there is not an authority to invite people to do good, or these invitations are not effective and helpful.

The act of enjoining right and forbidding wrong may be performed in two ways: 1) It may be done as a public, common duty in which everybody must undertake it as much as the one is capable to fulfil it. 2) The duty that a uniformed group undertake and follow it powerfully. Like a driver who does not observe the traffic rules in the street. So, both other drivers protest him by lights and horns and the traffic police enters the scene to face seriously with the offender.

There are many traditions and narrations upon the subject of 'enjoining right and forbidding wrong' in Islamic literature. Here, we suffice to only this one in which Imam Ali ('a) says: *"Do not give up enjoining right and forbidding wrong lest the mischievous gain positions over you, and then* (*in that case*) *when you pray, your invocations will not be granted to you."*[3]

Explanations

1. In an Islamic society, it is necessary to be a group of inspectors and controllers, confirmed by the Islamic System, to superintend and control the situations, attitudes, and movements.

And there should be a party among you who invite (***others***) ***to good and enjoin what is right and forbid the wrong…*** (***3:104***).

2. In the society, the invitation to benevolence is prior to enjoining the right.

3. To improve a society and to prevent corruption and corruptive people, without the existence of authority and a definite responsible manager, is impossible.

4. Those who compassionately sympathize with the development and improvement of the society are the true prosperous ones:

…those are they that shall be prosperous. (***3:104***).

5. Invitation to benevolence, enjoining the right and forbidding the wrong should ceaselessly be performed in the society, not in the form of seasonal and temporary movements.

6. Prosperity is not found only in personal delivery, but the prosperity and delivery of others are also from its conditions.

7. The inviter to benevolence and right would be Islamicist, anthropologist, and one who knows the methods. It is for this reason that it is said that some of the members of community have special duty, not all of them.

8. Enjoining the right is prior to forbidding the wrong, because if the way of what is right be open, there will be little possibility for committing wrong.

Surah Aal 'Imran – Verse 105

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

And be not like those who separated, and disagreed after clear evidences had come to them; and these are they that will have a grievous chastisement. (***3:105***).

Commentary

We ought to learn lessons from the bitter divergences between schools of the former times:

And be not like those who separated… (***3:105***).

We should know that the root of separations is not always only the factor of ignorance, because desires also cause discord.

…and disagreed after clear evidences had come to them… **(*3:105*).**

Separation and disagreement not only breaks your power in this present world and finally destroys it but also brings Fire of Hell to you in the Hereafter.

…and those are they that will have a grievous chastisement. **(*3:105*).**

Surah Aal 'Imran – Verse 106

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

On the Day when some faces will turn white and some faces will turn black! Then as to those whose faces turn black* (*will be said*)*: 'Did you disbelieve after your believing? Taste, then, the chastisement for that you were disbelieving!' **(*3:106*).**

Commentary

The idea mentioned in this verse upon the white faces and the black faces on the Day of Judgement, perhaps is, in fact, the illustration of the very states and spiritualities of people.

Those who have accepted the mastership of Allah in this world, He takes them from darkness into Light, and, on that Day, they will arrive there with bright features. But those who have followed the mastership of false gods, these gods take them from Light into the darkness of desires, separation, polytheism and ignorance. These persons will be raised black in darkness on the Day of Resurrection.

In the Qur'an, sixteen times infidelity is mentioned after Faith, two times after Islam, and three times calf–worship after theism, twenty–seven times denial after knowledge and evidence. All of these instances are illustrative to danger and serves as an earnest warning for all of us.

On the Day when some faces will turn white and some faces will turn black! Then as to those whose faces turn black* (*will be said*)*: 'Did you disbelieve after your believing? Taste, then, the chastisement for that you were disbelieving!' **(*3:106*).**

Surah Aal 'Imran – Verses 107–108

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ

And as to those whose faces will turn white, they shall be in the Mercy of Allah; wherein shall they abide forever. (***3:107***).

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ

These are the verses of Allah which We recite unto you in Truth; And Allah does not intend any injustice to the worlds. (***3:108***).

Commentary

The recitation of the divine verses, without any exaggeration or diminution, is adapted to the truth, therefore, actions and reactions, deeds and rewards, movements and recompenses of all nations have been fixed upon a single principal and way. Allah neither ordains the servants a duty beyond their endurance, nor changes the divine laws and ways of treatment with respect to nations.

Explanations

1. Allah does not cast any kind of unjust over anyone, nor does He wish any unjust for anyone.

2. Having a white face or a black face is a reflection of belief, thoughts, and deeds of individuals themselves.

And as to those whose faces will turn white, they shall be in the Mercy of Allah; Wherein shall they abide forever. (***3:107***).

3. Unjust is usually offered by someone who is weak or is not able to obtain the goal through the right way; or the one who is neglectful due to evil, indecency and committing unjust, none of which is right to be attributed to Allah, the Pure. Therefore, the second verse may refer to the same fact that the Lord, to Whom all things belong and the return of all is towards Him, does not need to be unjust.

These are the verses of Allah which We recite unto you in Truth; And Allah does not intend any injustice to the world. (***3:108***).

Surah Aal 'Imran – Verse 109

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

And whatever is in the heavens and whatever is in the earth belongs to Allah, and all affairs will be returned unto Allah. (***3:109***).

Commentary

The meaning in this verse is next to the idea mentioned in the previous verse.

It consists of the reason that injustice cannot be issued from the side of Allah. This verse denotes how it can be possible that Allah (*Glory be to Him and highly exalted is He*) transgresses while everything in the world of existence belongs to Him.

And whatever is in the heavens and whatever is in the earth belongs to Allah, and all affairs will be returned unto Allah. (3:109).

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1. Sahifah al-Sajjadiyyah, Makarim al-Akhlaq, by Imam Sajjad ('a).
2. Bihar al-Anwar, Vol. 70, p. 292.
3. Nahj al-Balagha, Letter 47.

[1] [1]
SHARES

Section 12 - Surah Aal 'Imran - Verses 110-120 - Muslims raised for the welfare of mankind

Muslims, as a whole, were raised for the welfare of human beings - They might not afraid of the Jews - The strength of the Jews shall be a failure - Muslims should not take the Jews as friends.

Surah Aal 'Imran - Verse 110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

You are the best nations brought forth for (the benefit of) mankind. You enjoin what is right and forbid the wrong and believe in Allah; and if the People of the Book had believed, it would surely have been better for them. Some of them are believers while most of them are transgressors (3:110).

Commentary

Again, an Invitation to Truth

In this holy verse, again it has returned to the proposition of 'enjoining the right and forbidding the wrong' and also 'belief in Allah' when it says:

You are the best nations brought forth for (the benefit of) mankind. You enjoin what is right and forbid the wrong and believe in Allah… (3:110).

It is interesting that the reason of being the best nations for Muslims is stated the fulfilment of 'enjoining the right and forbidding the wrong' and 'belief in Allah'. This shows that the improvement of human society, without belief in Allah and not being accompanied with invitation to the Truth and struggling against corruption, is impossible. Besides that, the accomplishment of these two obligatory duties guarantees the spread of belief and the execution of all personal and social rules, while the surety of execution is verbally prior to the law itself.

Then it points out that the benefits of a religion which is so clear and the ordinances which are so magnificent are deniable for none. Therefore, if the People of the Book (the Jews and the Christians) do believe, it is of their own gain. But, unfortunately, only a minority of them have recalcitrated the foolish bigotries and have embraced Islam eagerly, when the majority of the People of the Book have disobeyed the command of Allah.

…and if the People of the Book had believed, it would surely have been better for them. Some of them are believers while most of them are transgressors. (3:110).

Surah Aal 'Imran – Verse 111

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُوَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ

They shall never harm you except for annoyance; and if they fight with you, they shall turn their backs to you, then they shall not be helped. (3:111).

Commentary

This verse is both a prediction and a glad tidings and consolation for the Muslims. It tells them that under the shade of belief, union, and enjoining the right, they are insured. Therefore, they would not be afraid of the threats of the enemy, because the enemy is insignificant and the victory is of the Muslims.

Explanations

1. The school of Islam and the Muslims themselves are insured in the shade of Faith.

They shall never harm you… (***3:111***).

2. The opponents of Muslims may attain only a small part of their harmful projects.

…except for annoyance… (***3:111***).

3. He who is faithless, is in lack of the spirit of perseverance.

…and if they fight with you, they shall turn their backs to you, then they shall not be helped (***3:111***).

Surah Aal 'Imran – Verse 112

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا ثُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

Abasement has been branded on them, wherever they are found, unless (***they cling to***) ***the cord of Allah and the cord of men; so, they have incurred wrath from Allah; and wretchedness has been stamped upon them. That is because they went on rejecting Allah's Signs and slaying the prophets unjustly. That was because they disobeyed, and went on transgressing.*** (***3:112***).

Commentary

The result of disbelief and slaying prophets is being encountered with abasement and wretchedness in this world and the wrath of Allah in the coming world. Sin and transgression are a preparation for greater sins, like infidelity and slaying the prophets.

…That was because they disobeyed, and went on transgressing. (***3:112***).

It is worthy to note that what is worse than transgression and disbelief is the continuation and persistence of the act of disbelief and transgression.

…so, they have incurred wrath from Allah; and wretchedness has been stamped upon them (***3:112***).

The Jews are always abased, although sometimes they take the cord of propagation, economics and policy, yet they are in the lowest position from the point of honesty, honour, amiability and security. The example of them is like the cruel persons who are armed and create alarm and terror in order to obtain

masses of wealth, but they can never attain a high honourable rank.

Abasement has been branded on them, wherever they are found… (***3:112***).

Explanations

1. The secret of honour is two things: The inwardly Faith in the Power of Allah, and outwardly communication with communities and nations.

…unless (***they cling to***) ***the cord of Allah and the cord of men…*** (***3:112***).

So, each of them singly is imperfect. When there is Faith but accompanied with isolation and retreat with people, we can do nothing. And, when we are in contact with all people, but there is not Faith from inside, we are helpless, too.

2. Maybe, the repetition of the word *'cord'* is the key to the fact that these two cords are not alike.

3. Islamic literatures denote that the Jews did not mostly slay the prophets with swords themselves, but they reported the prophets' mysteries and information to the enemies and, as a result of it, the cruel forces could capture the prophets and slay them.

…That is because they went on rejecting Allah's Signs and slaying the prophets unjustly… (***3:112***).

Surah Aal 'Imran – Verse 113

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ

Yet, they are not all alike: of the People of the Book is a group upright (***in faith***). ***They recite the verses of Allah in the night time while they prostrate themselves*** (***in adoration***). (***3:113***).

Commentary

The Truth-seeking Soul in Islam

Following the scorns and hard blames that the former verses had against the Jews, in this verse, to observe the justice and respecting the rights of eligible persons, and that all of them cannot be considered alike, it says:

Yet, they are not all alike: of the People of the Book is a group upright (***in faith***)… (***3:113***).

Another quality that they have, is that they usually recite the revelations of Allah during the night. It says:

…They recite the verses of Allah in the night time… **(*3:113*).**

And, at the conclusion of the verse, it refers to their humbleness, where it says:

…while they prostrate themselves **(*in adoration*).** **(*3:113*).**

Surah Aal 'Imran – Verse 114

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ

They believe in Allah and the Last Day; and they enjoin what is right and forbid the wrong, and hasten to do good deeds, and these are of the righteous ones. **(*3:114*).**

Commentary

In this verse, it adds that: some of the People of the Book, besides recitation of the verses of Allah and prostration, believe in Allah and in the Resurrection Day. It says:

They believe in Allah and the Last Day… **(*3:114*).**

They furnish the proposition of enjoining the right and forbidding the wrong as their duty–

…and they enjoin what is right and forbid the wrong… **(*3:114*).**

Another quality of them is that, in doing good, they take precedence of each other. It says:

…and hasten to do good deeds… **(*3:114*).**

And, finally, they are such that it says:

…and these are of the righteous ones. **(*3:114*).**

Surah Aal 'Imran – Verse 115

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ

And whatever good they do, they will never be denied the reward of it; and Allah knows the pious ones. **(*3:115*).**

Commentary

In the insight of Allah, nothing will ever be wasted. It says:

And whatever good they do, they will never be denied the reward of it… **(*3:115*).**

In the Qur'an we recite:

…Allah only accepts from those who are pious. **(*5:27*).**

That is, the condition of the acceptance of deeds is Faith and piety. In this regard, here the verse denotes and Allah says that We ourselves know who the pious ones, whose deeds should be accepted, are:

…and Allah knows the pious ones. **(*3:115*).**

Surah Aal 'Imran – Verse 116

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

(*As for*) *those who disbelieve, surely neither their possession nor their children shall avail them in the least against Allah, and they are the inhabitants of the Fire; wherein shall they abide forever.* **(*3:116*).**

Commentary

The Qur'an has repeatedly announced that for the disbelievers neither wealth, nor progeny, nor family members, nor spouse, nor apology, nor friends, nor master, nor any thing else is of the slightest effectuality for the wrath of Allah (SWT).

(*As for*) *those who disbelieve, surely neither their possession nor their children shall avail them in the least against Allah, and they are the inhabitants of the Fire; wherein shall they abide forever.* **(*3:116*).**

Surah Aal 'Imran – Verse 117

مَثَلُ مَا يُنْفِقُونَ فِي هَٰذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِنْ أَنْفُسَهُمْ يَظْلِمُونَ

The likeness of what they* (*disbelievers*) *spend in this life of the world is as the likeness of a wind wherein is intense cold which strikes the tilth of a people, who have wronged themselves, and destroys it. Allah has not been unjust to them, but they are unjust to themselves. **(*3:117*).**

Commentary

The Arabic term /sirr/ has been applied in the sense of: *'excessive cold that scorches plants'.* The attractive point in this verse is that in view of Allah, mere opinion and stimulus are not effective in affairs. That is why the verse indicates that you may not be worried about the money the disbelievers spend in a false way, because the fruit of it is like a tilth that can easily be abolished by a cold wind.

***The likeness of what they* (*disbelievers*) *spend in this life of the world is as the likeness of a wind wherein is intense cold which strikes the tilth of a people, who have wronged themselves, and destroys it…* (*3:117*).**

From the beginning of Islam up to now, there have been many plots, accusations, invasions, wars, and evil propagations done against Islam and Muslims, but everyday the religion of Allah have developed more than before.

When a nation faces with the wrath of Allah, it is not an injustice from the side of Allah, but it is a reflection of their own deeds that they themselves have performed.

***…Allah has not been unjust to them, but they are unjust to themselves.* (*3:117*).**

Surah Aal 'Imran – Verse 118

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ

***O' you who have Faith! Do not take intimates other than yourselves. They do not fall short in corrupting you. They like what distresses you. Hatred has already appeared from* (*the utterance of*) *their mouths while what their breasts conceal is greater. We have made the Signs clear for you if you ponder.* (*3:118*).**

Commentary

Following to the verses stated the kind of relations the Muslims may have with the disbelievers, this verse points at one of the most sensitive subjects, and, in the form of a delicate resemblance, it warns the believers. It says:

***O' you who have Faith! Do not take intimates other than yourselves. They do not fall short in corrupting you…* (*3:118*).**

It is never such that their experience of friendship with you hinders them to desire pain and loss for you because of difference in religion and creed. On the contrary, they are interested in your distress and

suffering.

…They like what distresses you… **(*3:118*).**

They are usually careful of their statements and behaviour in order that you do not be cognizant of their interior mysteries and that their secrets would not be uncovered. They speak carefully and cautiously, yet the signs of enmity are manifest from among their speech.

…Hatred has already appeared from* (*the utterance of*) *their mouth… **(*3:118*).**

In short, by this means, Allah has shown the way of recognition of the inward state of the enemies; and informs us from their hidden minds and their interior mysteries. It says:

…while what their breasts conceal is greater… **(*3:118*).**

Then, it adds:

…We have made the Signs dear for you if you ponder. **(*3:118*).**

Surah Aal 'Imran – Verse 119

هَا أَنْتُمْ أُولَاءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Here you are, loving them while they do not love you! Though you believe in all Books and when they meet you, they say: 'We believe', but when they are alone, they bite the ends of their fingers in rage against you. Say: 'Die in your rage!' Surely Allah is aware of what is in the breasts. **(*3:119*).**

Commentary

In this verse it addresses the Muslims and says that you love them because of relationship or neighbourliness, or for other reasons, neglecting the fact that they do not like you. It is in the case that you believe in all the Books that have been sent down by Allah (irrespective of your own Book and the heavenly Book of theirs), but they do not believe in the revealed Book you have.

Here you are, loving them while they do not love you! Though you believe in all Books… **(*3:119*).**

Then, the Qur'an introduces the real feature of this group of the People of the Book, who are hypocrites, when it says:

…and when they meet you, they say: 'We believe', but when they are alone, they bite the ends of

their fingers in rage against you… **(*3:119*).**

It says to the Prophet to tell them that they would die with the rage that they have and this grief will be with them until the day of their death–

…Say: 'Die in your rage!'… **(*3:119*).**

You were not aware of their condition, but Allah is, because:

…Surely Allah is aware of what is in the breasts. **(*3:119*).**

Surah Aal 'Imran – Verse 120

إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

If any good befalls you, it grieves them; and if an evil afflicts you, they delight in it; but if you are patient and be pious, their plotting will not harm you in any way; surely Allah encompasses what they do. **(*3:120*).**

Commentary

In this verse one of the signs of their grudge and enmity is stated. It indicates that if a victory or a happy incident comes forth for you, those groups of the People of the Book will become displeased, but if an evil incident happens against you, they will become happy,

If any good befalls you, it grieves them; and if an evil afflicts you, they delight in it… **(*3:120*).**

But if you persevere against their hostilities and, in the meantime, you observe piety and patience, they cannot harm you by their treacherous plans, because Allah quietly encompasses whatever they do.

…but if you are patient and be pious, their plotting will not harm you in any way; surely Allah encompasses what they do. **(*3:120*).**

[1] [1]
SHARES

Section 13 – Surah Aal ’Imran – Verses 121–129 – The Battle of Uhud

The readiness of some and cowardice of others – The Muslims should only trust in Allah – The divine assistance at Badr – The assistance through angels – Allah’s pardon.

Surah Aal ’Imran – Verse 121

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

***And** (**remember**) **when you did set forth from your house folk at daybreak to lodge the believers in encampments for the battle** (**of Uhud**)**, and Allah is All-Hearing, All-Knowing.** (**3:121**).*

Commentary

From this verse on, the revelations are about an expansive important Islamic happening known as the Battle of Uhud. At the beginning, the verse has referred to the Prophet (S) and that he came out of Medina to lodge the forces at the side of Uhud mount. It says:

***And** (**remember**) **when you did set forth from your house folk at daybreak to lodge the believers in encampments for the battle** (**of Uhud**)**, and Allah is All-Hearing, All-Knowing.** (**3:121**).*

Explanations

1. The Prophet himself (S) posted the believers at their stations for battle. Thus, it shows that not every ordinary person can decide on the site of the battle and defensive regions.

…to lodge the believers in encampments for the battle** (**of Uhud**)…* (3:121***).

2. Technical, geographical, and natural planning of military operations should be performed before initiating the concerning program and in a quiet and calm circumstance.

…when you did set forth from your house folk at daybreak… (***3:121***).

3. Early morning is the best time for estimating the necessary battle conditions.

4. At the threshold of fighting, we must detach our hearts from our own housefolk.

Surah Aal 'Imran – Verse 122

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

***When two parties of you had decided to flinch but Allah was the protector of them both* (*and helped them to change their thought*)*; So, in Allah* (*alone*) *should the believers trust.* (*3:122*).**

Commentary

Two groups of Muslims by the names of 'Banu Salmah' from Aws tribe and 'Banu Harithah' from Khazraj tribe decided to shirk to participate in fight. There are different reasons mentioned for the inactivity of these two groups. Some of them are as follows.

1. Their own fear, when they saw that the number of the enemy was large.

2. They were displeased for that their attitude was not attended to and the troops did not shelter in the city in spite of the side of Uhud mount.

3. Why did the Prophet (S) not let the confederate Jews help them? And so on.

But, by His Mercy, the Lord protected those two groups from falling in the trap of the sin of return and escape from the battlefield and He kept them safe in His Mastership.

Explanations

1. Those who are not under the mastership of Allah are inactive.

2. Allah does not leave the believers to themselves. He assists them in sensitive moments.

3. Allah is aware of our intentions and He informs His Prophet of the thoughts of people.

4. All those who go to fight, are not the same.

5. The only remedy of weakness is trust in Allah. This effective remedy is in the hands of the believers.

Surah Aal 'Imran – Verse 123

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

***And certainly Allah did assist you at Badr when you were contemptibly scanty; so be in awe of Allah, in order that you might be thankful* (*3:123*).**

Commentary

These verses are the revelations which were sent down in a critical state for the strengthening on the defeated spirits of Muslims. At first, the notable triumph of Muslims in the Battle of Badr is pointed out, so that, by its remembrance, they become assured about their future. Therefore, it says:

And certainly Allah did assist you at Badr when you were contemptibly scanty… (***3: 123***).

The number of your members were 313 with a little preparation, while the number of the disbelievers was more than one thousand, with many equipment.

Now that the situation is like this, be in awe of Allah, and avoid repeating disobedience from the command of your leader, viz, the Prophet of Islam (S), in order to be thankful for His numerous blessings.

…so be in awe of Allah, in order that you might be thankful. (***3: 123***).

Explanations

1. Do not forget the unseen help, especially in the battlefield.

2. The gratitude of the unseen help is that you do not misuse them, be not proud of them, and be careful of your duty to Allah.

Surah Aal 'Imran – Verse 124

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنْزَلِينَ

When you said to the believers: 'Will it never suffice you that your Lord should reinforce you with three thousand of angels sent down?' (***3: 124***).

Commentary

1. By the leave of Allah, angels may be at the service of the believers.

2. It is necessary for a fighting believer to be hopeful in the Grace of Allah.

3. One of the duties of the leader in an Islamic society is to make people hopeful and regardful to the unseen helps.

When you said to the believers: 'Will it never suffice you that your Lord should reinforce you with three thousand of angels sent down?' (***3: 124***).

Surah Aal 'Imran – Verse 125

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ

Yes! If you be patiently steadfast and act aright even if they (the enemy) rush on you in such a headlong manner, your Lord will reinforce you with five thousand of angels distinguished. (3:125).

Commentary

In the previous verse, the speech was upon three thousand assisting angels, and in this verse, it speaks about five thousand angels. This may be for the sake of military conditions, and the necessities, or because of the spiritual circumstances and piety of the fighting believers.

Explanations

1. Perseverance and piety are the causes of the descent of the angels and the unseen helps.

Yes, if you be patiently steadfast and act aright… (3:125).

2. The Laws of Allah do not change with the change of time and people.

…your Lord will reinforce you with five thousand of angels distinguished. (3:125).

3. To be steadfast in affairs is worthy when it is accompanied with piety; otherwise it is stubbornness and obstinacy.

4. Do not neglect the enemy because their attack is urgent and roaring.

…even if they (the enemy) rush on you in such a headlong manner… (3:125).

Surah Aal 'Imran – Verse 126

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

And Allah did not make it (the descending of angels) but as good tidings for you, and to reassure your hearts thereby; and there is no victory save from Allah, the Mighty, the Wise (3:126).

Commentary

1. In the battlefield, peacefulness and good news are of the necessities of the fighting believers.

And Allah did not make it (***the descending of angels***) ***but as good tidings for you, and to reassure your hearts thereby…*** (***3:126***).

2. The entire preparations of men including material, scientific, psychological, and invisible affairs, without the Will of Allah (SWT), are ineffective.

…and there is no victory, save from Allah, the Mighty, the Wise. (***3:126***).

3. Glory and Power of Allah are accompanied with His Wisdom. (It is possible, of course, that under some particular reasons Muslims also be defeated in some instances. Yes, the help of Allah depends on His Wisdom.

Surah Aal 'Imran – Verse 127

لِيَقْطَعَ طَرَفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ

(***The Divine help was for this***) ***that He might cut off a part of the disbelievers or abase them so that they turn back disappointedly.*** (***3:127***).

Commentary

As *At-Tahqiq* says, the Arabic word /taraf/ means the end of something (not a corner of it). Thus, the verse says that the unseen helps come forth to eradicate the disbelievers.

In the lexicon and commentary books, it is cited that there are two kinds of despair. If a person is hopeless from the beginning, in Arabic, the state is called /ya's/. But, if the person becomes disappointed after that he has been hopeful, the state, in Arabic, is called /kha'ib/.

Explanations

1. Infidelity and infidels should either be cut off or be abased and desperate. (Be not happy with the weak, seasonal, partial, and humble acts that do not hurt the root of infidelity).

(***The Divine help was for this***) ***that He might cut off a part of the disbelievers or abase them…*** (***3:127***).

2. Your union, power, policy and administration must be in a form that at any moment the enemy be drawn to disappointment.

…so that they turn back disappointedly. (***3:127***).

Surah Aal 'Imran – Verse 128

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

The affair is no concern at all of yours whether He turns towards them (mercifully) or punishes them, for verily, they are unjust. **(*3:128*).**

Commentary

When the leader is completely truthful, he behaves like that. He even faithfully and bravely recites the revelations that relieve him of a responsibility. The Lord said:

The affair is no concern at all of yours… **(*3:128*).**

We study in the commentary books of both great sects of Islam that when the tooth of the Prophet (S) was broken and it bled in the Battle of Uhud, he (S) said: *"How could these people be prosperous?"* The verse was revealed that he was not responsible of people's prosperity. They would be forgiven later that time, or they might be left to themselves and be punished.

… whether He turns towards them (mercifully) or punishes them, for verily, they are unjust. **(*3:128*).**

Explanations

1. The way of repentance is not shut to even those who run away from the godly battlefields, as well as to the disbelievers who have injured the Muslims with the greatest damage.

2. Do not judge promptly.

3. Both forgiveness and punishment depend on Allah. (The merit of intercession is a gift that Allah has endowed upon the Saints. Of course, it cannot be performed without the leave of Allah; and never have prophets any independence from their own before Allah.)

4. The chastisement of human beings is the fruit of their own injustice and transgression.

Surah Aal 'Imran – Verse 129

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ

And to Allah belongs whatever is in the heavens and whatever is in the earth, He will forgive whom He wills, and will punish whom He wills; and Allah is Forgiving, Merciful. **(*3:129*).**

Commentary

This verse, is an emphasis on the meaning of the previous verse, saying that the punishments and torments are up to Allah, because the creation and sovereignty of all existence is in His control.

And to Allah belongs whatever is in the heavens and whatever is in the earth… **(*3:129*).**

It is interesting that the persons who are involved with the wrath of Allah or those who receive the mercy of Allah are not defined in the verse. This case may be for the sake that everybody remains between fear and hope, and neither pride nor despair falls upon them.

…He will forgive whom He wills, and will punish whom He wills… **(*3:129*).**

It is clear, of course, that forgiveness and punishment depend on both the Wisdom of Allah and the basis that the person produces in oneself and in the society.

…and Allah is Forgiving, Merciful. **(*3:129*).**

[1] [1]
SHARES

Section 14 – Surah Aal ’Imran – Verses 130–143 – Usury forbidden – Means of achieving success

Not to be usurer – To be in awe of Allah – To be in awe of Hell – To spend in the cause of religion – Mutual forbearance to seek the Divine Protection – The loss inflicted upon the enemy – Misfortune at Uhud.

Surah Aal ’Imran – Verse 130

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O’ you who have Faith! Do not devour usury, doubling it over and over again, and be in awe of Allah; that you may be prosperous. **(*3:130*).**

Commentary

This verse, together with its eight subsequent verses, has been located among the verses about the

Battle of Uhud. This arrangement, perhaps, is for the sake that the existence of ethical and economical themes is helpful in a defensive system. The society whose members are the people of sincerity and devotion, who hasten to do good, to repent, and are obedient to the godly leader, will be successful in war, too. But, the society whose members are mammonish, miserly, disobedient, and persist in committing sin, surely will be defeated.

However, the verses on the prohibition of usury have been revealed gradually and in several stages. The first step of the prohibition of usury was a critical attack against the usury of the Jews.

This verse is for the prohibition of the usury doubling it over and over again, but, later, Islam gradually prohibited devouring even a penny of usury and introduced it as a fighting against Allah.

Explanations

1. Before the prohibition of the principal of usury, its ugly outstanding forms were prohibited.

…doubling it over a over again… (***3:130***).

2. In the economical affairs, observing piety is intensively necessary. In other words, the existence of a safe and sound economy is the sign of piety therein.

…Do not devour usury… and be in awe of Allah… (***3:130***).

3. Prosperity cannot be obtained by wealth and usury, but it can be obtained by piety.

…and be in awe of Allah: that you may be prosperous. (***3:130***).

4. Usurer is impious and an impious person does not become prosperous. A usurer is prosperous neither in this world, nor in the Hereafter. In this world he is involved with grudge and rancour of others, and in the coming world he will encounter the Wrath of Allah.

Surah Aal 'Imran – Verse 131

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

And be in awe of the Fire which has been prepared for the disbelievers. (***3:131***).

Commentary

In this holy verse the ordinance of piety and purity is emphasized again. It says:

And be in awe of the Fire which has been prepared for the disbelievers. (***3:131***).

From the word /Kafirin/ (disbelievers) mentioned in the verse, it is understood that, principally, usury does not fit with the nature of Faith. Therefore, the usurers have a share from the Fire which is prepared for the disbelievers.

Surah Aal 'Imran – Verse 132

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And obey Allah and the Messenger, that you may be shown Mercy. (***3:132***).

Commentary

The cause of the failure of Muslims in the Battle of Uhud was their disobedience from the command of the Prophet (S). He had told them not to leave the defensive region located between the vales of Uhud Mount, but the guardian group left that site and, in spite of the order, went to gather the spoils of war. Therefore, the enemy attacked the Muslims from the same site and defeated them.

And obey Allah and the Messenger, that you may be shown Mercy. (***3:132***).

Explanations

1. The order of the Messenger of Allah (S), whether it is governmental or religious, similar to the command of Allah, is necessary to be obeyed.

2. He who decides to abandon usury in order to obey the command of Allah and the Messenger and to have pity on people, the Lord will have mercy on him, too.

Surah Aal 'Imran – Verse 133

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

And hasten towards forgiveness from your Lord, and a Garden whose width is (***as***) ***the heavens and the earth, prepared for the pious ones.*** (***3:133***).

Commentary

A Race on the Path of Felicity

Following the former verses, which threatened the wrong doers to the punishment of Fire and encouraged the good doers to the grace and mercy of Allah, in this verse the effort and endeavour of the

good doers is likened to a spiritual race the goal of which is the forgiveness of Allah and the eternal blessings in Heaven. It says:

And hasten towards forgiveness from your Lord… **(*3: 133*).**

Since attaining any spiritual rank is not possible without being purified from sins by His forgiveness, the goal of this spiritual race firstly is forgiveness and secondly is Heaven:

… and a Garden whose width is **(*as*)** ***the heavens and the earth…*** **(*3: 133*).**

Then, at the end of the verse, it clearly declares that this Heaven, with its wonderful splendour, has already been prepared for the pious ones. It says:

…prepared for the pious ones! **(*3: 133*).**

Surah Aal 'Imran – Verse 134

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who spend **(*benevolently*)** ***in ease and in adversity, and who restrain*** **(*their*)** ***anger and pardon*** **(*the faults of men; and Allah loves the doers of good.*** **(*3: 134*).**

Commentary

The Feature of the Pious Ones

In the previous verse, the pious ones are promised the already prepared Eternal Heaven, therefore, in this verse; it introduces the attributes of the pious ones and expresses five splendid human qualities for them. They are as follows:

1. They spend out in any condition they are in, whether when they are in ease and welfare or at the time when they are in deprivation and adversity.

Those who spend **(*benevolently*)** ***in ease and in adversity…*** **(*3: 134*).**

It is worthy to note that here the first outstanding quality of the pious ones is mentioned 'spending'. The reason is that these verses contain the qualities opposite to those of usurers and oppressors, which were referred to in the former verses. Moreover, spending property and wealth, especially both in the states of ease and adversity, is the clearest sign of piety.

2. The third attribute of the pious ones, mentioned here, is that:

…and who restrain **(*their*)** ***anger…*** **(*3: 134*).**

3. The fourth quality they have is that:

…and pardon (***the faults of***) ***men…*** (***3:134***).

Of course, restraining anger is very good but it, singly, is not enough, because it may not eradicate enmity and grudge from the heart and thought. In this condition, for dismissing the state of enmity, 'restraining anger' and 'pardoning the faults' should gather together.

4. 'Their fifth quality is that they are 'good doers', and the Lord loves the doers of good.

…and Allah loves the doers of good. (***3:134***).

Here, it has referred to a higher degree of pardoning. It is the case that a person, in spite of receiving wrong, reacts with doing good, (when the circumstance requires), in order to bum the root of enmity in the opponent's heart, and to make that person kind to himself.

Surah Aal 'Imran – Verse 135

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And those who, when they commit an indecency or do injustice to their selves, remember Allah and seek forgiveness for their sins – and who forgives the sins except Allah? – And they (***the pious***) ***do not knowingly persist in what they have committed.*** (***3:135***).

Commentary

When the pious ones do something wrong or do injustice to them, they remember Allah and ask for forgiveness from Him for their sins. It says:

And those who, when they commit an indecency or do injustice to their selves, remember Allah and seek forgiveness for their sins… (***3:135***).

It is understood from the above verse that when so ever that a person remembers Allah, he does not commit sin. Thus, this forgetfulness and negligence, in the doers of good, does not remain long, and before long they remember Allah and make up for the past.

…and who forgives the sins except Allah?… (***3:135***).

At the end of the verse, to lay emphasis on the subject, it says:

…And they (***the pious***) ***do not knowingly persist in what they have committed.*** (***3:135***).

Surah Aal ’Imran – Verse 136

أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ

As for these, their reward is forgiveness from their Lord and Gardens beneath which rivers flow; therein they will abide forever. How blissful will the reward of (***such***) ***workers be!*** (***3:136***).

Commentary

In three rather successively verses the existence of the words: ‘the pious’, ‘the doers of good’ and ‘workers’ is the sign for that piety is not a state with isolation or only a spiritual quality but it is often accompanied with action and kindness in the society.

As for these, their reward is forgiveness from their Lord… (***3:136***).

Explanations

1. As long as a person is not purified from sins, the one is not eligible to enter Paradise.

…and Gardens beneath which rivers flow, therein they will abide for ever… (***3:136***).

2. Mere wishes are not enough for obtaining the Divine favours, but effort and action are necessary.

… How blissful will the reward of (***such***) ***workers be!*** (***3:136***).

Surah Aal ’Imran – Verse 137

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ

Indeed, there have been institutions before you, therefore travel in the earth and see what has been the end of the rejecters. (***3:137***).

Commentary

In former times, as today, every nation had always some traditions. Therefore, those nations had a destiny according to their own deeds and their own qualities.

The sample of some institutions, which the former people had, is as follows:

a– The acceptance of right and their rescue.

b– The existence of denial in them and their destruction.

c– The Divine trials upon them.

d– The Unseen help.

e– The period of grace and respite for the transgressors.

f– The perseverance of godly persons and attaining to their goals.

g– The evil plots of the disbelievers and their nullification by the Lord.

Explanations

1. The history of the past is a torch over the way of the lives of the coming generations. (The history of humankind has a mental and cultural connection with together. The yesterday changes have a reflection over the affairs of today, and, in turn, those affairs of today are effective in the lives of future dynasties).

2. Journeys with definite goal and visiting the effects of transgressors together with contemplation can be the best class, the best teacher and the best trainee for human beings.

3. There is no difference between you and other nations from this point of view. (The factors of glory or destruction, in this regard, are all the same).

4. As individuals have the state of development, splendour, and oldness in their own lives, societies and nations have the periods of development, splendour, weakness, and destruction, too.

5. In studying the history, splendours are not so important, but the fate of those people is important.

Surah Aal 'Imran – Verse 138

هٰذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ

This is an explanation for mankind, and a guidance and an admonition for the pious ones. (***3: 138***).

Commentary

This feature which was illustrated for the pious ones, and the recommendation that was given for journey and taking examples, was a statement for all human race, but, for the pious ones, it is a means of guidance and admonition.

This is an explanation for mankind, and a guidance and an admonition for the pious ones.

(***3:138***).

Explanations

1. Though the Qur'an is for all humankind, the persons who are pious and observe their duty accept admonitions properly.

2. The receptivity of persons in understanding and utilizing the verses of the Qur'an is effective.

Surah Aal 'Imran – Verse 139

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Do not faint and do not grieve for you shall gain the upper hand, if you be believers. (***3:139***).

Commentary

After the defeat in the Battle of Uhud, which happened because of disobedience of some fighters from the command of the office of the commander, the Messenger of Allah (S), the Muslim had become out of spirits. The verse was revealed to state that they would not lose countenance for the failure in the Battle of Uhud. They ought to strengthen themselves through their Faith and ought to know that they would gain the upper hand. As the Qur'an says, Allah tells Moses ('a):

...surely you shall be the uppermost. (***20:68***)

but He tells people if they be believers and be true in faith, they gain mastery.

Do not faint and do not grieve for you shall gain the upper hand, if you be believers. (***3:139***).

Explanations

1. A local failure is not the sign of the final defeat, (regarding to the occasion of the revelation of the verse).

2. If they did not lose the spirit of Faith and did not ignore the command of the Messenger of Allah (S), they would not be defeated, (regarding to the occasion of the revelation of the verse).

Surah Aal 'Imran – Verse 140

إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

***If a wound touches you, because a wound similar to it has also touched the* (*disbelieving*) *people, and such days We deal out in turn among mankind; and that Allah may recognize* (*by trial*) *those who have believed and take witnesses from among you; and Allah does not love the unjust.* (*3:140*).**

Commentary

This verse, in the form of consoling the Muslims, states a fact. The fact is that if they had borne some losses and damages for the sake of right and along the path of a divine goal and a clear bright future, their enemies had also had some killed and wounded figures. If they did not win the victory in the Battle of Uhud that day, their enemies had also been defeated in the Battle of Badr before that day. Therefore, it is necessary for them to be patient in the divine trials.

Explanations

1. You Muslims should not be less than the disbelievers from the point of patience and perseverance.

***If a wound touches you, because a wound similar to it has also touched the* (*disbelieving*) *people…* (*3:140*).**

2. The sweet and bitter accidents are not durable.

***…and such days We deal out in turn among mankind…* (*3:140*).**

3. The faithful people are recognized from those who only claim Faith in fighting and in the ascents and descents of life.

***…and that Allah may recognize* (*by trial*) *those who have believed…* (*3:140*).**

4. In the bitter experience of Uhud, the Lord took witnesses from your own that how the disobedience from the commander ended to a bitter failure.

***…and take witnesses from among you…* (*3:140*).**

5. The temporary victory of the disbelievers is not the sign of the love of *Allah* to them.

***…and Allah does not love the unjust.* (*3:140*).**

Surah Aal ’Imran – Verse 141

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ

***And that Allah may purge those who believe and wipe out the disbelievers.* (*3:141*).**

Commentary

The Arabic word /tamhis/ means to purify from any vice and defect, and the word /mahq/ in Arabic means to decrease gradually.

Maybe, in the defeat of Uhud, Allah wished to show the weak points of Muslims to them so that they would think of improving themselves and decide to recompense their shortcomings in order that they might be necessarily prepared for the later acts.

Sometimes the instructive failures are more convenient than the victories that cause negligence.

And that Allah may purge those who believe and wipe out the disbelievers. (***3:141***).

Surah Aal 'Imran – Verse 142

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ

Or have you imagined that you will enter Paradise and that Allah does not yet know those among you who strived nor He knows the patient ones? (***3:142***).

Commentary

In this verse it refers to the holy struggle, patience and perseverance of the believers, because the way to Heaven is through patience and Holy War. The Qur'an, addressing those who enter the Heaven, says:

Peace be on you for that you persevered in patience… (***13:24***).

In this statement there is a narrow sense. It does not say: Peace be on you for the performance of Hajj or fasting or paying alms, because accomplishment of any duty needs patience and perseverance.

Or have you imagined that you will enter Paradise and that Allah does not yet know those among you who strived nor He knows the patient ones? (***3:142***).

Explanation

1. Bare Faith is not enough, effort and action is also necessary. Yes, Heaven is in the pledge of good deeds.

2. The key to Heaven is patience and Holy war. (Patience in sorrows and happiness, in sins, in obedience, and, finally, in the greater warfare and the lesser warfare).

3. Patience and perseverance in the Holy war is necessary, because the first onset of war, its

continuation, and the sad effects that come forth after war, all in all, need patience and constancy.

4. Leave your vain imaginations and false expectations.

Or have you imagined… (***3:142***).

Surah Aal 'Imran – Verse 143

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ

And really you were longing for death before you met it (***the holy struggle***)***; but*** (***now that***) ***you have seen it, you look*** (***at it***)***!*** (***3:143***).

Commentary

In the occasion of revelation of this verse, it has been said that after the Battle of Badr when the Muslims won the war and some believers were slain, too, some of the remaining persons wished that they had also been slain in the Battle of Badr in the path of Allah. But, in the following year, when the Battle of Uhud took place, they ran away from it. These people are criticized and scorned in this verse.

Explanation

1. Be not deceived by your wishes, and do not trust on any empty motto or on anyone who claims it.

2. It is in practice and in the field of action that human beings are tried. In the supplication of the martyrs of Karbala, we recite: *"We wish we had been with you and had been killed as you."*

Have we ever thought that how much do we do practically in action?

And really you were longing for death before you met it (***the holy struggle***)***; but*** (***now that***) ***you have seen it, you look*** (***at it***)***!*** (***3:143***).

[1] [1]
SHARES

Section 15 – Surah Aal 'Imran – Verses 144–148

– Perseverance and patience in suffering enjoined

To be steadfast in faith and to be steadfast in suffering – Warning to the companions of the Apostle of Allah against giving way in the events of trials and turning their backs upon their heels.

Surah Aal 'Imran – Verse 144

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

And Muhammad is not but only a messenger before whom messengers have already passed away. Therefore, if he dies or be killed, will you turn back (in creed) upon your heels? And whoever turns back upon his heels will by no means do harm to Allah in the least; and Allah will reward the grateful. (3:144).

Commentary

In many books from both schools of thought, it is cited that when in the Battle of Uhud a stone was thrown towards the teeth of the Prophet (S) by the disbelievers and it bled, someone cried that Muhammad was killed. Some believers also considered the slain of Mus'ab by mistake as the slain of the Prophet (S). The gossip caused the disbelievers to be happy and encouraged, and a group of the unsettled Muslims ran away. Some others thought to go to Abi Sufyan, the commander of the disbelievers, to get immunity. On the other hand, there were some Muslims there who shouted loudly: *"Suppose Muhammad (S) does not exist, but the path of Muhammad (S) and the Lord of Muhammad (S) do exist. Then do not escape!"*

Explanations

1. The Islamic community should be so firmly formed that even the absence of the leader does not harm it.

2. The Prophet of Islam (S) also follows Allah's way of treatment and the natural laws, and conditions such as death and life.

And Muhammad is not but only a messenger… (3:144).

3. Did the followers of the former religions returned from their Faith when their Prophets died?

…before whom messengers have already passed away… **(*3:144*).**

4. Spreading gossip is one of the weapons of the enemy, (regarding the occasion of revelation of the verse).

…Therefore, if he dies or be killed, will you turn back (in creed) upon your heels?… **(*3:144*).**

5. Belief or disbelief of people has neither any gain nor any loss for Allah.

And whoever turns back upon his heels will by no means do harm to Allah in the least… **(*3:144*).**

6. Persevering on the path of right is the best kind of the practical gratitude, the reward of which is with Allah.

…and Allah will reward the grateful. **(*3:144*).**

Surah Aal 'Imran – Verse 145

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ

And it is not for anyone to die but by Allah's leave at a term appointed; and whoever desires the reward of this world, We give him thereof; and whoever desires the reward of the Hereafter, We give him thereof! and Allah will reward the grateful. **(*3:145*).**

Commentary

As it was said before, the vain gossip of the death of the Prophet (S), in the Battle of Uhud disturbed a great number of Muslims so that some of them ran away from the Battlefield. It was so terrible that a few of them even wanted to return from Islam, too. In this verse, again to warn and aware that group, it says:

And it is not for anyone to die but by Allah's leave at a term appointed… **(*3:145*).**

Thus, if the Prophet of Allah (S) were slain in that battlefield, it would not be anything but the devised performance of Allah's way of treatment.

On the other side, escaping from the battlefield cannot prevent the coming of death of a person, the same as the participation in the Holy war does not hasten in the death of anyone.

At the end of the verse, it indicates that the effort and endeavour of no one will be wasted. Then, if the aim of a person is only the worldly material profits (and, like those fighters of Uhud tries only for obtaining war spoils) the one will finally get a share of it and, however, such people will attain their aim.

…and whoever desires the reward of the Hereafter, We give him thereof!… **(*3:145*).**

Therefore, now that obtaining both worldly merits and those of the Hereafter need effort, then why might a person not use the capital of his self along the second path, which is an excellent and constant way?

Another time again, it emphasizes that:

…and Allah will reward the grateful. **(*3:145*).**

Surah Aal 'Imran – Verse 146

وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ

And how many a prophet there has been with whom were many Godly men fought; so they did not falter despite what afflicted them in the way of Allah, nor did they weaken, nor did they yield, and Allah loves the patient, **(*the steadfast*).** **(*3:146*).**

Commentary

Former Strivers

Following the adventures of Uhud, this verse refers to the bravery, faith and perseverance of the strivers and followers of the former prophets. It encourages the Muslims to bravery, self–sacrifice and constancy while it scorns those who escaped from the battle of Uhud. It says:

And how many a prophet there has been with whom were many Godly men fought; so they did not falter despite what afflicted them in the way of Allah, nor did they weaken, nor did they yield… **(*3:146*).**

It is evident that Allah also loves such servants who do not abandon perseverance.

…and Allah loves the patient, **(*the steadfast*).** **(*3:146*).**

Surah Aal 'Imran – Verse 147

وَمَا كَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

And their statement was nothing but that they said: 'Our Lord! Forgive us our sins and our prodigality in our affair and make our feet firm and help us against the disbelieving folk'. **(*3:147*).**

Commentary

When facing with the enemy they entangled with difficulties as a result of some mistakes, or shortcomings they had. So, instead of leaving the battlefield, or yielding to the enemy, or arising the thought of apostasy or returning to infidelity in their mind, they turned to the glory of Allah and:

And their statement was nothing but that they said: 'Our Lord! forgive us our sins and our prodigality in our affair and make our feet firm and help us against the disbelieving folk'. **(*3:147*).**

Surah Aal 'Imran – Verse 148

فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

So Allah gave them the reward of the world and the goodness of the reward of the Hereafter; and Allah loves the doers of good. **(*3:148*).**

Commentary

With that kind of thought and practice, they would get their reward from Allah soon. Thus, Allah, too, gave them both the reward of this world, which was their victory and overcoming against the enemy, and the good reward of the Hereafter.

So Allah gave them the reward of the world and the goodness of the reward of the Hereafter... **(*3:148*).**

Then, at the end of the verse, the Qur'an has counted them among the good doers, and says:

...and Allah loves the doers of good. **(*3:148*).**

[1] [1]
SHARES

Section 16 – Surah Aal 'Imran – Verses 149–155 – Delinquency and Dread with some Muslims in

the Battle of Uhud

Dread and delinquency on the part some Muslims the causes of the misfortunes in the Battle of Uhud – after the promised victory' – the delinquents murmuring.

Surah Aal 'Imran – Verse 149

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

O' you who have Faith! If you obey those who disbelieve, they will turn you back to your (faithless) ancestors, so you will turn back losers. **(*3:149*).**

Commentary

The Repeated Warnings!

After the end of the Battle of Uhud the enemies of Islam, in the form of advice and sympathy, scattered the seed of discord among the Muslims, and made them distrustful unto Islam. This verse warns the Muslims and makes them aware that they must avoid following the enemies, because, after paving the honourable spiritual development along the path of Islam, they may bring Muslims back to corruption and disbelief.

O' you who have Faith! if you obey those who disbelieve, they will turn you back to your (faithless) ancestors, so you will turn back losers. **(*3:149*).**

What damage is worse than this, that a believer changes Islam with infidelity, prosperity with wickedness, and reality with falsehood.

Surah Aal 'Imran – Verse 150

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ

Nay! Allah is your Guardian and He is the best of the helpers. **(*3:150*).**

Commentary

In this verse, the Qur'an emphasizes that Allah is the helper Who will never be defeated. No power can match His Power. But other helpers may be involved with failure and be destroyed.

Nay! Allah is your Guardian and He is the best of the helpers. (***3:150***).

Surah Aal 'Imran – Verse 151

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ

We shall cast terror into the hearts of those who disbelieve, for that they have associated with Allah for which He has sent down no authority, and their abode in the Fire; and how bad is the abode of the unjust! (***3:151***).

Commentary

In this verse, it points to the marvellous security of Muslims after the Battle of Uhud. It says:

We shall cast terror into the hearts of those who disbelieve... (***3:151***).

That is, We do the same as you saw the example of it at the end of the Battle of Uhud.

In the second sentence of the verse, the reason for casting fear into the hearts of the disbelievers is stated such:

...for that they have associated with Allah for which He has sent down no authority... (***3:151***).

Finally, at the end of the verse, it has pointed out to the end of these people. It indicates that such people have done injustice to themselves and to their society; that is why:

...and their abode is the Fire; and how bad is the abode of the unjust! (***3:151***).

Surah Aal 'Imran – Verse 152

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

And indeed Allah fulfilled His promise to you (***in the first stage***) ***when, with His leave, you slew them until when you became weak-hearted and disputed about the matter, and you disobeyed after that He showed you that which you loved. Some of you desire the world and some of you desire the Hereafter. Then He turned you away from them*** (***the disbelievers***) ***so He might try you. And He has certainly forgiven you; and Allah is gracious to the believers.*** (***3:152***).

Commentary

A Failure After Triumph

In the explanation of the Battle of Uhud, it was said that at the beginning of the war, Muslims fought unitedly and with a special bravery so that they won the battle. But the disobedience of a group of the strivers, who left their entrenchments and went to gather spoils of war, caused the circumstances to be changed and the troops of Islam bore a great failure. When Muslim strivers, who had suffered to give many slain and a heavy loss, were returning to Medina, they were murmuring questions with each other as that: 'Had Allah not promised us the victory of the war? Then, why we were defeated in this war?'

So, in these verses, the Qur'an, answering them, explains the factors of their failure. This verse indicates that the promise of Allah about their triumph was completely right. Therefore, at the beginning of fight they won the battle; and, by the command of Allah, they killed the enemies. The Qur'an tells them that this promise went on until the time they had not left the perseverance and following the command of the Prophet (S). The failure began from the time weakness and disobedience came upon them.

***And indeed, Allah fulfilled His promise to you** (**in the first stage**) **when, with His leave, you slew them until when you became weak-hearted and disputed about the matter…** (**3:152**).*

That is, if you considered that the promise of victory had been without any condition, you made a great mistake. All the promises of victory are conditioned to the obedience from the command of Allah.

Then, the Qur'an says:

***…and you disobeyed after that He showed you that which you loved…** (**3:152**).*

Then, it continues saying:

***…Some of you desire the world and some of you desire the Hereafter…** (**3:152**).*

Here, the circumstances have changed and Allah has altered your victory to failure in order to try you and punish you and train you.

***… then He turned you away from them** (**the disbelievers**) **so that He might try you…** (**3:152**).*

Then the Lord forgave you all these disobediences and sins of yours, while you deserved to be punished. This is because Allah does not withhold any bounty to the believers.

***…And He has certainly forgiven you; and Allah is gracious to the believers.** (**3:152**).*

Surah Aal 'Imran – Verse 153

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَثَابَكُمْ غَمًّا بِغَمٍّ لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

(***Remember***) ***when you were climbing*** (***the hillside***) ***and paid no heed to anyone, while the Messenger was calling you from your rear, so He inflicted you with grief on grief that you might not be sorry for what escaped you and neither for what befell you; and Allah is well aware of what you do.*** (***3:153***).

Commentary

In this verse the Qur'an reminds Muslims the ending scene of the Battle of Uhud and tells them to remember when they were scattered and they were running away without paying any attention to their fellow strivers at their backs to see in what condition they were, though the Prophet (S) was calling them from their behind.

(***Remember***) ***when you were climbing*** (***the hillside***) ***and paid no heed to any one, while the Messenger was calling you from your rear…*** (***3:153***).

The Prophet (S) was calling them, saying: *"O' servants of Allah! return to me! return to me! I am the Messenger of Allah."*

It tells them that at that time neither of them attended to his words:

…so He inflicted you with grief on grief… (***3:153***).

The invasion of grief and sorrow to them was for that they would not be sorry any more for losing the spoils of war, and that they would not be worried about the wounds they suffered in the battlefield in the path of victory; and surely Allah knows what they do.

…that you might not be sorry for what escaped you and neither for what befell you; and Allah is well aware of what you do. (***3:153***).

Surah Aal 'Imran – Verse 154

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمَنَةً نُعَاسًا يَغْشَىٰ طَائِفَةً مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

***Then, after that grief, He sent down security upon you* (*in the form of*) *slumber coming upon a group of you, while another group have cared only for their own selves, thinking about Allah unjustly, the thought of ignorance. They say: 'Is there anything for us in the authority?' Say: 'Verily the authority belongs to Allah entirely.' They hide within themselves what they show not to you, saying: 'Had we had a part in the authority, we would not have been slain here.' Say: 'Even if you were in your own homes, those for whom slaughter was ordained would certainly have gone forth to their deathbeds; and that Allah might try what was in your breasts and that He might purge what was in your hearts; and Allah is aware of what is in the breasts.'* (*3:154*).**

Commentary

The night following the Battle of Uhud was a dreadful night, full of anxiety and fear. The Muslims anticipated that the victorious soldiers of Quraysh would return to Medina again. At this time the true strivers and the repentant who had regretted from their escape in Uhud, trusted to the Grace of Allah and were assured of the promises of the Prophet (S). The verse under discussion explains the event of that night. It denotes that after the heavy grief and sorrows of the day of Uhud, He sent down peace and security on them. It says:

***Then, after that grief, He sent down security upon you…* (*3:154*).**

This peace was the very light sleep that fell on a group of them, but there were some others who thought of their own selves and cared for nothing except their own rescue. That was why they lost the security given to them totally. It says:

***…*(*in the form of*) *slumber coming upon a group of you; while another group have cared only for their own selves…* (*3:154*).**

Then it proceeds to the explanation of the talks and thoughts of hypocrites and those whose faith was not so firm and who sat up that night. They imagined something wrong about Allah, similar to the thoughts of the Age of Ignorance which existed before Islam. They had in their minds that the Prophet's promises were probably lies.

***…Thinking about Allah unjustly, the thought of ignorance…* (*3:154*).**

They said to each other among themselves whether it was possible, with that horrible circumstance they saw, that they overcame. It says:

***…They say: 'Is there anything for us in the authority?'…* (*3:154*).**

That is, it is quite impossible. But the Qur'an, in answer to them, says: Yes, triumph is in the hand of Allah and if He wills, and finds you eligible for it, He will grant it to you.

***…Say: 'Verily the authority belongs to Allah entirely.'…* (*3:154*).**

The verse indicates that they conceal some affairs in their hearts and they do not make them manifest for you.

…They hide within themselves what they show not to you… **(*3:154*).**

It seemed they thought the failure in Uhud was the sign that the religion of Islam was not right. Therefore, they said if they had been right and had a share of triumph, they would not have given so many slain in that battle. It says:

…saying: 'Had we had a part in the authority, we would not have been slain here.' **(*3:154*).**

In answer to them, Allah points to two subjects. It says:

…Say: 'Even if you were in your own homes, those for whom slaughter was ordained would certainly have gone forth to their deathbeds…' **(*3:154*).**

Another subject is that these events should come forth in order that the Lord tries what they had in their hearts and that the rows be recognized. Moreover, in this course, individuals might be gradually trained, and their intentions be purified, their faith be firmed, and their hearts be purged from evils.

…and that Allah might try what was in your breasts and that He might purge what was in your hearts… **(*3:154*).**

At the end of the verse, it says:

…and Allah is aware of what is in the breasts. **(*3:154*).**

And it is for the very reason that Allah does not reckon only the deeds of people, but He wants to try their hearts, too, and purify them from dirt of polytheism, hypocrisy, and doubt.

Surah Aal 'Imran – Verse 155

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Verily those of you who turned back on the day **(*of Uhud*)** ***when both troops met, only Satan made them slip because of something they earned; and certainly Allah has pardoned them; Surely Allah is Forgiving, Forbearing.*** **(*3:155*).**

Commentary

This verse is about the escape of the Muslims from the Battle of Uhud. As most books denote, in the

Battle of Uhud all strivers flew except thirteen ones. Five people of them were from Emigrants (muhajirin) and eight people from Helpers /ansar/. The opinions are divided as for the names of these thirteen people that who they were, except Ali ibn Abi Talib (ʿa).

However, in the Battle of Uhud, the Muslims were divided into four groups: 1. Martyrs; 2. The Patients; 3. The Fugitives, who were forgiven; 4. The hypocrites.

Explanations

1. Sin clears the field for the temptations of Satan.

…only Satan made them slip because of something they earned… **(*3:155*).**

2. One of the reasons of escaping from fight is sin. Sin tears the curtain of piety and weakens the spirit of man and then, paves the way for the influence of Satan.

3. Deeds effect on spiritualities. As a result of sins, some persons became cowardly and ran away.

4. Strivers should set themselves in the course of repentance, seeking forgiveness and self-improvement.

[1] [1]
SHARES

Section 17 – Surah Aal ’Imran – Verses 156-171 – The Faithful and Hypocrites in the Battle of Uhud

Surah Aal ’Imran – Verse 156

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

O’ you who have Faith! be not like those who disbelieved and said of their brethren when they travelled in the earth or engaged in fighting: ‘Had they been with us they would not have died and they would not have been killed’; so that Allah may make this a regret in their hearts. And, Allah gives life and causes to die; and Allah sees what you do. **(*3:156*).**

Commentary

We ought to stand firm against discouraging propagations and inspirations, and gossip should not be retold. We must know that death and life are from the determinations of Allah and are not concerned to fight and journey. So, the enemy cast the evil propagation in the form of sympathy and regret.

O' you who have Faith! be not like those who disbelieved and said of their brethren when they travelled in the earth or engaged in fighting: 'Had they been with us they would not have died and they would not have been killed'; so that Allah may make this a regret in their hearts. And, Allah gives life and causes to die... (***3:156***).

Thus, Allah is the Clearsighted and the Cognizant. So, be careful of your conditions, thoughts, and deeds.

...and Allah sees what you do. (***3:156***).

Surah Aal 'Imran – Verse 157

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ

And if you be killed in the way of Allah or you die, surely forgiveness and mercy from Allah are far better than all that they amass. (***3:157***).

Commentary

In divine worldview and heavenly theology, the death in the way of Allah (martyrdom) is better than the whole world and its belongings to be compiled.

Mercy and forgiveness have an eternal result, but wealth and property have some temporal effects. What is important is that the affairs be in the way of Allah, whether martyrdom or death.

And if you be killed in the way of Allah or you die, surely forgiveness and mercy from Allah are far better than all that they amass. (***3:157***).

Surah Aal 'Imran – Verse 158

وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ

And if you die or be killed, certainly to Allah shall you be gathered together. (***3:158***).

Commentary

There is no more than one way and it is going towards Allah. Then, why do we not accept the best kind of passing away contently when we move to that direction?

And if you die or be killed, certainly to Allah shall you be gathered together. (***3: 158***).

And, if death and martyrdom is returning to Allah, then why is there anxiety in our mind?

Imam Hussayn (‘a) has said: *“If bodies are prepared for death, then the death of a man in the way of Allah with sword is the best death.”*[1]

Surah Aal ’Imran – Verse 159

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Thus, it is due to the mercy from Allah that you have been lenient with them, and had you been rough, hard hearted, they would certainly have dispersed from around you. Therefore, pardon them and seek forgiveness for them; and consult with them in the affair. So, when you have decided, then trust in Allah; (***for***) ***verily Allah loves those who trust*** (***in Him***). (***3: 159***).

Commentary

The content of the verse works as some general instructions, but the revelation of the verse is about the Battle of Uhud. The Muslims who had run away in the Battle of Uhud and were defeated, were burning in the fire of regret, remorse and sorrow. They gathered around the Prophet (S) and apologized. Then, the Lord issued the command of their general pardon by this verse.

Explanations

1. Lenience is a gift from Allah. Thus, those who have not lenience are deprived from this bounty.

Thus, it is due to the mercy from Allah that you have been lenient with them… (***3: 159***).

2. The hard–hearted and strict people cannot have etiquette with people.

…and had you been rough, hard hearted, they would certainly have dispersed from around you… (***3: 159***).

3. A fruitful and proper leadership and administration are always accompanied with attraction and affection.

4. Attract those defeated in war and modest sinners.

…Therefore, pardon them and seek forgiveness for them; and consult with them in the affair. **(*3:159*).**

5. Inside consultation, there lies: sympathy, development of talents, recognition of friends from enemies, selecting the best attitude, creation of kindness and love, and a practical lesson for others.

6. You may pardon them for the injustice they treated to you, and for the sin they committed with respect to Allah, seek forgiveness from Allah for them and keep them in the scene by consulting with them in the political, social affairs.

7. Beside contemplation and consultation, do not forget to trust in Allah.

…so, when you have decided, then trust in Allah… **(*3:159*).**

8. Consultation and reliance in *Allah* are beloved with Him, whether we attain the aim or not.

… **(*for*) *verily Allah loves those who trust* (*in Him*).** **(*3:159*).**

9. In administration once lenience is needed, like this verse:

…pardon them… **(*3:159*).**

while in another occasion intensity and severity is necessary:

…and be hard against them… **(*66:9*).**

Surah Aal 'Imran – Verse 160

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

If Allah helps you, none can overcome you. But, if He forsakes you, who is there then that can help you after that? And on Allah should the believers rely. **(*3:160*).**

Commentary

In the previous verse, trust and reliance in Allah was recommended. In this verse the reason for that reliance is expressed, saying that both, honour and abasement are with Allah.

It is narrated in a tradition that the Prophet (S) asked Gabriel: *"What is trust in Allah?"*

Gabriel answered: *"It is so that you know people do not give you profit nor loss, neither they grant nor*

restrain; and that you be despair of all humankind. Then, when a servant becomes like this, he will not act for anyone except Allah; he will not be hopeful of or afraid of anyone but Allah; he will not become desirous in anyone save Allah. And, this is the reality of trust, Itawakkul.[2]

Explanations

1. Both overcoming against the enemy, or being defeated from the enemy, are in the Will of Allah.

2. Natural victories are usually influenced by other factors, but the divine helps and victories are not like that.

***If Allah helps you, none can overcome you. But, if He forsakes you, who if there then that can help you after that? And on Allah should the believers rely* (*3:160*).**

Surah Aal 'Imran – Verse 161

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

***And it is not for any prophet to defraud and whoever defrauds shall bring along what he has defrauded on the Day of Resurrection. Then everyone will be repaid for whatever he has earned, and they will not be dealt with unjustly.* (*3:161*).**

Commentary

This verse, may be as an answer that refers to those who, for the sake of gathering spoils of war, left the protective zone in Uhud. Imagining that they would not be deprived from their booty shares, they ignored the warnings of their commander who said that their share was preserved and it would not be far from the view of the Messenger of Allah (S).

Explanations

1. Prophets have always been trustworthy. The one, who wants to train some trustworthy persons, must not himself be treacherous. (Unfortunately, today, there are many treacherous figures among the non–heavenly leaders).

2. Not all the companions had enough Faith. Some of them were so that who might prove treacherous actions unto the Messenger of Allah (S).

3. None is safe from the suspicion of people.

4. Taking the property of others today (in this world) and returning them on that Day (in the Hereafter) is a kind of punishment. And, what a grievous state is that, that a person be brought with the wealth he had

proved treacherous in before Prophets, martyrs and all human beings on the Day of Judgment.

…and whoever defrauds shall bring along what he has defrauded… **(*3:161*).**

Fraud; deceit, usurpation and treachery are from among the instances of /qall/ 'defrauding'.

At the time of the Prophet (S), it happened that the man who was in charge of collecting alms came to the Messenger of Allah (S) and said: *"This quantity of wealth I have collected is alms and belongs to you, and this separate quantity is the gifts of people to myself."* Then, the Prophet (S) went up the pulpit and asked the audience: *"If this person remained at home, would any one give him a gift? By Allah he will be raised in Hereafter with these unlawful properties."*

5. Remembrance of the Hereafter restrains a person from treachery.

…then everyone will be repaid for whatever he has earned… **(*3:161*).**

6. Allah is just. (He both gives the reward completely and never goes to extremes, even for a dot).

…and they will not be dealt with unjustly. **(*3:161*).**

7. Defend the rights of pure servants and the saints of Allah.

And it is not for any prophet to defraud… **(*3:161*).**

8. The weakness of faith, from one side, and the love of the world, from another side, set men to suspect against the prophets.

9. Hereafter is a scene where the righteous will bring their good deeds and the treacherous ones will bring their own treacheries:

…and whoever defrauds shall bring along what he has defrauded on the Day of Resurrection… **(*3:161*).**

10. The rank of prophethood never fits with treachery.

Surah Aal 'Imran – Verse 162

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

Is one who follows the pleasure of Allah like him who incurs wrath from Allah, and whose abode will be Hell? And an evil destination it is! **(*3:162*).**

Commentary

Upon the occasion of revelation of this verse, it is cited in commentary books from both great sects of Islam that: When the Messenger of Allah issued the command of setting to Uhud the hypocrites stayed in Medina under the pretext that they were not sure of the occurrence of fight and conflict. At the same time some Muslims whose faith was weak followed them and did not attend the battle. This verse illustrates the feature of this group. In a few former verses (3:155) it said that Allah has pardoned those who ran away from the battle and after that they regretted. But, regarding the occasion of revelation of the verse, He does not forgive the wealthy ones and the hypocrites who seek excuses.

Explanations

1. In an Islamic society, strivers and those who sit still at home should not be treated the same, (regarding to the occasion of revelation).

2. The aim of the true strivers is gaining the good pleasure of Allah.

Is one who follows the pleasure of Allah... **(*3:162*).**

3. Returning face from battle-field is returning to the Wrath of Allah.

...like him who incurs wrath from Allah and whose abode will be Hell? And an evil destination it is! **(*3:162*).**

Surah Aal 'Imran - Verse 163

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

They are of **(*varying*)** ***ranks with Allah; and Allah sees what they do.*** **(*3:163*).**

Commentary

Some verses of the Qur'an indicate that there are different degrees for the people. For example, Surah Al-Anfal says:

...they shall have from their Lord exalted grades... **(*8:4*).**

Or, Surah Taa-Haa, says:

... these it is who shall have the high ranks. **(*20:75*).**

In this verse the persons themselves are rendered into 'ranks'. It is similar to the meaning that a human being should act according to the scale, but later he himself becomes a scale. Or, another example is

that: at first man is *'praiser of Allah',* /Shakir/, but later he himself becomes *'reminder'* /dhikr/, in a way that his remembrance causes hearts to be in peace. At first, he turns around the axis, but, later, he himself becomes the axis of the Truth.

They are of (***varying***) ***ranks with Allah; and Allah sees what they do.*** (***3:163***).

Surah Aal 'Imran – Verse 164

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Indeed Allah conferred a favour upon the believers when He raised up among them a messenger of their own selves to recite His verses unto them and purify them and to teach them the Book and the Wisdom; although earlier they had surely been in manifest error. (***3:164***).

Commentary

The Arabic term /minnah/ is derived from the root /manna/ with the sense of a stone by which things may be weighed. Thus, every weighty and valuable bounty is called /minnah/. But showing some slight bounties as some heavy and magnificent ones is disagreeable. Therefore, donating a great bounty is good, but representing an ordinary bounty in a great shape is reprobated.

Explanations

1. The appointment of Prophets to prophecy is the greatest heavenly gift and the greatest bounty of Allah.

Indeed Allah conferred a favour… (***3:164***).

2. Prophets were chosen from among people themselves.

…when He raised up among them a messenger from among themselves… (***3:164***).

(See also the following complementary explanation, No. 1)

3. Purification is prior to teaching. (Purification and instruction have been at the top of the training programs of prophets).

4. The mission of prophets envelops all humankind, yet only the believers are grateful for this bounty and enjoy of the light of guidance.

Indeed Allah conferred a favour upon the believers… (***3:164***).

5. Self-improvement and rectitude should be performed under the light of the prophets' school of thought and the verses of Allah.

…to recite His verses unto them and to purify them… **(*3:164*).**

The austerities and monasticisms whose origin is not verses of Allah and whose teachers are not divine prophets, themselves are deviation.

6. In order to recognize the bounty of appointment of prophets better, we should refer to the history concerning before their times.

…although before this they had surely been in manifest error. **(*3:164*).**

7. In corruptive dark and very gloomy environments it is possible to work, too.

8. In the manner of prophets, spiritual training and teaching both are accompanied with wisdom.

…and to purify them and to teach them the Book and the Wisdom… **(*3:164*).**

Complementary Explanations

1. The appointment of prophets from among people has some favours in itself: a) People know the background of such a prophet and trust in him. b) People are Pioneers in executing the commands of Allah. c) Prophets are acquainted with the pains of people and they sympathetically have a share in their joys and sorrows. d) Prophets are always available for people.

2. There is a popular proverb in the Arabic Language which says: Things are known by their opposites.

As it is understood from the statements of Hadrat Ali (‘a) in *Nahj al-Balagha*, in the Age of Ignorance, People had neither a sound culture nor a good hygiene.[3]

When Hadrat Ja'far Tayyar, Hadrat Ali's brother, was in Abyssinia, he illustrated the situation of the Age of Ignorance for Najashi as such: *"We were worshipping idols* (*but now we are worshippers of Allah*). *At that time, we consumed corpses; we were corruptive; we used to break off connections with our kindred, we had ill treatments with our neighbours, the strong members of us often devoured the rights of the weak."*

Surah Aal 'Imran – Verse 165

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Yet, when a disaster befalls you while you have certainly afflicted* (*the foe*) *with twice as much, you say: 'Whence is this?' Say: 'It is from your own selves'. Surely Allah is All-Powerful over all

things. **(*3:165*).**

Commentary

When seventy persons from Muslim troop were killed in the Battle of Uhud and Muslims were defeated, they asked each other why they were defeated. The Lord tells them they had afflicted the enemy with twice as many in the Battle of Badr the previous year. They killed seventy people of them and captured seventy men from them, too. Besides that, the failure of that year was for their own disunity and inactivity, and that they did not obey their commander.

Explanations

1. When judging, consider both the bitter and sweet aspects. (Do not think of the failure of Uhud alone and forget the triumph of Badr).

***Yet, when a disaster befalls you while you have certainly afflicted* (*the foe*) *with twice as much…* (*3:165*).**

2. In searching for the factors of failure, begin with the innate, spiritual and mental factors; and then go to follow other factors.

***…you say: 'Whence is this?' Say: 'It is from your own selves'…* (*3:165*).**

3. Allah is powerful over all things, but we must obtain the necessary conditions and eligibilities of enjoying it.

***…Surely Allah is All-Powerful over all things'.* (*3:165*).**

4. Do not imagine that to be only Muslim is enough for winning the battle and, consequently, in every failure use the question of 'why' and how,

***Whence is this?* (*3:165*)**

but beside Faith, it is necessary that the military rules, and divine way be paid attention to.

Surah Aal 'Imran – Verse 166

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ

***And what befell you on the day when both troops met was by Allah's leave and that He might distinguish the believers.* (*3:166*).**

Commentary

Allah has set a cause or causes for any effect, and then either failure or victory has some secrets. Your failure in the Battle of Uhud related to the law of causation. It was you who relaxed your efforts in the battle and did not come into agreement with other strivers, and were greedy to gather the spoils of war. This is Allah's way of treatment and the Divine Law is found in all fights.

And what befell you on the day when both troops met was by Allah's leave… **(*3: 166*).**

Explanations

1. Failures and triumphs take place under the Will of Allah, and His leave is the same as Allah's way of treatment.

…by Allah's leave… **(*3: 166*).**

2. Bitter and sweet happenings are the site of trial and recognition of human beings.

… and that He might distinguish the believers. **(*3: 166*).**

Surah Aal 'Imran – Verse 167

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوِ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

And that He might distinguish those who treated hypocritically; and it was said to them; 'Come! Fight in the way of Allah, or* (*at least*) *defend yourselves'. They said: 'If we knew fighting, we would certainly have followed you.' That time they were much nearer to the infidelity than to Faith. They utter with their mouths what is not in their hearts, and Allah knows best what they conceal. **(*3: 167*).**

Commentary

In this holy verse, another fact is referred to. It says:

And that He might distinguish those who treated hypocritically… **(*3: 167*).**

Then the Qur'an points to the debates that some Muslims and hypocrites had before the battle as such that: One of the Muslims (by the name of Abdallah ibn 'Amr ibn Hazm, as Ibn 'Abbas has reported), observing that 'Abdullah ibn Ubayy ibn Salul and his friends separated from the troop of Islam and decided to return to Medina, told them:

***…and it was said to them: 'Come! Fight in the way of Allah; or* (*at least*) *defend yourselves'…* (*3: 167*).**

But they brought forth a vain excuse and said:

***…they said: 'If we knew fighting, we would certainly have followed you'…* (*3: 167*).**

It was not more than a pretext. Both the occurrence of war was certain, and Muslims were winning the war at the beginning. If a failure came upon them, it was because of their own faults and offences Allah says that they told a lie.

***…that time they were much nearer to the infidelity than to Faith…* (*3: 167*).**

It is understood from the above statement that infidelity and Faith have some degrees which depend on the notion and the way of treatment of the individual.

***…they utter with their mouths what is not in their hearts…* (*3: 167*).**

They refrained from going to the battlefield as a result of their obstinacy upon their suggestion that they would fight in Medina, and because of fear from the hard blows of the enemy, or for the lack of love in Islam. But:

***…and Allah knows best what they conceal.* (*3: 167*).**

It is in such a case that He both manifests their evil feature for Muslims in this world and will reckon their account in the Hereafter.

Surah Aal 'Imran – Verse 168

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

***Those who said about their brethren while themselves sat* (*at home*)*: 'Had they obeyed us, they would not have been killed.' Say: 'Avert death from yourselves then, if you are truthful.'* (*3: 168*).**

Commentary

Besides that the hypocrites themselves refrained from going to the Battle of Uhud, when the strivers were returning back from the fight, they reproached them. The Qur'an answers their groundless speech in this verse. It says:

***Those who said about their brethren while themselves sat* (*at home*)*: 'Had they obeyed us, they would not have been killed.' Say: 'Avert death from yourselves then, if you are truthful.'* (*3: 168*).**

Surah Aal 'Imran – Verse 169

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

Do not think of those who were killed in the way of Allah to be dead. Nay, they are alive, being provided sustenance with their Lord. (***3:169***).

Commentary

The Alive in Eternal!

This verse and two verses next to it were revealed after the incident of Uhud. But its meaning and its content is general, so that it involves all the martyrs of Uhud. The number of the martyrs there was fourteen the high rank of whom, as well as all martyrs, is referred to in this verse. It says:

Do not think of those who were killed in the way of Allah to be dead… (***3:169***).

Here, the addressee is only the Prophet (S) in order that others reckon their account.

…Nay, they are alive, being provided sustenance with their Lord. (***3:169***).

The purpose of life here is the very purgatorial life which souls have in the world after death. This does not belong to only the martyrs. But, in view of the fact that martyrs are so involved the merits of the spiritual life that as if the life of other people in the intermediate state is rather slight in comparison with it, so only they are named.

Surah Aal 'Imran – Verse 170

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

They are happy with what Allah has given them out of His Grace, and rejoicing for those who have not yet joined them from behind them. No fear shall be upon them nor shall they grieve. (***3:170***).

Commentary

A part of the advantages and abundant bounties of the purgatory life of martyrs are pointed out in this verse. It says:

They are happy with what Allah has given them out of His Grace… (***3:170***).

Their second happiness is for their brothers who are strivers, but they have not joined them yet. The strivers, the future martyrs, are also happy because they see the high rank of martyrs in the next world and know that there will be no fear nor any grief upon them on the Resurrection Day, and for its terrible happenings as well. It says:

…and rejoicing for those who have not yet joined them from behind them. No fear shall be upon them nor shall they grieve. (***3:170***).

Surah Aal 'Imran – Verse 171

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

They rejoice because of favour from Allah and (***His***) ***grace, and that Allah does not waste the reward of the believers.*** (***3:171***).

Commentary

This verse, in fact, is as an emphasis and as a further explanation upon the glad tidings that martyrs receive after their slain. They will be happy because of two matters. The first is for that they receive the bounties of Allah – not only His bounties but His Grace, too, (which is the increase and repetition of His merits). It says:

They rejoice because of favour from Allah and (***His***) ***grace…*** (***3:171***).

Another matter is that they see that Allah does not waste the reward of the believers, neither the reward of the martyrs nor the reward of these true believing strivers who have not obtained the rank of martyrdom yet. It says:

…and that Allah does not waste the reward of the believers. (***3:171***).

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1. Bihar al-Anwar, Vol. 44, p. 374.
2. Bihar al-Anwar, Vol. 71, p. 138.
3. Nahj al-Balagha, Sermon 26.

[1] [1]
SHARES

Section 18 – Surah Aal ’Imran – Verses 172–180 – Uhud a loss to the Enemy

The misfortune of the Muslims at Uhud was no gain to the Enemy – The disbelievers disabled to inflict any loss on the Muslims – The Faithful were known from the Hypocrites.

Surah Aal ’Imran – Verse 172

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ

Those who did respond to the call of Allah and the Messenger **(*even*)** ***after some wound had afflicted them; for those among them who did good and acted piously there will be a great reward.*** **(*3:172*).**

Commentary

The Battle of Hamra’ al-Asad

As it was mentioned before, at the end of the Battle of Uhud, the victorious army of ’Abu-Sufyan, after winning the Battle, immediately started to go toward Mecca. When they reached the region of Ruha, they seriously regretted their action. They decided to return to Medina and destroy the rest of Muslims totally. Then, the Prophet (S) was informed of the matter. So, he ordered the army of Uhud to be prepared for participating in another fight. This news met the army of the Quraysh when they wondered and were frightened!

At this time, another subject weakened their courage more than before. One of the pagans by the name of Ma‘bad al-Khuza’i who saw the situation of the Prophet (S) and his followers and was shaken by it, told him (S) that observing their situation was very unpleasant and intolerable for them (the pagans). He said those words and went away. When he reached the army of ’Abu-Sufyan in Ruha, ’Abu-Sufyan asked him about the Prophet of Islam (S). In answer to him, Ma‘bad said: “I saw Muhammad with a large army who were pursuing you.”

’Abu-Sufyan and his followers decided to retreat, but they asked a group from the tribe of Abd al-Qays, who were passing by there, to inform the Prophet of Islam (S) that ‘Abu-Sufyan and the idolaters of the Quraysh, with a large army, were going towards Medina in order to annihilate the rest of the companions of the Prophet (S).

When this message reached the Prophet (S) and Muslims, they said:

Allah is sufficient for us and how excellent is such a Protector! (***3:173***).

They waited and waited there, but no sign appeared from the enemy's army. Then, after three days remaining there, they returned to Medina. This verse, and two verses next to it, point to this incident. It indicates that those who accepted the invitation of Allah and the Messenger (S), and after having some wounds afflicted on the day of Uhud, they became ready to take part in another fight against the enemy. From among them, those who did good and were pious, viz. those who took part in the war with pure intention and complete sincerity, will have a great reward. It says:

Those who did respond to the call of Allah and the Messenger (***even***) ***after some wound had afflicted them; for those among them who did good and acted piously there will be a great reward.*** (***3:172***).

Surah Aal 'Imran – Verse 173

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those to whom the people said: 'Verily the men have gathered against you, therefore fear them.' Yet it increased them in faith and they said: 'Allah is sufficient for us and how excellent is such a Protector!' (***3:173***).

Commentary

The enemy, propagating agents, and some simple-minded and coward people advisingly inspire that the group of enemy is strong and none can combat them, so it is better not to entangle yourselves with fight. The true believers, without any fear and, as they are qualified in the verse, calmly answer them.

Those to whom the people said: 'Verily the men have gathered against you, therefore fear them.' Yet it increased them in faith and they said: 'Allah is sufficient for us and how excellent is such a Protector!' (***3:173***).

Explanations

1. Be not frightened by the hollow propagations of the enemy.

2. In the fighting place and among the strivers, be careful of the penetrating members of the enemy.

3. The strongest barrier against all the threats of the enemy is Faith and trusting in Allah.

…Allah is sufficient for us and how excellent is such a Protector!' (***3:173***).

4. When a believer happens to be inflicted with disasters, he increases his reliance and his connection

with Allah.

…Yet it increased them in faith… **(*3:173*).**

Surah Aal 'Imran – Verse 174

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

So they returned* (*home*) *with the favour from Allah and* (*His*) *grace; no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of Mighty Grace. **(*3:174*).**

Commentary

The wounded strivers of the Battle of Uhud were prepared again to defend Islam by the command of the Messenger of Allah (S). Then, they pursued the enemy as far as the camping-place of Hamra' al-Asad. So, the enemies, who were afraid of Muslims' preparation and courage, dispensed with attacking again and returned home. This verse is upon the praise of sincere, wounded strivers of the Battle of Uhud.

Explanations

1. There were many a man who adventured the danger and returned safely, and there were many cowardly ones who flew from the danger but were finally encountered with misfortune.

So they returned* (*home*) *with the favour from Allah and* (*His*) *grace; no evil touched them… **(*3:174*).**

2. For the godly men, the principal is the pleasure of Allah. Neither martyrdom, nor safety, nor injury, nor welfare is the principal for them.

…and they followed the pleasure of Allah… **(*3:174*).**

3. The great grace of Allah is destined to only the strivers who have participated in the Battle.

… And Allah is the Lord of Mighty Grace. **(*3:174*).**

Surah Aal 'Imran – Verse 175

إِنَّمَا ذَٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ

It is only Satan that causes his friends to fear; but do not fear them and fear Me if you are believers. **(*3:175*).**

Commentary

A real believer does not fear of anyone other than Allah. Thus, Faith is not aloof from bravery. So, strivers ought to be afraid of only Allah and keep on being pious.

To impose horror and threat is the permanent policy of the powers.

It is only Satan that causes his friends to fear; but do not fear them and fear Me if you are believers. (***3:175***).

Surah Aal 'Imran – Verse 176

وَلَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

And let not those who hasten on to disbelief grieve you. Verily they will never harm Allah at all. Allah intends to assign them no fortune in the Hereafter and they will have a great Torment. (***3:176***).

Commentary

It seemed that the people who were defeated in the Battle of Uhud were afraid of each other. They thought what would happen then that they were defeated and the infidels returned to Mecca Victoriously. In answer to them, the verse says that they would not be worried, because it was the respite of Allah in order that they could fill the capacity of their infidelity and that they do not have any merit in the coming world.

Explanations

1. Keep your peace and calmness, because the effort of disbelievers is ineffective in obliteration of Islam.

And let not those who hasten on to disbelief grieve you… (***3:176***).

2. Wishful hastening in the field of infidelity deprives individuals, from having eligibility of repentance and receiving the grace of Allah.

3. The infidelity of people does no harm to His Pure Essence.

…Verily they will never harm Allah at all… (***3:176***).

4. To give respite to disbelievers is the way of treatment of Allah, not as a sign of unawareness or

incapability unto it.

…Allah intends to assign them no fortune in the Hereafter… **(*3:176*).**

5. Both the wrath of Allah and His Grace are great. (In the former couple of verses, the Qur'an gave glad tidings to the grace of Allah for those wounded strivers who got prepared for the second time to go to fight by the command of the Prophet (S). Here, it also refers to the great punishment belonging to the stubborn infidels).

…and they will have a great torment. **(*3:176*).**

Surah Aal 'Imran – Verse 177

إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ

Verily those who have bought infidelity for faith, never shall they harm Allah at all; and they will have a painful torment. **(*3:177*).**

Commentary

The subjects of buying and selling, and also gaining and losing, have frequently been repeated through different occurrences in the Qur'an. In this process, the Qur'an is considered as a market, where people are the sellers, the beliefs and thoughts are the goods, and sometimes Allah and sometimes other than Allah are the customers. In this market selling is compulsory, but electing the customers is up to the choice of human beings. That is, we cannot leave out what we have, including power, action, and belief, but we can set our belief and action in a path to be gainful or detrimental.

In the Qur'an, those who purchase with Allah and take Heaven and His pleasure in return, are praised, while another group are criticized. This group, for their perversion or for choosing gain, either do not make profit:

Yields them no profit **(*2:16*).**

or face with loss:

Surely man is in loss **(*103:2*),**

That is a manifest loss **(*22:11*).**

And, in some verses of the Qur'an, like the above verse, those who sell their Faith in return with infidelity are despised, and, on the other side, the believers are consoled that the apostasy of that group has no harm to Allah or to the path of Allah.

Verily those who have bought infidelity for faith, never shall they harm Allah at all; and they will have a painful torment. (***3:177***).

Surah Aal 'Imran – Verse 178

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي لَهُمْ خَيْرٌ لِأَنْفُسِهِمْ إِنَّمَا نُمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ

And let not those who disbelieve think that Our giving them respite is good for their selves; We give respite to them only that they may increase in sin; and that they will have an abasing torment. (***3:178***).

Commentary

The Qur'an has repeatedly applied the phrase / la yahsabanna/ (they do not think) about infidels, hypocrites, and the persons whose Faith is weak. This is because these persons are deprived from insight, proper analysis, good intellect, and necessary clear mind. They think that creation is vain, martyrdom is annihilation, the world is permanent, and honour is a supreme good. The Qur'an has rejected all these imaginations in different occurrences.

Sometimes, the disbelievers consider having possibilities, victories and welfare as a sign of their own eligibility, while Allah respites them upon their stubbornness towards His Essence and upon their being polluted by infidelity and corruption in order that they dive deep in their destruction.

The history details that when Yazid, the kalif of the time, had Imam Hussayn (‘a) slain, the household members of the Imam, including Hadrat Zaynab Kubra (‘a), were taken to Syria as captives. In his meeting, Yazid proudly addressed Hadrat Zaynab (‘a) and said: *"Did you see that Allah is with us?"* In answer to him, Zaynab (‘a) recited this very verse, and added: *"I know your rank low and little and it is deserving for any despising. Do whatever you wish, but by Allah, beware that you cannot quench the light of Allah,* (*our remembrance*)*."*

Yes, for such luxurious people, the abasing torment has been prepared in order that their imaginary worldly honour be accompanied with abasement and degradation in the Hereafter.

However, criminals are divided into two groups: One group are those who are improvable, and Allah warns and awakens them by admonition, and by pleasant and unpleasant events. The second group are those who are not guidable. Allah leaves them alone to themselves so that all their eligibilities of corruption appear. That is why Imam Baqir (‘a) in explanation of this verse said: *"Death is a bounty for the infidels, because the longer they live, the more sin they commit."*[1]

Explanations

1. Respites are not counted as a sign of being loved.

2. Bounties are useful when they are used alongside the path of right, rectitude, and goodness.

3. The length of life is not important, gaining good advantages of life is important.

And let not those who disbelieve think that Our giving them respite is good for their selves… (***3:178***).

In the supplication *Makarim al-Akhlaq* 'the Moral Characteristics' Imam Sajjad ('a) invokes: *"O' Lord! If my life will be the pasture of Satan, shorten it!"* [2]

4. Do not hasten in judgement; consider the conclusion and the coming world, too.

…We give respite to them only that they may increase in sin and that they will have an abasing torment. (***3:178***).

5. The welfare and authority of the tyrants is not the sign of their rightfulness and the pleasure of Allah upon them. However, it is not a reason for us to be silent before them, either.

Surah Aal 'Imran – Verse 179

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

Allah is not One to leave the believers in the state wherein you are, until He sorts out the vicious from the good. And Allah is not going to acquaint you with the unseen, but Allah chooses anyone He pleases from His Messengers (***to acquaint with unseen***). ***Therefore, believe in Allah and His Messengers, and if you believe and act piously, then you will have a great reward.*** (***3:179***).

Commentary

This is the last verse stated about the event of Uhud in this Surah. The verse clearly announces that the world is a large laboratory. It is not such that everybody who claims faith be left free to live in the society ordinarily.

No, people are examined, and failures and victories are the means of recognition of their inwards. For instance, the very failure in the Battle of Uhud was a means for that the hypocrites to be recognized Allah does not acquaint people with 'the knowledge of hidden things', because if right and wrong be

recognized with that knowledge, the flame of hope will be quenched, the social connections will be broken, and the life will be encountered with confusion. It is better that we do not know the supernatural secrets in order that the life continues ordinarily, and the recognition of right and wrong be performed through gradual examinations.

Explanations

1. Allah leaves the disbelievers alone to themselves in order

…That they increase in sin… **(*3:178*).**

but He does not leave the believers alone, as it says:

Allah is not One to leave the believers in the state wherein you are… **(*3:179*).**

2. The separation of pure from impure is one of the ways of treatment of Allah.

…until He sorts out the vicious from the good… **(*3:179*).**

3. Life should continue in its ordinary form. Knowing the secrets of people through *'the knowledge of hidden things'* ordinarily disturbs the common life.

…And Allah is not going to acquaint you with the unseen… **(*3:179*).**

4. Life should continue in its normal way, yet Allah endows '*the knowledge of hidden things'* to some particular ones.

***…but Allah chooses anyone He pleases from His Messengers* (*to acquaint with unseen*)…** **(*3:179*).**

5. Allah gives the knowledge of unseen to those who have the rank of messengership from Him.

6. The ranks of all prophets are not equal to each other.

…Allah chooses anyone He pleases from His Messengers… **(*3:179*).**

7. The knowledge of hidden things belongs to Allah alone, yet some of the chosen Messengers of Allah enjoy of a part of it (not the whole of it) only to know it.

…Therefore, believe in Allah and His Messengers, and if you believe and act piously, then you will have a great reward. **(*3:179*).**

Surah Aal 'Imran – Verse 180

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ

وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

And as for those who are niggardly with what Allah has granted out of His grace, let them not think it is better for them, nay it is worse for them; that which they were niggardly of will be clung to their neck on Resurrection Day; and to Allah belongs the heritage of the heavens and the earth; and Allah is aware of what you do. (***3:180***).

Commentary

The Heavy Burden of Captivity!

This holy verse explains the destiny of the misers on the Day of Resurrection. These are the very people who try to heap wealth and protect it. They refrain to spend out money in charity along the path of the servants of Allah.

In the above verse, there is not anything mentioned about alms and incumbent payments, but according to the traditions by Ahl al–Bayt (‘a) and the statements of commentators, this verse has been appropriated to those who hinder paying alms. The Qur’an says:

And as for those who are niggardly with what Allah has granted out of His grace, let them not think it is better for them… (***3:180***).

But, in spite of the imagination of these people, this manner will be against them. It says:

…nay it is worse for them… (***3:180***).

Then, it explains their destiny in the Hereafter, like this:

…that which they were niggardly of will be clung to their neck on Resurrection Day… (***3:180***).

It is understood from this verse that the wealth whose incumbent rights have not been paid and the society has enjoyed nothing of it, according to the law of embodiment of deeds, will incarnate in the form of a painful chastisement on Resurrection Day, similar to other evil deeds of man.

Then, the verse points to another subject and indicates that these properties, whether they be spent out in the way of Allah and in the path of His servants, or not, will finally be separated from their possessors; and:

…and to Allah belongs the heritage of the heavens and the earth… (***3:180***).

Now that the circumstance is like this, so much the better that before separating from their wealth, instead of only having its responsibility and regret they enjoy of its spiritual merits.

At the end of the verse, it says:

…and Allah is aware of what you do. **(*3:180*).**

Therefore, if you behave niggardly, He knows it; and if you apply your wealth in the path of assisting the society, He knows it, too; and He grants the reward of every one appropriately.

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1. Nur al-Thaqalayn, Vol. I, p. 413.
2. Bihar al-Anwar, Vol. 72, p. 61.

[1] [1]
SHARES

Section 19 – Surah Aal 'Imran – Verses 181-189 – Jewish carping at the Apostle

Jewish carping at the Apostle's calling for subscriptions – the Jews rejecting every prophet who did not follow the Mosaic Law – Muslims to bear losses and hardships.

Surah Aal 'Imran – Verse 181

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۘ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ

Allah has certainly heard the statement of those who said: 'Verily Allah is poor and we are rich'. We shall record what they state and their slaying the prophets unjustly; and We will say: 'Taste the torment of burning'. **(*3:181*).**

The Occasion of Revelation

This verse and the next one are revealed upon the reproach and blame of the Jews. The Prophet (S) had a letter written to Banu Qaynuqa, the Jew, in which he invited them to performing prayers; paying alms and giving loan to the Lord. (The purpose of the last part of this sentence is spending out in the way of Allah that which is stated in this form in order to move the feelings of men).

The agent of the Prophet (S) entered a house which was the center of teaching the Jewish religious subjects and it was called 'Bayt al-Madaris'. He handed the letter to Finhas, a great Jewish learned man. After reading the letter, he mockingly said: "If your statements are true, it should be said that Allah

is poor and we are rich, for if He were not poor, He would not ask us for loan."

In addition to that, Muhammad (S) believes Allah has prohibited you (Muslims) from usury while he himself promises you interest and increase of wealth for giving charity.

But, when these two verses were revealed, Finhas denied confessing he had said these words.

Commentary

In this verse, it says:

Allah has certainly heard the statement of those who said: 'Verily Allah is poor and we are rich'… **(*3:181*).**

Therefore, their denial was useless. Then, the Lord says not only We hear their words, but also.

…We shall record what they state and their slaying the prophets unjustly… **(*3:181*).**

Recording and accounting their deeds is for that their total accomplishments will be put before them on the Reckoning Day in order that they see the fruit of their actions.

…and We will say: 'Taste the torment of burning'. **(*3:181*).**

Surah Aal 'Imran – Verse 182

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ

This is for what your hands have sent on ahead and, of course, Allah is not in the least unjust to the servants. **(*3:182*).**

Commentary

In this verse, it says that the painful torment you are tasting its bitterness now, is the fruit of your own deeds. It was you yourselves who did wrong to your own souls, for never is Allah unjust to anyone. It says:

This is for what your hands have sent on ahead and, of course, Allah is not in the least unjust to the servants. **(*3:182*).**

In principle, if criminals, such as you, do not receive the punishment of their evil deeds, and be counted in the row of good doers, it will be the utmost injustice; and if Allah did not do like that, He would be the most unjust.

Surah Aal ’Imran – Verse 183

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ

Those who said: ‘Verily Allah has covenanted with us not to believe in any messenger until he brings us an offering which fire (from heaven) will consume’. Say: ‘Indeed Messengers came unto you before me (all) with miracles, and with that (very miracle) which you spoke of; why then did you kill them, if you are so truthful?’ (3:183).

Commentary

To fly from accepting Islam, some disbelievers sought a pretext and said that Allah had covenanted with them that they would believe in only a prophet who brought them an animal to offer, and a lightning from heaven would burn that victim in front of the eyes of people. It was then that they might be assure of his prophethood.

This verse was revealed in order that the Prophet (S) would tell those pertinacious seekers of pretext that: if they were right, why did they not believe in the prophets before the Prophet of Islam? Those prophets, in addition to different kinds of miracles, also brought them what they said, i.e. bringing an offering.

Explanations

1. The history of all groups and nations, as well as their background, is the best reference to their claims.

…Say: ‘Indeed Messengers came unto you before me (all) with miracles, and with that (very miracle) which you spoke of… (3:183).

2. Do not justify your escaping from Truth by religious subjects.

Those who said: ‘Verily Allah has covenanted with us… (3:183).

The subject of offering a ram is mentioned in the Torah, Leviticus, Chapter 9, No. 2, such: *And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.*

3. The opponents’ seeking pretext, throughout the history of human beings, is alike.

…and with that (very miracle) which you spoke of… (3:183).

4. As soon as a person pertains with the spirit of arrogance, the one neither avoids denigrating Allah

…Verily Allah has covenanted with us… **(*3:183*).**

nor submits to any prophet:

…not to believe in any messenger… **(*3:183*).**

Such a person also expects that miracles adapt to his wishes and desires.

Surah Aal 'Imran – Verse 184

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ

Then, if they reject you, messengers before you have already been rejected while they came even with clear arguments; and the Psalms and the Enlightening Book. **(*3:184*).**

Commentary

In this verse, Allah consoles the Prophet (S) and tells him that if these seekers of pretext reject you, it is not a new or an odd thing because the messengers before you were rejected, too. It says:

Then, if they reject you, messengers before you have already been rejected… **(*3:184*).**

This is in a case that those messengers had both clear signs and clear miracles with them.

…while they came even with clear arguments… **(*3:184*).**

Those messengers had not only clear arguments and miracles but they brought also both firm, acceptable scriptures arid the Enlightening Book. It says:

…and the Psalms and the Enlightening Book. **(*3:184*).**

Surah Aal 'Imran – Verse 185

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Everyone tastes death. And verily you will be paid in full your reward on the Resurrection Day. Then whoever is delivered from the Fire and admitted into Paradise, he indeed is prosperous; and the life of this world is not but a provision of deception. **(*3:185*).**

Commentary

Death, a General Destiny!

At first, this verse points to a law that involves all the living creatures of the world. It says:

Everyone tastes death… (***3: 185***).

In fact, most people are willing to forget their mortality but this is a reality that even if we forget it, it (the death) will never forget us.

Then, it says that after the life of this world, the stage of receiving the fruit of deeds (whether good reward or retribution) begins. It says:

…And verily you will be paid in full your reward on the Resurrection Day… (***3: 185***).

Then, it adds that those who remove from the effect of the absorption of Hell Fire and enter Heaven, they are saved and have found their beloved and demanded ideal. It says:

…Then whoever is delivered from the Fire and admitted into Paradise, he indeed is prosperous… (***3: 185***).

As if, Hell absorbs human beings with all its power towards itself. Yes, verily the factors which attract man towards it are some astonishing attractions. Do the fleeting desires, unlawful sexual pleasures, unlawful positions and properties not have attraction for every human being?

In the next sentence, it completes the former discussion by saying:

…and the life of this world is not but a provision of deception. (***3: 185***).

The important thing is that the material world and its pleasures do not become the ideal and the final goal of Man; otherwise, using the material world and its merits, as a means for attaining the human development, not only is not blameworthy, but also is necessary and essential.

Surah Aal 'Imran – Verse 186

لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ

Certainly you will be tried in your wealth and your own selves, and certainly you will bear much abuse from those who were given the Book before you, and from those who are idolaters. And if you persevere patiently, and act piously, then that is indeed of determining factor in affairs.

(*3:186*).

Commentary

After emigrating Muslims from Mecca to Medina, pagans began to encroach and to plunder their wealth and properties in Mecca. Whomever they could find, they hurt and troubled. On the other hand, the Jews in Medina told them words of sarcasm. They even sang odes for Muslim women and girls with full impudence, or they (the Jews) libelled them. The Jewish person who was leading these things was called Ka□b ibn al-Ashraf. The Prophet (S) issued an order that the person be killed, and thus he was killed.

This verse, solacing the Muslims, recommends them to be patient and pious, because a decision made under its shade is trustable.

Explanations

1. Your trial is an earnest subject, so, make yourselves prepared for it.

2. Hearing abuse and annoyance, and suffering much harms from the foe is among the means of your trial.

…and certainly you will bear much abuse from those who were given the Book before you, and from those who are idolaters. And if you persevere patiently, and act piously, then that is indeed of determining factor in affairs. (*3:186*).

3. The most applied means of trial are wealth and soul.

Certainly you will be tried in your wealth and your own selves… (*3:186*).

Surah Aal 'Imran – Verse 187

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ

And (***remember***) ***when Allah took a pledge from those who were given the Book*** (***saying***)***: 'You shall certainly make it known to people and you shall not hide it'. But they cast it behind their backs and took a small price for it, then, how bad is what they purchase.*** (*3:187*).

Commentary

The reason that there are many millions of the Christians, the Jews, and the Zoroastrians throughout the world is totally for the sake of inopportune silence of their learned people. According to the of *Atyab al-*

Bayan, there are more than sixty occurrences in the New Testament and Old Testament where the glad tidings of Islam and the Prophet (S) is referred to, but the learned persons of the People of the Book have left all of them away. The sin of concealment is so important that Allah has used such a meaning for its retribution that He has applied for no other sin. The concerning verse says:

…They are those that Allah does curse them and (also) curse them (all) those who curse (such ones). (2:159).

Explanations

1. Whatever concealment that causes people to remain in paganism, infidelity, ignorance and corruption is a great sin, and the concealer has a share in the sin of people.

2. The motive of the annihilating silences are usually obtaining wealth or social rank and or protecting it.

…and took a small price for it, then, how bad is what they purchase. (3:187).

3. The learned persons are responsible for their people.

4. The statement and exhibition of facts must be done in a way that nothing be concealed for people.

And (remember) when Allah took a pledge from those who were given the Book (saying): 'You shall certainly make it known to people and you shall not hide it'. But they cast it behind their backs… (3:187).

5. Mere knowledge is not enough for attaining prosperity and felicity. Piety and appropriate heedlessness to the worldly wealth and social rank is necessary, too.

Surah Aal 'Imran – Verse 188

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ

Do not think those who rejoice in what they have done and love to be praised for what they have not done, so do not think that they would be safe from the punishment and they will have a painful torment. (3:188).

Commentary

There are always some hypocrites in the society who like to be treated, in spite of their hypocrisy, as the believers. It is exactly similar to the cowards who wish to be entitled with bravery, and the ignorant and people with a little knowledge who are pleased to be called 'learned'. Sometimes they appear in the society with a state to inspire people that they have the best titles and ranks. But these persons are

some deceitful ones who never embrace prosperity.

Basically, people are divided into three groups:

1. Those who strive with effort and endeavour and intend that none know it but Allah. The example of this group is those who say:

…no reward do we desire from you, nor thanks. (***76:9***).

2. Those who work with the motive that people know it and praise them.

3. Those who expect people to praise them without doing anything good. Such persons are referred to in this verse.

Do not think those who rejoice in what they have done and love to be praised for what they have not done, so do not think that they would be safe from the punishment and they will have a painful torment. (***3:188***).

Surah Aal 'Imran – Verse 189

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And to Allah belongs the Sovereignty of the heavens and the earth, and Allah is All-Powerful over all things. (***3:189***).

Commentary

In this verse, there are some glad tidings for the believers, and also there is a threat for the disbelievers. It says:

And to Allah belongs the Sovereignty of the heavens and the earth, and Allah is All-Powerful over all things. (***3:189***).

That is, it is not necessary that the believers pave the unusual ways for their development and progression. They can continue their way of progression under the light of the Power of Allah through the lawful and proper paths.

[1] [1]
SHARES

Section 20 – Surah Aal ’Imran – Verses 190–200 – The Triumph of the Faithfuls

Prayer for the promised triumph – The predicated triumph.

Surah Aal ’Imran – Verse 190

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ

Verily in the creation of the heavens and the earth and the alternation of the night and the day, there are signs for the possessors of intellect. **(*3:190*).**

Commentary

It is cited in the books by Fakhr al–Din al–Razi, Qurtubi and Maraqi that once ‘Ayesha was asked what the best memory was that she remembered from the Prophet (S). She replied that all the affairs of the Prophet (S) were wonderful, but the most important one of all was that one night the Prophet (S) was relaxing in the house where Ayesha was living. Before having a rest, he suddenly stood up and wore his clothing, made ablution and began praying. He shed tears so much so that the front of his clothes became wet. After that he bowed down for prostration. When he fell prostrate he wept so much so that the ground became wet. Next morning, when Bilal came and asked him about so much amount of tears, the Prophet (S) said: *“Last night some verses were revealed to me.”* (3:190–194). And then he (S) added: *“Woe to the one who recites these verses and does not contemplate.”*

Again, in the book by Fakhr al–Din al–Razi, a tradition has been narrated from Hadrat Ali (‘a) who said: *“The Messenger of Allah (S) used to recite these verses before his midnight prayers.”*[1]

In another tradition we have also been recommended to recite these holy verses.

It is narrated from one of the companions of Imam Ali (‘a) by the name of ‘Nawf al–Bakkali’ who said: One night he was at the presence of Hadrat Ali (‘a). He (‘a) got up from his bed and recited these verses.

Then Imam asked him whether he was awake or asleep, and Bakkali answered he was awake. Then Hadrat Ali (‘a) said: *“Blessed are the persons who did not accept the taints of the earth.”*[2]

Explanations

1. The creation of the world follows an aim.

2. Knowing the existence is a primary stage for knowing Allah.

3. Those who are intelligent grasp the knowledge of Allah from everything in the world.

4. The wiser a person is, the more signs he grasps.

Verily in the creation of the heavens and the earth and the alternation of the night and the day, there are signs for the possessors of intellect. (***3:190***).

Surah Aal 'Imran – Verse 191

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Those who remember Allah while standing, sitting and lying on their sides, and mediate on the creation of the heavens and the earth, (***seriously saying***) ***'Our Lord! You have not created*** (***all***) ***this in vain! Glory be to you! Save us then from the torment of the Fire'.*** (***3:191***).

Commentary

The remembrance of Allah in all conditions of a person is the sign of wisdom.

Those who remember Allah while standing, sitting and lying on their sides… (***3:191***).

And, 'the possessors of intellect' are those who remember Allah and contemplate. The Qur'an introduces them such:

Those who remember Allah while standing, sitting and lying on their sides, and mediate… (***3:191***).

Faith is worthy when it is based on intelligence and contemplation. It says:

…and mediate on the creation of the heavens and the earth… (***3:191***).

We should know this fact that the farther we keep aloof from the godly aims, the nearer we will approach to Hell and we must return that distance again. The world of creation has not been done in vain even though we do not realize all its secrets.

…'Our Lord! You have not created (***all***) ***this in vain! Glory be to you! Save us then from the torment of the Fire'*** (***3:191***).

Surah Aal 'Imran – Verse 192

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Our Lord! Anyone You cause to enter the (Hell) Fire, surely You have put him to disgrace; and the unjust will have no helpers. ***(3:192).***

Commentary

Fire is important, but disgrace and notoriety are more important, and more painful than the bodily punishment.

Our Lord! Anyone You cause to enter the (Hell) Fire, surely You have put him to disgrace... ***(3:192).***

By the way, the transgressors will be deprived of intercession.

...and the unjust will have no helpers. ***(3:192).***

Surah Aal 'Imran – Verse 193

رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

Our Lord! Verily we have heard (the invitation of) a Crier calling to the faith, saying: 'Believe in your Lord!' So we did believe. 'Our Lord! forgive us therefore our sins, and cover of us our evil deeds, and make us die with the righteous'. ***(3:193).***

Commentary

Perhaps, the purpose of the Arabic term /dhunub/ 'sins', occurred in this verse, is 'the great sins', and the purpose of the term /sayyi'ah/ 'sin' is a lesser sin '; as in the following holy verse, /sayyi'at/ (*lesser sins*) has occurred in comparison with /kaba'ir/ (great sins):

If you shun the great sins which you are forbidden, We will do away with your small sins... ***(4:31).***

And, maybe, the purpose of the Qur'anic term /sayyi'at / is the effects of sins.

While in this world the wise say:

Verily we have heard (the invitation of)... ***(3:193).***

there are some persons who are heedless to this invitation. Certainly, on the Resurrection Day, they regretfully will say: 'We wish we would hearken to the words of Allah and had obeyed His command', as the Qur'an refers to them in Surah Al-'An'am, (6:31) and Surah Az-Zumar, (39:56).

Explanations

1. The wise are ready to accept the truth, and they, responding to the call of their innate disposition, answer the call of prophets, the invitation of the godly knowledgeable men, and the cry of martyrs.

2. Seeking forgiveness is the sign of wisdom.

3. Death with the righteous is a gift from Allah.

4. The far-sighted intelligent ones wish the death with the righteous, and think of the goodness of destiny.

***Our Lord! Verily we have heard (the invitation of) a Crier calling to the faith, saying: 'Believe in your Lord!' So we did believe. 'Our Lord! forgive us therefore our sins, and cover of us our evil deeds, and make us die with the righteous.'* (*3:193*).**

Surah Aal 'Imran - Verse 194

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

***Our Lord! and grant us what You have promised us through Your Messengers, and do not disgrace us on the Day of Resurrection. Verily You do not break any promise.* (*3:194*).**

Commentary

In these verses, Allah has illustrated the way and manner of 'the wise' and 'the people of understanding', such that they are qualified with these qualities: the remembrance of Allah, the thought of attaining to 'wisdom', submitting to prophets, seeking Allah's forgiveness, willing to die well, and expecting to reach the bounties of Allah and saving from disgrace and notoriety.

In the previous verses, the Faith of the wise unto Allah and the Resurrection was referred to. Now, in this verse, the belief in prophethood is also pointed out.

***Our Lord! and grant us what You have promised by Your Messengers...* (*3:194*).**

Explanations

1. The goal of the wise is reaching to divine graces, and saving from the Hell Fire and notoriety in the

Hereafter.

2. The wise believe in all prophets and all promises of Allah.

Our Lord! and grant us what You have promised us through Your Messengers, and do not disgrace us on the Day of Resurrection. Verily You do not break any promise. (***3:194***).

Surah Aal 'Imran – Verse 195

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

So their Lord responded their prayer, (***saying***)***: 'I will not waste the work of any worker among you, whether male or female, the one of you being from the other. So, those who migrated and were driven out of their homes and suffered hurt in My way, and who fought and were killed, I will certainly cover their evil deeds, and I will certainly make them enter into gardens beneath which rivers flow, as a reward from Allah; and Allah! with Him*** (***only***) ***is the Fairest Reward.'*** (***3:195***).

Commentary

The content of this verse follows the subject of the previous verses. It is about the people of understanding, the possessors of intellects, and the result of their deeds.

Upon the occasion of the revelation of this verse, it is said that once 'Umm Salamah' (one of the Prophet's wives) asked the Messenger of Allah (S) that there are many statements mentioned in the Qur'an about Holy war, immigration, and self-sacrifice of men, but do women have a share in them, too? The verse was revealed and their Lord answered this question as such:

So their Lord responded their prayer, (***saying***)***: 'I will not waste the work of any worker among you, whether male or female…*** (***3:195***).

There are some unaware people among non-Muslims that sometimes accuse Islam by saying that Islam is the religion of males, not females, Here, this statement makes it clear that how far such people are from the Truth.

Through the next words, the verse indicates that in the process of creation all human beings relate to each other, because some of them have been born from some others, i.e., women have been created from men and men from women.

… the one of you being from the other… (***3:195***).

In the continuation of the verse, it concludes that:

...So, those who migrated and were driven out of their homes and suffered hurt in My way, and who fought and were killed, I will certainly cover their evil deeds... (***3: 195***).

Then, the Qur'an adds that besides forgiving their sins they will certainly be placed in Heaven containing of various bounties. It says:

...and I will certainly make them enter into gardens beneath which rivers flow... (***3: 195***).

This is a reward bestowed by Allah which is given to them, for their self-sacrifice, and it is, of course, of the best rewards. It says:

...as a reward from Allah; and Allah! with Him (***only***) ***is the Fairest Reward*** (***3: 195***).

This part of the verse is a hint to the fact that the godly rewards are not fully and completely recognized by the people in this world, but they ought to know that Allah's reward is higher and more significant than any other rewards.

Surah Aal 'Imran - Verse 196

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

Let not the (***prosperous***) ***going about of those who disbelieve deceive you in the cities.*** (***3: 196***).

Commentary

Because of their commercial travels, the pagans of Mecca and the Jews of Medina lived in welfare. But the Muslims, as a result of leaving their wealth and properties in Mecca and emigrating to Medina, and, on the other hand, being involved with economical siege, were living in some straitened circumstances. So, the revelation of this verse caused them to console.

Let not the (***prosperous***) ***going about of those who disbelieve deceive you in the cities.*** (***3: 196***).

Explanations

1. Sending political, economical, and martial missions, or holding secret meetings and having equivocal interviews performed by the enemy, should not deceive you.

Surah Aal 'Imran - Verse 197

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

(***It is***) ***a brief enjoyment! Thereafter their abode is Hell, and how bad the resting place*** (***it is***)***!*** (***3:197***).

Commentary

Imam Amir al-Mu'minin Ali (ʿa) in a tradition has said: *"There is not goodness in a pleasure after which is Fire* (*of Hell*)*."*[3]

The fleeting pleasures and eternal torment is for the infidels, while temporary hardships and the eternal peace and comfort belong to the believers.

(***It is***) ***a brief enjoyment! Thereafter their abode is Hell, and how bad the resting place*** (***it is***)***!*** (***3:197***).

Surah Aal 'Imran – Verse 198

لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ

But those who are in awe of their Lord, for them are gardens beneath which rivers flow, therein they will abide for ever, a reception from Allah, and whatever is with Allah is the best for the righteous. (***3:198***).

Commentary

In the Arabic Language, the term /nuzul/ is called to the first thing which the guest is usually received with, such as sweet drink, fruit and so on. From this point of view, it seems that the verse intends to say: beware not to pervert from the path of piety and Faith when you see the commercial going about of infidels, because the gardens of Heaven are just the beginning of the reception for you, not its main one.

But those who are in awe of their Lord, for them are gardens beneath which rivers flow; therein will they abide for ever, a reception from Allah, and whatever is with Allah is the best for the righteous. (***3:198***).

Surah Aal 'Imran – Verse 199

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

And surely of the People of the Book are some who believe in Allah and in what has been sent down to you and in what has been sent down to them, being humble towards Allah. They do not

sell the verses of Allah for a small price. These are they that have their reward with their Lord; verily Allah is quick in reckoning. (***3:199***).

Commentary

Some commentators believe that this verse has been revealed about some of the People of the Book who embraced Islam. They were included of forty people from Najran, thirty–two persons from Abyssinia, and eight men from Byzantine.[4]

Some other commentary books denote that the verse is revealed about Negus who died in the ninth year after Immigration in the month Rajab. When the Messenger of Allah (S) became aware of his death, he told Muslims that one of their brethren had died somewhere out of Arabia and they would prepare to pray his funeral prayer in compensation of his services. They asked who he was, and the Prophet (S) said it was Negus. After that Muslims, accompanying the Messenger of Allah (S) went into the Baqi', a graveyard in Medina, and prayed his funeral prayer.

Surah Aal 'Imran – Verse 200

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O' you who have faith! do persevere and outdo (***all others***) ***in endurance, and be ready*** (***to guard the bounds***)***, and be in awe of Allah that you may be prosperous.*** (***3:200***).

Commentary

This verse recommends kinds of perseverance and patience when confronting misfortunes, as follows: In the first stage be patient in personal adversities and desires.

O' you who have Faith! do persevere… (***3:200***).

In the second stage: persevere more against the pressure of the enemy.

…and out do (***all others***) ***in endurance…*** (***3:200***).

In the third stage: try to protect the geographical bounds against the invasions of the foreign enemies; try to protect the ideological and theological bounds by means of scientific argumentations; and try to protect the bounds of the heart (*mind*) from the attack of temptations.

…and be ready (***to guard the bounds***)***…*** (***3:200***).

In Arabic language, tying something somewhere is called /rabat/ and that is why this term is also used for an 'inn', because in old times caravans used to stay there where they kept their goods, horses, and

camels.

Again, it is used for a heart which is firmly tied to the grace of Allah, too. There are also some other derivations from the same root which are applied in Arabic, like: /irtibat/ (*relationship*), /marbut/ (*related*), and /rabit / (*communicator*).

In Islamic traditions, the phrase /rabitu/ has been applied in the sense of 'expectation for prayer'. It seems that Muslims tighten their own hearts and souls by the link that they create in prayers.

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1. Al-Tafsir al-Kabir, Vol. 9, p. 134.
2. Bihar al-Anwar, Vol. 69, p. 276.
3. Bihar al-Anwar, Vol. 41, p. 104.
4. Majma' al-Bayan, Vol. 2, p. 561, and Tafsir al-Kabir, by Fakhr al-Din al-Razi.

[1] [1]
SHARES

Surah An-Nisa' - Chapter 4

Surah An-Nisa'

(**The Women**)

No. 4 (177 verses)

Introduction to the Surah

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ

In The Name of Allah, The Beneficent, The Merciful (***1:1***)

This Surah, which contains 177 verses, was revealed in Medina. Next to Surah Al-Baqarah, it is the longest Surah of the Qur'an from the point of the number of words and letters. Its contents invite to Faith, justice, taking examples from the nations of the past, breaking the ties of friendship with the enemies of Allah, and supporting the orphans. In this Surah there are subjects such as marriage, equitable distribution of property after death, the necessity of obeying the divine leader, immigration, Holy War in the way of Allah, and so on.

This Surah is entitled An-Nisa', (the women), since the first thirty-five verses of it are about women and family affairs.

The Virtue of Studying this Surah

According to a tradition, the Prophet of Islam (S) said: *"Whoever recites Surah An-Nisa', as if this person has spent property in the path of Allah as much as any Muslim inherits by virtue of the purport of this Surah, and also, a similar reward of a person who has freed a slave, will be given to him."*[1]

It is evident that the purpose in this tradition, and all of the similar traditions, is not a bare recitation of the verses, but recitation is a preparation for comprehension, the which is, in its turn, a preparation for action and behaving accordingly in personal and social life. Thus, it is certain that if Muslims take lessons from the contents of the verses of this Surah and apply them in their own lives, besides their worldly advantages, they will enjoy of all these rewards in the Hereafter.

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1. Majma' al-Bayan, Vol. 3, p. 1.

[1] [1]
SHARES

Section 1 - Surah An-Nisa' - Verses 1-10 - Responsibilities of the Guardians of Orphans

Respect for the ties of relationship - Care of orphans' property - Conditional Polygamy Permitted - Warning against embezzlement of orphans' property.

Surah An-Nisa' - Verse 1

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

***O' people! be in awe of your Lord, Who created you from a single soul and from it created its mate and spread from them* (*the couple*) *many men and women. And be in awe of Allah through Whom you demand one of another, as well as any ties of kinship; Surely Allah is watching over you.* (*4:1*).**

Commentary

Challenge against Unjust Discrimination

The first verse of this Surah addresses all human beings. The content of this verse is a message to mankind as a whole. It invites them to piety and being in awe of Allah. It says:

***O' people! be in awe of your Lord…* (*4:1*).**

Then, to introduce the Lord Who is aware of all deeds of human beings, it points to one of His attributes which is the origin of the unity of human race. It says:

***…Who created you from a single soul…* (*4:1*).**

The phrase 'a single soul' refers to the first human being whom the Qur'an introduces as 'Adam', the father of all human beings. The application of the term /bani'adam/ 'the children of 'Adam' in the Qur'an refers to this meaning, too.

Then, in the next sentence, it says:

***…and from it created its mate…* (*4:1*).**

This means that He created Adam's wife from his nature, not from the limbs of his body. Basing on a tradition from Imam Baqir (ʿa) the creation of Eve from one of the ribs of Adam has intensely been rejected, and it has been stipulated that Eve was created from the rest of Adam's clay. In the next verse, it continues saying:

***…and spread from them* (*the couple*) *many men and women…* (*4:1*).**

This idea leads to the comprehension that the multiplying of the race of the children of Adam has been performed only through Adam and his wife, and no other creature has had any hand in it.

Then, for the sake of the importance that piety has in the structure of the foundation of a safe and sound society, again it invites people to observing piety. It advises people to be in awe of Allah, the One Who is Great in their view, so that when they want to demand something from others, they apply His Name. It says:

***…And be in awe of Allah through Whom you demand one of another…* (*4:1*).**

And it adds that:

…as well as any ties of kinship… **(*4:1*).**

Mentioning this subject here is a sign of an extraordinary importance that the Qur'an maintains for strengthening blood-kinship.

At the end of the verse, it says:

…Surely Allah is watching over you. **(*4:1*).**

That is, He sees all your deeds and intentions and, by the way, He protects you against unpleasant adventures.

Surah An-Nisa' - Verse 2

وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا

And give the orphans their property, and do not exchange something bad **(*of yours*)** ***for something good*** **(*of theirs*)*, nor devour their property along with your own;*** **(*for*)** ***it is surely a great crime.*** **(*4:2*).**

Occasion of Revelation

At the time of the Prophet of Islam (S), one of the members of a tribe by the name of Banu Qatafan had a rich brother, and it happened that the rich brother passed away. Then, as a guardian of his brother's orphans, he took his property in his possession, but when his brother's son matured and demanded it, he denied returning his right to him. The subject was explained to the holy Prophet (S). Then this verse was revealed, and when the man heard it, he repented and returned the property to its owner. Then the man said: *"I seek refuge with Allah from that I be polluted through the great sin."*

Commentary

Treachery in Orphans' Property is Forbidden!

In any society it happens that, as a result of some events and accidents, some parents die and there remain some little children from them.

There are three important instructions upon the property of orphans mentioned in this verse.

1. At first, it instructs as such:

And give the orphans their property… **(*4:2*).**

This ordinance means that your interference in these properties is in the rank of a trustee and as an inspector, not as a possessor.

2. The second instruction is to prevent guardians from devouring the property of orphans.

Sometimes it happens that some guardians of the orphans, under the pretext that changing the property of the orphan is benefit able for the orphan, or it makes no difference to change it, or if it remains it will be wasted, take the best and choice parts of the properties of the orphans and put their own bad and undemanded properties in their places. The Qur'an says:

…and do not exchange something bad (***of yours***) ***for something good*** (***of theirs***)*…* (***4:2***).

3. The third instruction has been added as follows:

…nor devour their property along with your own… (***4:2***).

This sentence means that: do not mix the property of the orphans with your own property so that its result ends to the possession of the whole. Or do not mix your undesirable property with their good property so that its result be treading the rights of the orphans.

At the end of the verse, to emphasize and prove the importance of the matter, that this kind of transgression to the property of the orphans is a great sin, it says:

…*(*for*) *it is surely a great crime (***4:2***).

Surah An-Nisa' – Verse 3

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

And, if you fear that you cannot act equitably towards orphans, then marry those women who seem good to you, two, or three, or four; but if you (***still***) ***fear that you will not act justly*** (***between them***) ***then*** (***marry***) ***only one or someone your right hands have acquired. That is more proper, that you may not deviate from equity.*** (***4:3***).

Occasion of Revelation

Before Islam, it was customary in Arabia among many people that they took the orphan girls to their houses under the name of defraying and guardianship and then they married them and appropriated their property, too. They assigned even their dowries less than what the ordinary amount was, since everything was in their own hand, and when they felt the least inconvenience from them, they would easily leave them off.

At that time the verse was revealed and instructed the guardians of the orphans that they could marry the girl orphans if they observed justice about them completely.

Commentary

In this verse, another right, out of the rights of the orphans, is pointed out. It admonishes that at the time of marrying the girl orphans, if you fear that you cannot observe the right and justice about the conditions of matrimony, as well as their property, relinquish marrying them and refer to other women. It says:

And, if you fear that you cannot act equitably towards orphans, then marry those women who seem good to you… **(*4:3*).**

Then, it adds that you may choose from among them two or three or four to marry with. It says:

…two, or three, or four… **(*4:3*).**

So, immediately after that it continues saying that this is in the case that you keep the perfect justice. But, if you fear that you do not observe justice unto those wives of yours, you must suffice to only one wife, so that you keep away from imposing cruelty and transgression against others. It says:

…but if you **(*still*)** ***fear that you will not act justly*** **(*about them*)** ***then*** **(*marry*)** ***only one…*** **(*4:3*).**

Or, instead of taking a second wife, you may take advantage of the She-slave that you have, because their conditions are less heavy, although they must enjoy of their own rights, too. It says:

…or someone your right hands have acquired… **(*4:3*).**

This action – choosing only one wife or your slave, better prevents you from cruelty and deviating from the path of equity. It says:

…That is more proper that you may not deviate from equity. **(*4:3*).**

Justice About Wives

What a man is enjoined to observe in justice about his wife is the observance of the equity in one's practical conditions and outward aspects of life, because applying justice in heartily affections is out of the ability of man.[1]

Explanations

1. Islam is the supporter of the deprived class of the society, especially the orphans, and the girl orphans in particular, emphatically on the subject of chastity, matrimony, and misusing them.

2. It is not necessary to be assured of inequity of yourself to abandon marrying the orphans, but probability and fear from it of your own side, is enough either.

3. In choosing a wife, heartily willing is a principal.

4. On the whole, Islam agrees with conditioned polygamy for men.

Surah An-Nisa' - Verse 4

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا

And give women their dowries as a free gift, but if they, of themselves, be pleased to give up to you something of it, then consume it with pleasure and wholesomely. (***4:4***).

Commentary

Concerning the above verse where this term has been applied, it can be explained that the Arabic term /nihlah/, as Raqib Esfahani has said, is derived from /nahl/ in the sense of *'bee'.* Since a bee gives honey to people and expects nothing, so, a present is also called /nihlah/.

An Islamic tradition indicates that the finest properties should be used in three occasions:

1. Dowry

2. Hajj pilgrimage

3. Shroud.

If you spend your best properties in paying dower, your offspring will be of the righteous.[2]

Explanations

1. Paying dower of the wife (*which is her right*) is obligatory.

2. Dower sum is not the rate of a lady, but it is a wedding gift and the sign of affection and friendship.

And give women their dowries as a free gift… (***4:4***).

3. Dowry is the gift of man to the woman, and never it is her cost. However, we must know that dower is a financial support for the woman at the probable time of separation and as a compensation of her damage.

4. A woman has the right of possession of her dower. Thus, the parents and relatives of the lady have no right at all to take it for themselves.

5. A woman is free to take her dowry or donate it.

…but if they, of themselves, be pleased to give up to you something of it… **(*4:4*).**

6. A wholesome wealth is that which whose owner bestows willingly and pleasantly.

…but if they, of themselves, be pleased to give up to you something of it, then consume it with pleasure and wholesomely. **(*4:4*).**

7. The extrinsic consent is not enough, but heartily consent is essential when the Qur'an says:

…of themselves **(*4:4*).**

Then, unwillingly given or compulsory remits are not valid.

Surah An-Nisa' - Verse 5

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

And do not give the feeble-minded your property which Allah has made for you a* (*means of*) *support, but feed them and clothe them therewith, and speak to them with kind words. **(*4:5*).**

Commentary

In Islamic literature distrustful winebibbers, in Arabic, are called /safih/ *'feeble-minded'.* Therefore, personal properties and public properties should not be put under the authority of some unreliable persons.

Some Islamic traditions indicate that the vast sense of the term *feeble-minded* covers evil-doers, too. The secret that property should not be given unto their control is that *'property'* is the consistence of the society. Thus, giving any position, responsibility and secret information, upon which the consistence of the society depends, to the persons who are habitually wrong-doers, is not right.

Explanations

1. Those who are feeble-minded, winebibbers, and unrestrained should not be authoritative in economy and wealth.

2. When the feeble-minded have authority over even their own property, it is economically harmful for your property, too.

(It is notable that the verse (4:5) says: *'your property'* and it does not say: their property).

And do not give the feeble-minded your property which Allah has made for you a* (*means of*) *support… **(*4:5*).**

3. In daily affairs, economical expediencies of the society and mental development ought to be noted to.

And do not give the feeble-minded your property... (***4:5***).

4. The feeble-minded persons are not admissible to use their properties themselves.

5. The financial and economical authorities of the system should be chosen from among some upright and experienced persons.

And do not give the feeble-minded... (***4:5***).

6. The contractors of the economical agreements must not be some wrong-doers and sinners.

7. Wealth is a means of rising-up. Then, if wealth is not utilized as a means of rising-up in a country, the economical system there is ill and its executor is a feeble-minded person even if he has got a P.H.D. in economics.

8. Wealth is for the consistence of life, economics, and the lever of the system.

...which Allah has made for you a (***means of***) ***support...*** (***4:5***).

9. Capitals must not remain stagnantly. The wealth of the orphans and the feeble-minded persons should also be applied in the current of production and profitability, so that its income can be enough for their lives to run and nothing of their capital would be spent.

...but feed them and clothe them therewith... (***4:5***).

10. The spiritual status and personality of the deprived must be regarded to.

...and speak to them with kind words. (***4:5***).

Surah An-Nisa' - Verse 6

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا

And do test the orphans until they reach the age of marriage. Then, if you find in them maturity, make over to them their property and do not consume it wastefully and hastily lest they should grow up; and whoever (***of the guardians***) ***is rich, let him abstain*** (***from taking something of the property of the orphans***) ***and whoever is poor, let him devour reasonably. Then, when you make over to them their property, take witnesses over them; and Allah is enough as a Reckoner.*** (***4:6***).

Commentary

Another instruction has been given in this verse about the orphans and the fate of their property. It begins thus:

And do test the orphans until they reach the age of marriage... (***4:6***).

Then, it continues saying that, at this time; if you find enough maturity in them that they are able to run their affairs upon their own property, return it to them. It says:

...Then, if you find in them maturity, make over to them their property... (***4:6***).

Here, it remarks to the guardians again that they should not devour the property belonging to the orphans wastefully before the orphans grow up. It says:

...and do not consume it wastefully and hastily lest they should grow up... (***4:6***).

Another matter is that if the guardians of the orphans are rich, they must never take anything, under any plea, from the property of the orphans. But if they are poor, for the labours they bear to protect orphans' properties' they, observing justice, can only take their recompenses from those properties. Here is the concerning statement:

...and whoever (***of the guardians***) ***is rich, let him abstain*** (***from taking something of the property of the orphans***) ***and whoever is poor, let him devour reasonably....*** (***4:6***).

Then, it refers to the last ordinance of this group of ordinances about the guardians of the orphans. It orders that when you want to deliver their property to them, to avoid any accusation or any conflict, take witnesses. It says thus:

...Then, when you make over to them their property, take witnesses over them... (***4:6***).

At the end of the verse it remarks that you must know that the real reckoner is Allah and the most important thing is this fact that your account is clear with Him. So, if you commit any treachery, which is concealed to the witnesses, He will reckon it. Therefore, it says:

...and Allah is enough as a Reckoner. (***4:6***).

Surah An-Nisa' - Verse 7

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا

***Men shall have a portion of whatever the parents and the near relatives leave, and women shall have a portion of whatever the parents and the near relatives leave, be it little or much,* (*it is*) *a decreed portion.* (*4:7*).**

Occasion of Revelation

One of the companions of the Prophet (S) passed away. His cousins divided his wealth among themselves though he had left some small children, and they gave nothing of it to his wife and children. According to their custom, affected from the Age of Ignorance, they believed that only those were inheritors who had the power of fighting. Then, responding to the grievance of the wife of that man and receiving the Divine revelation of the above verse, the Messenger of Allah (S) called the above-mentioned cousins and told them to return the properties to the principal inheritors.

Commentary

1. In the law of Islam, not only men but also women have the right of inheritance, and the religion of Islam is the protector of the rights of women, too.

***Men shall have a portion of whatever the parents and the near relatives leave, and women shall have a portion of whatever the parents and the near relatives leave...* (*4:7*).**

2. In this religion, division of inheritance basing on the power and ability of fighting is forbidden.

3. The principal is the justly division of inheritance, not its amount.

***...be it little or much...* (*4:7*).**

4. The standard of the portion of inheritance is invariable.

***...*(*it is*) *a decreed portion.* (*4:7*).**

Surah An-Nisa' - Verse 8

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

***And when the relatives and orphans and the needy are present at the division* (*of heritage*), *give them* (*something*) *out of it and speak to them kind words.* (*4:8*).**

Commentary

An Ethical Ordinance

Certainly, this verse has been revealed after the law of division of heritage, because it says:

***And when the relatives and orphans and the needy are present at the division* (*of heritage*)*, give them* (*something*)*…* (*4:8*).

Though the terms '*orphans'* and '*the needy'* are mentioned in the abstract form, the purpose of it is the orphans and the needy of the relatives.

Then, at the end of the verse, it says:

…and speak to them kind words. (*4:8*).

Surah An-Nisa' – Verse 9

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

And let those fear who, if they left behind them weakly children, would fear on their account, so let them be in awe of Allah, and let them speak right words. (*4:9*).

Commentary

As the Islamic literature denotes, devouring the wealth of orphans has reflections both in this world and in the coming world. In this world, as the verse indicates, the damage reaches to the offsprings, and in the Hereafter, there will be the Hell Fire (which is referred to in the next verse).[3]

The meaning of the verse may refer to the prohibition of abnormal donations and bequests that they bequeath or remit the whole property they have, lest their small and weak children be left in poverty and misfortune after their death.[4]

Again, the verse may work as a recommendation to those who have handicapped offspring in order that, by proper planning, they would provide for their future.[5]

Explanations

1. We must substitute the conditions of others with those of ours, to recognize the pains and difficulties better.

We ought to treat the orphans with a manner that we like our orphans to be treated with it.

And let those fear who, if they left behind them weakly children, would fear on their account… (*4:9*).

2. Whoever does a wrong action, he himself will receive its fruit.

Transgression against the orphans of other people today will appear in the form of a custom in the

society tomorrow, and it will involve our own orphans, too.

3. In methods of propagation, affections and innate dispositions should be utilized, too.

…if they left behind them weakly children… (***4:9***).

4. Beside providing food and clothing, the orphans are in need of love, affection, and guidance.

…and let them speak right words. (***4:9***).

5. There should be neither treachery in the property of the orphans, nor shortcoming in their training, nor harshness in speech to them.

…so let them be in awe of Allah… (***4:9***).

Surah An-Nisa' - Verse 10

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا

Verily; those who devour the properties of the orphans unjustly, certainly they swallow Fire into their bellies, and they shall enter the burning Fire. (***4:10***).

Commentary

In *Tafsir Al-Mizan*, this verse has been taken as evidence for the embodiment of deeds in the Hereafter.6 Devouring the property of the orphan will turn to Fire on Resurrection Day.

Devouring the property of the orphan is unlawful when it is done unjustly and with transgression. Else, the usual holding familiar intercourse, which does not cause a loss or damage to the orphans and there is not any evil intention towards devouring their property, is admissible. The Qur'an says:

…they are your brothers. And Allah knows well the mischief-maker from the peace-maker… (***2:220***).

Explanation

The apparent shape, here, is devouring the property of the orphan, but the real feature of it will be made manifest in the form of Fire in the Hereafter.

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1. It can be said that the wisdom of polygamy lies in the following:
The number of deaths for men in wars and accidents is larger than that of women and, therefore, some women become widows.

Women have monthly periods when no association occurs.

Few of the young men are willing to marry a widow woman.

Not all of the husbandless widows are pious or have the power to control them. Therefore, either, for the consent of the first husband, the rights of the widows should be ignored, or the problem must be solved by a project. Thus, basing on some conditions, men can marry a second wife in order to solve the difficulty of both parties.

2. Atyab al-Bayan, Commentary, Vol. 4, p. 12.

3. Tafsir Nur al-Thaqalayn, Vol. 1, p. 370.

4. Majma' al-Bayan, Vol. 3, p. -

5. Tafsir al-Kabir, by Fakhr al-Din al-Razi, explanation of the verse.

6. Al-Mizan, Commentary, Vol. 4, p. 336. (Persian version).

[1] [1]

SHARES

Section 2 - Surah An-Nisa' - Verses 11-14 - Law of Inheritance

Surah An-Nisa' - Verse 11

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةً مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; and if they are more than two females, then they will have two-thirds of the inheritance; and if there is (only) one, she will have the half; and as for his parents, each of them shall have a sixth part of the inheritance if he has a child, but if he has no child and his parents be his heirs, then his mother shall have the third, and if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt. You do not know which of your parents and your children is closer to you in usefulness. (This is) an ordinance from Allah. Verily Allah is All-Knowing, All-Wise. (4:11).

Commentary

There are ordinances of inheritance mentioned in some other religions, too. For instance, in the Torah, the Book of Numbers, Chapter 27, verses 8 to 11, some laws of inheritance are referred to. They are as

follows:

8. And thou shalt speak unto the children of Israel, saying, if a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9. And if he has no daughter, then ye shall give his inheritance unto his brethren.

10. And if he has no brethren, then ye shall give his inheritance unto his father's brethren.

11. And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses.[1]

It should also be noted that Jesus ('a) has approved, in the Bible, the same law of the Torah.

In Islam, the inheritance of a person, who has no inheritor, is given to the Islamic judge and Imam.

The pre-Islamic Arab deprived women and small children from inheritance.

The Portions of Inheritance

In this verse, the ordinance of the first class of inheritors (children, fathers, and mothers) has been mentioned.

At first, it says:

Allah enjoins you concerning your children: The male shall have the equal of the portion of two females... (***4:11***).

This meaning is a kind of emphasis on the portion of daughters taking from the inheritance and challenging with the traditions of the people in the Age of Ignorance who deprived women totally.

Then the verse denotes that if the heirs of the deceased are exclusively two daughters or more than that, two-thirds of the inheritance belongs to them. It says:

...and if they are more than two females, then they will have two-thirds of the inheritance... (***4:11***).

But if there remains only one daughter, she will have half of the whole inheritance. The verse says:

...and if there is (***only***) ***one, she will have the half...*** (***4:11***).

Now, the inheritance of fathers and mothers, who are also involved in the first class of inheritors and are in the same row with the children, is classified in three states:

The first state: is when the deceased person has an offspring or offsprings; then there will be one sixths of the inheritance for the father and again the same portion for mother. It says thus:

…and as for his parents, each of them shall have a sixth part of the inheritance if he has a child… (***4:11***).

The second state: is when there exists no child and the inheritors are only the parents. In this case one thirds of the whole wealth belongs to the mother and the rest of it belongs to the father, as the verse says:

…but if he has no child and his parents be his heirs, then his mother shall have the third… (***4:11***).

The third state: is when the inheritors are only parents and he has no offspring, but he has brother(s) from the side of his parents or only from the side of his father. Then, the portion of the mother decreases from one third to one-sixth and the remaining five-sixth of the inheritance belong to the father. It says:

…and if he has brothers, then his mother shall have the sixth… (***4:11***).

In fact, brothers, who do not inherit anything, prevent the additional amount of the inheritance of the mother, and that is why, in Arabic language, they are called /hajib/ *'chamberlain'.*

Then, the Qur'an says that all of these things are after fulfilling the bequest that the deceased has bequeathed, and paying his debts, saying thus:

…after (***the payment on a bequest he may have bequeathed or a debt…*** (***4:11***).

It should be noticed, of course, that only one third of the property can be bequeathed on. Therefore, if a person bequeaths more than that, it is not valid unless the heirs permit.

In the next sentence, it says:

…You do not know which of your parents and your children is closer to you in usefulness… (***4:11***).

Then, at the end of the verse, it remarks that:

…(***This is***) ***an ordinance from Allah. Verily Allah is All-Knowing, All-Wise.*** (***4:11***).

This statement is considered as an emphasis upon the former subjects so that there remains no place for people to bargain about the laws of the portions of heritance.

Why is the Inheritance of Man Equal of the portion of two women?

With reference to the Islamic literature, we realize that this question has actively existed in the minds of people since the beginning of Islam. They sometimes asked questions from the leaders of Islam on this

regard.

For example, it is narrated that Imam Ali ibn Musa al-Ridha, in answer to this question, said: *"The fact that the portion of women from inheritance is equal to the half of the portion of men is for the reason that when a lady marries she takes something* (*dower*) *and man should give something. In addition to that, the life expenses of the wife are upon the man while a woman has no responsibility for the expenses of man as well as that of herself."*[2]

Surah An-Nisa' - Verse 12

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَا
أَوْ دَيْنٍ وَلَهُنَّ الرُّبُعُ مِمَّا تَرَكْتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكْتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا
أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوِ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَٰلِكَ فَهُمْ
شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

And you will have half of what your wives leave, if they have no child. But if they have a child, then you shall have a fourth of what they leave after (***the payment of***) ***any bequest they may have bequeathed or a debt; and they shall have a fourth of what you leave if you have no child, but if you have a child, then they shall have an eighth of what you leave after*** (***the payment of***) ***a bequest you may have bequeathed or a debt. And if a man or a woman leaves property to be inherited by neither parents nor offspring, and he*** (***or she***) ***has a brother or a sister, then each of them two shall have a sixth, but if they are more than that, they shall be sharers in a third after*** (***the payment of***) ***any bequest that does not harm*** (***others***). (***This is***) ***an ordinance from Allah and Allah is Knowing, Forbearing.*** (***4: 12***).

Commentary

Inheritance of Spouses from Each Other

In this verse, the explanation of the heritance of spouses from each other is stated. The verse, says:

And you will have half of what your wives leave, if they have no child... (***4: 12***).

But if they have a child or children, even if they are from another husband, only one fourth of her property belongs to you. It says:

...But if they have a child, then you shall have a fourth of what they leave... (***4: 12***).

This distribution is, of course, after paying the debts of the wife and fulfilling her bequests upon financial affairs, as the verse says:

***…after* (*the payment of*) *any bequest they may have bequeathed or a debt…* (*4:12*).**

And, if you have not any child, there will be a fourth of your heritance for your wives. It says:

***…and they shall have a fourth of what you leave if you have no child…* (*4:12*).**

Then, the portion of your wives will be one eighth of your property, except for the land the explanation of which is stated in jurisprudent books. It is in the case that you have a child, even though this child is from another wife. It says:

***…but if you have a child, then they shall have an eighth of what you leave…* (*4:12*).**

This division, similar to the previous division, is also done after the fulfilment of the bequest you have bequeathed and paying the debts. The verse continues saying:

***…after* (*the payment of*) *a bequest you may have bequeathed or a debt…* (*4:12*).**

Then, it states the ordinance of the inheritance of sisters and brothers, when it says:

***…And if a man or a woman leaves property to be inherited by neither parents nor offspring, and he* (*or she*) *has a brother or a sister, then each of them two shall have a sixth…* (*4:12*).**

The Arabic term /kalalah/ is used for the maternal sisters and brothers who have inheritance from the deceased person. This situation is in the condition that there remains a maternal brother and sister from the deceased person. But if they are more than one, they will have, on the whole, one third. That is, they must divide one third of the property among themselves.

***…but if they are more than that, they shall be sharers in a third…* (*4:12*).**

Then it adds that this is in the case that the bequest be performed formerly and the debts be separated from the property.

***…after* (*the payment of*) *any bequest…* (*4:12*).**

And, it is in the condition that it does not harm the inheritors through the bequest or confessing a debt.

***…that does not harm* (*others*)*…* (*4:12*).**

So, at the end of the verse, for an emphasis; it says:

***…*(*This is*) *an ordinance from Allah and Allah is Knowing, Forbearing.* (*4:12*).**

That is, this is a divine order which you must respectfully observe and He, Who has enjoined you these ordinances, is cognizant of your interests and expedients, and He is also aware of the intentions of the testators; yet, in the meantime, He is Forbearing and does not punish promptly those who treat against

His command.

Surah An-Nisa' – Verse 13

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ

These are limits (set) by Allah; and whoso obeys Allah and His Messenger, He will admit him into gardens beneath which rivers flow, to abide therein forever; and this is the great success. **(4:13).**

Commentary

Following the discussion of inheritance in the previous verse, here, in this verse, the concerning laws are referred to as *'the divine limits',* where it says:

These are limits (set) by Allah... **(4:13).**

These are some limits which are forbidden to pass over or transgress. Therefore, those who transgress and break the bounds of these laws are known as sinners and criminals.

Then, it speaks about those who respect these limits by observing them, saying:

...and whoso obeys Allah and His Messenger, He will admit him into gardens beneath which rivers flow, to abide therein forever... **(4:13).**

And, at the end of the verse, it adds:

...and this is the great success. **(4:13).**

Surah An-Nisa' – Verse 14

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

And whoso disobeys Allah and His Messenger, and transgresses His limits, He will admit him in Hell-Fire, to abide therein, and he shall have an abasing torment. **(4:14).**

Commentary

In this verse, other side of the coin is discussed about and those groups, who are opposite to the people mentioned in the previous verse, are referred to. It says:

And whoso disobeys Allah and His Messenger, and transgresses His limits, He will admit him in

Hell-Fire, to abide therein… **(*4:14*).**

Then, at the end of the verse, the final fate of such people is pointed out, where it says:

…and he shall have an abasing torment. **(*4:14*).**

In the former sentence, the bodily punishment of the Lord was referred to, while in this concluding sentence, which speaks about abasing torment, the spiritual aspect of that punishment is pointed out.

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1. The Holy Bible containing the Old and New Testaments, Printed by: London, the British and Foreign Bible Society.
2. Al-Burhan, Vol. 1, p. 347.

[1] [1]
SHARES

Section 3 – Surah An-Nisa' – Verses 15-22 – Dealing with women

Punishment to immoral women and men – Tolerance for repentance – Unlawful to treat women harshly – Kindness to women enjoined.

Surah An-Nisa' – Verse 15

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا

And as for those of your women who are guilty of lewdness, call to witness four of you **(*Muslims*)** ***against them; then if they bear witness*** **(*to the fact*)*, confine them to the houses until death takes them away or Allah makes some way for them.*** **(*4:15*).**

Commentary

The punishment of filthy women who have a husband and are polluted with lewdness is pointed out in the above verse, where it says:

And as for those of your women who are guilty of lewdness, call to witness four of you **(*Muslims*)**

against them… **(*4:15*).**

Then, the verse continues saying:

***…then if they bear witness* (*to the fact*), *confine them to the houses until death takes them away…* (*4:15*).**

Thus, the punishment of lewdness for the women who have a husband has been assigned *'life imprisonment'* in this verse.

But, immediately after that, it says:

***…or Allah makes some way for them.* (*4:15*).**

From the above-mentioned sense, it is understood that this ordinance had been a temporary ordinance, because later the holy Prophet (S) issued the divine ordinance of *'stoning',* the explanation of which is found in Islamic literature and the books of jurisprudence where you may refer to it.

Surah An-Nisa' - Verse 16

وَاللَّذَانِ يَأْتِيَانِهَا مِنْكُمْ فَآذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

***And when two of you commit it* (*lewdness*) *punish them both, but if they repent and amend, then turn aside from them. Verily Allah is Oft-returning* (*to mercy*), *the Merciful.* (*4:16*).**

Commentary

In this verse the ordinance of fornication is stated. It indicates that the man and woman, who have not spouses and commit this indecent action, lewdness, both must be punished. It says:

***And when two of you commit it* (*lewdness*) *punish them both…* (*4:16*).**

The punishment mentioned in this verse is a general punishment, while verse No. 2 from Surah Nur, No. 221, which assigns one hundred stripes for each of the two parties, can be a commentary and an explanation upon the above verse.

At the bottom of the verse, it points to the matter of repentance and forgiveness about these kinds of sinners, and says:

***…but if they repent and amend, then turn aside from them. Verily Allah is Oft-returning* (*to mercy*), *the Merciful.* (*4:16*).**

In the meantime, it is understood from this ordinance that the persons who have repented of their faults

should never be blamed for their former sins.

Surah An-Nisa' - Verse 17

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

Verily repentance with Allah is only for those who do evil ignorantly and then repent soon. So, these are they toward whom Allah returns (***mercifully***) ***and Allah is All-Knowing, All-Wise.*** (***4:17***).

Commentary

In the previous verse, the subject of the fulfilment of stripes upon those who commit indecency, fornication, as their punishment with repentance, was clearly stated. In the above verse, some of its conditions are mentioned, too. It says:

Verily repentance with Allah is only for those who do evil ignorantly... (***4:17***).

The purpose of the usage of the term *'ignorantly'* in the above-mentioned verse is the violence of instincts and the domination of the strong low desires, and their conquest over the strength of intellect and faith. In this state, the knowledge of man about sins, although does not vanish completely, under the influence of those strong instincts becomes affected and, actually, remains futile. So, when the knowledge of man loses its effect, it will practically be equal to ignorance.

In the next sentence, the Qur'an has pointed to one of other conditions of repentance, where it says:

...and then repent soon... (***4:17***).

That is, they regret from their actions soon and return to Allah, since a complete repentance is that which, on the whole, wipes out the remaining effects of sins from the spirit and mind of the person.

After mentioning the conditions of repentance, the verse concludes as such:

...So, these are they toward whom Allah returns (***mercifully***) ***and Allah is All-Knowing, All-Wise.*** (***4:17***).

Surah An-Nisa' - Verse 18

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

And repentance is not for those who go on doing evil deeds until death comes to one of them, he says: 'Verily now I repent,' nor for those who die while they are disbelievers. Those are they for whom We have prepared a painful torment. (***4:18***).

Commentary

Those whose repentance is not accepted is referred to in this verse. It says:

And repentance is not for those who go on doing evil deeds until death comes to one of them, he says: 'Verily now I repent,'… (***4:18***).

The second group whose repentance is also not accepted are those who pass away while they are infidels. The verse says about them:

…nor for those who die while they are disbelievers… (***4:18***).

In fact, the verse indicates that those who have repented from their sins and they had been safe and sound and had a good faith, but at the time of death they were not faithful, their former repentance is futile, too.

At the end of the verse, it says about both groups:

…Those are they for whom We have prepared a painful torment. (***4:18***).

Surah An-Nisa' – Verse 19

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

O' you who have Faith! It is not lawful for you to inherit the women against their will, and do not straiten them in order that you may take a part of what you have given them, unless they are guilty of manifest lewdness; but deal kindly with them, and if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it. (***4:19***).

Occasion of Revelation

It is narrated from Imam Baqir (‘a) that the above verse was revealed about the men who used to keep their wives without treating with them as a spouse, waiting for their death in order to possess their properties.[1]

Commentary

The verse may hint to the fact that only the wealth is heritable, and the wife of a man after his death does not belong to anyone as heritage. After the death of her first husband, a woman can choose another husband with her own decision.

Explanations

1. Islam is the defender of the rights of women.

O' you who have Faith! It is not lawful for you to inherit the women against their will... (***4:19***).

2. Women have the right of possession.

...to inherit the women... (***4:19***).

3. Conjugal life should be based on mutual love, not on taking possession of wealth.

4. Taking back the dower forcefully is unlawful.

...and do not straiten them in order that you may take a part of what you have given them... (***4:19***).

...unless they are guilty of manifest lewdness... (***4:19***).

5. Women should be treated well.

...but deal kindly with them... (***4:19***).

6. Many blessings lie among the unpleasant things.

...and if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it. (***4:19***).

Surah An-Nisa' - Verse 20

وَإِنْ أَرَدْتُمُ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُبِينًا

And if you intend to take one wife in place of another and you have given one of them a considerable property then do not take anything of it. Would you take it by slandering (***her***) ***and with manifest wrong?*** (***4:20***).

Commentary

At the Age of Ignorance, when some men desired to marry another wife, he would denigrate his first wife so that she had to remit her dower in order that the husband might divorce her. After that, the husband could marry another woman with the same dower that he had taken back. This verse blames the custom of the pagans of that time.

Explanations

1. Remarriage is admissible from the point of Islam.

And if you intend to take one wife in place of another… (***4:20***).

2. Divorce is in the authority of man.

3. Islam is the defender of the rights of women and prohibits it if the second marriage might waste the rights of the first wife.

…and you have given one of them considerable property… (***4:20***).

4. Wives have possession and their whole wealth must be given to them completely.

…then do not take anything of it… (***4:20***).

5. One of the worst sorts of transgression is taking the property of others by justifying, denigrating and defaming them.

…would you take it by slandering (***her***) ***and with manifest wrong?*** (***4:20***).

Surah An-Nisa' – Verse 21

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

And how can you take it (***back***) ***when one of you has already gone in to the other and they have taken from you a firm covenant?*** (***4:21***).

Commentary

This verse indicates that in the fulfilment of propagations and forbidding wrong, human's affections should be utilized either. (You that, for a long time, have had a whole relationship with your wife and have obtained your wishes, why do you take back her dower unjustly now?) Then, at the time of misfortunes of life, former pleasures should be remembered, too.

And how can you take it (back) when one of you has already gone in to the other?... **(*4:21*).**

The marriage contract is a firm covenant; therefore, breach of promise is not proper.

...and they have taken from you a firm covenant. **(*4:21*).**

Surah An-Nisa' - Verse 22

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا

And do not marry women whom your father married, except what has already passed; verily it is indecent and hateful and it is an evil way. **(*4:22*).**

Commentary

One of the customs in the pre-Islamic era of Ignorance was that whenever a person passed away, his offspring would marry their step mother (*their fathers' wife*).

It happened that one of the Helpers, called Abu Qays, passed away and his son suggested to marry his step mother. The woman said that she should ask the matter from the Messenger of Allah (S). When she went to the Prophet (S) and told him the matter, this verse was revealed and prohibited the marriage with step mother.

And do not marry women whom your father married, except what has already passed; Verily it is indecent and hateful and it is an evil way. **(*4:22*).**

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1. Al-Tafsir al-Burhan, Vol. 1. p. 426 and Al-Tafsir al-Safi, Vol. 1, p. 480.

[1] [1]
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Section 4 - Surah An-Nisa' - Verse 23 - Women who may be taken in wedlock

Unlawful to wed blood and foster relations - Not to marry two sisters at a time - To marry free women - Laws regards wedding slave girls.

Surah An-Nisa' - Verse 23

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

***Forbidden to you* (*in marriage*) *are your mothers, and your daughters, and your sisters, and your parental aunts and your maternal aunts, and daughters of your brother and daughters of your sister, and your mothers that have suckled you, and your foster sisters, and the mothers of your wives, and your step-daughters who are in your guardianship* (*born*) *of your wives to whom you have gone in, but if you have not gone in to them, there shall not be a sin on you* (*to marry their daughters*)*, and the wives of your sons who are of your own loins. And* (*it is forbidden to you*) *that you should have two sisters together* (*at the same time*)*, except what has already passed, verily Allah is Forgiving, Merciful.* (*4:23*).**

Commentary

In this verse, those women with whom marriage is forbidden are pointed out. This prohibition comes forth through three ways: 1) Birth of progeny, genealogical relationship; 2) marriage, (casual relationship); 3) suckling, (foster relationship).

The marriages with the above-mentioned relatives, which had occurred before the revelation of this verse, were forgiven. The prohibition of marriage with some relatives had been enjoined in the former divine religions, too. For example, the Torah, book of Leviticus, Chapter 18, verses 6 to 23 are as follows:

6. None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord.

7. The nakedness of thy mother, shalt thou not uncover: She is thy mother; thou shalt not uncover her nakedness.

8. The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.

9. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

10. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs is thine own nakedness.

11. The nakedness of thy father's wife's daughter, begotten of thy father, she is thy sister; thou shalt not uncover her nakedness.

12. Thou shalt not uncover the nakedness of thy father's sister: she is thy fathers near kinswoman.

13. Thou shalt not uncover the nakedness of thy mother's sister: for she is thy mothers near kinswoman.

14. Thou shalt not uncover the nakedness of thy father's brother; thou shalt not approach to his wife: she is thine aunt.

15. Thou shalt not uncover the nakedness of thy daughter-in-law: she is thy son's wife; thou shalt not uncover her nakedness.

16. Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.

17. Thou shalt not uncover the nakedness of a woman and her daughter; neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

18. Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her lifetime.

19. Also thou shalt not approach uncover to a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20. Moreover, thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21. And thou shalt not let any of thy seed pass through the fire to Molech; neither shalt thou profane the name of thy God: I am the Lord.

22. Thou shalt not lie with mankind, as with womankind: it is abomination.

23. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

Explanations

1. The authority of enjoining things to be unlawful (such as alcoholic liquor, some bargains, and married women) is wholly up to Allah.

Forbidden to you (***in marriage***) ***are your mothers, and your daughters, and your sisters, and your parental aunts and your maternal aunts, and daughters of your brother and daughters of your sister, and your mothers that have suckled you, and your foster sisters, and the mothers of your wives…*** (***4:23***).

2. Consider the daughters of your wife from her previous husband who are brought into your house, as your own daughters, and be as a trainee for them, since you are their father.

…and your step-daughters who are in your guardianship (***born***) ***of your wives to whom you have gone in, but if you have not gone in to them, then there shall not be a sin on you*** (***to marry their daughters***) ***…*** (***4:23***).

3. The wives of your sons, who are from your own dynasty, are unlawful for you to marry, and the wives of your adopted sons, as well.

…and the wives of your sons who are of your own loins. (***4:23***).

4. The contemporary marriage with two sisters usually draws them toward personal jealousy and competition and, finally, their love and affections may be led to detestation. The prohibition may be for this reason. The verse says:

…And (***it is forbidden to you***) ***that you should have two sisters together*** (***at the same time***) ***…*** (***4:23***).

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